

Presidential Address

Early Culture Identity Formations in Rajasthan: Emerging Perspectives

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Respected Fellow Delegates, Ladies and Gentlemen,

I am grateful to the executive committee of The Rajasthan History Congress for electing me as the General President of the 30th session being organized by the colleagues at the Department of History under the auspices of Mohanlal Sukhadia University, Udaipur. I am humbled by this decision of the executed committee and I hope I may be able to meet the aspirations of all the members through this presentation. The topic *Early Culture Identity Formations in Rajasthan: Emerging Perspectives* of this address may appear somewhat unfamiliar to the delicates because it is primarily on Early Archaeological Cultures of the state. Before coming to the main theme A Brief Survey of the natural features of Rajasthan is attempted in the following lines.

The state of Rajasthan is bounded by the state of Haryana in the north by the state of Gujarat in the west, by the state of Madhya Pradesh in the south and southeast and by the state of Uttar Pradesh in the east. The state of Rajasthan is geographically divided into two broad units – the Marwar is west of the Aravallis and the Mewar is in its east. The former is partly forms part of the Haryana plains and partly, especially in the western area, comprising of the Thar Desert. Whereas the eastern sub-region is consisting of the extension of the Malwa plateau mainly in its southern parts, and its northern part is an intermediary zone between the Thar in the west and the Yamuna plains in the east. (Map-1)

The quality of ground water in the western and northern section is broadly brackish to saline while it is fresh in the southeastern parts. In the western sub-region surface water bodies are usually saline whereas in the eastern sub-region we notice presence of fresh water bodies. Besides there are water courses of varied nature, forms and denominations in the sub-regions. In the western sub-region we notice

presence of seasonal water courses such as the Ghaggar, the Sahibi, Dohan, Krishnawati, Sota and so on. Contrary to this, there are seasonal as well as perennial water courses in the southern half. Among the perennial rivers mention may be made of the Chambal and Banas. On the other hand there are a number of seasonal water courses such as Khari, Berachm Khothari, Gambiri, Luni and others.



Map – 1, After V. N. Misra

The contrast between the two sub-regions is further attested to in the prevailing rainfall patterns. In the western sub-region the average rainfall is low. While the eastern sub-region receives higher annual precipitation. Almost seventy to eighty percent of the annual precipitation is received only during the monsoon season while rest of the rains are distributed over the non-monsoonal months. Light to moderate winter showers are integral to the precipitation pattern and such showers prove very useful for the growth and maturity of the rabi crops in both the sub-zones.

The soils of this state present an equally interesting landscape. In the Marwar region these are largely aeolian sandy soils, though in the extreme northwestern parts of this region, especially along the Ghaggar bed, there is a presence of the clayey soils. The aeolian sandy

soils are consisting of plain surface usually known as tals, interspersed with stable as well as mobile sand dunes of varied denominations and shapes. The combine of the two presents an undulating surface which is a normal feature and also very crucial to offer a range of opportunities to the people of this area for their sustenance contrary to what generally appears from to a layman. Likewise the clayey soils of the Ghaggar bed are usually flanked by sandy soils dotted with some sand dunes in between. These clayey soils are composed of very fine clayey silt brought down along the river water from the areas of its origin, dispersed and deposited along its course by river water action. These are considered to be the most fertile soils which offer a host of subsistence opportunities in all seasons. These, in fact, are comparable to the other best soils of Haryana and Punjab. With the result perhaps the highest population density in the state is marked in these very areas, though both the quantity and quality of ground water is not always good in and along the course of the river even in the shallow aquifers¹.

The soils in the Mewar region are also a mix of sandy and clayey soils. However in the northern and northeastern parts of this zone we experience low frequency of sand dunes and also low percentage of sand in comparison to its western counterpart. Primarily surface undulation is also less. On an average the fertility quotient is higher than the aeolian sandy soils of the Marwar region in the west. Accordingly the population density in these areas is also relatively higher than its western counterpart and it would be very interesting to find out if this bears any resonances in the context of the ancient societies as well.

In the southern and southwestern parts of the Mewar region the soils are largely different for this being part of the Malwa plateau. Hence the soils predominantly form part of the black cotton soil of the Malwa. These are dotted with rocky formations and dissected by a number of water courses, both perennial and seasonal. The landscape is largely plain but uneven also as after regular intervals it is interspersed with contrasting natural formations. The black cotton soils of this region are very fertile, especially when combined with its surface water bodies, higher rains and harnessing capabilities of the people. In the following discussion it is intended to explore if this combine of the natural resources experienced any shift in settlement concentrations/population densities over the ancient past. Further, did

these natural forces assume any dominant position at any stage of human history for shaping the destiny of the people? This would be one of endeavours in this presentation.

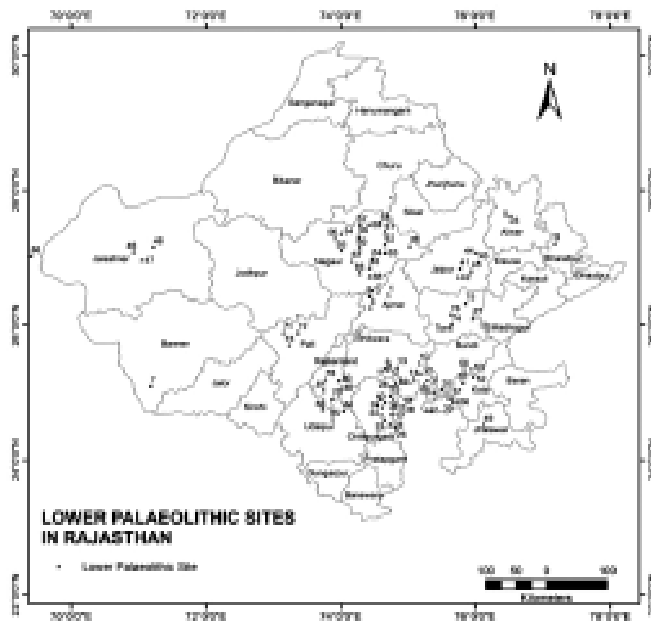
Like the aforesaid natural features of the state of Rajasthan the floral scenario is very interesting. The natural vegetation cover is broadly in tune with the prevailing conditions. The normal vegetation is broadly uniform in all the sub-regions of this area. It is primarily deciduous and sparse. Vast stretches of land are devoid of any reasonable cover of plants and trees. Among the trees one normally encounters, Khejri, Pilu, Babul, Pipal, Neem and so on. Likewise we have evidence of small, squat and thorny bushes without or with tiny leaves. Season-wise different grasses and other small plants are also encountered in varied frequencies. Some of these plants offer a very good green as well as dry fodder to the animals. Consequently, animal husbandry enjoy a very high position among subsistence practices until now. Its viability needs to be assessed in regard to the remote ancient times as well.

The fauna of this area is consist of wild as well as domesticated animals. Among the wild animals there is a presence of nilgai, deer, hare, jackals, pig, wolf whereas the domesticated animals include sheep, goat, cow, buffalo, horse, donkey, camel among others. Some of these domesticated animals have been a constant source of energy and traction power to the people. While both wild and domesticated animals constituted fairly reliable source of food through historical period. This food base was enriched by the addition of aquatic fauna. It would be very interesting to investigate if these natural resources contributed in any measure in the culinary tastes of the people in the Prehistoric and Protohistoric past also. It is in this backdrop desired to trace the beginning of human life in these areas in order to make out the cultural antecedents of this area and also identify the problems and issues that confronted these early settlers.

Beginning of Human Life: The Palaeolithic Evidence

In order to trace the Prehistoric cultural antecedents of Rajasthan archaeological activities to this affect were, especially undertaken by archaeologists in the early fifties of the last century². Since then over ninety locations have been found bearing Acheulian tool types of the lower Palaeolithic period produced by the Homo erectus. These tool bearing locales are dispersed over the districts of

Jhalawar³ and Jodhpur⁴ with one each, Bharatpur with only two⁵, Jaisalmer⁶, Kota⁷ and Pali⁸ with three each, Jaipur with five⁹, Ajmer with six¹⁰ Bhilwara¹¹, Nagpur¹² and Udaipur with seven each¹³ and Chittaurgarh with thirty seven¹⁴ (Map-2). Almost fifty percent of the known sites are produced by the Chittaurgarh district alone of the twelve site bearing districts. More than fifty percent of the total districts are devoid of any presence of human activities during this phase of human history. Further the locational analysis of these settlements makes it amply clear that these tools are obtained only from the hills and their margins primarily because of the availability of raw material for the tools and the minimum basic life sustaining essential resources. Perhaps these were the only areas conducive to human presence in this early stage of human life. Further the evidence of stone tools belongs only to the second stage of the lower Palaeolithic which is indicative of the fact that human life only began in the later half of the lower Palaeolithic, i.e. during the phase of the Homo-erectus rather than in the sub phase of the Homo-habilis. Of the five excavated sites (Jayal, Chhajoli, Indola-Ki-Dani, Singhi Talav and 16-R¹⁵, there is no evidence of the



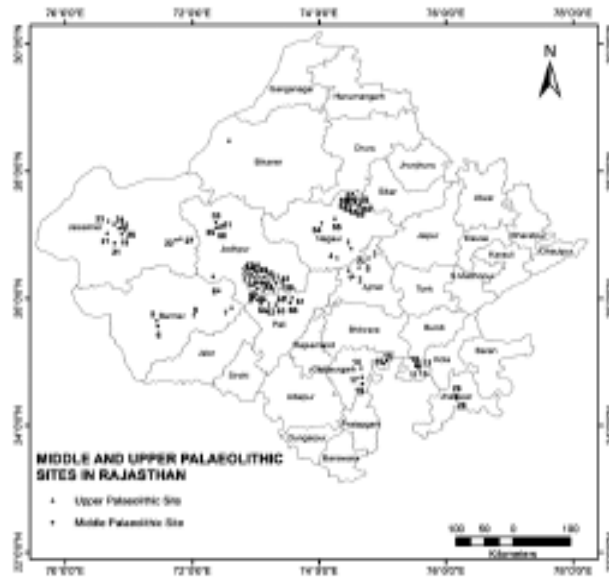
Map – 2

presence of choppers (olduwan tools) from a stratified independent context. This suggests, as of now, that the people of the second stage of the lower Palaeolithic did not evolve locally from the early stage of human evolution, i.e. the period of the Homo-habilis. On the contrary the Acheulian people seem to have arrived here from some other areas. It is, therefore, significant to identify the area they migrated from. Besides, the density of human activities was low and sparse, and was also circumscribed by a host of forces.

The period of the lower Palaeolithic was succeeded by the middle Palaeolithic. About seventy locales have produced tools (points, borers, etc) of this sub-period. These tool bearing locales are shared by the districts of Jodhpur with only one¹⁶, Jhalawar with two¹⁷, Ajmer with four¹⁸, Badmer with five¹⁹, Pali with six²⁰, Chittaurgarh²¹ and Nagaur²² with nine each and Jaisalmer with four²³ (Map-3). These tool bearing locales are from only eight districts in comparison to the twelve districts of the lower Palaeolithic phase. These locales are strictly restricted to the similar kind of hilly landscape despite the fact that the tools are different in their shape, size, technique and functions than the previous ones. These tools also enhanced the functional capacity of the people, albeit in a limited manner, in carrying out the same hunting and gathering subsistence activities, which was but natural with the presence of Homo-sapiece (the wise or intelligent man with still higher brain capacity) yet the geographical sphere of the human activities did not experience any change. However the advancement in tools is surely indicative of the growing experience and the crannial capacity of the people, the both are signs of human evolution. Nevertheless the pace of social, biological and technological development signals a very slow and gradual process in tune with the general growth pattern during this phase.

In the successive phase of the upper Palaeolithic the general pattern of development appears to be a somewhat different than what has been witnessed hitherto in the preceding phases since the number of the tool-bearing locations is only eight here in comparison to the over ninety of the lower Palaeolithic and over seventy of the middle Palaeolithic phases. It is not known whether this drastic reduction in the number of sites in this phase is the result of lack of fieldwork or otherwise. The location of the tool-bearing locations is restricted to only three districts rather than the twelve of the lower Palaeolithic and the eight of the middle Palaeolithic phases. As per the settlement

share of the districts, the district of Nagaur contains only one site²⁴, Jodhpur two²⁵ and Ajmer five²⁶ (Map-3). These evidences are coming from non-contiguous areas. Here the interesting point is the familiar geographical plane for their existence.



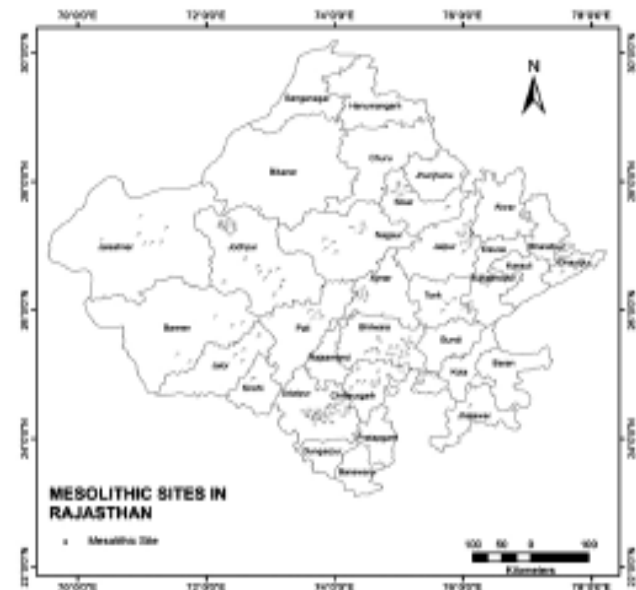
Map – 3, After V. N. Misra

Evidences of the earlier phases have been gathered from the similar hilly landscape. However the mere presence of the eight sites makes it amply clear that the region was at least not completely blank as human presence is concerned. Further the people of this phase used the blade and burin tools which are the products the improved tool-technology as it being a general phenomenon of this phase with the arrival of the Homo-sapiens, the most intelligent man. These tools are smaller in size, better in their look, efficacy and functions for being product of a higher expertise. This is also the stage when a new type of raw material in the form of bones has not only allowed them more flexibility in regard to the geographical mobility but also in the field of their functional range. Surprisingly the constriction of their settlements and the area of their activity both are not in agreement in this case with the general advancement of this phase. The only consolation is that these people could, withstand the

odds with the help of their greater experience and improved tools in order to safeguard their mere existence. Perhaps prospective researches may help explain the reduction in the number of their settlements satisfactorily. As of now the limited evidence surely points to the continued human life in the area.

The Mesolithic Evidence

This phase was followed by the Mesolithic period both in terms of chronological order and cultural evolutionary pattern. One hundred sixty sites have produced remains of this cultural period. The district-wise spatial distribution of these sites is as follows. The Jhalawar²⁷ and Sirohi districts²⁸ are with one site each, Jodhpur with two²⁹, Dhaulpur³⁰ and Kota with three each³¹, Barmer³², Jalor³³, Pali³⁴ and Tonk³⁵ with five each, Sikar with six³⁶, Jaisalmer with seven³⁷, Nagaur with eight³⁸, Ajmer with twelve³⁹, Jaipur with fourteen⁴⁰, Chittaurgarh with sixteen⁴¹, Bhilwara with nineteen⁴² and Udaipur with twenty six⁴³ (Map-4).



Map – 4

In comparison to the three phases of the Palaeolithic period not only the number of tool bearing locales has gone up but also the geographical activity area is expanded many fold during this period.

These tools are not only coming from seventeen districts but from more and more fresh areas within the districts. Besides, these people produced a new type of tools which are usually tiny in size and cannot be used independently as a tool until or unless these are fixed in either a bone or wood handle with the help of some fixing material. Thus on the basis of their size these are popularly known as microliths and composite tools for their functional nature. These tools are made of a variety of stones and also of bones. With the availability of these tools the working capacity of the people increased considerably in comparison to the people of the three phases of the preceding period. This enhanced further the confidence of the people to harness better the natural resources of the diverse locales they were placed in and thereby also introduced a sense of security as well as stability in their lives which is so well reflected by the cultural deposits exposed from the excavated sites of Bagor, Tilwaida, and Ganeshwar in Rajasthan⁴⁴. This is further corroborated by the cultural deposits exposed from a number of sites in the middle Ganga plain⁴⁵. In addition, the rock art from the middle Ganga plain⁴⁶, Madhya Pradesh⁴⁷ and Rajasthan further supports this point. Sites like Harsona and Kali Pahari in Alwar district⁴⁸, Bijak-Ke-Pahare, Bhimji-Ki-Doogri, Ganesh-Doongre⁴⁹, Bhainswal⁵⁰, Brahma-Kund-ki-Doongri, Budhi Gangaur and Bainari Bandh⁵¹ in Jaipur district have produced Mesolithic rock-art evidence. This demonstrates that the people of this period occupied more and more prestine areas and thus human presence expanded geographically than ever before. This, however, brings us to the next chronological stage of human progression, i.e. the Neolithic period. Interestingly we do not have so far any evidence of this period from Rajasthan. This cultural vacuum is presenting an interesting problem in the evolutionary cultural process and the gap demands a fresh look by scholars. However, in the meanwhile, one observation in this context is that the Mesolithic period appears to be late in terms of time period, it continued in a staggered manner and finally before reaching to the stage of the Neolithic period it was overtaken by the Contemporary diverse cultural people from the adjoining areas. This cultural phenomenon is unfolding in different pockets during this period in Rajasthan and the emerging cultural scenario is presented below.

Protohistoric Evidence: The Chalcolithic Complex

During the post Mesolithic period three different independent cultural zones emerged distinctly cutting across the frontiers of

geographical regions of Marwar and Mewar. These cultural groups are the early Harappan/Sothi cultural complex in the northwestern parts, the Ganeshwar-Jodhpura cultural complex in the northeastern parts and Black and Red Ware Cultural Complex (hereafter BRW) in the southern parts of Rajasthan. These cultural groups bear their distinct identity though they also display some cultural, spatial and temporal overlap. These three cultural groups deserve independent analysis in the following lines.

In the northwestern parts of Rajasthan human activities appear to have begun in the early third millennium B.C. with the occurrence of seventeen early Harappan village settlements from this area. These settlements broadly seem to be located in the Ghaggar basin through a map (Map-5) but on minute scrutiny of the location of these settlements the emergent picture is altogether different. These settlements are located as far away as seventy kilometre from the river bed as is in the case of Dabari⁵² and Karanpura⁵³ in Ganganagar/Hanumangarh district of Rajasthan and Siswal⁵⁴ in Haryana. Likewise there are a number of other such settlements also.



Map – 5, After V. N. Misra

Thus the locational analysis of the known sites presents a dispersed settlement pattern rather than a linear one⁵⁵ along the river.

More over all the settlements are small in size and rural in character. There is no sign of urbanization. The early settlers appear to have arrived in these areas from outside of these areas because there is no evidence of human presence in the preceding period to correlate it to that and also trace the evolutionary stages. Therefore the people in the early Harappan levels seem to have come from the Trans-Indus areas where there is a continuous sequence of human habitations from the preceding levels of the far more antiquity. Broadly the people of this cultural group subsisted on animal husbandry, small scale agricultural activities supplemented by gathering, hunting and fishing.

Later in due course of time the process of development was accelerated considerably to reach to the mature Harappan phase. In the process the early village settlements of Kalibanga⁵⁶ along the left bank of the seasonal Ghaggar in Rajasthan and Banawali⁵⁷ in Haryana, also on the left bank of the Ghaggar, attained an urban stage in the mature Harappan period along with several other settlements of Rakhigarhi⁵⁸, Farmana⁵⁹ and Balu⁶⁰ in Haryana only. There are also changes in the field of production (agricultural as well as non-agricultural), Construction, building plan and material, trade among others. This has been proved through the excavations at Baroor⁶¹ and Chak-86⁶² in the Ganganagar district of Rajasthan. During this phase there is commonality in context of cultural assemblage to a great extent at the rural as well as at the urban settlements. This has been corroborated by the recent excavations at Dabari⁶³, Karanpura⁶⁴ and Binjor⁶⁵ in the area (Map-5). The semblance of uniformity in cultural material from the rural hinterland to the urban centers appears to be outcome of an intense two way interaction. There is, however, a cultural gap in the succeeding period of late Harappa because so far no settlement belonging to this phase has been either explored or identified in the excavations in these parts. Interestingly in the Cholistan region, the southwestern part of the west Punjab of Pakistan and the erstwhile Bahawalpur state, has been explored about forty Cemetery H sites by Mughal⁶⁶ from here which are considered chronologically as well as culturally equivalent to the late Harappan sites⁶⁷. Although evidence of their eastward expansion is generally absent in the form of independent settlements, yet a sprinkle of ceramic ware is noticed at a number of contemporary OCP sites from the areas under debate. Further its presence is also attested as far east as Sanauli in the western parts of the upper Ganga doab⁶⁸. However in the area of discussion

the mature Harappan remains are succeeded by the settlements of Painted Grey Ware (hereafter PGW), albeit with a distinct cultural gap in a stratified form between the two. The settlements of this cultural group will be discussed in its appropriate chronological order alongwith the other settlements of this cultural period subsequently. In the meanwhile the Ganeshwar-Jodhpura cultural complex is discussed.

The settlement remains of the Ganeshwar-Jodhpura cultural group are primarily located to the east and northeast of the Harappan zone. There are about ninety sites of this group which are dispersed in the areas of Jaipur and Sikar districts⁶⁹. Ganeshwar and Jodhpur have been excavated in a limited manner. There are about a dozen sites in Jaipur districts⁷⁰ and over seventy sites in Sikar district. Its main area of concentration is Sikar district and chronologically it is said to have been contemporary to the early Harappan of the northwestern parts of the state⁷¹. Its further chronology has not been worked out yet clearly and therefore there is no evidence to suggest the presence or absence of its succeeding phase comparable to the mature Harappan phase of the northwestern parts. There is, however, other sites belonging to this cultural group which have been formed as the Ochre Coloured Pottery (hereafter OCP) sites⁷². These are temporarily comparable to the late Harappan period encountered in Haryana at a number of sites⁷³. The number of these sites is about one hundred fifty. These are spread over the districts of Swai Madhopur with one⁷⁴, Jaipur with five⁷⁵, Bharatpur⁷⁶ and Jhunjhunu⁷⁷ with seven each and Sikar⁷⁸ with over eighty sites (Map-5). A very heavy concentration of the sites is seen in Jaipur and Sikar districts. None of these explored late sites has been excavated so far and therefore no evidence is retrieved from the stratified contexts. Nevertheless on the basis of the surface findings these appear to be small-sized rural settlements with limited and simple cultural equipments.

Besides, there are twenty sites with the evidence of Copper Hoards. These are discovered in the districts of Ajmer⁷⁹, Bharatpur⁸⁰, Bundi⁸¹, Chittaurgarh⁸², Jalore⁸³, Pali⁸⁴, Sirohi⁸⁵ and Udaipur⁸⁶ with one site each while districts of Alwar⁸⁷, Bikaner⁸⁸, Nagaur⁸⁹ and Tonk⁹⁰ contain two sites each. In contrast Jaipur is the only district which has produced four sites⁹¹. The cultural and chronological association of the Copper Hoard sites has always been debatable since these have

not been discovered from stratified archaeological contexts so far. On the basis of their look, shape, size, technique, raw material and probable functions these are usually associated with a very broad time period ranging from Protohistoric period to early historical period. In this case also the lack of information about their archaeological context precludes us to make any observation. However it can safely be suggested that some of the Copper Hoard sites were contemporary to the Ganeshwar-Jodhpura cultural complex if the commonality of copper tools from here and the Copper Hoard sites is any pointer in this case. In addition some others can also be associated with the Later OCP sites. This contention is supported by the continued presence of the Copper Hoards and use of these tools during these levels as has been marked at Atranjikhhera among other⁹² in western Uttar Pradesh among other sites and Mitathal II B⁹³ in Bhiwani district of Haryana. This can further be corroborated by the other auxiliary evidences in the form of the knowledge of copper deposits in the Aravallis of this area and the likely presence of itinerant copper artisans on the pattern of the ethnographic itinerant iron artisans operating in the areas⁹⁴. While the possibility of some other Copper hoard sites being associated with the later periods is not ruled out, especially in the light of the relevance of their functional value afterwards as well. Let us now move on to the succeeding cultural period which is represented by the PGW sites that are either found superimposed on the OCP deposits or on a natural soil. But the fact remains that this cultural group succeeds the OCP in these areas as well as in the western Uttar Pradesh. This, however, deserves a discussion along with other sites of this group from the southern parts of the Mewar region. In the meanwhile we need to take into account the beginning and development of human life in the areas of the Mewar before emergence of the PGW settlements, which is as follows.

The third cultural zone is in the southern part of Mewar and the cultural complex of the zone is popularly known as Ahar after the type site⁹⁵, also known as Banas Culture after the river. Over one hundred sites belonging to this culture have been discovered from this area⁹⁶. Primarily these sites are located in the Mewar region. These are distributed over the districts of Dhaulpur with one⁹⁷, Ajmer⁹⁸ and Jaipur⁹⁹ with four each, Tonk with five¹⁰⁰, Dungarpur with six¹⁰¹, Bhilwara with twenty four¹⁰², Udaipur with twenty five¹⁰³ and Chittaurgarh with forty one¹⁰⁴ (Map-6).



Map – 6, After V. N. Misra

It is clear from the above distribution of sites that the core area of this culture is comprising of Chittaurgarh, Udaipur and Bhilwara districts that share the large majority of settlements whereas a sprinkle of sites is noticed in rest of the districts mentioned above. Thus the Ahar culture is the culture of Mewar. Majority of the sites are located along small or big water courses. However still others, especially important among them being Gilund, Balathal and Ojiyana, are located along local natural depressions. Further these sites are also located near or under modern village habitations which is very significant in more ways than one. This locational analysis underlines the fact that the choice of site selection is consistent through the historical process of cultural development. The continuity is also a reflection on the uniformity of natural landscape at least, if not completely, in respect to the cultural and functional planes.

Information on the composition of the Ahar culture primarily comes from Ahar¹⁰⁵ and Balathal¹⁰⁶ in the district of Udaipur, Gilund in Rajsamand¹⁰⁷ and Ojiyana¹⁰⁸ and Lachhura¹⁰⁹ in Bhilwara. Almost all these settlements are made for the first time only during the Chalcolithic period or Ahar culture. The cultural composition is very interesting. The dominant ceramic industry is popularly known as Black and Red Ware (here after BRW). This cultural group presents three stages of development. The earliest phase contains handmade as well as wheel thrown, plain, thick and rough BRW alongwith a number of other ceramic wares as at Balathal A. this phase is placed around 3000 BC by Shinde¹¹⁰. In the second phase the ceramic ware is well fired with lustrous surface and white paintings. This is called the mature phase for the around development and is assigned a period between 2500-2000 BC. In the third phase paintings and the fine finish are absent while incision forms the normal decoration pattern. This phase is placed between 2000-1800 BC. The principal shapes are dishes, bowls, jars, vases and other pots.

Gilund appears to be the largest site with ten hectare size among the Chalcolithic sites followed by Balathal with six hectares. The cultural deposit at Ahar is thirteen metre, eight metre at Gilund and seven metre at Balathal.

House building activities at these sites are noticed which are made of stone, mud, mud bricks. Even use of kiln burnt bricks is noticed at the site of Gilund alone. More over the sites of Gilund and Balathal experienced construction of public, private and defence structures. The last contains a wall which is encircling the two mounds of Gilund. These are small high mound on the east and the low big mound on the west unlike the Harappan pattern¹¹¹. This is further significant to note that the largest Chalcolithic site is also located along a local natural depression and not on any seasonal perennial river. Likewise the other important site of Balathal is also located beside a similar water body. Further no settlement of this Chalcolithic period irrespective of its location either being on a river, seasonal or perennial, or along a local water body could reach to the stage of urbanization. This drives home the point that access to constant abundant water alone was not the main driving force. The people of Chalcolithic culture were having the benefit of copper deposits in their close vicinity, knowledge of copper technology and a number of copper objects including tools in combination with relatively fertile black cotton soil,

better ground water and rain water facility, natural conditions but the pace of development could not be pushed beyond a point. This points towards the absence of optimum working capacity of people to realize the full potential of the extant natural resources.

It is very interesting to note that after the Chalcolithic period there is absence of human habitations at the Chalcolithic settlements in particular and in its geographical area in general. This absence of human activities, it is said, continued for more than a thousand years. The long span of this desertion is based on the premise that the beginning of the Chalcolithic period placed in the early part of the third millennium BC. Later the Chalcolithic habitations continued in this area for more than one thousand years. And thus its termination is suggested to have been around the middle of the second millennium BC. Around this time a general desertion of all the Chalcolithic sites is suggested and these sites seem to have remained deserted until these were reoccupied only in or around the middle of the first millennium BC. by the people using the Northern Black Polished Ware (hence forth NBPW) and iron objects. The habitational deposits of this cultural period are found in excavations in these areas. Thus there is a period of interregnum, as suggested, between the end of the Chalcolithic period and the beginning of the NBPW habitations.

The aforesaid gap, however, is not beyond any doubt because of the following considerations. One, there is a presence of Harappan influence on the Chalcolithic pottery. Two, Harappan seals are present in the Chalcolithic material in the Balathal – B levels among other aspects. This makes, at least, the two contemporary to each other, especially during the mature levels of the two, which are placed between C. 2500 to 2000 BC. while on the other hand a ghat-shaped bead and iron are discovered from the BRW levels at the site of Noh¹¹² in Bharatpur. Both the things are characteristics of the PGW cultural assemblage and these findings make the Chalcolithic BRW and the PGW contemporary to each other, atleast, in some measure. This is borne out during the excavations at Dunder Khera, a BRW and PGW site in Dhaulpur district where in the early layers eight, seven and six from bottom upward there is an overlap between BRW and PGW¹¹³. Further it is still more important to note that no gap or sterile layer is discovered between the Chalcolithic of the Period-I and the iron age deposits of Period-II at the site of Ahar in Udaipur district of Rajasthan¹¹⁴. More over the geographical extent of the PGW is extended

upto the central parts of Madhya Pradesh, which includes the areas of Mewar for being situated between the site of Noh and Madhya Pradesh. This sounds both geographical as well as cultural overlap between the two. In this situation the PGW automatically becomes a valid candidate for being the logical cultural successor of the Chalcolithic period, atleast, in the Mewar region of Rajasthan instead of the NBPW of the early historical period. With the result the so-called long cultural interregnum between the Chalcolithic and the early historical period is completely eliminated or reduced drastically.

There appears to be some problem in regard to the beginning of the Chalcolithic period locally, especially in the given situation of the available archaeological evidences. It is a fact that there are large numbers of Mesolithic settlements in this area and some of these settlements have also been excavated but there is no distinct overlap between the Mesolithic and the Chalcolithic deposits. And the Neolithic is absent completely from these areas which compounds the problem further. Thus the gap (cultural and temporal) between the preceding Mesolithic and the succeeding Chalcolithic widens considerably. The latter appears to be a fairly large cultural group spread over a huge geographical expanse and also a reasonably developed village culture. The substantially thick cultural deposit, ranging in several metres, speaks of their stability over a considerable time period. The cultural objects right from the beginning of the habitation are fairly rich and advanced which is enigmatic and not in tune with the proposed scheme of things. The evolutionary stages or processes are not seen in the early levels of the habitations at the excavated sites. There is no evidence of cultural transition from the preceding to the succeeding cultural deposits except those at Bagor which are not distinctly clear. The kind of evolved cultural evidence witnessed is possible only in specific situations, especially when less developed cultures come in contact with more advanced cultural groups in their vicinity. The chance or deliberate interactions between this type of contemporary groups accelerate the pace of development, especially in context of the less developed one, to reach to the advanced stage by jumping the normal sequential growth pattern because this type of external impetus stimulates the growth in exponential manner which is contrary to the gradual development at local level in a natural fashion. This interaction is supported by the presence of the Reserved Slipped Ware in the Balathal – A levels it has further been pointed out that sixty one percent

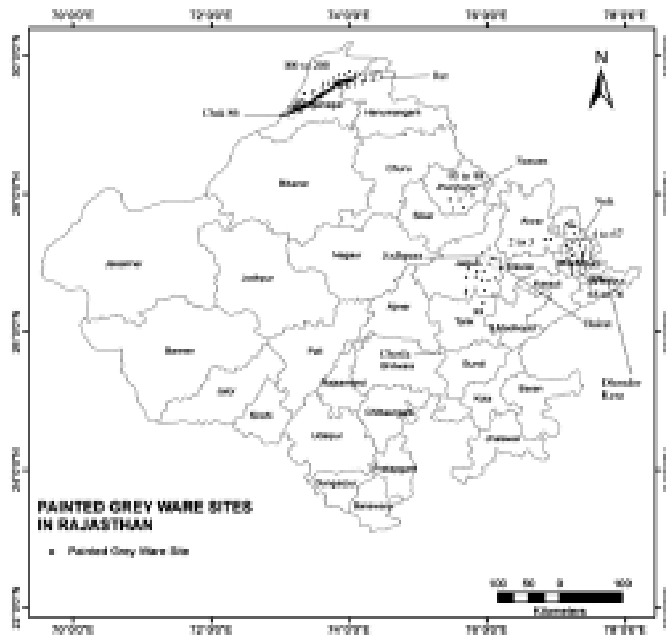
of the total pottery is brought from other contemporary sites. A number of other ceramic wares from here points to in this direction only. The local handmade rough and simple ceramic technique was transformed under the inputs from the advanced pot making technique of the Harappans. During the Balathal – B phase the level of interaction is further enhanced as shown by the greater presence of the mature Harappan objects. Thus the developed nature of the Chalcolithic cultural assemblage appears to be an outcome with impetus from the advanced cultures around. This is what is emerging from the available archaeological evidence. The absence of evidence on the evolutionary process from Ahar-Ia strengthens this viewpoint further.

The Beginning of Iron: The Emerging Cultural Complex

All the three culture zones of the Harappan in the northwest region, the Ganeshwar-Jodhpura in the north and northeastern areas and the Chalcolithic of the eastern and southern parts of Mewar are under human occupation in one form or the other during the succeeding period of the PGW. More than one hundred twenty settlements of this cultural group are reported from the three cultural regions. The diverse cultural regions came under the influence of one cultural group for the first time during this period—This type of unification is not seen earlier, at least, in these areas. The District-wise distribution of the explored settlements is as follows.

The districts of Ajmer and Tonk are represented by only one site each¹¹⁵, Alwar by two¹¹⁶, Jhunjhunu by four, Dhaulpur by nine, Jaipur by seventeen¹¹⁷, Ganganagar (jointly with Hanumangarh) by twenty one¹¹⁸ and Bharatpur by sixty four¹¹⁹. Although no site is yet reported from the southern parts of Mewar region yet the geographical extent of the PGW is well known from sites of Madhya Pradesh¹²⁰ (Map-7). There is a possibility of its discovery from these areas through future explorations as well as excavations. Thus both type of soil zones (the aeolian sandy of the northeastern areas and black clayey soils of the southern parts of Mewar are occupied for the first time by one cultural group, though the intensity of the settlements is greater in the northeastern parts. Was it because of the better and relatively open soil types combined with rains and ground water in pockets? Or was it impacted by the higher working capacity for the application of iron tool-technology that shaped the pattern of settlements? It appears that the last combine played an important role in this context. When this format is applied to the southern parts of the Mewar to understand

the sparse presence of PGW settlements in these areas, it is found not that effective to increase the number of settlements here. The simple explanation for this diverse frequency of settlements is that the use of iron was limited because the technical expertise was rudimentary. With the result limited and simple tools were produced. Obviously the limited application of the simple iron tools was put against the hard clayey soils of this part which did not allow the people to harness the potential of the natural resources in any appreciable manner. As a result the appeal of this landscape to the people was not as lucrative as was in the case of the other half. Therefore fewer



Map – 7, After V. N. Misra

pockets were found convenient for making their settlements and eking out their subsistence. Besides, the semi-arid areas from the northwestern parts to the eastern limits of the state are more convenient for terrestrial movement of men, material and animals alike during all the months of the year, especially in the monsoon season also. Because the aeolian sandy soils of these areas absorb rain water instantly and

offer good dry surface for both movements as well as for living purposes. On the contrary the black clayey soils become very muddy and sticky during the monsoon season. Further these soils do not absorb water as quickly as is done by the aeolian sandy soils. Consequently it becomes inimical to all types of movements during this period. More over these soils loose moisture very quickly after the monsoons, experience wide cracks and become difficult to break with simple tools. The semi-arid soils are, of course, very hot and hostile during the day in summer season but these cool down in the evenings to make them pleasant at nights in the open. In contrast the situation is not conducive in case of the black clayey soils for the sun heat absorbed by these soils is not released that quickly and as a result these do not cool down that fast. Perhaps people in the past could take due cognizance of these contrasting features and accordingly seem to have responded in corresponding degrees.

The choice of the selection of residential sites is an interesting part of analysis. Out of the one hundred twenty sites over thirty sites are preceded by the Chalcolithic sites of BRW. Of these thirty sites eight possess still anterior remains of the OCP. Besides four of the thirty sites do possess remains of the OCP only prior to the PGW. This shows the continuous commonality in regard to the exercise of their choice of site selection from the OCP to BRW and to PGW. This points towards consistency in the properties of the landscapes through these periods. On the contrary the capacity of the people to harness the natural resources to their advantage is constantly being transformed which is demonstrated by the increasing site frequency from one stage of development to the other. Although the change in the working capacity demands a micro study of the operative variables, yet as of now the increased number of the total settlements suggests increase in the working capacity, subsistence base and demographic levels as well. This trend appears to have been further strengthened in the succeeding levels of the early historical period where the number of such sites is increased many fold which is being discussed below.

The next cultural period is represented by the early historical settlements. The number of these settlements is one hundred fifty two and there is a possibility of its going beyond it. These sites are consisting of the NBPW and the Rangmahal sites. The district wise as well as geographical zone-wise distribution of the sites is very important and therefore it is as follows.

The share of the district of Dausa¹²¹, Dungarpur¹²², Jhalawar¹²³, Kota¹²⁴, Nagaur¹²⁵, Pali¹²⁶ and Swai Madhopur¹²⁷ is one each, Nagaur two¹²⁸, Ajmer three¹²⁹, Bundi¹³⁰ Udaipur¹³¹, Tonk six¹³², Bhilwara seven¹³³, Dhaulpur nine¹³⁴, Sikar ten¹³⁵, Jaipur twenty three¹³⁶, Alwar thirty¹³⁷, Jhunjhunu thirty two¹³⁸, Bharatpur thirty three¹³⁹ and Ganganagar/Hanumangarh seventy three¹⁴⁰. This distribution shows that more districts (twenty) of the state came under human occupation for the first time in this period (Map-8 and 9). Two, many new sites have been made by breaking new grounds while old sites also remained inhabited from the previous to this period. Third, some districts such as Alwar, Bharatpur, Ganganagar/Hanumangarh, Jaipur, Jhunjhunu, Sikar and Dhaulpur appear to be more attractive in the light of the available data on settlements from these areas. No matter in comparison to the respective total area of the districts their settlements share is not inclined to present any intense density of population. Nevertheless this demonstrates surely a relatively very high increase in the number of settlements in comparison to the one hundred twenty sites of the preceding period. Fourth, on an average the size of the settlements is bigger than the average size of the sites of the previous period. These overtly points towards a substantial upward swing in the population size at the individual settlement level as well as at the regional level. Fifth, the benefit of this upward swing is largely restricted to the northwestern and southeastern areas as was the case in context of the preceding PGW levels. The areas of the Mewar region did not perhaps appeal to the people in the same measure for making their settlements in that part despite these areas being traversed by the perennial rivers, having fertile black cotton soil and fresh ground water in pockets. This skewed settlement distribution could also be an outcome of less intense field survey and this picture may change with more comprehensive survey in the future. However this needs to be explained by situating all the operative variables in their proper contexts and will be touched upon a little later. Sixth, in the meanwhile there has been further a marked continuity stratigraphically between the habitations of the PGW and NBPW at a number of excavated settlements (Sumari in Jhunjhunu district, Bairat in Dausa district among others). Seventh, a number of settlements have also produced Punch-marked (Rairh, district Tonk)¹⁴¹ and kushana coins during field surveys. The introduction of coinage was, of course, a very revolutionary development as a product of growing technological expertise and being requirement of the growing economy. The use of

coins facilitated the trading activities during this period.



Map – 8, After V. N. Misra

The cultural assemblage during this period is very rich in comparison to the preceding period. The pottery (NBPW) is superfine, red ware is also found in a large number. Dishes, basins, bowls, cups, small pots, carinated pots, lamps etc constitute the dominant shapes. Rangmahal red ware is very superior in its shapes, surface treatment and decorations. A number of terracotta objects are gathered during excavations as well as explorations. Terracotta drainage pipe, ring wells from Balathal are significant to suggest development of drainage and sanitary facilities. A terracotta seal with bullock cart design and another seal with Brahmi inscription are important specimens from the same site. A large number of iron arrow-heads, sickles, adzes and an iron working furnace among other objects from different sites speak of superior technical expertise, greater frequency of iron objects and local production of these objects¹⁴². Copper remained in constant use and few objects of gold, Semi precious stone objects are also available.

This advancement is attested to in house building activities as well. The raw material for the houses is in the form of stone, especially for foundations, mud bricks as well as kilm burnt bricks. The houses are well structured and based on a plan. There are small as well as big

houses. All these developments speak of economic development and it was caused by better realization of the natural resources with the help of superior technology and intense human efforts. Once again urban character is achieved by the people through their conscious hard efforts. Evidence of fortification is also coming from the site of Nagari eighteen kilometre north of Chittaurgarh in the same district¹⁴³. It is a well known fact that the first urbanization in the Indian Subcontinent occurred during the Harappan civilization in the third millennium BC and the second urbanization was developed in the Gangetic plain in the second half of the first millennium BC. Likewise the impact of these urbanizations is seen in parts of Rajasthan also in the respective time periods. There are urban centres of the first phase in the northwestern parts of Marwar (Kalibanga, Baroor and Karnpura) and urban centres of the second phase are witnessed in the second phase in eastern and southeastern parts (Bairat, Nagar, Nagari, Rairh and Sambhar) of Mewar. In between the two urban periods a very long time period of one and a half million years supported subsistence based settled rural and mobile pastoral groups only. With regard to these urbanizations diverse conflicting factors are credited with for their happening in the manner they were shaped. A synoptic view of them is as follows.



Map – 9, After V. N. Misra

Authorship of Harappan Civilization

There are some important arguments about the name, authors and determinants of the Harappa civilization. It is said that majority of the known settlements of this civilization are located in the areas of the Ghaggar/Saraswati river, that rises from the Sub-Himalayas near Kalkaji in Haryana and traverses through parts of Haryana, Punjab, Rajasthan (northwestern) and Cholistan region in Pakistan, and therefore the civilization needs to be called Saraswati civilization¹⁴⁴. This surely sounds well and appeals to our patriotic feelings also. This, however, does not go well with the logical analysis of the available settlement data. It is true that the majority of these settlements of the civilization are located in Punjab and Haryana. It is on the contrary equally true that the majority of these settlements are located away from the Ghaggar watercourse in upland areas where no river water is accessible in any form whatsoever¹⁴⁵. Ground water quality in these areas is salty and saline, completely unfit for consumption and agriculture purposes. Rain water is also not available all the time because the rains are highly erratic, unpredictable and undependable in these areas. Like the Harappan settlements modern village settlements are also present in a very high density and perhaps this was the case in historical period also. There is no network of rivers or streams to offer surface water to the modern residents of these villages in the upland areas. Rains and ground water are no different. There was no official arrangement of drinking water supply till yesterday in most of the villages. However irrespective of the fresh water inaccessibility there are large number of villages teeming with life. It is a fact that at least availability of potable water, if not fresh water always, is a dire necessity. The question is how did these very villagers make arrangement of potable water for their survival in these water deficient areas. Ethnographic information from these villages suggests that each and every village possesses a number of village ponds (locally known as *Johads*). These are cleared and deepened religiously during summers so that more of rain water is harvested and stored in them to serve the people in the coming months of the year. These formed the life line for the survival of the people in these areas in the recent past. In addition almost all the village wells in these areas are located on or along the banks of these ponds. These wells offer some quality of fresh water for the people. Fresh water in a limited quantity and depth depending upon the low rate of fresh water leaching from the ponds to the soil profile. Thus the two manmade sources formed the main

life line for the modern villagers. A fresh survey of the Harappan sites in the light of this ethnographic information revealed presence of a number of depressions of varied denominations around the Harappan settlements. These depressions receive and retain rain water for several months of the year. Hence there is a strong possibility of their being active repository of water during the civilization period which perhaps formed the major source of water supply. Therefore partly man made and partly non-riverine natural sources served the people for their water requirements. It is not logical to give any undue importance to the river/s for sustaining a large number of Harappan settlements in these areas, especially in the ancient past. Rivers have not been significant for the majority of the people before the introduction of the modern canal system¹⁴⁶.

The other argument is that the seasonal Ghaggar River was a mighty perennial river in the ancient past, especially during the life time of the civilization. This line of argument emanates from the fact that the present nature and character of the river are not good enough to evoke a confidence for its prime role in the development as well as in sustaining the civilization¹⁴⁷. Secondly, the river has been called par-excellence (Nadiottam) in the Rigveda. In order to assess the viability of these arguments a survey of the modern mighty perennial rivers such as the Sutlej, Yamuna and Ganga was undertaken. Two signatures of these water courses have been identified – a very thick sheet of river sand deposit and a huge ground water reserve, on the basis of presence of these signature the argument of the presence of a river of this nature can easily be accepted and vice-versa. Here in case of the Ghaggar river these signatures are completely absent all along its course from Kalkaji in Haryana to the Indo-Pakistan border in Rajasthan, near Anupgarh, and beyond in Cholistan, Pakistan. To a depth of about four hundred feet water bearing stratum as well as any sign of river sand are totally absent. What is gathered is a fine clayey silt of the origin and character of the clayey silt present in the hillocks of the Sub-Himalayas near Kalkaji in Haryana. Only this type of clayey silt deposit is noticed in its entire bed¹⁴⁸. Therefore the river has been only a seasonal river from ancient period onwards.

The question of its might is subject to the volume of water it receives. Since its origin lies in the Sub-Himalayas it is always fed by rain water only. The volume of water it receives strictly depends upon the nature of precipitation in a season in its catchment areas. In seasons

of very high rain in its zones, it may assume very powerful proportions and vice-versa. It being a non-Himalayan, especially non-snow-capped Himalayan, river it remained a seasonal river only. With the result the kind of river sand generated by river water through its friction with the Himalayan stones is non-existent here¹⁴⁹. In the light of this irrefutable evidence the argument of its being mighty and perennial in the ancient past is not valid.

As regards the question of its being called a par-excellence river in the Rigveda, the epithet always does not signify only its physical strength. It, in fact, covers physical attributes as well as nourishing value which underline its relevance in the life of the people. More over the Saraswati of the Rigveda is also being equated with the Harakhawati of Avesta and the reference of the river in the Rigveda points to its importance for the Aryans in their life in those areas¹⁵⁰. The river here being seasonal and primarily dependent on rain water assumes very dangerous proportions only in seasons/periods of exceptionally high rains. This upward swing is sustained so long as the intensity of rains continues. This, however, cannot normally continue for months because the rains are not persistent for a longer time period in this landscape. By all means the river upward swing is reverted in due course of time which presents a very interesting natural scenario where vast open geographic expanses are available with enriched soil fertility for agro-pastoral activities¹⁵¹. Since the river is also known as the river of lakes and pools in the Rigveda, this fact of the river is ignored consciously in this type of academic discourse, these lakes retained river water during the months after monsoons to serve the requirements of men and grazing animals for almost all months of the year. More over this type of seasonal rivers do not preclude movement of men, material and animals across the water course for long unlike the mighty perennial rivers. The facility of movement across the water course is enabling people to harness the resources and making use of the facilities on its both sides. Keeping in view the aforesaid opportunities offered by this seasonal water course it would appeal more to the people than a precluding mighty river. Therefore, this river seems to have enjoyed a high respect referred to in the Rigveda.

In regard to the authorship of the Harappan civilization there has always been a scope for speculation, especially in the absence of written records, non-decipherment of the script of the short

inscriptions and when shallow emotions of nationalism overshadow rationality. It is believed that the Aryans are the original inhabitants of this area. More so when the Ghaggar is equated with the ancient Saraswati and it is traversing through these very areas. This river is perceived as the epicenter of activities of the Aryans. There is however no other evidence of Human habitations here except that of the early Harappan and mature Harappans. And these very settlements are thus perceived and projected as those of the Aryans. Hence the Harappan civilization is named as the Aryan civilization¹⁵². This is the general line of argument in favour of this view. This argument is, however, not free from inherent weaknesses. It is a fact that the early Harappan settlements are the first habitations of the area and thereby the occupants of these settlements were the first settlers in the light of the available archaeological evidences. Now the question is whether the residents of these settlements were the original inhabitants of these areas or they came here from some other place/s. If they are accepted as the original inhabitants, then the question is where is the evidence of their evolutionary stages from these areas?

As of now there is no evidence of anterior habitations to trace the trajectory of human evolution at the local level. Not to talk of these areas alone there is no evidence of Neolithic activities from the state of Rajasthan itself¹⁵³. Likewise there is no evidence of any early village settlements prior to the early Harappans. In this given situation of the available evidence on the development of human history in these areas how the settlers of the early Harappan settlements can be taken as the original inhabitants of this area? They can, at best, be accepted as the first settlers, which implies that they came here from somewhere and settled in the area. If this is so, the next question is where did they come from? To trace their antiquity, ancestry, movement from and orientation of the presence of antecedent settlements is to be located among the presently known preceding settlements from the areas around. There is only one area, as of now, where the qualifying settlement data on preceding human history is known from. This area is situated in the Trans-Indus region of Baluchistan and around. These have produced evidence on the history of human activities from the early Harappan rearwards to the Neolithic and beyond in antiquity. Thus the orientation of human expansion is from west to east.

The cultural composition of the Harappan and the Aryans is also not similar, a well known fact. The Harappans are known for

well-developed rural as well as urban pattern of settlements, developed agriculture and food surplus, a fairly high degree of non-agricultural production, regional and trans-regional trade by land as well as water, use of standard weights and measures, a structured defence and sanitary system, tools and technological expertise, a very advanced knowledge of constructing private and public structures, use of standard mud brick and burnt bricks, application of interlocking system and diverse mortars for making walls, use of a very rich ceramic ware across a vast geographical spectrum in upland zones, among a host of other features in contrast to the Aryan culture. The Aryan society on the other hand is primarily rural in nature, subsisted largely on pastoralism, fairly mobile in the areas of the upper Indo-Gangetic divide. The knowledge of horse is common with them while its nominal presence is marked in late phase of Harappa civilization¹⁵⁴. Aryans use chariots with spoked wheels whereas the Harappans used bullock carts fitted with solid and hubbed (centre) wheels. The spoked chariots are faster than the solid wheeled bullock carts. The use of spoked wheels facilitates their fast movement, especially on smooth surface. The use of solid wheels in bullock carts can help absorb Shocks on rugged uneven natural tracks. The two types of wheels are products of different technologies¹⁵⁵. Of late it is claimed on the basis of discovery of solid wheels with spokes decorated on them¹⁵⁶ that the Harappan knew use of the spoked wheels. The difference between a wheel with decorated spokes like lines and an actual spoked wheel is universally known, the former cannot be taken as an actual spoked wheel. The Harappan people practiced burial in contrast to the cremation practice being followed by the Aryans. More over it is very curious that the rich and advanced Vedic texts failed to record names, at least, of the important urban settlements with their allied details. Hence the Aryan authorship of the Harappan civilization is not based on facts and their rational analysis. The two are independent cultural groups separated culturally, temporally and spatially.

The foregoing discussion brings out clearly some important points. Human life began sometime in the second stage of the lower Palaeolithic and it continued during the middle Palaeolithic and the upper Palaeolithic, especially in the last phase a reversal in the number of sites as well as population size is very prominent. During the succeeding Mesolithic period the growth in the number of sites, spatial expansion and cultural assemblage is more than visible. However during

the succeeding Neolithic period total absence of human activities is beyond comprehension and underlines a regressive process. It needs to be examined if this was a local phenomenon. The succeeding period is phase of the emergence of the three regional cultures (the early Harappan/Sothi in the northwestern parts of the state, the Ganeshwar-Jodhpur in the northern and northeastern parts, i.e. Mewar), which are known as the chalcolithic cultures. Only the first of them could attain urban status for an interesting combine of social and natural forces. An intractable regressive trend once again was set in respect of all the three cultural groups. Trends of constriction as well as spatial expansion are noticed in this period. It seems stability is reduced and seasonal mobility is increased considerably. Later during the PGW levels all the three cultural zones are embraced by this cultural group as a result of the introduction of iron technology, though even now balance of power favoured the northern and the northeastern parts. This trend resulted into the development of second urbanization in due course of time with the growing use of better iron tools. Thus the trajectory of cultural growth presents a series of swing on either side depending upon turns in the working capacity of the people through time and space.

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Professor G.N. Sharma Memorial Lecture
British Relations with Jaipur State
under the Company and the Crown :
A Critical Appraisal

Dr. Anju Suri

It is, indeed, a matter of great honour for me to deliver Professor Gopinath Sharma Memorial Lecture as a part of 30th Session of Rajasthan History Conference at MLS University Campus, Udaipur. Professor Gopinath Sharma was an eminent and erudite scholar whose works on history of Rajasthan speak volumes of his acumen and ability of being a great academician. The Conference offers us all an opportunity and occasion to pay a befitting tribute to Professor Sharma's laudable contribution to the discipline of History as a dedicated researcher and a devoted teacher. I am very grateful to the organizers for extending me the invitation and making me a part of this academic event. The topic of my lecture is, 'British Relations with Jaipur State under the Company and the Crown : A Critical Appraisal'.

Situated in the north-east and east of Rajputana with an area of 15,579 square miles and surrounded by States of Rajputana and Punjab, Jaipur was the fourth largest State of Rajputana. A number of *Thakurs* or feudatory chiefs of autonomous and semi-autonomous estates such as Samod, Uniara, Diggi, Shekhawati etc. around Jaipur either paid regular tribute to the Maharaja of Jaipur or prepared soldiers for him as a mark of their allegiance to him.

At the advent of Earl of Moira (later, Marquess of Hastings) in 1813, the situation for East India Company was precarious on account of a great danger posed to the Company's supremacy by the Maratha Chiefs – the Peshwa, the Bhonsla, the Gaekwar, the Sindhia and the Holkar as well as the Pathans and the Pindaris. To secure the Company's position and assert British paramountcy on Native States of India, Hastings held a strong opinion that the States might be made to perform atleast two great feudatory duties to the British authorities,

(a) to support British rule with all their forces; (b) to submit their mutual differences to their arbitration.¹ Charles Metcalfe, the then Resident of Delhi, had already expressed his view that the States of Rajputana should be taken under British protection and in case protection was not afforded when it was solicited, it might not be accepted when offered.² Subjected to pay a handsome amount of tribute in lieu of British protection for peace in Jaipur, it was hoped that the State would not be a liability to the Company. On 2 April 1818, a treaty was concluded between the Company and the State amidst an opposition from a faction of the *Thakurs* seething with anti-British feelings, incapacity of the State to pay the proposed amount of tribute and pressure from the Holkar, the Sindhia and Amir Khan.

Article 1 of the said treaty provided for perpetual friendship between East India Company and Maharaja Jagat Singh of Jaipur, his heirs and successors. The friends and enemies of one party would be friends and enemies of both. By Article 2, the British protection would be extended to Jaipur against its enemies. Article 3 made it obligatory for the ruler and successors of Jaipur to act in subordinate cooperation with the British Company while acknowledging the latter's supremacy. By Article 4, the Maharaja and his successors would not enter into negotiations with any Chief without the knowledge and sanction of the British Government. Article 5 demanded a commitment from Jaipur to submit disputes between Jaipur and other States to the arbitration of the British Government. Article 6 provided for payment of high amount of annual tribute by the Jaipur Darbar. The tribute was to be gradually enhanced and fixed at rupees eight lakhs. If the Darbar's income exceeded forty lakhs of rupees, the Darbar would deposit 5/16th of excess as an additional amount of tribute besides eight lakh rupees in the treasury. By article 7, the Maharaja was bound to furnish troops, whenever required, to the British Government. Article 8 gave assurance on behalf of the British that the Maharaja and his successors would remain absolute rulers and British civil and criminal jurisdiction would not be introduced into their territory. Article 9 stated that the prosperity of the State would be favourably considered and attended to, so long as the Maharaja remained faithful to the British Government.³

Similar treaties were concluded between the British Company and 18 other Rajputana States including Jodhpur, Udaipur, Bikaner, Kota, Bundi, with all the Articles in common except one pertaining to the tribute to be levied on Jaipur State. The ardent desire of the British

Resident, David Ochterlony to improve upon the state of political anarchy that had emerged out of conflict between the Jaipur Maharaja and the *Thakur*, led him to intervene in the State in violation of the treaty of 1818. In the special meeting of the *Thakurs* held in the presence of the Maharaja, the former were made to put their signatures on a paper laying down the fundamental rules regarding their relations with the Maharaja.

The British relations under the Company with Jaipur State were marked by perpetual British intervention which was explicitly observed in the matter of succession that came to the fore at the death of Maharaja Jagat Singh on 21 December 1818. Of the various claims to the succession, the British recognized the claim of a minor of nine years named, Mohan Singh which was rejected by the queens and the nobles and which drifted the State to a situation where a civil war looked imminent. However, this was averted at the discovery of the news that the Bhattiani queen of Sawai Jagat Singh was pregnant. After she gave birth to a son on 25 April 1819, he was installed on *gaddias* a legitimate ruler with the name of Jai Singh III. His claim on throne was recognized at once by the British Government and the nobles; his mother was recognized as his Regent.⁴

Since there was corruption and misgovernment during the regency rule of the Rani from 1819-1838, a need was felt in 1821 to appoint a British Political Agent at Jaipur. As such Captain J. Stewart was appointed as the first Political Agent to stay at Jaipur, intervene in its internal administration for the purpose of guarding British interests and ensuring the regular payment of the tribute. On Stewart's insistence, the Resident refused to appoint Rani's men Jhota Ram and Amar Singh to handle revenue matters. Instead, Ganesh Narain was appointed for the assistance of Prime Minister Rawal Bairisal and Captain Stewart to improve finances of the State. The agitated Rani succeeded in getting Ganesh Narain's appointment cancelled from the Governor-General. She then removed Rawal Bairisal from the office and replaced him by Megh Singh of Diggi as Prime Minister. The British Agent, Stewart and the Resident, David Ochterlony got the necessary orders from the Governor-General to reinstate Rawal Bairisal. They compelled Jhota Ram to leave Jaipur in April 1823 and warned him that he might be arrested if he was seen again in Jaipur.⁵

On 23 April 1824, Major Raper succeeded Captain Stewart as the next Political Agent. Mutual hatred and hostility marked the relations

between him and the Regent Rani. Raper quit the city once in order to pressurize the Rani to submit to his decision. Captain Low, the next Political Agent also stood in opposition to the Regent Rani and reserved the right of conducting British relations with her to himself especially in matters of ascertaining revenue collections of the State and securing the due share of the British Government. His activities, however, were restricted by Charles Metcalfe, the then Resident. Due to the evil influence of Jhota Ram and others on the Regent Rani, the administrative efficiency of Jaipur had been seriously affected. This led Captain Low to call an assembly of the *Thakurs* at his residence in the presence of the minor Maharaja which decided to remove the Rani from the regency.⁶ But Charles Metcalfe's authoritative intervention at this time set Captain Low's efforts at naught.

The death of the young Maharaja Jai Singh III in February 1835 was followed by accession of two years old, Ram Singh to the throne. Maharaja Ram Singh's rule extended from 1835-51. During his minority Rani (Maji/Maharani) Chandrawati, his mother acted as his Regent. At British intervention, Jhota Ram was replaced by Bairisal as Mukhtiar (P.M.) of Jaipur against the wishes of the Maharani. This measure "marked the beginning of the process of depriving the Regent Rani of her ascendancy in the State".⁷ In a sudden attack by Jaipur crowd on Major Alves (the AGG at Ajmer), Martin Blake and others, Major Alves was seriously injured and Martin Blake was got killed. The court on behalf of the British authorities awarded punishments on the culprits ranging from death sentence to life imprisonment. Rawal Shiva Singh succeeded his father Bairisal at his death in July 1838, as the next Minister. The new Minister was given full support and cooperation by Major Ross who became Political Agent in 1838. The authority of Regent Maharani was undermined and in 1839 she was excluded from administrative affairs. To carry the administration during the minority of the Maharaja, a Council of Regency of 'Five Sirdars' with British Political Agent as its President was constituted. Virtually the rule of Political Agent had now been established in Jaipur and the Regency Council played a second fiddle to him in all administrative matters. The Political Agent had the right either to remove any member from the Council on the ground of his misconduct and incompetence or associate additional members in the Council. The period of two successive Political Agents, Major Thoresby (1839-44) and Captain Ludlow (1844-47) was the period of peaceful progression in the

administration of Jaipur. Thoresby was instrumental in his efforts to get annual tribute of the State reduced from rupees eight lakhs to rupees four lakhs. It should be keenly observed that the British Government before this time had been rigid in realizing full amount of annual tribute even at times of financial stringency of the State. In 1851, Maharaja Ram Singh became a major of eighteen years. The Regency Council was now abolished and the Maharaja was invested with full ruling powers. The dominance of Political Agents, Rickards and Burton, however, continued unabated in the administration of the State.

During the revolt of 1857, Maharaja Ram Singh rendered the most loyal and meritorious services to the British authorities which were rewarded by the grant of the pargana, Kot Kasim to the Maharaja. Also the right of adoption was conferred upon him. After the revolt, there was a marked change in the British policy in India. The government and revenues of India were assumed by the British Crown under the Government of India Act, 1858. As far as British policy towards Princely States was concerned, the policy of annexation of States was abandoned once for all. It was further laid down that the existing treaties between the British and the States would be 'scrupulously maintained' and the Princely Rights, Dignity and Honour would be duly respected.⁸ In actual practice, however, the Paramount Power, in response to its growing requirements, intervened perpetually in matters concerning succession, fiscal, economic matters and others of the States in violation of existing treaties, engagements and *sanads* and Jaipur State was no exception.

The British intervention in succession matters of Jaipur State continued to be a marked feature of British relations with the State under the Crown as was the case hitherto under the Company. Maharaja Ram Singh at his death on 18 September 1880 did not leave behind a natural or an adopted son to succeed him. Dr. Hendley, the incharge of Eastern Rajputana State Agency, who was present at the death-bed of the Maharaja very tactfully procured the Maharaja's statement in favour of nomination of nineteen year old, Kaim Singh as his successor in presence of notable nobles and officials. It is noteworthy to point out here that the British Government charged *nazrana* or the succession fee before they recognized the succession of a Princely Chief. The assumption of *gaddi* by Kaim Singh in name of Maharaja Madho Singh in September 1880 was recognized by the British Government. The

Maharaja, however, was required to conduct the State Administration during his minority with the consultation and assistance of a Council of six influential nobles as well as the British Political Agent at Jaipur. The Maharaja continued to rule as per arrangements made by the British. It is surprising to observe that the Maharaja even after attaining the age of twenty-one years in September 1882 and assuming full ruling powers was bound to seek the advice of the Political Agent till 1886 in all important administrative matters and obtain his concurrence before altering decisions of the Council taken previously during his minority. The British Government under the Crown expressed the hope that the Maharaja would always rely on the goodwill of the Resident and give due weightage to his advice in future too. Doubtless to say that the British Agent or the Resident had been playing a dominant role in the affairs of the State. The Government of India generally accepted the recommendations of the Resident or the Agent to the Governor-General (AGG), Rajputana unless they were too unfair or unreasonable.

The tributes levied on the Princely States served as a mark of recognition of British paramountcy and also formed a significant source of revenue to the British exchequer. The Article 6 of the treaty of 1818 between the British and the Jaipur State had laid down that in lieu of British protection, the State would be exempted from tribute in the first year whereas in 2nd, 3rd, 4th, 5th, 6th, 7th year rupees two lakhs, four lakhs, five lakhs, six lakhs, seven lakhs, eight lakhs respectively would be charged. Rupees eight lakhs would continue as amount of tribute annually until the State's revenue exceeded rupees forty lakhs in which case, the State would deposit 5/16th of the excess as the additional amount of tribute.⁹ The term was quite unfair as the high amount of tribute had been fixed on the wrong estimate of the State's income and the tribute had to be raised by the State not without difficulty. The mismanagement of the State led to its impoverishment and hence the accumulation of arrears. It was impossible for the State to come out of the situation of debt. The Maharani, the Regent Rani of minor Jai Singh III, in these circumstances proposed to seize money from all those subjects who possessed it irrespective of the fact they owned the debt to the State or not. The British Political Agent, Captain Low, however, refused to sanction her proposal. In 1828, the request from the royal Darbar of Jaipur to reduce the exorbitant amount of tribute from eight lakhs to four lakhs of rupees was rejected by the Political Agent. It was Major Thoresby, the Political Agent at Jaipur

and the President of Council of Regency who realized “the colossal financial burden under which Jaipur was groaning” and the fact that the State had been deprived of a large part of annual income on account of taking over of the Sambhar Lake by the British in 1835. On his recommendations, the Government of India in 1842 reduced the amount of tribute from rupees eight lakhs to rupees four lakhs with retrospective effect from 1 November 1840 and remitted previous arrears of the tribute amounting to rupees forty-six lakhs of rupees. But the obnoxious clause in Article 6 of the treaty of 1818 having provision of enhancement of tribute of rupees eight lakhs, if the State revenues exceeded forty lakh rupees, by 5/16th of excess amount, continued to exist until supplementary treaty was concluded between the British Government and the State during the Viceroyalty of Lord Mayo on 31 August 1871, and the said clause was removed. Maharaja Ram Singh on his behalf promised to spend a considerable sum annually upon works of irrigation and improvement with a view to enhance prosperity of his State.¹⁰

With an aim to equalize salt duties throughout India and acquire monopoly of salt, the British Government under the Crown in post-1858 period considered it necessary to establish complete control over principal salt sources in Rajputana State, suppress manufacture of salt elsewhere for the purpose of elimination of competition, and abolish transit duties on salt in Princely States. To this effect, the British Government signed a treaty with Jaipur Darbar on 7 August, 1869 by which the Darbar agreed to lease to the British Government its right of manufacturing and selling salt within limits of territory bordering on the Sambhar Lake. The lease would continue until such time as the British Government desired to relinquish it with an advance notice of two years. The British Government had the right to enter, search, arrest or punish the persons acting in violation of rules and regulations laid down by British Government regarding manufacture, sale, removal or smuggling of salt etc. The British Government reserved the right to fix the price to be offered for sale of salt. In lieu, the Jaipur Government would receive salt for its consumption (not exceeding 172000 maunds) at rate of 9 annas per maund. Of the stocks held jointly by Governments of Jaipur and Jodhpur, Jaipur would transfer its half share to the British Government for which British Government would pay to Jaipur two half-yearly instalments, an annual rent of rupees 1,25,000 for share of Jaipur in the salt sold within its limits

and royalty at rate of 20 percent on the price per maund if the salt sold exceeded 8,25,000 British maunds.¹¹ The establishment of Sambhar Lake Court and abolition of the Inland Customs Line for removal of impediments to internal trade followed soon.

By yet another Salt Agreement concluded on 31 January, 1879, the Maharaja of Jaipur agreed to suppress and absolutely prohibit and prevent the manufacture of salt within any part of Jaipur State whether overtly or in form of salt petre or other saline products, except at Sambhar Lake and Kuchor-Rewasa Surr and destroy all other existing salt works.

The two aforementioned salt agreements of 1869 and 1879 respectively were detrimental to the interest of the State. The salt business of the State was seriously affected and the process of impoverishment of the State set in following the objective of British monopoly of salt. To fulfil their objective, the British either successfully took control of principal salt works or suppressed manufacture of salt. The imperial government did pay compensation to the Jaipur State but the compensation paid was too inadequate. Certainly, the salt policy of British Government had augmented its fiscal resources and proved detrimental to the economic interests of the Jaipur State. In defence of British salt policy, it may be argued that as a result of uniform salt policy, salt duty in 1882 could be equalized at rupees two per maund throughout the country and salt began to be supplied at cheap rates to all the people.

To introduce uniform coinage in India in post-1858 period, the Government of Crown began negotiations with the rulers of the Native States for abolition of mints. Captain Eden, the Political Agent at Jaipur intimated to the Supreme Government that Maharaja Ram Singh (1835-88) had expressed a desire to discontinue his current coin bearing the name of Bahadur Shah and issue a new currency bearing some reference to Her Majesty, the Queen. His proposal was accepted and his ‘graceful offer’ was appreciated by the Government.¹²

A decade later in 1868, the question of short weight counterfeit copper coins was reported from Khetri, a dependency of Jaipur State. It was learnt that 13 mints in Chirawa and 19 mints in Surajgarh, both in Khetri, were in active service where copper pice was manufactured by *Sahukars*. These *Sahukars* had their agents at Agra, Mathura, Ajmer, Gwalior etc. who were involved in counterfeiting of the coins. After investigation it was found by Colonel Keatinge, the then Political Agent

at Jaipur, that counterfeit pice in Khetri was carried on without the knowledge of the Raja. It was pointed out that Jaipur ruler had no sovereign rights in Khetri, the Raja exercising complete civil and criminal jurisdiction within his own territory. Thereupon instructions were sent by the Government of India to Agent to Governor-General, Rajputana that mints must be established and worked only at capitals of the rulers having right to exercise sovereign power and that mints in territories of subordinate and feudatory chiefs and nobles should henceforth be abolished. After the said orders of the Supreme Government, the Khetri mints were closed down.

The Native Coinage Act IX of 1876 empowered the Governor General-in-Council to declare coins of Native States of same fineness and weight, a legal tender in British India¹³ and authorized Native States to send their metal to the Mints of Government of India for coinage. The states of Alwar and Bikaner availed themselves of this opportunity in 1877 and 1893 respectively. Jaipur, however, continued to have its own *Jhar Shahi* coins. Besides gold *Mohurs*, the Maharaja issued a large number of silver and copper coins. The rate of exchange between Jaipur and British currency varied from time to time. In 1899, Jaipur rupee was worth about 12 *annas* of British rupee, but towards end of 1904, 102 *Jhar Shahi* rupees exchanged for 100 British rupees.¹⁴

The opium policy of the British Government under the Crown aimed at preventing Native States from adopting measures which might harm the interests of the Paramount Power.¹⁵ For making the opium arrangements with the States of Rajputana and Central India, the pass system had been introduced since 1830. Though the cultivation of poppy or manufacture of opium within these States was not interfered with, but import of opium, into or transport through British territories was prohibited, except under passes granted by the British officers on payment of heavy duty.

As far as opium arrangements with Jaipur are concerned, a Memorandum No. 5 had been appended with the Salt Treaty of 1879 which in a response to an enquiry from Maharaja clearly stated that the import of intoxicating drugs including *bhang*, *ganja*, *opium* etc. into British India had been strictly forbidden. The Jaipur Darbar was requested to assist the British Government in prohibiting the export of such articles from the State by issue of notifications and by arrest and punishment of the offenders. The objective of the opium policy of the Paramount Power in Jaipur was fulfilled because opium of

Jaipur did not compete with opium of British India, the export of illicit opium from Jaipur into British territories could be effectively checked and a considerable amount of income could be drawn by the British Government from revenue of opium.

Goaded by the desire to have full and exclusive control over the means of transport and communications throughout India, the British Government under the Crown had to come to an understanding with the Princes of Native States for necessary arrangements for construction of railways, roads, postal and telegraph communications. The railways had a great commercial value for the British as they were useful in collection and export of raw materials for British industries as well as exploring untapped markets for English manufacturing goods. Apart from these, railways were useful in strengthening defences of the British Empire and catering to the moral and material progress of the nation.¹⁶ Since the territories of the British India were interconnected with the Princely States, the cooperation of the latter was essential for successful completion of railway lines. As a matter of rule, all railway projects in the Natives States were to be reported to the Government of India. The native Princes were required to cooperate with imperial government by providing lands free of cost in their respective States for the construction of railway lines and by ceding full jurisdiction on these lands to the Supreme Government.

In 1865 direct communication with North-Western Provinces and Punjab was sought for undertaking a railway project. Since the line was to pass through many Rajputana States including Jaipur, the Jaipur Darbar was asked (a) to cede land measuring 200 feet in breadth for the purpose free of cost, (b) to surrender to the British Government full jurisdiction short of sovereignty rights in such land, (c) to surrender right of levying all transit and other duties on goods passing through railway land. Maharaja Ram Singh expressed some early doubts regarding the cession of rights for the proposed railway project but he promised to render all possible assistance as soon as the operations were commenced in his territory.¹⁷ On 13 July, 1867, he submitted a memorandum of at least twenty conditions to the Agent to Governor-General for Rajputana. While a majority of the conditions were concurred including final approval of the Jaipur Darbar of the line fixed by survey and avoidance of private property and city of Jaipur, the condition such as careful avoidance of religious edifices during

the course of construction of line was considered to be absurd by the Paramount Power as the line could not be diverted for one and every temple that fell its way.¹⁸

It goes to the credit of Maharaja Ram Singh that he was the only chief in the whole of Rajputana to have prepared and presented to the British Government, the memorandum with the sole objective of safeguarding the interests of the State. The Supreme Government on its part accepted most of his conditions and declined those which were found to be incompatible with general railway policy of the British Government. On 5 February, 1868, the Maharaja agreed to withdraw his conditions. Thereupon, he ceded the required land free of cost and defrayed all necessary compensation for loss caused to the owners of land, houses etc. Further he made over full jurisdiction in the land ceded short of sovereign rights, absolutely to the British Government and surrendered all transit and other goods passing through at prevailing rates or at tariff to be fixed later.¹⁹

For the construction of proposed Rajputana State Railway in 1869 from Sambhar to Delhi and Agra, which essentially had to pass through Jaipur, the Maharaja granted to the British Government the portions of land forming Rajputana State Railway alongwith full jurisdiction on them to the British Government. In 1904, the land was acquired from the Jaipur Darbar for the Rewari-Phulera Chord Railway and the Darbar was asked to cede jurisdiction over the section of the said railway which traversed the Jaipur State. The Form with regard to cession of jurisdiction short of sovereign rights was also revised at this time. The Agreement of 1906 between Jaipur Darbar and the Bombay, Baroda and Central Indian Railway Company for working of Jaipur State Railway between Sanganer and Sawai Madhopur was to be guided by Indian Railway Act of 1890 under which all necessary appliances for working of Jaipur Railway Line were to be provided by the Darbar. Also the alterations and additions which might be required in future would be carried out at the cost of the Darbar. The Darbar further agreed to maintain a force of police for protection of the said line and of property in the trains and at each station thereof.

The British Government under the Crown certainly had no legal right to acquire land free of cost from any Native State and assume full police, civil and criminal jurisdiction on railway lines traversing the territory of a State. As such the assumption of such jurisdiction “manifestly marked an inroad on the judicial independence of Indian

States.”²⁰ In justification of a uniform British railway policy, it may be argued that the extension of railways intended to bring benefits to the subjects of both British India as well as Princely States. Also railways proved useful for military defence and economic development of the country. The assumption of full and exclusive jurisdiction of railway land by the British Government ensured the safety and justice to the travellers. The British railway policy, however, was meant to serve economic interests of the imperial government. The fat salaries and the privileges of the European employees on railway put a constant strain on Indian finances and contributed to India’s drain of wealth to Great Britain. Moreover, the instances of racial discrimination towards native passengers travelling by trains were no less pronounced as had been pointed out in *Rajputana Gazette* time and again.²¹

Apart from railways, a network of roads was laid down connecting Jaipur with other cities of the State and cities of British India and neighbouring States. All roads had been placed under the charge of Public Works Department and were maintained by the State. All roads except one from Agra to Ajmer were constructed entirely at cost of the State. Of the important roads constructed, mention may be made of 127 miles long Agra to Ajmer road, road to Sambhar via Bajru, road from Agra district to Bandikui, Jaipur-Tonk road, Kurali-Mandawar road etc. Also a large number of old roads were repaired. In December 1882, Jaipur Darbar abolished all transit duties on feeder roads leading to Rajputana-Malwa railway within Jaipur territory with the exception of duty on opium. These efforts of the Darbar paved the way for development of trade and commerce throughout the country without any hindrance.

For the purpose of ensuring efficient working of Imperial postal system, cooperation was sought by the British Government from the Princes of the Native States. In July 1866, the Government of India issued Resolution asserting the absolute responsibility of the States for mail robberies occurring within their territories and Jaipur was no exception. In 1897, a circular²² was issued by Deputy Post Master General, Rajputana to all postal officials in Rajputana circles to escort the mail in territories of Rajputana States. In response to this circular, the Jaipur State Council made arrangements for providing adequate escort to secure safe passage of parcel mails on the mail lines. Jaipur Darbar had been cooperating with British authorities in constructing or giving on rent the buildings for British post and telegraph offices

and permitting placing of letter boxes in various towns of the State. In 1890s, with permission of Jaipur Darbar, the combined Post and Telegraph Offices began to be opened in towns of Jaipur. By 1906, there were 32 Imperial Post Offices and no less than 112 Raj or State Post Offices in Jaipur State. The Darbar after having introduced various reforms in its own Postal Department in 1904 thereby raising the standard of efficiency of its postal system, made repeated requests for a convention between Imperial and Raj Postal Departments for exchange of correspondence.²³ At last in July 1908, the Imperial Government accepted the principle that a postal convention might be negotiated with the State. The significance of the postal convention with Jaipur State enhances in view of the fact that such conventions had been concluded with six other States – Gwalior (1885), Patiala (1884), Nabha (1885), Jind (1886), Faridkot (1886) and Chamba (1886). Besides many telegraph offices and telephone systems were extended in Jaipur with a twin aim to promote the imperial interests and serve the people.

In fine, it may be said that British relations with Jaipur State under the Company and the Crown were marked by perpetual British intervention in the State, so that the British paramountcy could be well asserted and imperial interests could be well served. On most of the occasions the paramountcy was asserted in violation of existing treaties, engagements and *sanads* with Jaipur State and at the cost of sacrifice of native interests.

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प्रोफेसर आर.पी. व्यास स्मृति व्याख्यान
इतिहासकार प्रो. आर.पी. व्यास एवं
उनका इतिहास-लेखन

प्रो. शिव कुमार भनोत

इतिहास विभाग, मोहनलाल सुखाड़िया विश्वविद्यालय, उदयपुर के तत्वावधान में आयोज्य राजस्थान हिस्ट्री कांग्रेस के 30वें अधिवेशन में देश भर से पधारे इतिहासकारों, शोधवेत्ताओं तथा शोधार्थियों; मंचासीन सम्माननीय लब्ध प्रतिष्ठजन; राजस्थान हिस्ट्री कांग्रेस के समस्त ऑफिस-बियरर्स एवं एकजीक्यूटिव के सम्मानित सदस्यगण तथा सदन में समुपस्थित विद्वान साधियों एवं जिज्ञासु सुधी श्रोताओं। मैं, सर्वप्रथम राजस्थान हिस्ट्री कांग्रेस ऑफिस बियरर्स एवं एकजीक्यूटिव तथा विशेषतः इसके तेजस्वी एवं ऊर्जावान सैक्रेटरी प्रोफेसर एमेरिट्स प्रो. एस.पी. व्यास को अपने हृदय के गहन तल से साधुवाद देना चाहूंगा, उनका कोटिशः अभिनन्दन करना चाहूंगा जिन्होंने देश के चोटी के इतिहासज्ञ तथा राजस्थान के इतिहास एवं संस्कृति के प्राण पुरुष एवं राजस्थान हिस्ट्री कांग्रेस के अग्रणी सूत्रधारों में से एक रहे स्व. प्रो. आर.पी. व्यास की स्मृति को अक्षुण्ण बनाए रखने के लिए उनकी पुनीत स्मृति में राजस्थान हिस्ट्री कांग्रेस अधिवेशनों में प्रो. आर.पी. व्यास स्मृति व्याख्यान-माला की शुरुआत की। मैं, राजस्थान हिस्ट्री कांग्रेस की समस्त एकजीक्यूटिव तथा प्रो. एस.पी. व्यास का अत्यन्त आभारी हूँ कि आपने मुझे इस अत्यन्त प्रतिष्ठित एवं गरिमामय व्याख्यान-माला के प्रथम एवं संस्थापन व्याख्यान के लिए आमंत्रित किया और आप महानुभावों से रुबरू होने का सुअवसर प्रदान किया। मेरा दृढ़ विश्वास है कि इस व्याख्यान-माला के अंतर्गत होने वाले विद्वतापूर्ण व्याख्यानों से स्व. प्रो. व्यास के चरित्र, व्यक्तित्व, कृतित्व के मूल्यांकन व इतिहास जगत को उनके अप्रतिम योगदान पर टीका-टिप्पणी एवं मीमांसा के समानांतर राजस्थान के इतिहास एवं संस्कृति विषयक शोध एवं अनुसंधान के नये आयाम प्रशस्त होंगे तथा ऐतिहासिक शोध जगत को एक नवीन दिशा मिलेगी। चूँकि आज का यह व्याख्यान इस शृंखला का प्रथम और संस्थापन व्याख्यान है इसलिए यह विचार बना कि इसे स्व. प्रो. आर.पी. व्यास और उनके इतिहास लेखन पर ही केन्द्रित किया जाए ताकि इसकी समीचीनता और प्रासंगिकता इस व्याख्यान-माला के शुभारम्भ से स्थापित हो सके और यह व्याख्यान इस शृंखला के भावी व्याख्यानों को एक दिशा प्रदान कर सके। अस्तु, मैंने अपने व्याख्यान को तीन

भागों में विभक्त कर अपनी बात को आप तक पहुँचाने का प्रयास किया है। प्रथम भाग जहाँ स्व. प्रो. आर.पी. व्यास के जीवन चरित्र एवं व्यक्तित्व पर केन्द्रित है वहीं द्वितीय भाग में उनके कृतित्व, इतिहास जगत को रहे उनके अवदान तथा उनके शोध अनुसंधान कर्म एवं लेखन यात्रा की शोधपरक मीमांसा की गयी है। तृतीय भाग में उनके सृजन, उनके इतिहास लेखन की समीक्षा तथा उनके इतिहास दर्शन के वैशिष्ट्यों की विवेचना एवं विश्लेषण करने का एक वस्तुपरक प्रयास किया गया है जिससे यह तथ्य मुखरित होकर सामने आता है कि प्रो. आर.पी. व्यास, शोधपरक मौलिक सोच और विचार रखने वाले एक पूर्वाग्रह मुक्त गम्भीर विश्लेषक, निष्पक्ष तथ्य गवेषक, दिशा प्रवर्तक और अप्रतिम इतिहासकार थे तथा राजस्थान के इतिहास एवं संस्कृति विषयक लेखन में उनका सर्वथा मौलिक एवं अविस्मरणीय योगदान रहा।

I

12 अगस्त, सन् 1922 को जोधपुर नगर के एक सुसंस्कारित, सम्भ्रान्त किन्तु पारम्परिक पुष्करणा ब्राह्मण परिवार में स्व. आइदास एवं श्रीमती इन्दर कौर व्यास के तेजस्वी और स्वनामधन्य पुत्र के रूप में जन्मे स्व. राम प्रसाद जी की प्रारम्भिक शिक्षा-दीक्षा सुजानगढ़, रतनगढ़ में तथा उच्च शिक्षा जोधपुर नगर में सम्पन्न हुई थी। जसवन्त कॉलेज, जोधपुर से अपनी उच्च शिक्षा प्राप्ति की यात्रा शुरुआत कर वे शैक्षिक क्षेत्र में एक के उपरान्त एक उपलब्धियां अर्जित करते चले गए और इतिहास विषय में अधिस्नातक कर उन्होंने कानून में एल.एल.बी. की उपाधि अर्जित की। अध्ययन पूर्ण करने के उपरान्त आपने राजपूत हाई स्कूल, चौपासनी में एक शिक्षक के रूप में अपने कैरियर की शुरुआत की। तदनन्तर, एक कॉलेज शिक्षक के रूप में आपने क्रमशः एस. एम.के. कॉलेज, जोधपुर; राजकीय महाविद्यालय डीडवाना एवं सरदारशहर में अध्यापन किया और सन् 1962 में जोधपुर में विश्वविद्यालय की संस्थापना के साथ ही विश्वविद्यालय के इतिहास विभाग में एक शिक्षक के रूप में प्रविष्ट हुए और वहीं कार्यरत रहते हुए एसोशिएट प्रोफेसर एवं विभागाध्यक्ष (इतिहास) के रूप में 31 अगस्त, सन् 1982 को सेवानिवृत्त हुए।

अपने 32 वर्षों के स्नातक एवं स्नातकोत्तर स्तर के अध्यापन अनुभव तथा लगभग दो दशक से अधिक समयावधि के शोध कार्यानुभव से युक्त प्रो. आर.पी. व्यास अपने समग्र कैरियर के दौरान एक धीर-गम्भीर तथा परिश्रमी इतिहास शिक्षक के समानान्तर एक उत्कृष्ट शोधवेत्ता भी रहे। विश्वविद्यालय के इतिहास विभाग को एक सशक्त एवं गरिमामय स्वरूप प्रदान करने में आपने अत्यन्त महत्त्वपूर्ण तथा सकारात्मक भूमिका निभाई और लगभग पाँच वर्षों तक विभागाध्यक्ष पद पर रहते हुए विश्वविद्यालय इतिहास विभाग को यथोचित ऊँचाई तक पहुँचाया। देश के ख्यातनाम इतिहासकारों यथा प्रो. बी.पी. सक्सेना, प्रो. दशरथ शर्मा, डॉ. के.एस. लाल के सान्निध्य में अध्यापन और

अनुसंधान कर्मरत रहे प्रो. आर.पी. व्यास ने न केवल उनके साथ अपनी विद्वता और अकादमिक उत्कृष्टता को ही साझा किया वरन् एक सघन और चिरन्तन शोध यात्रा के मार्ग पर भी इस कदर अग्रसर हुए कि उन्होंने फिर कभी पीछे मुड़ कर नहीं देखा। विश्वविद्यालय में अध्यापन के दौरान चीफ प्रोक्टर, छात्रसंघ परामर्शदाता, चीफ वार्डन, एन.सी.सी. ऑफिसर, स्पोर्ट्स इंचार्ज जैसे व्यस्ततायुक्त महत्त्वपूर्ण दायित्वों का निर्वहन पूर्ण कर्तव्यनिष्ठता से करने के समानांतर इतिहास विषय के अध्ययन, अध्यापन एवं अनुसंधान कर्म से भी आप सदैव पूर्ण मनोयोग से गम्भीरतापूर्वक जुड़े रहे। प्रो. व्यास, जोधपुर विश्वविद्यालय के इतिहास विभाग के प्रथम पी-एच.डी. थे और उन्होंने प्रो. बी. पी. सक्सेना के मार्गदर्शन में 'रोल ऑफ नोबिलिटी इन मारवाड़ (1800-1873 ए. डी.)' विषय पर अपना यह शोध कार्य सम्पन्न किया था जो अपने आप में सर्वथा अनूठा और एक मानक शोध-कार्य था। सन् 1969 ई. में प्रकाशित हुए इस शोध-ग्रंथ के प्रकाशनार्थ विश्वविद्यालय के द्वारा प्रकाशन अनुदान भी प्रदान किया गया था। शोध कार्य तथा शोध कार्य मार्गदर्शन के प्रति रहे इनके रुझान और समर्पण भाव का अनुमान मात्र इस तथ्य से लगाया जा सकता है कि इनके मार्गदर्शन में लगभग आधा दर्जन उत्कृष्ट पी-एच.डी. शोध कार्य सम्पन्न हुए थे।¹ ऐतिहासिक शोध एवं अनुसंधान कर्म के 'टॉर्च बियरर' रहे प्रो. व्यास जहाँ सन् 1967 में संस्थापित राजस्थान हिस्ट्री कांग्रेस के संस्थापक सदस्य रहे वहीं बालिका शिक्षा एवं सामाजिक सरोकार के सशक्त पैरोकार के रूप में आप श्री जयनारायण व्यास शिक्षण संस्थान, जोधपुर तथा महिला पी.जी. महाविद्यालय, जोधपुर के संस्थापक सदस्य रहे तथा इन भूमिकाओं का निर्वहन करते हुए वर्षों पूर्व आपने जो पौध लगाई थी और उन्हें निरन्तर सींचा था, आज वे वटवृक्ष का रूप धारण कर चुके हैं।

लगभग दस शोधपूर्ण कृतियों/ग्रंथों के प्रणयनकर्ता²; चार पाठ्यपुस्तकों के लेखक³; पत्र-पत्रिकाओं व जर्नल्स आदि में प्रकाशित शताधिक शोध-पत्रों/शोध-लेखों के शोधकर्ता-लेखक⁴; राजस्थान हिस्ट्री कांग्रेस की छः प्रोसीडिंग्स एवं कतिपय अन्य प्रोसीडिंग्स के सम्पादनकर्ता; गजेटियर्स, डिक्शनरी ऑफ नेशनल बायोग्राफी निर्माण में योगदानकर्ता⁵; अनेक पुस्तकों के रिव्यूज लेखक तथा समीक्षक⁶; प्राक्कथन लेखक; चैप्टर्स राइटर⁷; अनेक अध्यक्षीय/बीज भाषण/विस्तार व्याख्यानदाता⁸ रह चुके प्रो. आर.पी. व्यास ने इण्डियन कौंसिल ऑफ हिस्टोरिकल रिसर्च, नई दिल्ली तथा विश्वविद्यालय अनुदान आयोग, नई दिल्ली द्वारा अधिस्वीकृत कतिपय प्रतिष्ठित रिसर्च प्रोजेक्ट्स पर भी कार्य किया था।⁹ राजस्थान हिस्ट्री कांग्रेस (बीकानेर सेशन, सन् 1984) तथा उसके 25वें सिल्वर जुबली सेशन (जोधपुर सेशन, सन् 2009) के अध्यक्षीय उद्बोधन दे चुके प्रो. व्यास ने दर्जन भर प्रतिष्ठित व्याख्यान मालाओं के अंतर्गत देशभर में स्थान-स्थान पर अपने विद्वतापूर्ण भाषण दिए। पचास से अधिक राष्ट्रीय एवं अंतर्राष्ट्रीय संगोष्ठियों,

सेमीनार्स तथा कॉन्फ्रेंस आदि में भाग लेकर वहाँ अपने शोध-पत्र प्रस्तुत कर चुके¹⁰ तथा दर्जनों सेमीनार्स, संगोष्ठियों, कॉन्फ्रेंस तथा अकादमिक कार्यक्रमों के आयोजक रह चुके प्रो. व्यास इण्डियन हिस्ट्री कांग्रेस; अमेरिकन हिस्ट्री कांग्रेस; इण्डियन हिस्टोरिकल रिकार्ड कमीशन; सेन्टर फॉर राजस्थान स्टडीज, राजस्थान विश्वविद्यालय, जयपुर; महाराजा मानसिंह पुस्तक प्रकाश, जोधपुर; प्रताप शोध प्रतिष्ठान, उदयपुर; मेहरानगढ़ म्यूजियम एण्ड ट्रस्ट जोधपुर; इंस्टीट्यूट ऑफ हिस्टोरिकल स्टडीज, कलकत्ता; शोध संस्थान, चौपासनी, जोधपुर; गजेटियर डिपार्टमेंट, गवर्नमेंट ऑफ राजस्थान, जयपुर; राजस्थान हिन्दी ग्रंथ अकादमी, जयपुर आदि संस्थाओं और उनके द्वारा समय-समय पर समायोजित अकादमिक एवं शोध सम्बन्धी कार्यक्रमों/प्रकाशन योजनाओं से अनेक दायित्वों सहित संलग्न और सम्बद्ध रहे।

इतिहास विषयक अपने उत्कृष्ट अनुसंधान/शोध कार्यों तथा लेखन एवं विविध अवदान के चलते प्रो. आर.पी. व्यास को जीवनपर्यन्त लगभग 12 सम्मान/पुरस्कार आदि प्राप्त हुए¹¹ जो इनके अप्रतिम योगदान एवं अवदान के साक्षात् प्रमाण थे। सेवानिवृत्ति के उपरान्त भी प्रो. व्यास की सतत् सक्रियता में कोई कमी नहीं आई तथा उन्होंने आई.सी. एच.आर., नई दिल्ली तथा यू.जी.सी. के महत्त्वपूर्ण रिसर्च प्रोजेक्ट्स पर कार्य किया, कतिपय शोधपूर्ण कृतियों का प्रणयन किया और लेखन व शोध कार्य के अलावा सामाजिक सरोकार के कार्यों में भी अपना भरपूर योगदान देते रहे तथा विक्रम विश्वविद्यालय, उज्जैन में फैलो प्रोफेसर के रूप में जुड़े रहे। विशेषतः राजस्थान के इतिहास एवं संस्कृति पर केन्द्रित उनकी यह शोध कर्म एवं इतिहास लेखन यात्रा बिना थके निरन्तर और चिरन्तन तब तक चलती रही जब तक कि अपने जीवन के 91 बसन्त देखने के उपरान्त 25 जुलाई, 2013 को इस महान इतिहासकार की आत्मा परम तत्त्व में विलीन नहीं हो गई और काल के गाल पर अपने अविस्मरणीय योगदान की एक अमिट छाप छोड़ गई।

II

राजस्थान के इतिहास एवं संस्कृति विषयक उनके मौलिक शोध एवं अनुसंधान कर्म, इतिहास लेखन के क्षेत्र में उनके कृतित्व, योगदान तथा अवदान की समीक्षा, विवेचना एवं विश्लेषण अपने आप में एक समग्र तथा सांगोपांग विषय है जो अपने आप में जितना विशद् व वृहत है उतना ही गहन तथा गवेषणा प्रधान एवं शोधपरक भी। इस दृष्टि से विवेचना की दिशा में अग्रसर होते ही हमें उनके प्रथम और सर्वथा विरल एवं मौलिक शोध कार्य 'रोल ऑफ नोबिलिटी इन मारवाड़ (1800-1873 ई.)'¹² को उद्भूत करना होगा। इस शोध कार्य की समीक्षा एवं विवेचना हम इसी व्याख्यान के तृतीय भाग में करेंगे किन्तु यहाँ पर यह उल्लेख समीचीन होगा कि 1969 ई. में प्रकाशित यह शोध-ग्रंथ संस्थात्मक अध्ययन की दृष्टि से राजस्थान के इतिहास विषयक अनुसंधान के क्षेत्र में एक नवाचार था, जिसका शोध जगत में सर्वत्र जोरदार स्वागत किया गया और

शीघ्र ही मेहरानगढ़ म्यूजियम ट्रस्ट, महाराजा मानसिंह पुस्तक प्रकाश शोध केन्द्र, जोधपुर को इसे पुनर्मुद्रित करना पड़ा था। उल्लेखनीय है कि इस कृति के प्रकाशन के उपरान्त ही अगले वर्ष सन् 1970 में प्रो. व्यास का चयन जोधपुर विश्वविद्यालय में रीडर के पद पर हुआ था। प्रो. व्यास द्वारा प्रणीत दूसरे मौलिक शोध ग्रंथ के रूप में 'महाराणा राजसिंह ऑफ मेवाड़' को उद्धृत किया जा सकता है, जो सन् 1984 में प्रकाशित होकर शोध जगत के समक्ष आया। राजस्थान विश्वविद्यालय, जयपुर द्वारा अपने स्नातकोत्तर सिलेबस में अनुशंसित किए गए इस ग्रंथ का रीप्रिंट उपलब्ध है और इसे अपने विषय का एक प्रामाणिक ग्रंथ माना जाता है। उपलब्ध मूल पुरालेखीय स्रोत-सामग्री आधारित शोध कार्य होने के कारण यह कृति अपना एक विशिष्ट महत्त्व रखती है। मेवाड़ के प्रारम्भिक इतिहास के प्रामाणिक अध्ययन तथा राजसिंह-औरंगजेब सम्बन्धों के गहन अध्ययन की दृष्टि से इस कृति की महत्ता अपने आप में असमानांतर है। इस कृति में महाराणा-मुगल सम्बन्धों की समीक्षा जितनी गहनता से की गई है उतनी ही गम्भीरता से महाराणा और उनके उमराव वर्ग के पारस्परिक सम्बन्धों को भी विवेचित एवं विश्लेषित किया गया है। उन्होंने इस कृति में मेवाड़ की कला, संस्कृति तथा प्रशासनिक व्यवस्था पर जो कुछ लिखा है वह बहुत ही प्रामाणिक एवं उपयोगी बन पड़ा है।

राजस्थान हिन्दी ग्रंथ अकादमी, जयपुर के द्वारा प्रकाशित एवं प्रो. आर.पी. व्यास प्रणीत 'आधुनिक राजस्थान का वृहत् इतिहास (1707 से 1950 ई.)' दो खण्डों में, प्रो. व्यास द्वारा राजस्थान इतिहास लेखन को एक ऐसा अवदान है, जिसने उन्हें इस क्षेत्र में लेखन का एक अतुलनीय मुकाम प्रदान किया। इसका प्रथम खण्ड, 'आधुनिक राजस्थान का वृहत् इतिहास (1707-1818 ए.डी.)' शीर्षक से सन् 1986 में प्रकाशित हुआ। इसका द्वितीय खण्ड, 'आधुनिक राजस्थान का वृहत् इतिहास (1818-1950 ए.डी.)' सन् 1995 ई. में प्रकाशित हुआ। राजस्थान के आधुनिक काल के इतिहास पर यद्यपि काफी शोध-कार्य हुए किन्तु उनका फलक इतना विशद् था और वे इतना बिखराव लिए हुए थे कि इस काल के एक ऐसे गुंथे हुए प्रामाणिक इतिहास लेखन की महती आवश्यकता बड़ी शिद्दत से महसूस की जाती रही थी जिसमें इन समस्त शोध कार्यों का समावेश प्राप्त मूल स्रोत-सामग्री के आधार पर यथोचित समीक्षा एवं विश्लेषण के साथ करते हुए उसे वस्तुपरक एवं समग्र ढंग से एक स्थान पर प्रस्तुत किया जा सके। प्रो. व्यास के इस कार्य ने इस आवश्यकता को वास्तविक अर्थ में पूर्णता ही प्रदान नहीं कि वरन् इस युग के राजस्थान के इतिहास की बड़ी ही गम्भीरता से महसूस की जा रही एक कमी को भी पूरा किया।

इन कृतियों के प्रणयन के अतिरिक्त प्रो. आर.पी. व्यास ने राजस्थान इतिहास के कतिपय चर्चित नायकों एवं महत्त्वपूर्ण व्यक्तियों के जीवन एवं उपलब्धियों पर भी अपनी इतिहास बोधयुक्त कलम चलाई जैसे - समाज रत्न हरविलास सारदा¹³, इन्द्रराज

सिंधवी¹⁴, राजस्थान के लोक नायक जयनारायण व्यास¹⁵, महाराणा प्रताप¹⁶, मथुरादास माथुर, द्वारकादास पुरोहित¹⁷ आदि। यह कहना न तो कोई अतिशयोक्ति होगी और न ही अतिरंजना कि इन इतिहास पुरुषों के व्यक्तित्व, चरित्र तथा कृतित्व का मूल्यांकन तथा विश्लेषण करते समय प्रो. व्यास ने एक निष्पक्ष, पूर्वाग्रह रहित सापेक्ष इतिहासकार की भूमिका का निर्वहन किया। उन्होंने अपने शिष्य मांगीलाल मयंक का असामयिक निधन हो जाने पर उनके द्वारा प्रणीत किन्तु अधूरे रह गये ग्रंथ 'हिस्ट्री ऑफ जैसलमेर' के तीन अध्याय लिख कर उस कृति को जिस रूप में पूर्णता प्रदान की वह उसे इतिहास लेखन की कसौटी पर खरा प्रमाणित कर पाई।¹⁸ राजस्थान हिस्ट्री कांग्रेस की छः प्रोसीडिंग्स का जिस परिश्रम और इतिहास-बोधयुक्त दृष्टि से उन्होंने सम्पादन किया वह उनकी उत्कृष्ट सम्पादकीय क्षमता का अहसास कराता एक ज्वलंत उदाहरण था। उन्होंने, 'ब्रिटिश पॉलिसी टूवर्ड्स प्रिंसली स्टेट्स ऑफ इण्डिया' शीर्षक से एक अन्य पुस्तक का भी सम्पादन किया था।¹⁹ यह एक सेमीनार प्रोसीडिंग थी जिसकी सम्पादकीय उत्कृष्टता एवं गुणवत्ता इसके उद्धृत किए जाने योग्य वैशिष्ट्य हैं। आधुनिक राजस्थान के इतिहास के विविध पक्षों पर उन्होंने अनेक शोध पत्र लिखे जो यत्र-तत्र प्रकाशित हुए और इतिहास जगत में व्यापक चर्चा के केन्द्र बिन्दु बने। उन्होंने गजेटियर ऑफ इण्डिया-जोधपुर डिस्ट्रिक्ट में अपने तथ्यपरक एवं गवेषणाप्रधान अध्याय लेखन; डिक्शनरी ऑफ नेशनल बायोग्राफी को तैयार करने में अपने लेखकीय योगदान; विविध पुस्तकों के रिव्यू लेखन; अनेक कृतियों के प्राक्कथन लेखन; राजस्थान हिस्ट्री कांग्रेस के अध्यक्षीय उद्बोधन लेखन तथा इतिहास प्रदीप, भारत का राजनीतिक व सांस्कृतिक इतिहास, विश्व का इतिहास तथा भारतीय इतिहास की रूपरेखा शीर्षकों से लिखी पाठ्यपुस्तकों के माध्यम से न केवल प्रादेशिक वरन् राष्ट्रीय इतिहास जगत को बारम्बार गौरवान्वित होने के अवसर प्रदान किए थे।

सन् 1967 में संस्थापित राजस्थान हिस्ट्री कांग्रेस के संस्थापक सदस्य; इंस्टीट्यूट ऑफ हिस्टोरिकल स्टडीज, कलकत्ता के जोधपुर में सन् 1970 में सम्पन्न आठवें अधिवेशन के आयोजन सचिव; सन् 1967 से 1970 तक राजस्थान हिस्ट्री कांग्रेस के सह सचिव एवं तदनन्तर सन् 1970 से 1976 तक सचिव; सन् 1969 से 1980 तक राजस्थान हिस्ट्री कांग्रेस कार्यकारिणी के सदस्य; सन् 1984 में बीकानेर में सम्पन्न हुए राजस्थान हिस्ट्री कांग्रेस के चौदहवें अधिवेशन के अध्यक्ष; सन् 2009 में महिला पी.जी. महाविद्यालय, जोधपुर में सम्पन्न हुए राजस्थान हिस्ट्री कांग्रेस के 25वें अधिवेशन के अध्यक्ष; सन् 1966 से 1980 तक इण्डियन हिस्ट्री कांग्रेस के सदस्य; सन् 1970 से 1984 तक इंस्टीट्यूट ऑफ हिस्टोरिकल स्टडीज, कलकत्ता के सदस्य एवं सन् 1979 से 1985 तक रहे इसके कार्यकारिणी सदस्य; शोध संस्थान चौपासनी, जोधपुर द्वारा प्रकाशित राजस्थान के इतिहास एवं संस्कृति विषयक रिसर्च जर्नल 'परम्परा' के परामर्शदाता

मण्डल के सदस्य; राजस्थान सरकार द्वारा राजस्थान में स्वतंत्रता संग्राम के इतिहास लेखन हेतु गठित हुई परामर्शदात्री समिति के सदस्य; इतिहास विभाग, जोधपुर विश्वविद्यालय, जोधपुर द्वारा सन् 1976-79 में तैयार कराई गई पुस्तक 'रीडिंग इन इण्डियन हिस्ट्री' के सम्पादक मण्डल सदस्य; महाराजा गंगासिंह शताब्दी ग्रंथ के संपादक मण्डल सदस्य; लगभग दस वर्षों तक राजस्थान सरकार के गजेटियर विभाग के परामर्शदाता मण्डल सदस्य; तीन वर्ष तक राजस्थान हिन्दी ग्रंथ अकादमी सदस्य; जोधपुर विश्वविद्यालय, जोधपुर, राजस्थान विश्वविद्यालय, जयपुर, उदयपुर विश्वविद्यालय, उदयपुर तथा डूंगर स्वायत्तशासी महाविद्यालय, बीकानेर के पाठ्यक्रम मण्डलों के सदस्य; जोधपुर विश्वविद्यालय, जोधपुर तथा राजस्थान विश्वविद्यालय, जयपुर के संकाय सदस्य; राजस्थान सरकार की राजस्थान गजेटियर्स प्रकाशन शाखा के ग्रुप कमेटी सदस्य; महाराजा मानसिंह पुस्तक प्रकाश रिसर्च सेंटर, मेहरानगढ़ के परामर्शदाता मण्डल सदस्य तथा जोधपुर विश्वविद्यालय पाठ्यक्रम मण्डल सदस्य, संयोजक, अकादमिक परिषद सदस्य, सीनेट सदस्य, लाईब्रेरी बोर्ड सदस्य, स्पोर्ट्स बोर्ड सदस्य आदि अनेकानेक शैक्षिक, अकादमिक सम्बद्धताओं से सतत् रूप से आबद्ध और संलग्न रहे प्रो. व्यास ने तत्सम्बन्धी प्रत्येक दायित्व को अत्यन्त गम्भीरता एवं कर्तव्यनिष्ठता से सम्पादित किया तथा एक प्रखर इतिहासकार के सोच और कार्यशैली की अमिट छाप उन्होंने अपने द्वारा सम्पादित तत्सम्बन्धी प्रत्येक कार्य पर छोड़ी। उनके प्रशासनिक कार्यानुभव और सामाजिक सरोकार से जुड़े कार्यों, कृतित्व और अवदान का फलक भी अपने आप में बड़ा व्यापक रहा था किन्तु यहाँ पर एतद्विषयक चर्चा को समाविष्ट नहीं किया जा रहा है।

प्रो. व्यास, डिंगल तथा राजस्थानी के भी मर्मज्ञ विद्वान थे। अपने डिंगल ज्ञान का उपयोग उन्होंने राजस्थान के इतिहास और संस्कृति विषयक शोधपूर्ण लेखन के समय एतद्विषयक डिंगल में लिखी ऐतिहासिक पाण्डुलिपियों, साहित्य के अध्ययन एवं मूल पुरालेखीय स्रोत-सामग्री का उपयोग करते समय बड़े ही मुक्त हस्त से किया। यही नहीं उन्होंने 'गिररी गौरव' तथा 'जैता-कूपा सतसई' जैसी डिंगल काव्य कृतियों तथा मारवाड़ के अभिलेख (दो भागों में) का प्रणयन कर अपने डिंगल ज्ञान को भी भलीभाँति प्रमाणित करते हुए इस दृष्टि से भी अपनी एक पहचान कायम की।

III

इतिहासकार स्व. प्रो. आर.पी. व्यास के ऐतिहासिक शोध कर्म तथा इतिहास-लेखन का फलक निश्चिततः काफी विशद और बहुआयामी रहा परन्तु उन्होंने इसे मुख्यतः राजस्थान के इतिहास एवं संस्कृति पर ही केन्द्रित रखा। इस फलक पर कार्य करते समय उन्होंने कई प्रबन्ध लिखे, शोधपूर्ण कृतियों का प्रणयन किया एवं चर्चा का विषय बने उनके अनेक शोध-पत्र प्रकाशित हुए। अपने इस सृजन में उन्होंने एक स्वतंत्र तथा पृथक्क इतिहास लेखन शैली का प्रणयन कर विरल एवं मार्ग प्रशस्तक

इतिहासकार के रूप में अपनी एक विशिष्ट छवि कायम कर पाने में सफलता प्राप्त की। एतद्विषयक विवेचना एवं विश्लेषण की दृष्टि से जब हम उनके ऐतिहासिक अवदान पर गौर करते हैं तो हमारी दृष्टि सर्वप्रथम उनके द्वारा लिखित उनकी सर्वाधिक महत्त्वपूर्ण कृति 'रोल ऑफ नोबिलिटी इन मारवाड़ (1800-1873 ई.)' पर केन्द्रित होती है। वस्तुतः यह उनका पी-एच.डी. शोध-प्रबन्ध था जिसे यथोचित परिष्कार एवं परिमार्जन के उपरान्त जुलाई, सन् 1969 ई. में प्रथमतः दिल्ली से प्रकाशित किया गया था। आठ अध्यायों में विभक्त अपनी इस शोध-कृति में प्रो. व्यास ने उक्त समयावधि के दौरान मारवाड़ में उमराव-वर्ग को एक अत्यन्त महत्त्वपूर्ण और कई अर्थों में निर्णायक रही एक प्रभावी संस्था के रूप में विवेचित और विश्लेषित करते हुए उसका समग्र एवं शोधपरक चित्रण प्रस्तुत करने का प्रयास किया था। उनके इस प्रबन्ध को ध्यानपूर्वक देखा जाए तो यह तथ्य मुखरित होकर सामने आता है कि मारवाड़ में उमराव-वर्ग को एक संस्था के रूप में अध्ययन करने की दृष्टि से उनका यह कार्य एक ऐसा प्रारम्भिक और बुनियादी कार्य था²⁰ जिसमें उमराव-वर्ग के अभ्युदय, विकास तथा उसके सम्प्रभु सत्ता से रहे सम्बन्धों के विविध आयामों को ऐतिहासिक परिप्रेक्ष्य में एक सर्वथा नूतन दृष्टि से विवेचित एवं विश्लेषित किया गया था। यह कहना न तो कोई अतिशयोक्ति होगा और न ही अतिरंजना की मारवाड़ के समसामयिक जीवन तथा राजनीति को जितना इस संस्था ने प्रभावित किया उतना उसे और कोई संस्था प्रभावित नहीं कर पाई थी।

'मारवाड़ का इतिहास इसके उमराव-वर्ग का इतिहास है', उक्ति या अवधारणा के संस्थापनकर्ता एवं प्रबल पृष्ठपोषक रहे प्रो. व्यास ने प्रारम्भिक दौर में उमराव-वर्ग को मारवाड़ का वास्तविक निर्माता साबित करने का प्रयास किया है, और इस प्रयास में वे काफी हद तक सफल भी रहे हैं। तब शासक तो नाममात्र के लिए प्रधान थे जबकि वास्तव में अहम् भूमिका का निर्वहन यह उमराव वर्ग ही करता था। राज्य के आंतरिक और बाह्य सभी मामलों को परोक्ष तथा अपरोक्ष रूप से प्रभावित करने में सक्षम इस वर्ग की भूमिका बड़ी ही व्यापक, गहन और निर्णायक थी और वह स्वयं को सत्ता में भागीदार समझता था। यद्यपि, मारवाड़ पर मुगल आधिपत्य कायम होने से परिदृश्य में बदलाव आया तथा शासक-उमराव वर्ग के पारस्परिक सम्बन्ध, स्वामी-सेवक संबंधों में तब्दील होते हुए दिखाई दिए। यद्यपि, मुगल सर्वोच्च सत्ता के पतन से इस उमराव वर्ग का हौसला फिर से बढ़ता हुआ दृष्टिगत हुआ और इसने पुनः अपना सिर उठाना शुरू कर दिया और अपने ही शासक के विरुद्ध शत्रुतापूर्ण रुख दर्शाना प्रारम्भ कर दिया। उनकी महत्वाकांक्षाएं बढ़ी और कभी-कभी तो वे अनियंत्रित होते हुए दृष्टिगत हुए। प्रो. व्यास ने अपने इस प्रबन्ध में मारवाड़ राज्य में घटित हो रहे इस नवीन विकास क्रम को पोकरन ठाकुर सवाई सिंह व कतिपय अन्य उमरावजनों के उदाहरण देते हुए बहुत ही अच्छे ढंग से विश्लेषित किया है। अपने अध्ययन में प्रो. व्यास इस निष्कर्ष पर पहुँचे कि उमरावों की

पारस्परिक प्रतिद्वन्द्विता, ईर्ष्या एवं वैमनस्य ने मारवाड़ में अशांति एवं विक्षोभ की स्थिति उत्पन्न कर दी। अशांति के इस दौर में राजनीतिक दृष्टि से अलग-थलग पड़ गए, आर्थिक दृष्टि से विपन्न तथा मानसिक रूप से अस्तव्यस्त इन उमरावों ने या तो अपने आप को बहुधा अपनी जागीरों तक ही सीमित कर लिया या निर्वासन जीवन जीते हुए यदा-कदा पोलिटिकल एजेन्ट को अपने शासक के विरुद्ध शिकायतें करने और वहाँ से कोई अपेक्षित या अनुकूल प्रतिक्रिया नहीं मिलने पर स्वच्छन्द लुटेरों, डकैतों का जीवन जीते हुए अपने ही राज्य को तबाह करने के मार्ग पर चलने की राह पकड़ ली। लम्बे समय तक चले टकराव के इस विकास क्रम की सम्पुष्टि महाराजा मानसिंह तथा उनके उमरावों के मध्य चले लम्बे संघर्ष से होती है। महाराजा मानसिंह के समय में नाथों ने समस्या को और अधिक जटिल बना दिया। नाथों के मध्य चल रही आंतरिक प्रतिस्पर्धा ने समस्या को और गहन कर दिया जिसने अंततोगत्वा ब्रिटिश गवर्नमेंट को मारवाड़ की राजनीति में दखल करने का मौका प्रदान कर दिया। इसी क्रम में प्रो. व्यास ने मारवाड़ के प्रशासन, विधि एवं व्यवस्था की स्थिति पर पड़े ब्रिटिश मर्यादित व सकारात्मक प्रभाव को भी भलीभांति विवेचित किया है।

प्रो. व्यास ने अपने इस प्रबन्ध में महाराजा मानसिंह के उपरान्त मारवाड़ के शासक बने महाराजा तखत सिंह के युग को भी इस परिप्रेक्ष्य में विवेचित और विश्लेषित किया है। प्रो. व्यास ने लिखा है कि महाराजा तखत सिंह ने मारवाड़ के उमरावों की जागीरों के गाँवों को जब्त किया; उन पर रेख, हुकमनामा, न्यौता आदि लागों का बोझ बढ़ा दिया तथा उन्हें राज्य शासन-प्रबन्ध में उपेक्षित रखा एवं राज्य के महत्त्वपूर्ण पदों पर गुजरातियों की नियुक्तियाँ की। इससे मारवाड़ के उमरावों में असंतोष एवं विक्षोभ पैदा हुआ। इससे पूर्व की ब्रिटिश हुकूमत वहाँ कुछ हस्तक्षेप करती वहाँ पर सन् 1857 के विद्रोह की चिनगारी सुलग उठी। आउवा, आसोप, गूलर, आलनियावास आदि ठिकानों के उमराव अंग्रेजों के समर्थन में खड़े दरबार टुप्स का विरोध करने के लिए अंग्रेजों के विरुद्ध उठ खड़े हुए। वे जोधपुर-लीजियन से मिल गए जो ब्रिटिश सत्ता के खिलाफ लड़ रही थी। महाराजा ने विद्रोह को दबाने के लिए अंग्रेजों की बड़ी ही ईमानदारी से मदद की। इसी की आड़ में महाराजा ने स्थिति का लाभ उठाते हुए कतिपय असंतुष्ट सरदारों से अपने बदले भी ले लिए। तदनन्तर, कुछ समय तक शांति अवश्य बनी रही परन्तु, दोनों पक्षों के मध्य पारस्परिक कड़वाहट अविश्वास और संदेह बने रहे। अपने इस प्रबन्ध में प्रो. व्यास ने 1857 के विद्रोह के उपरान्त के मारवाड़-युग को भी इस परिप्रेक्ष्य में विवेचित एवं विश्लेषित किया है जबकि मारवाड़ की प्रशासनिक जरूरतों और उमरावों से जुड़ी समस्याओं के समाधान के लिए ब्रिटिश हस्तक्षेप जरूरी सा हो गया था। महाराजा तखत सिंह की मृत्यु के उपरान्त महाराजा जसवन्त सिंह-प्प मारवाड़ के शासक बने। यह वह दौर था जबकि महाराजा तथा उमरावों के मध्य लम्बित चले आ रहे कई

मामलों का निस्तारण किया गया। इस क्रम में आसोप, आलनियावास, गूलर तथा बीजावास के ठाकुरों और महाराजा के मध्य चले आ रहे विवादों को सुलझाया गया। प्रो. व्यास ने अपनी इस कृति में अमीरों के साथ हुई लड़ाइयों, उन्हें प्रदत्त सुविधाओं एवं विशेषाधिकारों, मान-सम्मान आदि के साथ ही साथ उनके विविध दायित्वों एवं कर्तव्यों के विषय में भी विस्तार से लिखा है। उन्होंने उमरावों की विविध श्रेणियों का उल्लेख किया है जैसे-राजवी, वंशानुगत उमराव और मुत्सद्दी या अधिकारी वर्ग। राजवियों को उन्होंने फिर से सिरायतों, गिनायतों में विभक्त किया है। उन्होंने उमरावों का वरीयता क्रम या अग्रता-क्रम बताने के साथ ही साथ दरबार में संधारित या अनुपालित की जाने वाली कतिपय रीतियों-परम्पराओं आदि की भी विवेचना की है। प्रो. व्यास ने मारवाड़ के उमरावों की अपनी स्वयं की जागीरों में रही प्रशासनिक, सैन्य और कार्यकारी स्थिति; उनके द्वारा वहाँ पर प्रयुक्त किए जाने वाले तत्सम्बन्धी अधिकार, शक्तियाँ एवं विशेषाधिकार तथा अपनी रैयत से वसूली जाने वाली लाग-बागों का खुलासा चित्रण भी अपनी इस कृति में किया है। ऐसा करते समय उन्होंने मारवाड़ के उमरावों के योगदान पर भी लिखा है और उसके प्रति उपेक्षा का रुख कदापि नहीं दर्शाया है। कृति के अंत में दिए गए चार परिशिष्ट एवं उनमें समाहित ब्यौरा भी बहुत ही उपयोगी जानकारी प्रदान करता है।

यहाँ यह तथ्य विशेषतः उद्धृत किए जाने योग्य है कि मारवाड़ के पूर्ववर्ती इतिहास लेखकों यथा वी.एन. रेड, जे.सी.गेहलोत, जी.एच. ओझा तथा आर.के. आसोपा आदि²¹ ने मारवाड़ के इतिहास को जहाँ मात्र शासक की दृष्टि से ही लिखने का प्रयास किया तथा उमराव वर्ग जैसे महत्त्वपूर्ण वर्ग के प्रति उपेक्षा का भाव दर्शाया वहीं प्रो. व्यास ने अपनी इस कृति में पूर्णतः निष्पक्ष रहते हुए शासक, शासित और मध्यस्थ तीनों ही वर्गों को अपने इतिहास लेखन के केन्द्र में रखते हुए सम्यक और समग्र दृष्टि से तथ्यों पर आधारित मारवाड़ के उमराव वर्ग के विशेष संदर्भ में मारवाड़ का एक वस्तुपरक एवं यथार्थ इतिहास लिखने का सराहनीय कार्य किया। उनके इस कार्य से राजस्थान के विविध राजे-रजवाड़ों के उमराव-वर्ग सम्बन्धी शोधपरक अध्ययनों का मार्ग प्रशस्त हुआ, जिसे उनके एक अन्य योगदान के रूप में उद्धृत किया जा सकता है। मूल एवं प्राथमिक स्रोत-सामग्री आधारित समृद्ध संदर्भों से युक्त प्रो. व्यास की यह कृति न केवल मारवाड़ वरन् समूचे राजस्थान में उमराव-वर्ग को एक संस्था के रूप में समझने और निष्कर्षों तक पहुँच पाने में सहायता करने वाली एक मार्ग प्रशस्तक शोध-कृति प्रमाणित हुई है। यह कहना निश्चिततः संदेह से परे होगा कि तथ्यों, सूचनाओं और जानकारियों के जंगल में से सही तथ्यों का चुनाव कर, उनके मंथन, टीका-टिप्पणी और मीमांसा उपरान्त सृजित उनकी यह कृति अपने विषय में एक 'मील का पत्थर' साबित हुई। उनकी इस शोध कृति का एक वैशिष्ट्य यह भी है कि उन्होंने अपने इस कृति प्रणयन में नेशनल

आर्काईव्ज, नई दिल्ली; राजस्थान स्टेट आर्काईव्ज, बीकानेर तथा अन्यत्र उपलब्ध समसामयिक बहियों, पत्रावलियों, पत्रों, दस्तावेजों एवं पाण्डुलिपियों आदि मूल पुरालेखीय स्रोतों को ही मुख्यतः आधार स्रोत-सामग्री के रूप में प्रयोग किया है। उन्होंने यथासम्भव किसी भी द्वितीयक स्रोत को प्राथमिक या समसामयिक स्रोत की तुलना में अधिक महत्त्व नहीं दिया। उन्होंने ख्यातों तथा ऐतिहासिक साहित्य का प्रयोग करते समय भी बेहद सतर्कता और सावधानी बरती है। उनके द्वारा उमरावों तथा ठिकानों आदि से सम्बन्धित मूल पत्रों तथा खास-रुक्कों आदि को तलाश कर उन्हें अपने इस शोध-कृति के प्रणयन कार्य में प्रयुक्त करने से इस कार्य की महत्ता और अधिक बढ़ गई है तथा इनसे उमराव वर्ग की कतिपय ऐसी गतिविधियों को प्रकाश में लाने में सहायता मिली है जो अन्यथा ज्ञात नहीं होती हैं। प्रो. व्यास की इस कृति के अवलोकन एवं अध्ययन से कर्नल टॉड की 'एनल्स' में लिखी मारवाड़ विषयक कई बातें प्रश्नचिह्न के घेरे में आ जाती हैं या गलत साबित हो जाती हैं जो कि स्वयं एक समकालीन लेखक था और जो व्यक्तिशः मानसिंह के समय में मारवाड़ आया था। उन्होंने जो कुछ लिखा उसका आधार एकांगी स्रोत नहीं हैं। उन्होंने अपनी हर बात को अन्य स्रोतों में प्राप्त ब्यौरे या जानकारी से सम्पुष्ट किया है जिससे उनके कथन की प्रामाणिकता बढ़ी है। मूल स्रोत-सामग्री के संकलन के लिए उन्होंने मारवाड़ के विविध ठिकानों जैसे खेजड़ला, पोकरण, भाद्राजण, नीमाज, मालानी आदि की निज यात्राएँ की और बड़े ही परिश्रम और प्रयत्नपूर्वक वहाँ से मूल्यवान स्रोत-सामग्री एकत्रित कर उसे अपने ग्रंथ प्रणयन में मुक्त हस्त से प्रयोग किया। मारवाड़ के उमराव वर्ग पर लिखते समय प्रो. व्यास ने अपनी उक्त कृति में जहाँ बेशुमार सर्वथा नूतन तथ्य, सूचनाएँ और जानकारियाँ समाहित की हैं वहाँ पूर्व लेखकों के द्वारा लिखी गई एतद्विषयक कई बातों, अवधारणाओं और निष्कर्षों की पुनर्विवेचना करते हुए उन्हें सर्वथा नए अर्थों में परिभाषित किया।

सन् 1984 ई. में प्रकाशित होकर सामने आई प्रो. आर.पी. व्यास कृत 'महाराणा राज सिंह ऑफ मेवाड़' उनकी एक ऐसी कृति थी जिसमें उन्होंने मूल स्रोत सामग्री को आधार बना कर मेवाड़ के प्रारम्भिक इतिहास, महाराणा-मुगल सम्बन्ध तथा महाराणा-उमराव वर्ग सम्बन्धों को समालोचनात्मक दृष्टि से विवेचित और विश्लेषित किया था तथा समसामयिक मेवाड़ की कला, संस्कृति एवं प्रशासनिक व्यवस्था को भी उजागर किया। स्व. प्रो. आर.पी. व्यास प्रणीत अत्यन्त महत्त्वपूर्ण इतिहास-लेखन क्रम में राजस्थान के आधुनिक काल पर केन्द्रित उनकी दो वोल्यूम्स का उल्लेख यहाँ पर अपरिहार्य होगा जो 'आधुनिक राजस्थान का वृहत् इतिहास (1707 से 1818 ए.डी.)' तथा 'आधुनिक राजस्थान का वृहत् इतिहास (1818 से 1950 ए.डी.)' शीर्षक से हैं तथा जिन्हें राजस्थान हिन्दी ग्रंथ अकादमी, जयपुर द्वारा क्रमशः सन् 1986 तथा सन् 1995 में प्रकाशित किया गया था। चूँकि यह कालावधि और इसका फलक अपने आप में बेहद

व्यापक है और इस अवधि के राजस्थान पर लिखने वाले इतिहासकार के लिए राजस्थान के कई राज्यों तथा उनसे जुड़े बहुआयामी विषयों को अपने लेखन में समाहित करना एक प्राथमिक अनिवार्यता है अतः तत्सम्बन्धी इतिहास लेखन का कार्य एक जबर्दस्त चुनौती से कम नहीं था। परन्तु प्रो. व्यास ने न केवल इस चुनौती को स्वीकार ही किया वरन् इन दो वोल्यूम्स के माध्यम से वास्तविक अर्थों में आधुनिक राजस्थान का एक वृहत्, समग्र तथा शोधपरक इतिहास लिख कर स्वयं को इस कसौटी पर खरा उतरा प्रमाणित भी किया। यह वह समयावधि थी जिस दौरान राजस्थान को कई महत्त्वपूर्ण सोपानों से होकर गुजरना पड़ा था। इस दौरान राजस्थान को मुगलों, मरहटों एवं पिण्डारियों और अन्ततः ब्रिटिशर्स के सम्पर्क में आना पड़ा था। प्रो. व्यास ने इस दौर का प्रामाणिक इतिहास बहुत ही तथ्यात्मक, शोधपरक, रोचक एवं पठनीय शैली में प्रस्तुत किया है। इसके अतिरिक्त उन्होंने समसामयिक राजस्थान और उसकी पूर्ववर्ती रियासतों में हुए कृषक आंदोलनों, आदिवासी आंदोलनों और प्रजामण्डल आंदोलनों पर भी खूब विस्तार से लिखा है तथा कतिपय नवीन तथ्यों को उद्घाटित किया है। इस युग के इतिहास लेखन की सबसे बड़ी चुनौती यह रही है कि इस समय की स्रोत-सामग्री प्रचुरता में समुपलब्ध है तथा इस समय के इतिहास प्रणयन क्रम में विविध आयामों पर पृथक्-पृथक् कई शोधपूर्ण कार्य भी हुए, जिनमें से कई वास्तविक अर्थों में प्रकाश में भी नहीं आ पाए थे। ऐसे शोध कार्यों को यथोचित समीक्षा उपरान्त अपने लेखन में समाहित करना; तथ्यों, जानकारियों से युक्त विपुल स्रोत-सामग्री के जंगल में से अधिक उपयुक्त, सही व प्रामाणिक संदर्भों का चयन करना एवं उन्हें अपनी निष्पक्ष इतिहासकार दृष्टि से विवेचित और विश्लेषित करना तथा उसे एक गुंथे हुए स्वरूप में प्रस्तुत करना कोई सामान्य कार्य नहीं था किन्तु, प्रो. व्यास इस कसौटी पर भी खरे उतरे। उन्होंने बड़े ही परिश्रम पूर्वक इस सामग्री का मंथन और विश्लेषण कर उसे इस क्षेत्र में हुए नवीन शोध कार्यों की विवेचना तथा पुनर्विवेचना से जोड़ते हुए बहुत ही सटीक ढंग से आधुनिक राजस्थान के इतिहास को इन वोल्यूम्स के माध्यम से हमारे समक्ष रखा है।

उपर्युक्त कृतियों के प्रणयन के अतिरिक्त प्रो. व्यास ने राजस्थान के कतिपय चर्चित एवं महत्त्वपूर्ण व्यक्तियों के जीवन और योगदान पर भी अपनी लेखनी को केन्द्रित किया। इस दृष्टि से हम उनके द्वारा प्रणीत कृतियों - **राजस्थानरा इतिहास रतन-इन्द्रराज सिंघवी; राजस्थान के लोकनायक जयनारायण व्यास; महाराणा प्रताप तथा समाज रत्न हरविलास सारदा** को विशेष रूप से उद्धृत कर सकते हैं जिनके माध्यम से उन्होंने इन शिखिसयतों के व्यक्तित्व, कृतित्व, चरित्र तथा योगदान का एक ऐतिहासिक दृष्टियुक्त शोधपरक मूल्यांकन प्रस्तुत किया है। राजस्थानी भाषा में भी इतिहास लेखन की प्रो. व्यास की अद्भुत क्षमता और योग्यता को प्रमाणित करती उनकी कृति '**राजस्थान रा इतिहास रतन-इन्द्रराज सिंघवी**', महाराजा मानसिंह के महत्त्वपूर्ण दीवान रहे इन्द्राज

सिंधवी के प्रशासनिक तथा वीरतापूर्ण कार्यों का एक विशद तथा सही लेखा जोखा है, जिसे उन्होंने ऐतिहासिक शोधपरक शैली से लिखा है। उनकी कृति 'राजस्थान के लोकनायक जयनारायण व्यास' में प्रो. व्यास ने जयनारायण व्यास से सम्बन्धित ऐतिहासिक तथ्यों, घटनाओं एवं विकास क्रम को संयोजित एवं विश्लेषित करते हुए उन्हें परस्पर इस प्रकार गुंथा है कि उनकी यह कृति एक रोचक तथात्मक उपन्यास की तरह पठनीय बन पड़ी है और एक सफल राजनीतिज्ञ और समाज सुधारक के रूप में जयनारायण व्यास की छवि को भलीभांति स्थापित कर पाने में सफल सिद्ध हुई है। 'महाराणा प्रताप' शीर्षक से लिखी गई प्रो. व्यास की अन्य कृति राजपूत गौरव को रेखांकित करती उनकी एक ऐसी कृति है, जिसमें उन्होंने पूर्ववर्ती तथा बाद के इतिहासकारों द्वारा उत्पन्न ऐसी कई भ्रांतियों का खण्डन तथा निराकरण किया है जो हल्दीघाटी के युद्ध के पूर्व के तथा बाद के प्रताप-अकबर सम्बन्धों को लेकर गढ़ी गई थीं। 'समाज रत्न हर विलास सारदा' शीर्षक से लिखी प्रो. व्यास की एक अन्य कृति इस दीवान बहादुर के द्वारा एक उत्कृष्ट लेखक, पत्रकार तथा समाज सुधारात्मक लेखक के रूप में प्रदत्त मूल्यवान योगदान को रेखांकित करती है। प्रो. व्यास ने 'ब्रिटिश पॉलिसी टूवर्ड्स प्रिन्सली स्टेट्स ऑफ इण्डिया' शीर्षक से एक कृति का सफल सम्पादन भी किया, जो कि एक सेमिनार प्रोसीडिंग्स थी और जो उनकी सम्पादकीय योग्यता के एक विशिष्ट उदाहरण के रूप में उद्धृत की जा सकती है। इसके अतिरिक्त प्रो. व्यास ने शताधिक शोध-पत्र लिखे जो एक इतिहासकार के रूप में उनकी उसी तथ्यपरक, गवेषणात्मक एवं निष्पक्ष इतिहास लेखन शैली का प्रतिनिधित्व करते हैं जिसकी झलक हमें उनकी उन कृतियों में स्पष्टतः देखने को मिलती है, जिनकी चर्चा हम पूर्व में कर चुके हैं।

जहाँ तक प्रोफेसर व्यास की इतिहास दृष्टि एवं उनके इतिहास-दर्शन का प्रश्न है उन्होंने अपने इतिहास लेखन में सदैव तथ्यों के निरूपण और तटस्थ रहते हुए उनके निष्पक्ष विवेचन और विश्लेषण पर बल दिया। उनका मानना था कि तथ्यों और इतिहास स्रोतों को खोजना, उन्हें प्रकाश में लाना तथा उन्हें उनके स्वाभाविक अर्थों में बुलवाना ही वास्तविक इतिहास प्रणयन है। इस रूप में उन्होंने प्रख्यात इतिहासकार ई.एच. कार की इस बात का पुरजोर समर्थन करते हुए उसे और आगे बढ़ाने का कार्य किया कि, "इतिहास तथ्यों से बनता है और तथ्य गुंगे होते हैं, जिन्हें बुलवाने का काम एक इतिहासकार करता है।" उन्होंने तथ्यों के चयन को बहुत ही महत्त्वपूर्ण और निर्णायक घटक माना चूंकि सही इतिहास का निर्माण तभी सम्भव है जबकि तथ्यों, जानकारियों और सूचनाओं के जंगल में से प्रामाणिक, सही और उपयुक्त तथ्यों का चयन कर उन्हें इतिहास सृजन के लिए प्रयुक्त किया जाए। उन्होंने इतिहास-लेखन में मूल स्रोत-सामग्री के रूप में समसामयिक स्रोतों को सर्वाधिक महत्त्व प्रदान किया और उनकी विश्वसनीयता को सर्वाधिक प्रामाणिक माना। उनका मानना था कि किसी प्राथमिक या समसामयिक

स्रोत में कही गई बात की सम्पुष्टि किसी अन्य स्रोत से करना आवश्यक है। अपनी कृतियों का प्रणयन करते समय उन्होंने इस बात को मूल मन्त्र की तरह अपने इतिहास-लेखन में आत्मसात किया। उनकी यह स्पष्ट धारणा थी कि द्वितीयक स्रोतों में समाहित बात को सदैव प्राथमिक या समसामयिक स्रोतों की तुलना में दोगुने दर्जे पर ही रखा जाना चाहिए। उनका मानना था कि राष्ट्रीय अभिलेखागार, राज्य अभिलेखागार और स्थापित अभिलेख संग्रहालयों या शोध केन्द्रों में संग्रहीत एवं सुरक्षित मूल पुरालेखीय स्रोत-सामग्री एवं आधार-सामग्री से इतर भी मूल्यवान जानकारियों से युक्त ऐसी बहुत सी स्रोत-सामग्री है जो यत्र-तत्र बिखरी पड़ी है और अभी तक प्रकाश में नहीं लाई जा सकी है। ऐसी सामग्री को ढूँढ कर खोज निकालना और उसे अपने इतिहास लेखन में प्रयुक्त करना विषय की समृद्धि के लिए बहुत ही आवश्यक है। उन्होंने जब 'नोबिलिटी इन मारवाड़' पर कार्य किया तो इसी दृष्टि को केन्द्र में रखते हुए स्थान-स्थान पर जाकर विविध घरानों और ठिकानों की यात्राएँ कीं तथा वहाँ पर पड़ी अनछुई स्रोत-सामग्री को अपने इतिहास-लेखन में मुक्तहस्त से प्रयोग किया। प्रो. व्यास ने अपने इतिहास लेखन में ख्यातों तथा ऐतिहासिक-साहित्य का भी खुल कर प्रयोग किया परन्तु ऐसा करते समय और विशेष कर ऐतिहासिक साहित्य को स्रोतों के रूप में प्रयोग करते समय उन्होंने बहुत ही सतर्कता और सावधानी बरतने का परामर्श दिया तथा अतिशयोक्ति एवं अतिरंजना से बचने की पुरजोर वकालत की।

पूर्ववर्ती इतिहासकारों द्वारा व्यक्त मान्यताओं और धारणाओं को ससंदर्भ उद्धृत किए जाने में संकोच नहीं करने वाले प्रो. व्यास के लेखन का एक वैशिष्ट्य यह रहा कि उन्होंने कभी भी पूर्ववर्ती इतिहासज्ञों की लिखी बातों पर आंख मूंद कर विश्वास नहीं किया वरन् उन्हें तथ्यों की कसौटी पर कस कर और उस कसौटी पर पूर्णतः खरा उतरने पर ही स्वीकार किया। जहाँ कहीं उन्हें पूर्ववर्ती लेखकों की बातें भ्रांतिपूर्ण या गलत लगीं वहीं उन्होंने बेखौफ होकर उनका खण्डन किया, भ्रांतियों का निराकरण किया और अपने मत के समर्थन में तर्क भी प्रस्तुत किए। चाहे टॉड का एनल्स में वर्णित मारवाड़ विषयक वृत्तान्त हो या अन्य इतिहासकारों द्वारा वर्णित इतर बातें, प्रो. व्यास की लेखनी ने ऐसी किसी भी त्रुटि, विकृति या विसंगति के लिए उन्हें क्षमा नहीं किया तथा उनका परिष्कार किया जाना अनिवार्य माना। जब इतिहास जगत में इतिहास लेखन के नए आयाम तथा एतद्विषयक नये दृष्टिकोण मुखरित होकर सामने आने लगे तो प्रो. व्यास ने बाकायदा उनसे अपना सामंजस्य बनाया और उनसे प्रभावित हुए बिना नहीं रहे। इतिहास लेखन विषयक नवीन रुझानों के संदर्भ में टिप्पणी करते हुए प्रो. व्यास ने सन् 1984 में राजस्थान हिस्ट्री कांग्रेस के बीकानेर में सम्पन्न हुए चौदहवें अधिवेशन के अपने अध्यक्षीय भाषण में जो कुछ कहा उससे हमें उनकी इतिहास दृष्टि की एक झलक देखने को मिलती है। इस उद्बोधन में उन्होंने राजस्थान के सामाजिक और आर्थिक इतिहास के

अध्ययन की आवश्यकता की जोरदार वकालत की थी। उन्होंने इतिहास की तुलना सत्य की खोज से की। उनका मानना था कि इतिहास एक ऐसा अनुशासन है, जिसे कभी पूर्ण नहीं कहा जा सकता चूँकि नये साक्ष्यों के प्रकाश में आने का सिलसिला हमेशा चलता रहता है और आने वाली पीढ़ियाँ अपने समय के प्रश्नों के जवाब इतिहास में ढूँढ़ने के लिए उन साक्ष्यों को अपने-अपने ढंग से विवेचित और विश्लेषित करने का क्रम जारी रखती हैं। अपने उक्त अध्यक्षीय उद्बोधन में प्रो. व्यास ने यह बात बड़े ही पुरजोर ढंग से उठाई थी कि राजा-महाराजाओं, मिनिस्टर्स तथा जनरल्स पर केन्द्रित राजस्थान के इतिहास लेखन की पुरानी एप्रोच का परित्याग कर क्षेत्रीय, सामाजिक, आर्थिक, धार्मिक एवं सांस्कृतिक पक्षों के इतिहास लेखन पर जोर देना होगा। सामाजिक ताने-बाने के अध्ययन में यह सभी पक्ष अंतःसम्बन्धित हैं और परोक्ष-अपरोक्ष रूप से परस्पर जुड़े हुए हैं। अपनी उक्त बात को विस्तार प्रदान करते हुए उन्होंने यह कहा था कि इस प्रकार के अध्ययन वर्तमान में जरूरी हो गए हैं। उन्होंने जी.एन.शर्मा, कालूराम शर्मा तथा पेमाराम आदि इतिहासकारों के नाम उद्धृत करते हुए कहा कि इन इतिहासकारों ने अपने लेखन को राजवंशीय इतिहास लेखन के स्थान पर विविध कालखण्डों के राजस्थान के सामाजिक, आर्थिक तथा धार्मिक जीवन पर केन्द्रित किया। उन्होंने प्रो. एस.पी.गुप्ता तथा दिलबाग सिंह सरीखे इतिहासज्ञों को मध्य तथा उत्तर मध्यकालीन पूर्वी राजस्थान की ग्राम्य अर्थव्यवस्था तथा ग्रामीण समाज विषयक उनके सांख्यिकीय अध्ययनों के लिए उद्धृत किया। इन अध्ययनों से काश्त; कृषि उत्पादन; भूराजस्व दर; मूल्यों के उतार-चढ़ाव; कृषक वर्ग की संरचना एवं संगठन; ग्राम्य समुदाय का स्तरीकरण एवं वैविध्य; कृषि समुदाय के विविध वर्गों से भूराजस्व माँग; कृषक-जागीरदार वर्ग के पारम्परिक संबंध; कृषक-शासक सम्बन्ध; कृषक ऋणग्रस्तता आदि विषयों पर प्रकाश पड़ा। कृषक समाज की एक ऐसी मिश्रित तस्वीर के इतिहास के चित्रण को उन्होंने आज के समय के इतिहास की एक महती आवश्यकता बताया।

‘दी पीजेन्ट्स ऑफ मारवाड़ एण्ड दियर रिलेशनस विद दि रूलर ओर दि जागीरदार ड्यूरिंग नाइन्टीन्थ सैन्चुरी’ शीर्षक से लिखे अपने एक शोध पत्र में प्रो. व्यास ने शोषक एवं शोषित वर्ग के सम्बन्धों के संदर्भ में कृषक वर्ग द्वारा देय देनदारियों; मारवाड़ के कृषक समाज के एक वर्ग के रूप में चित्रण; जमीन के प्रकारों; वर्षानुपात; मुख्य फसलों; काश्त पद्धतियों; मुख्य कृषक जातियों जैसे जाट, कुम्भार, माली, बिश्नोई, काल्वी, गूजर आदि पर प्रकाश डाला है। इसके अतिरिक्त काश्तकारों की श्रेणियों – बापीदार तथा गैर बापीदार; उनके अधिकारों-विशेषाधिकारों; लगान निर्धारण प्रकार; वस्तु या नगद रूप में अदा किए गए भूराजस्व; लाग-बाग; कृषक ऋणग्रस्तता; महाजनों तथा बोहरों की भूमिका तथा राज्य द्वारा किए गए सुधारों आदि पर भी प्रकाश डाला। इस शोध-पत्र में प्रो. व्यास ने काश्तकारों की वेशभूषा, खान-पान, घर, रहन-सहन आदि को

भी अपने लेखन का विषय बनाया। प्रो. व्यास ने व्यापार एवं वाणिज्य के विकास की महत्ता को भी रेखांकित किया। उन्होंने इस क्षेत्र में महत्वपूर्ण लेखन योगदान करने के लिए प्रो. जी.एस.एल. देवड़ा, जी.डी. शर्मा, एच.सी. टिक्कीवाल, बी.एल.भादाणी तथा स्वयं के द्वारा पूर्ण किए गए रिसर्च प्रोजेक्ट ‘ट्रेड, ट्रेड रूट्स एण्ड कॉमर्स ऑफ वैस्टर्न राजस्थान ड्यूरिंग दि एटीन्थ एण्ड नाइन्टीन्थ सैन्चुरीज’ को उद्धृत किया। यहाँ हम इस विषय से सम्बन्धित उनके कतिपय अन्य महत्वपूर्ण शोध-पत्रों को भी उद्धृत कर सकते हैं जो निम्नांकित शीर्षकों से थे – ‘ट्रेड सेन्टर्स ऑफ मारवाड़ एण्ड लिंकड ट्रेड रूट्स ड्यूरिंग एटीन्थ सैन्चुरी ए.डी.’; ‘कॉमर्स इन सिरौही (1820-1920 ए.डी.)’ तथा ‘पाली-एन एम्पोरियम ऑफ राजपूताना’¹²² इन शोध पत्रों में से अंतिम शीर्षक के शोध पत्र में प्रो. व्यास ने पाली को मारवाड़ का एक प्रमुख वाणिज्य-केन्द्र प्रमाणित करते हुए यह लिखा था कि थल मार्गों से यह गुजरात, उत्तर प्रदेश के बड़े व्यापारिक नगरों से जुड़ा हुआ था। पाली उस मार्ग पर स्थित था जिससे होकर मालवा की अफीम का निर्यात चीन तथा पश्चिमी एशिया को हुआ करता था। यह एक प्रकार से तत्कालीन सम्पूर्ण राजपूताना का संग्रहण और वितरण केन्द्र था। पाली के अतिरिक्त उन्होंने नागौर, जोधपुर, मेड़ता आदि को भी मारवाड़ के अन्य व्यापार केन्द्रों के रूप में उद्धृत किया। प्रो. व्यास ने लिखा था कि मारवाड़ के शासकों ने व्यापारियों को सदैव प्रोत्साहन व संरक्षण प्रदान किया तथा उन्हें कई प्रकार की रियासतें भी प्रदान की। प्रो. व्यास इस तथ्य से भी भलीभाँति परिचित थे कि राजस्थान के इतिहासकारों द्वारा आदिवासियों से सम्बन्धित इतिहास लेखन पर पर्याप्त ध्यान नहीं दिया गया था। उन्होंने राजस्थान के नगरीय इतिहास के अध्ययन की आवश्यकता पर भी जोर दिया जो अभी तक इतिहासकारों द्वारा उपेक्षित रहा था। तत्सम्बन्धी विविध आयामों को ऐतिहासिक परिप्रेक्ष्य में विश्लेषित किया जाना, उन्होंने समय की एक महती आवश्यकता माना। उन्होंने राजस्थान के ऐतिहासिक पुरातत्व पर भी समुचित काम किए जाने की आवश्यकता पर बल दिया था। उन्होंने संकेत किया था कि राजस्थान में मंदिर पुरातत्व से जुड़े अध्ययनों की विपुल सम्भावनाएं हैं। उनका मानना था कि, पुरातात्विक साक्ष्यों को साहित्यिक स्रोतों में प्राप्य विवरण से जोड़ कर देखने पर कई पूर्व स्थापित भ्रान्त धारणाओं और मान्यताओं का निराकरण या परिमार्जन सम्भव है। प्रो. व्यास का यह मानना था कि राजस्थान के इतिहास पर काम करते समय राजस्थान के इतिहासकारों और शोधार्थियों को यह ध्यान रखना होगा कि उनके निष्कर्ष तथा मान्यताएं अन्य क्षेत्रों में कार्य करने वाले शोधार्थियों की मान्यताओं व निष्कर्षों से सामंजस्य व समन्वय स्थापित कर सकें तभी हम राष्ट्रीय स्तर पर एक समग्र और वृहत् राष्ट्रीय इतिहास लेखन की दिशा में अग्रसर हो सकेंगे। उन्होंने क्षेत्रीय इतिहास को राष्ट्रीय परिप्रेक्ष्य से जोड़ने को समय की सबसे बड़ी आवश्यकता बताया और यही उनके इतिहास दर्शन का केन्द्र बिन्दु भी था। राजस्थान के इतिहास एवं संस्कृति की लेखन

यात्रा में प्रो. आर.पी. व्यास का अवदान एवं योगदान अपना एक असमानांतर महत्त्व रखता है। उनके द्वारा प्रणीत सभी शोधपूर्ण ऐतिहासिक कृतियां राजस्थान इतिहास जगत के लिए मार्ग प्रशस्तक एवं शोध की नवीन सम्भावनाओं का मार्ग प्रशस्त करने वाली रही हैं परन्तु उनकी शोध कृति, 'रोल ऑफ नोबिलिटी इन मारवाड़ (1800-1873 ए. डी.)' को उनके एक 'पायोनियर-वर्क' के रूप में विशेष रूप से रेखांकित किया जाए तो रंच मात्र भी अतिशयोक्ति नहीं होगी। एक पूर्वाग्रह रहित, स्वतंत्र एवं निष्पक्ष चिंतक, गवेषक दृष्टियुक्त विश्लेषक इतिहासज्ञ के रूप में राजस्थान के इतिहास को रहे उनके अतुलनीय योगदान के लिए इस महान विभूति को कोटिशः नमन है।

संदर्भ :

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3. इतिहास प्रदीप, जयपुर; भारत का राजनीतिक व सांस्कृतिक इतिहास, जयपुर; विश्व का इतिहास, जयपुर; भारतीय इतिहास की रूपरेखा, जयपुर।
4. राष्ट्रीय/अंतर्राष्ट्रीय जर्नल्स, प्रोसीडिंग्स एवं मैगजीन्स में प्रकाशित उनके चुनिन्दा चर्चित एवं महत्त्वपूर्ण शोध-पत्र/आर्टिकल्स आदि - ओरिजिन एण्ड ग्रेजुएशन ऑफ नोबिलिटी इन मारवाड़ (पी.आर.एच.सी. सेशन-I), पेज 36, जोधपुर, 1967; महाराजा मान सिंह एण्ड हिज एण्टी ब्रिटिश फीलिंग्स, प्रोसीडिंग्स ऑफ इण्डियन हिस्ट्री कांग्रेस, 30वां सेशन, भागलपुर, 1968; दि रोल ऑफ ठाकुर सवाई सिंह ऑफ पोकरण इन दि पोलिटिक्स ऑफ मारवाड़, जर्नल ऑफ राजस्थान इंस्टीट्यूट ऑफ हिस्टोरिकल रिसर्च, जयपुर, पार्ट-6, मार्च, 1969; अमेरिका एण्ड दि कोलोग ब्रीयांड पैक्ट - पब्लिशड इन अमेरिकन गवर्नमेंट एण्ड पोलिटिक्स, 1970, पृ. 256, दि पेपर वाज प्रेजेन्टेड इन ए सेमीनार एट माउण्ट आबू; मारवाड़ इन 1857 - जोधपुर यूनिवर्सिटी मैगजीन, 1970; दि क्राइसिस इन मारवाड़ इन 1828, प्रोसीडिंग्स ऑफ राजस्थान हिस्ट्री कांग्रेस, पी.आर.एच.सी., अजमेर सेशन, 1972, पृ. 103; दि प्रोपोज्ड मारवाड़ पीपुल्स कॉन्फ्रेंस, अक्टूबर, 1929, पी.आर.एच.सी. सेशन-6, पृ. 111, ब्यावर, 1973; डिस्ट्रिक्ट गजेटियर्स - जोधपुर डिस्ट्रिक्ट, 1973, चैप्टर-II ऑन हिस्ट्री ऑफ अबाउट 100 टाइम्स पेजेस; बनेड़ा पेपर्स बाय डॉ. के.एस. गुप्ता - रिवाइज्ड इन दि क्वार्टरली जर्नल ऑफ दि इंस्टीट्यूशन ऑफ दि

हिस्टोरिकल स्टडीज, कलकत्ता; एण्टी-ब्रिटिश फीलिंग अमंग दि पीपुल ऑफ राजस्थान 1818-1857 ए.डी. एन अप्रैजल ऑफ कन्टेम्पेरी बार्डिक लिटरेचर, दि क्वार्टरली रिव्यू ऑफ हिस्टोरिकल स्टडीज 1974-75, वोल्यूम XIV नं. 4, पृ. 203, कलकत्ता; दि वाल्टरकृत राजपूताना हितकारिणी सभा एण्ड इट्स इम्पैक्ट, पी.आर.एच.सी. सेशन 8, पृ. 103, अजमेर, 1975; दि वाल्टरकृत राजपूताना हितकारिणी सभा एण्ड इट्स इम्पैक्ट, ऑल इण्डिया हिस्ट्री कांग्रेस, 38 सेशन, अलीगढ़, 1975; अग्रेरियन मूवमेंट इन राजस्थान बाय डॉ. राम पाण्डे - रिव्यूड इन दि क्वार्टरली रिव्यू ऑफ हिस्टोरिकल स्टडीज, कलकत्ता, वो. नं. XV, 1975-76, नं. 2, पृ. 129; बार्डिक लिटरेचर एज ए सोर्स ऑफ हिस्ट्री - ए पेपर प्रेजेन्टेड एट दि इलैवन्थ सेशन कोल्हापुर इंस्टीट्यूट ऑफ हिस्टोरिकल स्टडीज, 1975-76, पब्लिशड; अमरकोट - ए पार्ट ऑफ दि राठौड़ स्टेट ऑफ जोधपुर - ए केस फॉर दि गवर्नमेंट, पी.आर.एच.सी. कोटा सेशन 9, पृ. 113, 1976; पोलिटिकल कण्डीशन ऑन दि ईव ऑफ दि असेशन ऑफ महाराणा प्रताप, पृ. 87, बैटल ऑफ हल्दीघाटी सेन्टेनरी सैलिब्रेशन, 1976; जोधपुर इन ए हिस्टोरिकल पर्सपेक्टिव (पब्लिशड इन सेवरल सोवेनीर्स एण्ड जर्नल्स); सोशल लाईफ ऑफ दि चारण कम्प्यूनिटी विज-ए-विज दि राजपूल्स इन दि मेडिवल पीरियड - पेपर एक्सेप्टेड फॉर दि 39जी सेशन ऑफ दि इण्डियन हिस्ट्री कांग्रेस हेल्ड एट ओस्मानिया यूनिवर्सिटी, हैदराबाद, 1978; दि पोजीशन ऑफ चारन्स इन दि सोशल लाईफ ऑफ दि राजपूल्स एण्ड अदर पीपुल, पी.आर.एच. सी. सेशन 11, पृ. 84, जयपुर, 1978; सोशल एण्ड रिलीजियस रिफोर्म मूवमेंट्स इन दि नाइन्टीन्थ एण्ड ट्वेन्टीएथ सैन्चुरीज इन वैस्टर्न राजस्थान पब्लिशड इन ए बुक 'सोशल एण्ड रिलीजियस रिफोर्म मूवमेंट इन दि 19 एण्ड 20 सैन्चुरीज' एडीटेड बाय डॉ. एस.पी. सेन इंस्टीट्यूट ऑफ हिस्टोरिकल स्टडीज, कलकत्ता, 1979, पृ. 177; हिस्टोरिकल बायोग्राफी इन इण्डियन लिटरेचर, एडिटेड बाय डॉ. एस.पी. सेन इंस्टीट्यूट ऑफ हिस्टोरिकल स्टडीज, 1979, बायोग्राफिकल स्केचेज इन राजस्थानी लिटरेचर, पृ. 179; सोर्स ऑफ दि हिस्ट्री ऑफ एनशाएण्ट राजस्थान, पृ. 3, पब्लिशड इन सोर्स ऑफ दि हिस्ट्री ऑफ इण्डिया, वोल्यूम II, एडिटेड बाय डॉ. एस.पी. सेन, इंस्टीट्यूट ऑफ हिस्टोरिकल स्टडीज, 1979; पीपुल्स मूवमेंट इन राजस्थान, पब्लिशड इन राजस्थान विधान सभा रजत जयंती ग्रंथ, 1952-77, पृ. 185, 1979; पाली - ए एम्पोरियम ऑफ राजपूताना, दि क्वार्टरली रिव्यू ऑफ हिस्टोरिकल स्टडीज, कलकत्ता, वोल्यूम नं. XVIII, 1978-79, नं. 3, पृ. 184; बांकीदास एज ए हिस्टोरियन - पेपर प्रेजेन्टेड एट दि सेमीनार एनटाईटल्ड हिस्ट्री एण्ड हिस्टोरियन्स ऑफ राजस्थान हेल्ड एट जयपुर (18 एण्ड 19 फरवरी, 1978) पब्लिशड; राजस्थानी एण्ड इट्स कंट्रीब्यूशन इन दि राईज ऑफ नेशनलिज्म ड्यूरिंग 19 सैन्चुरी - पेपर प्रेजेन्टेड एट दि कॉन्फ्रेंस हेल्ड एट मद्रुरई, 1978 (इंस्टीट्यूट ऑफ हिस्टोरिकल स्टडीज, कलकत्ता); सोर्स ऑफ फ्यूडलिज्म इन राजस्थान इन दि 19 सैन्चुरी - ए पेपर प्रेजेन्टेड एट दि सेमीनार हेल्ड एट जयपुर अण्डर दि आस्पेसिस ऑफ दि सेन्टर फॉर राजस्थान स्टडीज, यूनिवर्सिटी ऑफ राजस्थान, जयपुर, 1978-79; फ्यूडल स्ट्रक्चर ऑफ मारवाड़ - हिस्टोरिकल स्टडीज - पब्लिशड बाय शोध संस्थान, चौपासनी, 1979; स्टडीज इन मेडिवल राजस्थान हिस्ट्री बाय डॉ. मंजीत सिंह अहलूवालिया - ए रिव्यू पब्लिशड इन दि क्वार्टरली रिव्यू ऑफ हिस्टोरिकल स्टडीज, वोल्यूम XIX, 1979-80, नं. 1-2; राजस्थानी लिटरेचर एज ए सोर्स ऑफ हिस्ट्री, 1979 पब्लिशड इन परम्परा; राजस्थानी

- एण्ड इट्स कन्ट्रीव्यूशन इन दि राईज ऑफ नेशनलिज्म ड्यूरिंग दि 19 सैन्चुरी, पृ. 25, शोध साधना, सीतामऊ; दि रोल ऑफ महाराजा गंगा सिंह इन दि फोर्मेशन एण्ड स्टेबीलाईजेशन ऑफ दि चैम्बर ऑफ प्रिंसेज, पृ. 8, महाराजा गंगासिंह सैन्टेनरी वोल्यूम, बीकानेर, 1980; ए स्टडी ऑफ दि सोशल इविल्स इन राजस्थान इन दि 19वीं सैन्चुरी एण्ड दि ब्रिटिश इम्पैक्ट - पेपर प्रेजेन्टेड एट दि सेमीनार हेल्ड अण्डर दि आस्पिसेज ऑफ उदयपुर यूनिवर्सिटी, 1980; चेन्जिंग पोलिटीकल सीन्स इन मारवाड़ ड्यूरिंग 19 सैन्चुरी, पेपर प्रेजेन्टेड एट दि सेमीनार हेल्ड इन बड़ौदा अण्डर दि आस्पिसेज ऑफ एम.एस. यूनिवर्सिटी, बड़ौदा, 1980; पब्लिक वर्क्स ऑफ महाराणा राजसिंह - श्री हण्ड्रेडथ डैथ एनीवर्सरी ऑफ महाराणा राज सिंह वोल्यूम, 1980; राजस्थान गजेटियर, चैप्टर-II, सैक्शन ए, सोर्सिज ऑफ हिस्ट्री ऑफ राजस्थान फ्रॉम अर्लीएस्ट टाइम्स टू 700 ए.डी., 1981, पब्लिशड इन गजेटियर्स; एडमिनिस्ट्रेटिव एण्ड पोलिटीकल डवलपमेंट्स इन दि प्रिंसली स्टेट ऑफ राजस्थान, पेपर प्रेजेन्टेड एट दि कॉन्फ्रेंस ऑफ दि इंस्टीट्यूट ऑफ हिस्टोरिकल स्टडीज, कलकत्ता, पब्लिशड इन 1981; ब्रिटिश डिप्लोमेसी टूवर्ड्स मारवाड़ ड्यूरिंग दि रेन ऑफ महाराजा मान सिंह - ए पेपर प्रेजेन्टेड इन दि सेमीनार ऑर्गेनाईज्ड बाय दि डिपार्टमेंट ऑफ हिस्ट्री, यूनिवर्सिटी ऑफ जोधपुर अण्डर दि यू.जी.सी. स्पेशल असिस्टेन्स प्रोग्राम (दिस. , 5-7, 1981); ट्रेड एण्ड कॉमर्स इन सिरौही (1820-1920), ए पेपर प्रेजेन्टेड इन ए सिम्पोजियम हेल्ड एट सिरौही एट दि टाइम ऑफ दि 13 सेशन ऑफ दि आर.एच.सी.; कर्मयोगी डॉ. भीमराव अम्बेडकर, पेपर प्रेजेन्टेड इन दि सेमीनार ऑर्गेनाईज्ड बाय जय नारायण व्यास यूनिवर्सिटी, जोधपुर; पब्लिशड इन दि बुक प्रिंटेड बाय दि यूनिवर्सिटी; महाराजा अजीत सिंह के पालनकर्ता - जयदेव, पब्लिशड इन पी.आर.एच.सी.; फ्रीडम स्ट्रगल इन मारवाड़ - एन अर्ली फेज (1921-1931 ए.डी.) पब्लिशड इन दि जर्नल।
5. गजेटियर ऑफ इण्डिया, राजस्थान, जोधपुर डिस्ट्रिक्ट, चैप्टर-II, हिस्ट्री - अर्ली हिस्ट्री, मिडीवल पीरियड, राठौर्स, मोडर्न पीरियड - पोलिटीकल अनरैस्ट (पृ. 13-66); चैप्टर-II सैक्शन (ए) एण्ड (बी) फॉर राजस्थान गजेटियर डिपार्टमेंट, गवर्नमेंट ऑफ राजस्थान, जयपुर; इंस्टीट्यूट ऑफ हिस्टोरिकल स्टडीज, कलकत्ता द्वारा सम्पादित प्रोजेक्ट 'डिक्शनरी ऑफ नेशनल बायोग्राफी' का प्रकाशन कई खण्डों में हुआ जिनमें प्रो. व्यास ने निम्नांकित व्यक्तित्वों पर लेखन किया - जी.डी. बिरला, दामोदर सेठी, मथुरादास माथुर, राम निवास, डॉ. पी.के. सेठी, डॉ. कासलीवाल, डॉ. सीताराम लालस, श्री अचलेश्वर प्रसाद, डॉ. लक्ष्मीमल सिंघवी।
6. जर्नल ऑफ दि इंस्टीट्यूट ऑफ हिस्टोरिकल स्टडीज, कलकत्ता तथा कई अन्य जर्नल्स में प्रो. व्यास के कई बुक-रिव्यूज प्रकाशित हुए। द्रष्टव्य - डॉ. महेन्द्र सिंह नगर कृत मारवाड़ के राजपरिवार की सांस्कृतिक परम्परा (दो खण्डों में), विषयक रिव्यू।
7. प्रो. व्यास ने कई पुस्तकों/ग्रंथों के फॉरवर्ड तथा प्राक्कथन लिखे और अध्याय लेखन में योगदान दिया। द्रष्टव्य - राजस्थान स्वर्ण जयन्ती समिति, जयपुर द्वारा प्रकाशित ग्रंथ "राजस्थान में स्वतंत्रता संग्राम के अमर पुरोध" में लिखे अध्याय - मथुरा दास माथुर, द्वारका दास पुरोहित; स्व. डॉ. मांगीलाल मयंक कृत 'जैसलमेर का इतिहास', के अंतिम तीन अध्याय।
8. राजस्थान हिस्ट्री कांग्रेस (14वां अधिवेशन), बीकानेर, 1984 में दिया अध्यक्षीय उद्बोधन; शोध संस्थान, चौपासनी, जोधपुर में 'हर विलास सारदा' पर दिया विस्तार व्याख्यान जिसे

'परम्परा' के 125 पृष्ठीय विशेषांक में प्रकाशित भी किया गया; 'महाराणा संग्राम सिंह' पर ग्वालियर में दिया 'जीवाजी राव सिन्धिया मेमोरियल लैक्चर'; जोधपुर में समायोजित राजस्थान हिस्ट्री कांग्रेस में दिया गया 'जगदीश सिंह मेमोरियल लैक्चर'; राजस्थान हिस्ट्री कांग्रेस के चित्तौड़ अधिवेशन में 'फ्रीडम स्ट्रगल इन राजस्थान' पर दिया गया विस्तार-व्याख्यान; प्रो. नाथूराम खड्गावत मेमोरियल लैक्चर, बीकानेर, 1984 में प्रो. सतीश चन्द्र, पूर्व यू.जी.सी. चेयरमैन के सम्भाषण के अवसर पर दिया अध्यक्षीय उद्बोधन; प्रो. नाथूराम खड्गावत मेमोरियल लैक्चर, बीकानेर, 1985 में प्रो. द्विजेन्द्र त्रिपाठी के व्याख्यान के अवसर पर दिया गया अध्यक्षीय उद्बोधन; इतिहास विभाग, विक्रम विश्वविद्यालय, उज्जैन में विजिटिंग प्रोफेसर के रूप में दिए गए दस व्याख्यान; पूर्ववर्ती जोधपुर वि.वि. में दिए गए विस्तार व्याख्यान तथा राजस्थान हिस्ट्री कांग्रेस के 25वें सिल्वर जुबली सेशन (जोधपुर, 2009) में दिया गया अध्यक्षीय उद्बोधन विशेष रूप से उल्लेख योग्य हैं।

9. सेवानिवृत्त होने के उपरान्त प्रो. व्यास ने भारतीय इतिहास अनुसंधान परिषद, नई दिल्ली के एक रिसर्च प्रोजेक्ट 'ट्रेड रूट्स एण्ड कॉमर्शियल सेन्टर्स इन राजस्थान' पर एवं तदनन्तर विश्वविद्यालय अनुदान आयोग, नई दिल्ली द्वारा प्रदत्त एक त्रिवर्षीय वृहत शोध परियोजना पर कार्य किया।
10. कतिपय प्रमुख एवं उद्भूत किए जाने योग्य सेमीनार/कांग्रेस निम्नांकित थीं - ऑल इण्डियन कांग्रेस के वल्लभनगर, पटियाला, भागलपुर एवं अलीगढ़ सत्र; अमेरिकन हिस्ट्री कांग्रेस के अलाहाबाद एवं भागलपुर सत्र; रीजनल सेमीनार ऑन मेजर इश्यूज इन अमेरिकन गवर्नमेंट एण्ड पोलिटिक्स इन दि ट्वेन्टीयथ सैन्चुरी, माउण्ट आबू; राजस्थान हिस्ट्री कांग्रेस के समस्त अधिवेशन (बीकानेर में हुए 23वें तथा सुजानगढ़ में हुए 24वें अधिवेशन को छोड़ कर); इण्डियन हिस्टोरिकल रिकार्ड कमीशन का पणजी (गोआ) अधिवेशन (1973), दिल्ली अधिवेशन (1981) एवं अहमदाबाद अधिवेशन (1983); इंस्टीट्यूट ऑफ हिस्टोरिकल स्टडीज, कलकत्ता के जोधपुर, कुरूक्षेत्र, कोल्हापुर, मद्रुई तथा नागपुर अधिवेशन; सेन्टर फॉर राजस्थान स्टडीज, राजस्थान विश्वविद्यालय, जयपुर द्वारा अस्सी के दशक में समायोजित समस्त सेमीनार; सेमीनार ऑन सोश्यो-इकोनोमिक हिस्ट्री ऑफ राजस्थान एण्ड मध्य प्रदेश ड्यूरिंग मिडीवल एण्ड मॉडर्न पीरियड एट यूनिवर्सिटी ऑफ उदयपुर, ऑर्गेनाईज्ड बाई आई.सी.एच.आर., न्यू दिल्ली (1979); सेमीनार ऑन गुजरात राजस्थान एण्ड मालवा इन दि सेवन्टीन्थ, ऐटीन्थ एण्ड नाइन्टीन्थ सैन्चुरीज 'प्रॉब्लम्स एण्ड प्रोस्पेक्टिव इन सोशल, इकोनोमिक एण्ड पोलिटीकल हिस्ट्री', एम.एस. यूनिवर्सिटी, बड़ौदा (1979); सेमीनार ऑन 'प्रॉब्लम्स ऑफ यूथ एण्ड यूथ वेलफेयर', श्रीनगर यूनिवर्सिटी, काश्मीर, 1978; जयनारायण व्यास विश्वविद्यालय, जोधपुर, महिला पी.जी. महाविद्यालय, जोधपुर तथा मेहरानगढ़ म्यूजियम ट्रस्ट, जोधपुर द्वारा समायोजित विविध राष्ट्रीय एवं अंतर्राष्ट्रीय सेमीनार; इनके अतिरिक्त प्रो. व्यास ने कतिपय सेमीनार को ऑर्गेनाईज भी किया जिनमें से प्रमुख थे - यू.जी.सी. स्पांसर्ड सेमीनार ऑन "ब्रिटिश पॉलिसीज टूवर्ड्स दी प्रिन्सली स्टेट्स ऑफ राजस्थान एण्ड इट्स नेबर्स", इतिहास विभाग, जोधपुर विश्वविद्यालय, जोधपुर (1981); आई.सी.एच.आर. स्पांसर्ड सेमीनार ऑन 'हिस्ट्री ऑफ राजस्थान (700-1200 ए.डी.)', इतिहास विभाग, जे.एन.व्यास विश्वविद्यालय, जोधपुर।
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Prof. Pemaram Prize Paper in Udaipur Session 2015

Peasant Unrest and its Repression in Nagaur, Dabra Tragedy, 13 March 1947

Rajesh Kumar

While defining the peasants historiography A.K. Gupta in his book *Agrarian Drama*, has aptly stated, "The nationalist struggle in India; the entry of our peasants communities into history as its 'subjects' rather than objects and the growth of peasants movement are themes on which there exists a substantial corpus of scholarly writing." During the first half of 20th century there was agrarian unrest through out the Rajputana States, against the "Feudo-Colonial" Policies of excessive hike in the land tax, *lag-bags* (cess), *beggar* (forced labour), etc. It began from Bijolia *Jagir* of Mewar in 1913, when the cultivators decided to unlike themselves to keep their lands uncultivated and desert because of the failure of the *Thikana* in granting them concessions in land revenue and *lag-bags*. The agitation gained momentum in 1918 under the leadership Bijai Singh Pathik. Later, Peasants' Struggle and the Prajamandal Movement joined hands and started the movement for 'Responsible Government' in the States. However, the Peasants' Struggle faced a lot of hardship e.g. the State Administration and the *Jagirdars* & their men tried to suppress the agitation, sometimes even opened fire upon them.

Dabra tragedy is another terrifying example of ruthlessness and inhumanity of the *Jagirdars* under the Marwar State. The humble objective hereunder is to know that what had happened at Dabra on 13 March 1947, and why, and thus to bring a heroic peasant struggle from obscurity to some light. The clue to the Dabra tragedy lies in the peasant agitation against *Jagirdars* of Marwar. The *kisans* even did not participate in the meetings of the "*New Jagir Land-rent and Lag-Bag Enquiry Committee*". A meeting was held at Degana on 12 December 1943, in which a Working Committee was formed by the *Jagirdars* of Merta, Nagaur and Parbatsar, under the presidentship of Thakur Borawar to oppose the settlement work in *Jagir* areas¹. The

Marwar Rajput Association and its District branches protested against the settlement work in *Jagir* areas in their several meetings². The *Jagirdars* of various Parganas also opposed this settlement in their meetings under the leadership of the Thakur of Khinvsar and Borawar during January 1944 and July 1944³. The *Jagirdars* sent telegrams, submitted several petitions, and sent deputations to the Revenue Minister, Chief Minister, and the Maharaja of Jodhpur appealing for the revoking of the settlement in *Jagir* villages. They also decided not to co-operate with the settlement officials⁴. The survey flags for measuring land were removed in several villages. The settlement work was forcibly stopped in many villages by the *Jagirdar*⁵.

The anti-settlement agitation of the *Jagirdars* was not considered justified by the Jodhpur Government and a warning was issued to them in September 1944. The Government declined to recede from its decision and resorted to stringent measures for its successful implementation. It arrested Anand Singh (brother of Thakur Borawar), on 8 October 1944⁶. Thakur Keshri Singh of Khinvsar was deprived of his judicial and Police Powers and his *Thikana* was placed under Court of Wards on 12 January 1945⁷. Prohibitory orders were issued on the assemblage of five or more persons in the *Thikana* villages under Defence of India Rules⁸. Disciplinary action was also taken against Takht Singh of Sanderao and the Thakur of Khimada, when they tried to stop survey operations in their villages⁹.

These strict measures produced a salutary effect and the settlement work in *Jagir* areas was carried on without obstruction. But the *Jagirdars* started harassing the peasants by collecting new and old *lag-bags* and performing *latai* with severity during the period the settlement was not finally completed and the land revenue fixed. There was great unrest among the peasants. On 20 December 1944, the *Thikana* of Khunkhuna (Pargana Didwana) and on 12 March 1945, the *Thikana* of Danta (Pargana Nagaur) requested the Revenue Minister, Jodhpur, to help them in the realization of the *hasil* and *lag-bags*¹⁰.

The atrocities of the *Jagirdars* on the peasants increased day by day. They got the peasants attacked. Their houses were looted and burnt. Such were everyday occurrences e.g. The *Jagirdar* of Beri assaulted the Dhani of Bugalian and burnt the whole of village to ashes. The *Jagirdar* of Khinksar encountered the house of Damodar Ram in village Tedas who was the Assistant Secretary of the Marwar Kisan Sabha. He was beaten seriously and when he was unconscious his

body was thrown away in the forest. The *Jagirdar* of Beru burnt the *Jaton-ki Dhani* entirely after looting it. The *Jagirdar* and Bhomias of the villages Khamyad and Bhandari assaulted the Dhani of Jat Lachha Ram. Lachha Ram and his son Magha Ram were killed and the wife of Magha Ram was seriously injured¹¹.

The situation forced the peasants to become united to face the atrocities of the *Jagirdars*. They jointly decided not to pay *lag-bags* and the excessive *hasil* to the *Jagirdars*. They now demanded the abolition of the *Jagirdari system*¹². The kisans of Phalodi Pargana also organised a *Dal* (a corps of volunteers) for the protection of their corn from being taken away forcibly by the *Jagirdars*. They stopped to supply food and cots to the *Kanwarias*. The cultivators of various Parganas took away the grains to their homes without getting the *lata* and *Kunta* performed¹³. The Marwar Kisan Sabha also joined hands with the Marwar Lok Parishad for the abolition of the *Jagirdari system*. Thereupon, the *Jagirdars* reacted sharply by adopting extreme measures to counteract the influence of the Marwar Lok Parishad and Marwar Kisan Sabha. To what an extent the *Jagirdars* could go could be learnt from the inhuman Dabra tragedy.

The Marwar Lok Parishad and the Kisan Sabha leaders after addressing a meeting at Didwana where they highlighted the atrocities of the *Jagirdars*, arrived at Dabra on 13 March 1947, at 9 a.m. to address a joint meeting of the peasant and Lok Parishad. Besides five to six hundred peasants, the popular leaders of Lok Parishad, Mathuradas Mathur, Dwarka Das Purohit, C.R. Chopasaniwala, Radhakisan Bohra, Kishanlal Shah, Narsingh Kachawah, Bansidhar, and Chaudhary Harindra Kumar were also there to address and attend the meeting. The procession to the meeting started from the Dharmashala raising the slogans – ‘*Kisanon Ki – Jai Ho*’, ‘*Jagirdaron Ka – Kshya Ho*’; ‘*Jagirdari Paratha Ka – Nash Ho*’, ‘*Aa Dharti Kinri – Karshanri*’, ‘*Ye Khet Kinra – Karsha ra*’, ‘*Gad Kile Kinre – Jaton ke*’, ‘*Raj Kin ro – Karshan ro*’, ‘*Dhan Kin ro – Karshan ro*’, and ‘*Begar – Band Karo*’. When this procession reached near the ‘Kot’ it was encircled from four sides and attacked by the *Jagirdars* and their hirelings numbering about 500 to 600. Disturbances began and continued for about half an hour/45 minutes. Guns, swords, and spears were used freely from both the sides. Among the processionists Jaggu Jat and Chunnilal were killed and several were wounded seriously. Panna Ram Chaudhary, a village kisan leader, was attacked by the

Jagirdar's men as he had given shelter in his house to the Lok Parishad leaders. Panna Ram and his son Moti Ram were attacked by the *Jagirdars*, received severe bullets wounds. Due to this, Panna Ram died on the spot and Moti Ram was seriously wounded. The feet of Panna Ram's wife were cut off and the face of Moti Ram's wife, Tulchi, was defaced. The '*Dhanis*' of Panna Ram and Bhinva Ram and Ladu Ram Chaudhary were looted and burnt. All the leaders were mercilessly beaten up and they were released only on the intervention of Seth Dugarji of Molasar¹⁴. When Chaudhary Ramu Ram of Ladnu was coming to participate in the meeting *Jagirdar's* men attacked him near the field of Jeemana Nai and shot him dead. His son Kishana Ram was wounded seriously.

Mathuradas Mathur (A leader of the Lok Parishad) had reported that peasants and the Marwar Lok Parishad volunteers gave a tuff fight to the *Jagirdars*' bullies. He correctly mentioned how bravely they fought and attained martyrdom¹⁵.

Chunnilal:

“Marjada jug dharma ri, anbi rakhi aan,
chamke chunni lal ri, vijaydhwaja asman”

(He sacrificed for the betterment of others and which is the reason we all will remember him for long).

Ramuram:

“Datiyo pin hatiyo nahi, til-til katiyo sareer
Janmanta juglagsi ramuram sa veer”

(He stayed and fought in the battle field till his body was cut into pieces with the sword. It will take hundreds of years to see a brave personality like Ramuram).

Rudharam:

“Jug-jug munde bolsi, prabhata uth log.
Gatha rudharamri simran karba jog”.

(The story that how bravely Rudharam fort will be remembered by the generations; every morning people will pray him).

Pannaram:

“Pannaram jin thoud par, ayo desh hit kaam.
Ganga sam pawan dhara, bangi teerath dham”

(A person like pannaram who always eager to help there people; by attaining martyrdom he got what he desired).

Nandram:

“Jab lag theer ambar dhara, ugato rahasi ugta rehsi bhan.
Lali-lal nandram ri, rehasi pratak”

(He will be remembered on the planet earth till the planet earth remains which is the fact of nandram's bravery like sun).

A brief account of those who attained martyrdom in Dabra traged, 13 March 1947 is given below:

S. No.	Name	Parents	Village/Place of Residence	Participated in	Attained Martyrdom
1.	Chunnilal	Umaram	Vil. Sikrali, Teh. Ladnu.	Marwar Lok Parishad Satyagraha, 1942; Kisan Agitations in Marwar State including Dabra tragedy	13 March 1947
2.	Ramuram	Hukmaram	Vil. Rashidpura, Teh. Didwana	Involved in various political activities, fought against the tyranny of the <i>Jagirdars</i> , attended third annual session of Marwar Lok Parishad 1940-41, led Kisan agitations in Kasumbi, Bundi & Dabra villages.	13 March 1947
3.	Rudharam (younger brother of Ramuram)	Hukmaram	Vil. Rashidpura, Ladnu/Didwana	Alongwith his elder brother (Ramuram) he was involved in organising the peasants in Ladnu and Didwana tehsils also attended the Dabra Kisan conference.	13 March 1947
4.	Pannaram	Not known	Vil. Dabra, Teh. Didwana	Political activist in Marwar, organised peasants in Dabra village and agitated against the <i>Jagirdars</i> for Batai.	13 March 1947
5.	Nandram	Not known	Vil. Adaksar, Teh. Nawa	Attended almost all the Kisan conferences in Nagaur district of Marwar state including Dabra Kisan procession.	13 March 1947
6.	Jaggu Jat	Not known	Vil. Dabra, Teh. Didwana	Political activist, cultivator, participated in Kisan agitations in Nagaur.	13 March 1947

The news of Dabra tragedy spread like wild fire throughout the country. Jai Narain Vyas demanded immediate and strong action in a public meeting at Jodhpur. Several newspapers like *Vande Matram*, of Bombay, *Lokvani*, of Jaipur, *Praja-Sevak*, Jodhpur, the *Hindustan Times*, Delhi, etc., condemned the dire tragedy enacted before the Government. The *Hindustan Times* dated 16 March 1947 reported that "Rajputs attacked Parishad meeting and 11 peasants and Lok Parishad volunteers were killed". *Naveen Rajasthan* described the incident 'Jagirdaron Ki Nadirshahi'. The Regional Committee of the All India State's People's Conference for Rajasthan also condemned the tragic incident and blamed the State administration which had done nothing to check the incident in spite of several warnings.¹⁶

Public protests and indignation, however, had no effect on the Jodhpur Government run as it was by those who had vested interests in the lot of *Jagirdars*. No attempt was made to punish the guilty. On the other hand, the *Jagirdars* implicated the leaders and charged them with murder and registered cases under Section 302 I.P.C. against them. These cases were withdrawn only after the installation of popular ministry in Marwar. The Dabra tragedy continued to remind the posterity of the martyrdom of the peasant resisters against a cruel tyrannical state within a feudal set up and under the colonial protection.

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2. Ibid, letter from Superintendent Railway Police, Jodhpur to the I.G. Police, Jodhpur (letter no.S.B.1/54), 23 December 193.
3. Jodhpur Jagir Settlement Records, F.No.C10/1, Vol.I, RSAB.
4. Ibid F.No.c16/1, vol.I, RSAB.
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6. Ibid.
7. *The Jodhpur Government Gazette*, 13 January, 1945.
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Gajanand Chaudhary Prize Paper in Udaipur session 2015

Dynamics of Camel Management in Desert: A Study Based on Archival Sources of Bikaner State

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It is not surprising to note that after the Sudan and Somalia, India houses third highest population of camel in the world and among them 70 percent of camel live in the arid region of Rajasthan. The reason for such high concentration of camel in this region is not far to seek. It is the physical viability of camel as an animal of arid conditions that helps it to withstand in a water-scarce region. Their ability to survive evenly in high temperature in summer as well as low chilling nights of winter, toil in frequent sand-storms and meager thorny vegetation makes it a most pliable animal of desert. It is often stated, and rightly so, that it's impossible to imagine life in the interiors of the desert without the services of a camel.¹ Despite such crucial importance of camels for human settlements in the arid parts of Rajasthan there is near total absence of historical investigations pertaining to camel management in general and for the princely state of Bikaner² in particular. What is more surprising is the fact that although documents available at various archival repositories, have been relied upon by historians to explore the relationship between humans and wildlife,³ especially among the ruling elite, camels has received only cursory mention. My studies of the administrative documents available at Rajasthan State Archives suggest that Bikaner state during late medieval times evolved a very elaborate system for better and efficient management of state's camel resource. To strengthen the findings from State archives, records available at, National Archives of India, Delhi and Anup Sanskriti library, Bikaner also consulted for present study.

Unlike the two humped camel of Central Asia one humped dromedary inhabits in the Indian subcontinent.⁴ On the one hand Koheler-Rollefson opined that one-humped camel in the subcontinent

appeared in the fourteenth century,⁵ whereas, citing Chinese pilgrim Xuan-Zang travelogue, S.P. Gupta in his Presidential Address suggested that camel made his first known appearance in India around the 7th century.⁶ Later, when Muhammad bin Qasim in AD 712 attacked Sindh, one section of his army composed of dromedaries (*ushtra*).⁷ However, the history of camel in Indian subcontinent goes back to protohistoric period, as a number of its evidence of camel (in the form of bones) have been gathered from a number of excavated sites of this period.⁸ Thus, it can be safely suggested that camel has a much earlier presence, for the entire Indian subcontinent. Therefore, it is but natural to find extensive representation of camels in the folklore of *Rajasthani* often placing it as an inextricable part of *Rajasthani* identity and heritage. Widely known folktale *Dhola maru ra Duha* portrays camel as an icon of love.

"Karahi tujh bisasade, bisriya sah kaj
Rakhe bich vasi kare, maru ne mile aaja"⁹

(Oh camel I left all my work at your faith, I moving on your trust. Now it's up to your will whether you carried me to my beloved Maru or drop me in between.)

"Oont to bikano ko hai"¹⁰ (Bikaner camel's are the best)

Marwar nar neepaje nari Jaisalmer

Turi to sindhan santra, kashal bikanir"

(The finest men are born in Marwar, while the loveliest woman hail from Jaisalmar, the horses of Sind and the camels of Bikaner).¹¹

Such an intimate imagery of camel in folklore of desert society led nineteenth-century British officer K.D. Erskine to opine that camel were treated as an extended member of the family in western Rajasthan.¹² As its versatility makes it suitable for a variety of functions like lifting water through the *chadas*, transportation, riding,¹³ hunting, postal communication¹⁴ and pulling the wagon, canon,¹⁵ and the plough etc. Highlighting the camel contribution in agricultural, Captain Powlett in Gazetteer of the Bikaner remarks, 'a camel could plough more than twenty-five acre in each season.'¹⁶ Such capacity in sandy region of light soil made it a profitable as well as remunerable and gave advantage on Ox.¹⁷ Because of his beast of burden qualities in arid region, for majority of goods transportation, camel was regarded as prime draught animal by traders. As private papers from Potedar collection, Nagarshri Churu, underlined camel's presence in shipping of merchandise products

by pointing out that camel caravans runs day and night from Mirzapur to Gujarat's Bhavnagar port, crossing through all Rajasthan.¹⁸ This fact can be emphasized from the fact that in course of time commanding presence of camel as goods carrier also established him as a unit of measurement among traders in their business jargon. *Like 7 Oont aafim (opium) mahanesar ne ghali, kapda oont 3*.¹⁹

Among its other utilities, camel wool was utilized by camel breeders for manufacturing garments such as rugs, blankets, *charpais* (cots) and saddle girths.²⁰ The hide of camels was used for making certain types of containers named as *kuppa* or *kuppi*, a regional specialty of Bikaner, for storing *ghee* and perfume. Its' milk is also consumed by herdsmen (particularly during journey). Camel dung was a very valuable source of fertilizer in area with sparse population. Interestingly requirements of dung as natural and much needed fertilizer played a significant role in developing a relationship of interdependence between camel-breeders and peasantry.²¹ It seems that in this part of the Indian subcontinent camel was never raised for meat unlike quite a few societies of African continent.²² Yet, as traditional knowledge, after natural death of camel, bones used for removing *karwa* insect in Bajra (*Pennisetum typhoides*) crops by burning them on the boundary of farmland.²³ It can be rightly said camel production is major source of livelihood in drier parts of western Rajasthan. Further in the rain deficit region some activities of camel gave early indication of arrival of rain. As she-camel started smashing its legs on ground assumed as symbol of coming of rain. It seems there is no other animal other than camel who plays pivotal role in the economy and culture of society. Seeing Camel as a close friend of this region its significance can be realized from the rajasthani couplet

Oont sawari deve, oont pani bhar lave
Lakadi dhove oont, oont gadi le dhove
Kheti jote oont, oont pathar bhi dhove
Jo na hove ek oont, log karma ko rove.

(camel carry passenger, camel brings water, camel transports cart of wood, camel ploughs farmland, camel transports stones, if there is no camel than people will lament)

Given the fact that camel had multiple uses/roles in the arid regions of Rajasthan and relatively limited availability of pasture/vegetation it is pertinent on our part to address the questions: What was offered to camel as food especially when it was kept in custody?

How was it procured in agrarian deficient region of Rajasthan? Since camels were extensively deployed by state for various purposes, what was the nature of interventions made by the state?

Though in desert region choices for food were very limited. However, various kinds of grass (Bhurut (*Cenchrus biflorus*), Dhaman (*Cenchrus setigerus*), Sewan (*Lasiurus indicus*), Ganthil (*Eleusine compressa*)), shrubs (Phog (*Calligonum polygonoides*), Bui (*Aerva lanta*), Sinia (*Crotonaria burhia*) and trees (Khejari (*Prosopis cineraria*), Kumat (*Acacia senegal*), Neem²⁴ (*Azadiracta indica*), Jaal (*Salvadora oleoides*), Baer (*Ziziphus mauritana*) naturally available in this region, formed a major composition of food of herbivores camel. Apart from plants and twigs camel diet also substantiated by crop residue. Contemporary official sources were informed that in imperial camel farms variety of feed was offered. Such as *Moth* beans (*Phaseolus Aconitifolius*), cultivated in plenty was given to camels.²⁵ Also *Gur* (jaggery)²⁶ and *ghee* (clarified butter)²⁷ blended with *Haldi* (turmeric),²⁸ *Lunn* (salt) have been provided to camels.²⁹

As *Rasowada bahi* (record book of the royal kitchen) tells *guwar* beans³⁰ (*Cyamopsis Tetragonaoloba*) purchased from village *Kismidesar* as camel food.³¹ This rich diet signifies the value of camels in this desert region. If we roughly calculate the daily consumption of a camel from *kagada bahi* of early nineteenth century records that an imperial camel eats five *ser*³² of *moth* in a day.³³ Even during journey time twelve *ser* fodder along with half *seer* jaggery for each camel was sanctioned for royal camels by *darbar*.³⁴ Interestingly, from archival records we came to know that *fitkari*, *guggulu*,³⁵ liquor and *gandhak* (sulphur) were also offered to camels as ingredient of food.³⁶ Use of *fitkari*, liquor (*daru*) not only dealt with the effectiveness of individual therapy but also inform the transmission of traditional veterinary knowledge among camel-keeper circulated from generations. This knowledge duly corroborated during an interaction with camel keeper family (*raika*) in village Nandeda of Shri kolayat *tehsil* of Bikaner district.³⁷

Keeping large flock of camels was not an easy task without the prior arrangement of fodder. *Darbar* was constantly concerned for pasturage of its camels. We find *darbar* reserved substantial portion of village revenue for the purchase of fodder. In fact, going further we came to know that periodically entire grasses of villages secured as fodder in *sutarkhana* (imperial camel farms).³⁸ More-over, a separate

account related to fodder, known as *Niran Khate Lekhe*, was created. Under this head entries related to cattle grazing and fodder consumption was registered.³⁹ Further, this head also reveals in medieval time unit for evaluate the fodder quantity was *bora* and *khari*.⁴⁰ As in one instance from *Kagada ri bahi*, *darbar* acquired 80 *bora* (sack) of fodder to royal camel stable (*sutarkhana*) from village *Malisar*.⁴¹ Similarly, when royal flock of 33 imperial camels reached in village *Vigechopade*, the administration ordered its village head for arranging 208 *bora* of fodder during their stay.⁴² Further, in the second half nineteenth-century British resident started residing permanently in Bikaner,⁴³ through *Council re hukum ri bahi* it comes in the light that administration spends one rupee daily on the quantity of one *khari* fodder for a camel staying at English resident house.⁴⁴

Apart from fodder, late medieval times, *darbar* was constantly concerned for realizing the water requirements of its advantageous animal. As camel was the wheel of desert society and being in water scarcity zone, it was essential for the *darbar* to look after their water needs. Contemporary sources tell that water management of royal flocks were assigned to the village headmen's. Even for security, *darbar* keeps flocks of camels in strategically based army stations in various parts of the region.⁴⁵ To fulfill their water requirements, village heads (*Chaudhary*) were directed to manage it through ponds and wells, as they were leading sources of water supply in Bikaner region. State clearly ordered its official by assigning water bodies to quash the thirst of its animal source. As one illustration from *Bahi Chiti Khata ri* of Raja Suratsingh (d.1828) regime informs that wells of *Puwersar* and *Ranisar* villages were allocated to fulfill the water needs of camels.⁴⁶

Moreover, imperial camels were regularly sent to crown lands for grazing, then village headmen were instructed for requisite measures to render the water requirement of camels. In one instance from *kagada bahi darbar* assigned duty on nine villages to arrange the water for its camel.⁴⁷ Interestingly, documents strikingly mention in case if water not provided to camels than village headmen would be summoned (*talab*) by authority.⁴⁸

Since the region noted as the cradle of frequent droughts, in such, animals were an easy victim of water scarcity. As its human nature, first people tend to fulfill their own water needs only then thought for animals. Many a time's brackish well water was also given

to them, which had adverse effects on camels.⁴⁹

Moreover, the potential to carry load and toil fast in sandy terrain with lower consumption of water designated it as large demand animal. Further, its monetary value turned it a most stolen mammal in pre-industrial Bikaner.

On camel stealing Nirmal Kumar rightly wrote, “People decorate it, flaunt it, love it and steal it”.⁵⁰ From archival documents, we find plenty of references denote stealing of camels. *kagada bahi* reveals that Bhati Nathraj stole a camel of Bishnoi Jiva from Sawatsar village.⁵¹ Other reason for this easiest steal was that as open pasture (rangeland) was used by camel owners for grazing. The absence of constant observation and boundary wall in large pastureland induced burglar to steal camels. For instance, a merchant from *sunam* came in Bikaner for business purpose and his camel was stolen when left for grazing in village *rohi*.⁵²

Moreover, in late medieval times, robbery was quit rampant in western Rajasthan. Even the *Pattedar* (Jagirdar, rules on granted land by Raja) sheltered robbers. The presence of bandits on state boundaries resulted in robbing of commuters by snatching their goods along with camels. A contemporary reference from Bikaner records tells that in *jagir* village of Rathor Udaysingh, fifteen camels were looted by dacoits.⁵³ For present study apart from *Rajasthani* historical sources, English records of British time, categorized as Foreign and Political series also explored. We find these records also manifest instances related to camel theft in princely state Bikaner. In 1838, Agent General wrote a *Kharita* to Maharaja informing about robbery of twelve empty camels and sixteen laden camels at Marwar-Bikaner border.⁵⁴ Similar incidences reported in private papers of Potedar collection manifests marauder from Patiala, Nabha intrude the cattle from the villages of Nohar in state boundary.⁵⁵

Infact, all mentioned documents do not point out towards thief. However, they sufficiently reveal that stealing of animal was much in practice. Such rampant occurring of cattle theft enforced state officials to draw solutions by strengthening laws and vigilance. Generally, as has been found in contemporary records, after catching thief, monetary fine was imposed on accused by *darbar*. Imposing of monetary punishment was termed as “*gunahgari chukana*”. For example, in 1852 when stolen camel was recovered then the accused has to pay fine as *gunahgari*.⁵⁶

Seeing its significance Dharmpal in his book wrote camel is the only animal best for this sea of Desert. if by God curse camel diminish from this earth than the life on the Rajasthan will face its existence tough.⁵⁷ To conclude, foregoing analysis based on late medieval period archival records related to Bikaner state abundantly clears that *darbar* had deep involvement towards management of it's prized and ecologically best-suited livestock. As its wider viability made it part of daily life not only in urban zone but also in country side. We can find similar kind of camel management in another arid parts of western Rajasthan.

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13. A.H.E.Boileau, *Personal Narrative of a Tour Through the Western States of*

- Rajwara in 1835 comprising Bikaner, Jesulmer, Jodhpur the passage of the Great Desert, and a Brief visit to the Indus and to Buhawalpoor.*, Calcutta, 1837, p.49. During his Journey from capital Bikaner to Derwar (towards Bahawalpur) on riding camel he mentioned a *suwaree* camel run five miles in an hour on sandy road.
14. Camel was recruited for *dak* communication from Jodhpur to Hyderabad (Sindh) by British. See Govind Aggarwal, '19vi Sadi mai Sanchar Vyavastha', *Maru shri*, July-Dec. 1985, year 15, no.4, p.10. Captain Powlett wrote camel appointed for assistance of postal runners traverse 170 miles in three days and nights by paying nine rupees. See. Captain P.W. Powlett, *Gazetteer of the Bikaner State*, Bikaner, 1874, p.118.
 15. During the regime of Raja Ratan singh (d.1891) Camel of Bikaner was employed in Army of Indus by British to attack on Khurasan. For more see Alexandra Morrison, 'Camels and Colonial Armies: The logistics of Warfare and Central Asian in the Early 19th Century' *JESHO*, 57, 2014, pp.444-485.
 16. Captain P.W. Powlett, *Gazetteer of the Bikaner State*, Bikaner, 1874, p.105. However Fagan described in his settlement report during kharif season on light and sandy soils camel plough 100 *bighas* (equal to 37 acre) land at the rate of 5 *bighas* per day. See Fagan, *op.cit.*, p.9.
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 19. *Ibid.*, p.16.
 20. From the hair of camel and goat, '*chhati*' was made, employed for storing grain on camel back. Along with *Chhati*, '*jhool*' also made by camel hair. *Jhool* was primarily used as apparel to save livestock's from winter. Brhmaram Chaudhary, *Camel Production and Management*, Bikaner, p.46
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 22. For further discussion on camel meat in African society see Richard Buillet, *Op.cit.*, p.21.
 23. *Karvo* insect cripples the maturing process of bajara pod. To prevent crop from insect farmer burns camel bones near the field boundary. See Nanuram Sanskarta, *Khedai- Report (Area History)*, Kalu (Bikaner), Lok Sahitaya Prtisthan, 1984, p.280.
 24. Neem leaves have pavese taste as they only eaten by camel and goat in limited extent.
 25. Moth bean grown as major crop in Bikaner state also known as drought resistant crop. It is consumed by animal as forage crop. The fodder for camel locally called Phalghati (fodder of moth) Fagan in his settlement report wrote stalks (*guna*) and the pods (*palosi*) supplied as fodder to Camel. See Fagan, pp.7-9.
 26. Jaggery possess the ability to cleanse the body act as a best digestive agent.
 27. *Ghee* works as a lubricant, also rich in fatty acids which are source of energy.

28. Turmeric is yellow spice used as an anti-inflammatory medicine to cure aches and pains.
29. *Bahi Chita va khata ri* no.2, vs 1851/1794, vaisakha budi 14.
30. Guwar was used as fodder in late medieval times. Even today guwar meal kurma and guwar meal churi are widely used as cattle feeds.
31. *Bahi Rasowada kharch ri*, vs 1846/1789. This *bahi* is available in Lalgarh palace's *Anup sanskrit library*. Bikaner.
32. One seer is equal to 0.9331 Kilogram, it means almost 5 Kg moth eaten by a camel in one day.
33. *Kagada bahi* no.43, vs1893/1836, f.75-a...*Dano Oont 1 Roz 1 Seer 5 divavjo...*
34. Nanuram Sanskarta, *op.cit.*, p.195.
35. Guggulu (Commiphora wightii) is the common name for the flowering mukul myrrh thorny tree commonly found in dry climates of Rajasthan. It Sanskrit name 'guggulu' means 'protects from disease'. For more see M.M. Bhandari, *Flora of the Indian Desert*, Jodhpur, 1978,p.96. for Oont kantalo shurbs ,its boiled juice used on the wound of camel see same book , p.207.
36. *Bahi rasowade kharch ri*, *op.cit.*, Council *re hukum ri bahi* no.2, vs 1931/1874, f.13-b. As Sulphur were used to remove body itching of camel.
37. To explore history of society and community through ethnographic way Raika Dungaram (84 years) and his family was interviewed by me. This conversation happened in August 2015 with the help of Shri G.D Ratanu and Dr. Rajendra kumar from Bikaner. I owe my thanks to them for facilitating the meeting. My motive behind this task was to get information on practices, understanding of disease as well as the significance of locality and environmental influences among camel keepers of Bikaner.
38. *Kagada bahi* no.59, vs 1904/1847... *Thore ganva ri paida sarab sutarkhane re oonta re niran mai lagai chhe..*
39. *Kagada bahi* no.10, vs 1854/1797, f.64-b
40. Generally *Bora* seems is a sack, used to carry grain, can carry weight around 2-4 mounds. *Khari* used to keep unpiled grain and grass, can carry weight between one mound to half mound.
41. *Kagada bahi* no.35-2, vs 1886/1829, Jeth budi 11.
42. *Bahi Jama Kharch ri*, vs 1855/ 1798, fagun sudi 1.
43. Surat singh, ruler of Bikaner, signed treaty of alliance with British India Company in AD 1818.
44. *Council hukum ri bahi*, no.5, vs 1931/1874.
45. Munshi sohanlal, *Tawarikh Rajshri Bikaner*, p.274. , ...*har ek thane mai ek thanedar, teen sawar va do shutur sawar jamayat hai..*
46. *Bahi chithi khata ri* no.2, vs1851/1794, Jeth budi 7.
47. *Kagada bahi* no.56, vs1906/1849, f.7-A....*Durbar ra Tola Sandhya rahesi.... ne panni pich karye dejo...durbar ri sandhya tisi rakhi to olabho khasi* (if camel kept thirsty then you will be admonished).
48. *Kagada bahi* no. 43, vs1893/1836, f.30-a.
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Historic new dimensions of the Military triumphs of the Imperial Pratihara ruler Vatsaraja

Shanta Rani Sharma

The Imperial Pratihara ruler Vatsaraja is widely famed for having raised the region of Rajasthan from comparative political obscurity to the centre stage of action and initiated the heroic saga of the Rajputs of Rajasthan on the Indian political scene. Literary and epigraphic evidences recorded in the contemporary *Kuvalayamala* of Uddyotana Suri (778 CE) and *Harivamsha* of Jinasena (783 CE) testify to his rule in Rajasthan in the period and his pre-eminence.¹ The subsequent Daulatpura inscription of Bhoja dated 843 CE² and the Osia inscription of 956 CE³ provide further proof regarding his stable rule in the region, with the latter stating that his pure fame surpassed the effulgence of the moonlight. Rashtrakuta epigraphic records of later times testify to the defeat of the Gauda ruler by Vatsaraja. Nonetheless, the claim made in the Wani and Radhanpur grants⁴ of Govinda III that Dhora with his armies 'which no other army could withstand' quickly caused Vatsaraja to enter upon the path of misfortune in the centre of (the deserts of) Maru has been interpreted as a Pratihara defeat and led historians to downgrade the achievements of Vatsaraja.

The present paper imparts an apposite assessment of the magnificent military achievements of Vatsaraja⁵ by highlighting the crucial evidence presented by the inscription of Gallaka, a subordinate of the Imperial Pratihara ruler Vatsaraja. The information regarding the extensive military campaigns of Nagabhata I and Vatsaraja, hitherto unused and therefore unknown, provides indubitable contemporary testimony to the building of a strong Pratihara empire by Vatsaraja. The detailed record regarding the conquests made by the Pratihara ruler raises a strong question mark regarding the conclusions reached solely on the basis of the evidence of the Rashtrakuta inscriptions, which belong to much later times. The military engagements of Vatsaraja, in which Gallaka and his father Shrivarmaka were actively involved, fully justify the description in the Gwalior inscription of

Bhoja⁶ that Vatsaraja resembled the sun in prowess and revealed himself by attaining his own kingdom which rivalled the mountain Udaya.

Specific mention is made of the several victories of Vatsaraja, viz., victory over Karnata and Lata rulers, which took his armies right down to the tasteless waters of the southern ocean and victory over Jayapida which took his army right up to the snowy Himalayan heights. He is described as having killed multitude of warriors ensconced amidst crores of bows, maces, clubs, and a cruel formidable array of elephants, taking away from the lord of Gauda, who was the master of the four seas, the goddess of royalty. By virtue of his victory over the Gauda king and emperor of Dakshinapatha and victories over the *mleccha* and Kira kings of the western and northern quarters, he is said to have attained status of an emperor (*sarva-bhauma-nripatitva*).⁷ The substantiation of the defeat of the Gauda ruler by Vatsarajaby Rashtrakuta epigraphs confirms that the inscription is no mere hyperbole. The mention of a victory over Jayapida is a salient point of Gallaka's inscription. The accompanying reference to the march of Vatsaraja's army right up to the snowy Himalayan heights in the context leaves no doubt that Jayapida is to be identified with the Jayapida of the Karkota lineage of Kashmir, who finds mention in the famous chronicle of Kashmir written in the 12th century, the *Rajatarangini* of Kalhana. H.C. Ray also held that the details of his unceasing campaigns and marvelous escapes from adversaries given by Kalhana had more the appearance of romance and fancy than history. Jayapida is credited with having married the daughter of Jayanta of Pundravardhana, defeated the five kings of Gauda, the king of Kannauj and *strirajya*.⁸ Neither Jayanta, nor the other adversaries of Jayapida, Aramudi, king of Nepal and Bhimasena, 'king of the eastern region' have been identified with historical persons. Nor have the Gauda kings or the ruler of Kannauj defeated by him been identified. The place names and rulers mentioned in the inscription of Gallaka, on the other hand, are easily identifiable and evidently represent a truthful account.

The twin references in the inscription of Gallaka recording the defeat of the *mleccha* kings and defeat of the Tajika ruler in battle constitute valuable new testimony regarding the important role played by Vatsaraja in repulsing the Arab invasions. His victory over the Kiras and the successful campaigns of his subordinate Shrivarmaka against the (rulers of the) hill regions (*parvatiyah*) indicate his successes in the nearby regions.

Another significant information regarding the successful distant ventures of Vatsaraja is that not only was Gallaka actively associated with the victories against the forces of the king of Gauda and the Vallabha, but it is specifically stated that he installed Indrabhata as master of his (Indrabhata's kingdom). Indrabhata, whom Gallaka installed as master of his (i.e., Indrabhata's) own kingdom, is easily identified as Indrayudha who is mentioned as ruling over the north at the time of the compilation of the *Harivamsha* in 783 CE. This event, which has been inferred from Pala inscriptions, is hereby proven to be a historical fact. From the epigraphic testimony that it was Gallaka, the son of Shrivarmaka, who participated in the campaigns of Vatsaraja against distant parts of northern India such as Kannauj and Gauda, it is evident that these military expeditions were undertaken in the latter part of the reign of Vatsaraja.

The Wani and Radhanpur epigraphs not only state that Dhora with his armies which no other army could withstand quickly caused Vatsaraja to enter upon the path of misfortune in the centre of (the deserts of) Maru but further assert that he took away from him not only the two (regal) umbrellas of Gauda, that were as radiantly white as the rays of the autumn moon, but also, at the same moment, his fame, that had reached to the extremities of the regions. Since these Rashtrakuta inscriptions had been the only source of information regarding the Pratihara- Rashtrakuta conflict hitherto, the statement had led to the claim that Dhruva inflicted a defeat on Vatsaraja. In variance with the implications of Pratihara defeat suggested by these Rashtrakuta inscriptions, the inscription of Gallaka avers firstly, as noted above, that Vatsaraja gained victories over the Karnata and Lata rulers, which took his armies right down to the tasteless waters of the southern ocean and secondly, uses the expression *Vallabh-ashru-dharah*, i.e., 'streams of tears from the eyes of Vallabha' conveying the total discomfiture of the Rashtrakuta ruler. The *biruda* Shrivallabha was thoroughly well established as a leading and distinctive appellation of Dhruva. This Pratihara version of the Pratihara- Rashtrakuta conflict is of incomparable value to all historians of Rajasthan.

Analytical perusal of the policy followed by Vatsaraja towards the defeated ruler indicates that he followed a policy of *grahana-moksha-anugraha* like the Gupta emperor Samudragupta. As noted in the inscription of Gallaka, Indrabhata was installed as master of his (Indrabhata's) kingdom. Kesari was forced to pay tribute (*karah*) and

then released (*muktah*). Quite evidently he retired to his kingdom in Rajasthan, after he had attained status of an emperor (*sarva-bhauma-nripatitva*), as noted in the inscription, having achieved the goal he had set before himself. The statement made by the writers of the Rashtrakuta panegyrist is manifestly a willful misinterpretation of the event, designed to elevate the status of the ruling Rashtrakuta sovereign.

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Impact of Jainism on Rulers of Chauhan Dynasty during 12th Century CE A Brief Introduction

Dr. Mamta Yadav

The Descent of Chauhanas (Cahamanas) is claimed from the Agnikula,¹ Chauhanas became independent in Ajmer towards the end of the ninth century CE. Several branches of the Cahamanas ruled over different parts of Rajasthan such as Sakambhari, Ranathambhor, Nadol, Jalor and Candravati but the most important was that of Sakambhari or Sambhar. Ajayaraja founded the city of Ajayameru or Ajmer. Another famous member of the dynasty was Vigharaha IV Visaladeva (CE 1153-64). He conquered Gujarat, and captured Delhi from the Tomaras. The greatest monarch of this dynasty was Prthviraja III (CE 1179-92). He was the lord of territories of Sambhar and Delhi. He asserted his superiority over Raja Jayacanda with Kanauj as his capital. Both Prithviraja and Jayacanda were defeated towards the close of the twelfth century CE by Muhammed Ghori.

Study tells us that due to influence of the Jaina Acaryas, the Chauhana rulers also patronized Jainism. Prithviraja I is known to have been ruling in CE 1105.² He had golden cupolas put on the Jaina temples of Ranathambhor,³ besides proving his mastery of Ranathamhor testifies to his liberal views in matters of religion. His son and successor was Ajayaraja. Though he was a devotee of Siva, he paid due respect also to the followers of Jaina sects. He permitted the Jainas to build temples in the newly founded city of Ajmer, presented a golden Kalasa to the temple of Parsvanatha.⁴ and acted as a judge in the religious discussion between the Svetambara Acharaya Dharmaghosa Suri and his Digambara opponent Gunacandra. He was succeeded by his son Arnoraja, also known as Annaladeva, before CE 1133. He was a contemporary of Jinadatta Suri whom he held in great respect. He visited him at his seat and granted a suitable site to his followers for the construction of a big Jaina temple.⁵ Jinadattasuri died and was also cremated at Ajmer in CE 1154. After Dada Jinadatta Suri, the place came to be known as Dadabari or the garden fo Dada. After that, in a number of towns in Rajasthan, the Jaina Merchants renamed

their gardens as Dadabaris in respectful memory of the great saint.

After Arnoraja, Visaladeva Vigharaja ascended the throne in about CE 1152. In religious matters, he followed in the footsteps of his forefathers. For Jainas, he built Viharas, participated in their religious ceremonies and on the representation of one of their religious teachers, Dharmaghosa Suri, prohibited the slaughter of animals on the Ekadasi day.⁶ After him, Prithviraja II became the ruler. It is known from the Bijolia inscription of CE 1169 that Prithviraja II endowed the temple of Parsvanatha at Bijolia with a village called Morakuri to meet its recurring expenses. Prithviraja II was succeeded by his uncle Somesvara, son of Arnoraja. He earned through his personal valour the biruda of Pratapalankesvara and with a desire to gain heaven endowed Parsvanatha on the bank of the Reva with a village named Revana in absolute charity.⁷ After the Tomaras, the Chauhanas occupied Delhi. The Chauhana ruler Somesvara was patron of Jainism. When he came to Delhi from Ajmer, a rich Jaina named Devapala accompanied him. Both made pilgrimage to the holy place Hastinapura. Devapala installed the standing image in CE 1176.⁸ After Somesvara, his son Prithviraja III became the emperor who ruled from CE 1179. He liked religious discussions and therefore, in his royal court, a debate was held in CE 1182 between Jinapati Suri and pandita Padmaprabha, Caityavasi to Upakesa gaccha, in which Jinapati Suri emerged victorious.⁹

A branch of Chauhanas ruled at Nadol in Marwar from CE 960 till 1252. Asvaraja of this dynasty was a feudatory of the Solanki emperor Kumarapala. He accepted Jainism and patronized it. He gave commands for the strict observance of ahimsa in his kingdom on certain days. He made over to his son Katukaraja the village of Sevadi as jagira which was famous for the temple of Viranatha, the 24th tirthankara. The inscription of Sevadi of CE 1110 of the time of Asvaraja records a grant of barley equal to one haraka from everyone of the wells arahata belonging to the villages of Pdrada, Medramca, Chechadiya and Meddadi for the daily worship of Dharmanathadeva in the temple of Samipati by the Mahasahaniya upparaka (the great master of stables). The second stone inscription of Sevadi of CE 1115 records that Katukaraja made an annual grant of eight drammas to Thallaka, the son of Bahada on the sivaratri day for the worship of Santinatha in the khattaka (niche) of Yasodeva, the grandfather of the donee.¹⁰

Maharaja Rayapala also patronized Jainism. The Nadalai stone inscription of CE 1132 records a grant made by Rudrapala and Amrtapala, sons of Maharaja Rayapala along with their mother, Rajni

Manaladevi. The gift consists of two palikas of oil out of the share due to the royal family from each oil mill. The recipients were the Jaina ascetics in the outside of Naduladagika.¹¹ The Nadalai stone inscription of CE 1138 refers to the reign of Maharaja Rayapala over Naduladagika and then records the gift of one twentieth part of the income derived from the loads leaving or entering Naduladagika by the Guhila Thakura Rajadeva for the worship of Neminatha.¹² The third Nadalai stone inscription of CE 1143 is of the reign of Maharaja Rayapala when Raula Rajadeva was the Thakura of Naduladagika. It records some benefaction of the temple of Mahavira.¹³ The fourth inscription of CE 1143 of this place of the reign of Maharaja Rayapala records that Raula Rajadeva made a grant of one vimsopaka from the pailas (coin) accorded to him and two palikas from the bales of oil due to him from every ghanaka to this temple.

Maharaja Alhanadeva, feudatory of Kumarapala, obtained Kiratakupa, Latarhada and Siva in CE 1152 through the favour of his master. He also extended patronage to Jainism. He on the Sivaratri day in CE 1152 thinking the granting of security to animals to be the highest gift issued injunctions for the increase of his spiritual merit and fame to the mahajanas, tambulikas and other subjects, forbidding the slaughter of living beings on the 8th, 11th and 14th days of both the fortnights of every month in the three towns named above and threatening with capital punishment to those who killed or caused others to kill living beings.¹⁴ The brahmanas, priests, ministers and others were also ordered to respect this edict of non-slaughter. And amongst these, he who commits the sin of taking life should be fined five drammas, but if the sinner be one attached to the king, he should be fined one dramma only. We know from the Nadol grant that Alhana and Kelhana were pleased to give to the Rajaputra Kirtipala 12 villages, appertaining to Nadalai. In CE 1160 after bathing at Nadalai and worshipping the Sun and Mahesvara, Kirtipala granted a yearly sum of two drammas from each of his twelve villages to Jina Mahavira at Nadalai.¹⁵ This he has done either voluntarily or on the request of the Jainas. The Nadol grant of CE 1171 registers that Maharaja Alhandeva of Nadula worshipping the Sun and Isana and making gifts to brahmanas and gurus, granted to the Jaina temple of Mahavira in the Sanderaka gaccha at the holy place (mahasthana) of Nadula a monthly sum 5 drammas to be paid from the custom house (sulkamandapika) in the Nadulatalapada.¹⁶

Kelhanadeva, the son of Alhanadeva, also contributed to the progress of Jainism. The Sanderava stone inscription of CE 1164 in

the reign of Kelhanadeva records that Anhalladavi, the queen mother, granted one plough of land to the tirthamkara Mahavira, mulanayaka of the Sanderakagaccha.¹⁷ The Lalrai stone inscription of CE 1176 of the reign of Kelhanadeva states that the rajaputras Lakhanapala and Abhayapala, the owners of Sinanava and sons of Kirtipala, made a grant conjointly with the queen Mahibaladevi in the presence of the village Pancakula for celebrating the festival of the god Santinatha. The grant consisted of barley weighing one baraka as used as the country of Gurjaratra from the well of the village Bhadiyauva.¹⁸ The second Lalrai stone inscription of CE 1176 the same time speaks of the rajaputras Lakhanapala and Abhayapala as the owners to Samnanaka. It then records that the cultivators Bhivada, Asadhara and others granted for their spiritual merit four seers of barley from the field called Khadisira to the tirthamkara Santinatha in connection with the festivals of the Gurjaras.¹⁹ The second Sanderava stone inscription of CE 1179 of the reign of Kelhanadeva of Nadulai records the gift of a column and house to the tirthamkara Parsvanatha, worshipped at Sanderaka (Sanderava) in the bhukti of the queen Jalhana by Ralha and Palha. Those residing in the house must pay four draelas to the God.²⁰ Kirtipala removed the Chahamanas capital from Nadol to Jabalipura. Jainism made much headway even under the reign of Chahamanas of Jabalipura. The Jalor stone inscription CE 1182 of the reign of Maharaja Samarasimhadeva, son of Maharaja Kirtipaladeva and grandson of Maharaja Alhana, records that mandapa was constructed by the setha Yasovira of Srimala family who was joined in this work by his brother and all the members of the goshi.²¹ Yasovira became the minister of Udayasimha, the successor of Samarasimha. Another inscription of Jalor records that the temple of Parsvanatha built by kumarapala was rebuilt in CE 1185 by the Bhandari Yasovira in accordance with the orders of Maharaja Samarasimhadeva of the Chahamanas family.²² The inscription of CE 1245 referring itself to the reign of Chahamanas king Chacigadeva specified the contribution of 50 drammas to the bhandara of Mahavira of the Chandanavihara by a Telia Osavala called Narapati.²³ Another inscription of CE 1275 records the gift of the Narapati of the temple of Parsvanatha in the reign of Samantasimah.²⁴ The Chauhana ruler Candrapala established a principality outside Rajasthan at Chandravada, modern Firozabad, Uttar Pradesh in the last quarter of the tenth century CE. His diwan Ramasimha and the king himself were followers of Jainism. After constructing the fort at Chandravada, they built the Jaina temple in CE 996-99, and installed the image of Chandraprabhu in it. the Cauhana

rulers of this dynasty namely candrapala, Bharatapala, Jahada and Ballala were either Jainas or patrons of Jainism. Their ministers were followers of Jainism. Amrtapala, a minister of Abhayapala, constructed the Jaina image at Chandravada. Sodusahu, minister of Jaheda, got the Bhavisyadattakatha written in Apabhramsa in CE 1173. There was another branch of this Cauhana dynasty at Asalikheda in Etawa district of Uttar Pradesh. Several images of this period were discovered at this site. Even Jain images of this period were found at Kausambi and Jalso in Allahabad District.²⁵ We thus see that under the liberal patronage of the Cauhana rulers, Jainism acquired a hold in the Marwar, Ajmer, Bijolia and Sambhar region of Rajasthan. Both Jainism and Brahmanism continued to flourish side by side. There was no spirit of rivalry or intolerance. The kings used to worship both Brahmanical gods and Jaina Tirthamkaras and at the same time, used to participate in the affairs and functions of both the religions.²⁶

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History Inscribed : A Study of Chauhan Inscriptions from Haryana

Dr. Jagdish Parshad

Introduction

The Chauhans had practically become independent in 973 A.D. but with independence came new problems. The Ghaznavite general, Muhammad Bahlim, raided many kingdoms of India, including Ajayaraja Chauhan's kingdom of Sapadalaksa. In the next reign the Muslims reached the walls of Ajmer. Kumarapala of Gujarat and Arnoraja of Sakambhari instead of making the best of the weakness of contemporary Ghaznavites, fought with each other. This unfortunate struggle contained in the reign of Vighraja IV, perhaps the most brilliant of the *Sakambhari* rulers. By conquering Delhi he became the key figure in the struggle for Indian freedom. He realized his responsibility is obvious from the Delhi-Siwalik inscriptions in which he boasts of having rendered Aryavarta free from Mlechchhas, and also from his assertion that it would be disgraceful not to fight against the Muslims for the protection of Brahmans, *tirthas*, temples and also his friends. His son died young, and in the reign of his successor, we find the Chauhans on the defensive. Prthviraja II merely strengthened the defences of Hansi. A stranger ruler could at this time have attacked the Ghaznavites and ended their rule in the Punjab.¹ We have eleven inscriptions ranging from *Samvat* 1210 to 1220, in which three inscriptions are engraved, *Samvat* 1220. Their contents and historical importance are too well-known to the epigraphists, which are as follow:

The partial translation of these inscriptions was first published by Radhakantasarma in the *Asiatic Researches*.² The same society was presented with another very accurate impression of the inscriptions by Captain James Hoare; and from this copy a transcript of the text in modern *Devanagari*, and a transcript of the text in Roman characters with an English translation by H.T. Colebrooke were published.³ Afterwards, the inscriptions were referred by Captain Wilford in the same journal,⁴ who was the first to point out that the king, whose name occurs in them, is mentioned also in the *Sarngadhyara-paddhati*,

'nearly in the same words with the inscription;' a remark which caused Colebrooke, in a note, to amend his reading of the text, and to state that the anthology, referred to by Captain Wilford, actually contains two whole stanzas of these inscriptions. Colebrooke's text and translation, together with his supplementary note, were reprinted in his *Misc. Essays*, vol. II, pp. 232-237; and his rendering of the text, verified by H.H. Wilson, was also reprinted, in *Prinsep's Essays*,⁵ who pointed out that one of the names of minor importance in the inscriptions, had been misread by Colebrooke. After that Prof. F. Kielhorn re-edited the inscriptions, of which a correct text and translation have not been hitherto published, from excellent impressions, which have been supplied by Mr. Fleet, and from which the accompanying photo-lithograph has been prepared under his supervision.⁶

These inscriptions are now at Delhi, on the pillar which is known as Firoz Shah's Lat or the Siwalik Pillar, and which contains the inscriptions of Asoka. According to Mr. Thomas,⁷ the original site of this pillar was near Khizrabad,⁸ at the foot of Siwalik Mountains, whence the pillar was removed to Delhi by Firoz Shah (A.D. 1351-1388). The inscription A. is on the south-east side of the pillar, above the top line of the Asoka edicts. B. and C. run right round the pillar, on the same level with each other, immediately below the last line of the Asoka edicts. The inscription B. commences on the south-east and ends on the north-west; and C. commences on the north-west and ends on the south-east.

The inscription A. merely contains a date, which will be treated of below; and the statement that this inscription, and clearly also the two others, are inscriptions of the king of Sakambhari, Visaladeva, the son of Avelladeva.⁹ Lines 1-2 of the inscription C. record that this Visala, ruler of Sakambhari, had conquered the land between the Vindhya and Himalaya mountains, and that, by repeatedly exterminating the Mlechchhas or barbarians, he had made Aryavarta once more the abode of the Aryas; while lines 3-4 represent the king, who is here called Vighraharaja,¹⁰ the ornament of the Chahamanas, as exhorting his descendants to continue the work of conquest, begun by him.¹¹ Lines 5-6 of the inscription C. repeat more fully the date given at the commencement of A., and state that the inscription was written, at the king's command and in the presence of the astrologer Tilakraja, by the writer whose name has been already given, and that the post of *Maha-mantrin* or great minister was held at the time by the *Rajaputra*,

the illustrious Sallakshanapala.¹² Finally, the inscription B. glorifies the king here addressed as Vighraha or Vighraharajadeva, in terms which are of no value for historical purposes. The inscriptions A. and C both dated, in figures only, on the 15th of the bright half of *Vaisakha* of the year 1220; and C. refers that date distinctly to the Vikrama era, and gives besides the day of the week, a Thursday.¹³ The actual date, therefore, clearly is Thursday, 9 April A.D. 1164. On the general importance of these inscriptions we have nothing to add to that has been written on the subject by Sir A. Cunningham.¹⁴ In the 'Palam Baoli' inscription of the Vikrama year 1337, which has mentioned that the country of *Hariyanaka*, to which 'Dhilli' belonged, was first ruled by the Tomaras, afterwards by the Chauhanas, and later by the Saka-rulers, *i.e.* the Muhammadans. And similarly, the Delhi Museum inscription¹⁵ of the Vikrama year 1384 relates that 'Dhillika' was founded by the Tomaras, and that it was afterwards the residence of the Chahamanas, until it was conquered by the Milechchha Sahabadina (Shahab-ud-din Gori). These inscriptions show that the Chahamana Visaladeva-Vighraharja, king of Sakambhar¹⁶ (or Sambhar), had conquered a considerable tract of country even beyond Delhi, and had apparently checked for a time the progress of the Muhammadan invaders by whom his own descendants were utterly defeated 27 years after the date of these inscriptions.

TEXT

FIRST INSCRIPTION

ॐ संवत् 1220 वैशाख शुति [15 ॥*]

शाकंभरी भूपति श्रीमद् अवल्लदे-

वात्मज श्रीमद् विसलदेवस्य [॥]

TRANSLATION

Om! In the year 1220, on the 15th of the bright half of the *Vaisakha*. (In record) of the illustrious Visaladeva, son of the illustrious Avalladeva, king of Shakambhari.

SECOND INSCRIPTION

1. ॐ अंभो नाम रिपुप्रियानयनयोः प्रत्यर्थिदंतान्तरे
प्रत्यक्षाणि तृणानि वैभवमिलत्कण्ठं यशस्तावकं ।
2. मार्गो लोकविरु) एव विजनः शून्यं मनोविद्विषां
श्रीमद्विग्रहराजदेव भवतः प्राप्ते प्रयाणोत्सवे ॥ (1)
3. लीलामंदिरसोदरेकु भवतु स्वांतेकु वामभ्रुवां,
शत्रुणां तु न विग्रहक्षितिपते न्याय्योत्र वासस्तव ।

4. शंका वा पुरुषोत्तमस्य भवतो नास्त्येव वारां निधेः-
निर्मथ्यापहतश्रियः किमु भवान्क्रोडे न निद्रायितः ॥ (2)

TRANSLATION

Om! O illustrious Vighraharajadeva, at the approach of the festival of your expedition, there is, indeed, water in the eyes of the ladies of the enemy. Between the teeth of the opponents, blades of grass are clearly visible. Your fame is in contact with the quarters on account of its greatness. Only the path which is contrary to the established custom is devoid of men. The mind of the enemies (alone) is vacant.

O King Vighraha[raja], may your abode be in the hearts of ladies with beautiful eye-brows, which are akin to the dalliance-chambers. [Only] your residence here is justified, but not that of your enemies. Or [rather] there is no apprehension from you, the best among men [or who are equal to Visnu], for have you not enjoyed sleep in the lap of the ocean, from which Laksm? was carried away, after having churned [it] ?

THIRD INSCRIPTION

ॐ आविंध्यादाहिमाद्रेर्विरचितविजयस्तीर्थयात्राप्रसंगा-

दुद्रुग्रीवेषु प्रहर्ता नृपतिषु विनमत्कन्धरेषु प्रसन्नः ।

आर्यावत्तं यथार्थं पुनरिप कञ्जतवान् लेच्छविच्छेदनाभिर्देवः

शाकंभरीन्द्रोजगति विजयते विसलक्षोणिपालः ॥ (1)

ब्रूते संप्रति चाहमानतिलकः शाकंभरी भूपतिः

श्रीमद्विग्रहराज एव विजयी संतानजानात्मनः ।

अस्माभिः करदां व्यधायि हिमवद् विंध्यातरालं भुवःशेषः

स्वीकरणाय मास्तु भवतामुद्योग शून्यं मनः ॥ (2)

संवत् श्रीविक्रमादित्ये 1220 वैशाख शुति 15 गुरौ

लिखितमिदं राजादेश्पात् ज्योतिषिकश्रीतिलकराज ।

प्रत्यक्षं गौडान्वयकायस्थमहावपुत्रश्रीपतिना

अत्र समये महामंत्री राजपुत्रश्रीसल्लक्षणपालः ॥ (3)

TRANSLATION

Om! Victorious in this world, is the king **Visaladeva**, the lord of Shakambhari, who has fashioned out victory on the occasion of a pilgrimage, from the Vindhya up to Himalaya mountain; who strikes at the kings whose necks are raised up [but] who is happy with those whose necks are bent down; whose has indeed again rendered Aryavartta, true to its meanings by [repeated] annihilations of the

Mlecchas (the Muslim invaders).

Now, this victorious, king of Shakambhari, the fore-head ornamental mark of the Chahamanas, the illustrious Vigraharaja, addresses his own progeny (as follows): “By us the intermediate space of the earth between the Himalaya and Vindhya has been made to pay tribute. Let not your mind be devoid of the effort for appropriating the rest.” This has been written by the royal order, in the year 1220 (1163 AD) of the illustrious Vikramaditya, in the month of *Vaisakha*, on 15th lunar day, on Thursday, by Sr?pati, the son of the *kayastha* (clerk) Mahava, of Gauda family, in the presence of the astronomer Tilakaraja. At this time the chief secretary, [is] the prince Sallaksanapala.

HANSI STONE INSCRIPTION OF PRITHVIRAJA- II

The inscription was originally found at Hansi, district Hisar in Haryana. Regarding its exact find-spot there, Tod says: “The inscription, which I obtained through the kindness of my friend Colonel Skinner, had been saved from the general wreck of these halls, by the materials being taken to erect a small Musleman place of worship; and this slab was built into the wall in a reversed position. It was afterwards presented to Marquis Hastings; but as it reached this nobleman at a very busy period of his career in 1818, I know not what became of it.” The inscription stone is now lying in the Royal Scottish Museum at Edinburgh. A translation, without a transcript, of this inscription has been published in *Asiatic Researches* by by Captain E. Fell¹⁹ and a summary of it with full remarks thereon by Lieutenant Colonel Tod.²⁰ After that D. R. Bhandarkar has proved successful and a correct and accurate account together with a transcript of it is given in full length in *Indian Antiquary*.²¹

The inscription contains 22 lines of writing. The characters are *Nagari*. The language is Sanskrit; and the inscription is partly in prose and partly in verse. The verses are numbered, but very great carelessness is shown in this respect. The records open with an obeisance to some goddess whose name is unspecified. This shows that the inscription slab was originally in the temple of a goddess. Then follows a verse which invokes the blessings of the god *Murari*. Verse informed us that there was a king of the Chahamanas family called Prithviraja-II and his maternal uncle was one Kilhana, who, according to the next verse, belonged to the Guhhilauta dynasty. The verse following tells us that thinking of Hammira who had become

the case of anxiety to the world, the king put Kilhana in charge of the fort of *Asika* (Hansi). From verse 5 we learn that Kilhana erected a *pratoli*, i.e. a pol, or gateway which with its flags set Hammira as it where at defiance. And near the gateway where constructed two *koshthakas* or granaries (verse 6). Then we have a prose line (lines 9-10) speaking of a letter sent to him by Vibhishana. Verse 7 with which the letter begins, says: “the lord of demons (Vibhishana) who has obtained a boon from Rama, the crest-jewel of the lineage of Raghu, respectfully speaks thus to Kilhana staying in the fort (gadha) of *Asi*.” The next verse says: “In the work of building the bridge we both assisted the leaders of the monkeys and bears. And you yourself (Kilhana) have written saying that to you the lord of Panchapura, a string of pearls and this city had been given by the Omnipresent (Rama).” In the verse following Prithviraja is compared to Rama and Kilhana to Hanumana. In verse 10 Vibhishana bestows nothing but conventional praise on Kilhana. Verse 11 refers to his having burnt Panchapura, and captured but not killed its lord. Verse 12 again is simply eulogistic, but, in the verse following with which the letter ends, Vibhishana request Kilhana to accept the string of pearls or even Lanka but promise safety to him. Then again follows a prose line (lines 19-20) which by the way informs us that this string of pearls was presented by the ocean to Ramabhadra when he was intent upon constructing the bridge. Verse 14-15 state that there was one Valha who belonged to the Doda race and who was a subordinate of Kilhana and that his son was Lakshmana under whose auspicious *prasasti* was composed. This is followed by the date which is Thursday the 7th of the bright half of *Magha* of the (Vikrama) year 1224.

It will be seen from the above account that this inscription is a *prasasti*, and its object is to describe Kilhana’s conquest of Panchapura and its chief. Kilhana was a maternal uncle and feudatory of the Chahamanas sovereign Prithviraja. This Prithviraja is not the celebrated Prithviraja who fought with and was captured by Shihab-ud-din Ghur in AD 1192. Because, for this Prithviraja we have dates ranging only from AD 1182-92, whereas the date of our inscription is *Samvat* 1224 (1167 AD). Prithviraja of this record must therefore be the same as Prithviraja who preceded Somesvara. Kilhana, we are expressly told, was put in charge of the fort *Asi* or *Asika* i.e. Hansi, to check the progress of Hammira, i.e. of course the Muhammadan emperors. There can be no doubt that the Muhammadans were at this

time attempting to pour into Intia. This is also clear from the Delhi-Siwalik pillar inscription of V.E. 1220 (1164 AD) wherein the Chahamana Visaladeva is represented to have exterminated the Malechhas and make Aryavarta. It was, therefore, urgently necessary to put a stop to this by appointing a brave and clever personage to the charge of Hansi fort, especially as it was on the route to India. Tod says: “ *Asigarh* is celebrated as the scene of contest between the Hindu and early Muhammedans. It was by this route, that most of Shihab-ud-din’s attempt were made to wrest the throne of *Hind* from Prithviraja; and often did the warriors of the mountains of *Cabul* find their graves before *Asi*. The importance of fortifying and maintaining the fort of Hansi towards the close of the Chahamana supremacy is quite clear; and what is equally clear is the necessity of keeping a strong hold

TEXT²²

1. ओं॥ देव्यै नमः॥ वक्रं साक्षाद्द्वितीयो हिमगुरिति भुजं पारिजातस्य वल्ली, काप्यन्यस्येति तुंगं स्त-
2. नतटमपरेभयस्य कुंभस्थलीति। मंथक्षुब्धाण्णवाण्णः प्रकटितपिहितश्रोणि पर्यायवृत्त्या, लक्ष्या रंगानि तक्कैरनुप-
3. धि वि (मृ) शन्नातु युष्मानुरारिः ।। 1 ।। चाहमानान्वये जातः पृथ्वीराजो महीपतिः । तन्मातु चाभवद्भ्राता कि (ल्ह) णः कीर्त्तिवर्द्ध (1) -
4. नः ।। 2 ।। गूहिलौतान्वयव्योममंडनैकषरच्छषी । गांभीर्योदार्यसौन्दर्यगुणरत्न (महो) दधिः ।। 3 ।। मत्वा ह मीरवीरं निखिलव (1) -
5. सुमतीषल्यभूतं प्रभूतं, योज्ञोसौ वीरगोष्ठीनिपु (णत) रमतिः शत्रुलक्ष्मीभुजंगः । प्रादाद्राजन्यचूडामणि किरणगणासंजनिर्द्धतपादो
6. भूपस्तस्मै प्रहृष्टो वि । दगुणनिधेरासिकादुर्गमुग्रं ।। 1 ।। 4 ।। तस्मिन्गोस्वबुद्ध्या निखिलरिपुचमूर्ध्द्विन्यस्य पादं र यप्रो त्तुंगश्रृंगव्य (ति) कर-
7. वषतो भग्नमागोष्णर मेः । (रे) ह मीरवीरं क्व स तव महिमा निर्दिषंती ध्वजाग्रै- र्दिव्याकारप्रतोली हृदयमिभुवो निर्मिता किल्हणेन ।। 5 ।।
8. आस्तां तावत्प्रतोली तदुपविरचितं कोष्ठक द्वंद्वमेतत् प्रौच्चौरालानयुग्मं विजय (वर) करेः¹² शत्रुलक्ष्या च सद्म । मन्येस्यैवार्थिसार्थप्रकट-
9. सुरतरः किल्हणस्य प्रकाशं, मूर्त्तिसुव्यक्तथंको जगति (विजयते) विक्रमैको न योग्यः ।। 6 ।। किंच किमुच्यते तस्य प्रताप-
10. माहात्यं यत्कृते निशाचर चक्रवर्तिना विभीषणेनाप्येशप्रहितो लेखः । तद्यथा लंकाया रघुवंशमौक्तिकमणे

11. रामस्य पादांबुज (ध्या) नाल्लब्धवरो निशाचरपतिः सप्रश्रयः सादरं । दिव्यासीद्गढ (व) त्तिनं दृढभुजं चंडप्रतापोऽहृतं सत्कीर्त्या
12. धवलीकृतत्रिभुवनं श्रीकिल्हणं भाषते ।। 7 ।। कार्यं सेतुनिबंधने र (घुप) ते रात्रिदिवं संयतैः सार्द्धं (सार्ध) वानरऋक्ष (यूथ) पतिभिः
13. साहाय्यमावां स्थितौ । तस्मात्पंचपुरा धि पा य विभुना दत्ता कि लै कावलि- मह्य सापि पुरी त्वया तु लिखितं प त्रं स्वहस्तांकितम् 8
14. पृथ्वीराजो महाराजो रामोसौ संशयं विना । हनूमान्निश्चितं वीर भवानुद्भुत- विक्रमः ।। 9 ।। गूहिलौतान्वये ज्ञातस्तेन लूनं तवेदशं ।
15. कलिः कालो न कोप्यस्ति सत्यं धर्मपरायणः ।। 10 ।। कथमन्यथा दग्धं पंचपुरं हताः प्रति (भ) टा वद्धस्तदी इत्त्वया कंटं वीर निवेश्य वा-
16. हुयुगलं सन्नद्धवाजिस्थितः । एतत्सर्व्वमसांप्रतं तव पुनः सच्छौर्यविद्यानिधे स वर्द्धयैर्ग्रविशद्रुमोपि महतां छेत्तुं न संयुज्यते ।। 11
17. उत्खातप्रतिरोपणं (कृत) वता मालिन्यमुन्मार्ज्जितं सत्यं क्षत्रियपुंगवेन भवता कुंदावदातं यशः । प्राप्तं यावदयं न भस्तलमलं प्रद्यो-
18. तते भास्करो यावद्ग्रावभिदस्तथेयमवनिर्वारां निधिर्वर्त्तते ।। 12 ।। पुनः पुनः किमु स्वे (स्वे) वचस्तथ्यं श्रृणुश्व मे । स्वीकर्त्तव्याथवा लंका
19. देयं पत्रमथाभयम् । 13 इयं चैकावली रत्नाकरेण सेतुवंधोद्यताय रामभद्राय स्वगांभीर्यगुणं परिरक्षता उपायनीकृत्य द्वौ-
20. कितासीत् । अपि चडोडान्वये समभवत्किल वल्हनामा सत्वैकभूर्निखिलशत्रु- चमूनिहंता । श्रीकिल्हणस्य पदपंकजचंचरीक-
21. स्तस्याद्ग. गभूरनुपमो भूवि लक्ष्मणा यः ।। 14 ।। सोत्र प्र इति निर्माणे भक्त्या ध यक्षपदे स्थितः । सर्व्वदा स्वामिचित्तज्ञो लक्ष्मणः सर्व्वलक्षणः ।। 17
22. संवत् 1224 माघशुक्लसप्त यां गुरौ निःपन्नेयम् ।।

TRANSLATION

V.1 Om! Salutation to the goddess. The face is, evidently a second moon, the arms is the creeper of Parijata, or a wonderful one of another? The lofty projection of the breast is the frontal globe of the forehead of the Elephant! The buttocks, visible and concealed by repetition of movement, (appears as) the water of the ocean agitated by churning. May the guileless Enemy of God *murari* (Krisna), thus pondering over the limbs of Laksmi by means of conjectures, protect you.

V.2 Born in the Chahamana lineage (was) **Prithviraja**, the lord of the earth. Of his mother, there was a brother, **Kilhana**, the augmentor of fame.

V.3 (He was) the sole autumnal moon, for adorning the sky (in the form) of the Guhilauta lineage; and an ocean of the jewels of virtues (such as) profoundness, liberality, and beauty.

V.4 Realizing that the valiant Amir had become a powerful dart for the whole of the earth, and that he (i.e. **Kilhana**) who possessed a keener intellect amongst the entire assemblage of heroes, and was a (veritable) gallant for the royal fortune of the enemy, the king, whose feet were copiously washed by the contact with the multitude of rays from the crest of jewels of the hosts of kings (doing homage) having become pleased (with him) entrusted the strong fort of Ashika (Hansi) to his care who was a treasure of splendid virtues.

V.5 in that fort which obstructed the passage of the sun on account of the assemblage of lovely and very lofty pinnacles, **Kilhana**, having placed his foot on the forehead of armies of all the foes by his own intelligence, built a gateway of charming form, the very heart of earth as it were, which by means of the multitude of the flags was proclaiming – “O Valiant Amir where is that greatness of yours?”

V.6 Let alone the gateway! Constructed in its proximity, is this pair of rooms, which is eminently a pair of lofty typing-posts for the excellent elephant of victory, and an abode of the royal fortune of the enemy. Methinks, it is the visible embodiment of prowess of Kilhana who is the heavenly (desire granting tree) for the host of suppliants.

V.7 “The lord of the demons, who possesses humility, and who has obtained a boon in Lanka, by meditating on the lotus-like feet of Rama who is the pearl of a gem of the race of Raghu, respectfully addresses the illustrious Kilhana, who is stationed at the wonderful fort of *Ashika*, whose arms are strong, who is full of fierce majesty and who has whitened the three worlds by means of his excellent fame.

V.8 The job building the bridge, for Rama, (was accomplished) by the lords of the hosts of monkeys and bears, actively engaged day and night. We too stood for help. Therefore, the Lord (Rama) gave to the lord of Pa?chapura, indeed, the necklace, and that city too to me, while you have written this letter marked by your signature.

V.9 *Maharaja* Prithviraja, is without doubt, that Rama. O hero, you are verily Hanumana of wonderful prowess.

V.10 You have been born in the Guhilauta lineage that is why; there is none like you, in the Kaliyuge, who is truly devoted to righteousness.

V.11 Panchapura²³ has been burnt, the opposing soldiers have been killed. Its Lord who was seating on a fully equipped horse has been captured having placed your pair of arms at his throat. But then all this has no relevance to the present time. But then, O treasure of true bravery and knowledge, it does not become the great to cut even a tree of virulent poison, after having nurtured it.

V.12 (You have) completely wiped out ill-will, by performing the reinstatement of the uprooted. Truly, fame glittering like Jasmine, has been obtained by you who are a kshatriya of prominence, (which will last) as long as the sun illumines the surface of the sky, and as long as this earth and the ocean exist.

V.13 Why repeat again and again our own speech? Listen to the truth from me. Either Lanka should be accepted by you, or a charter of freedom from danger should be granted. And this single string of pearls has been offered by the ocean as a present to the noble Rama who was intent on building the cause-way, for safe guarding the virtue of his own profoundness, completely. Moreover:

V.14 It is said indeed that in the Doda lineage there flourished Valha, the sole ground for courage, and the destroyer of the entire armies of the enemies. Sprung from his body, is the bee of the lotus-feet of the illustrious Kilhana, famous on this earth as Lakshmana.

V.15 He, Lakshmana who always knows the mind of his master, (and is) possessed of all (auspicious) marks, is in occupation of the post of supervisor in the composition of this eulogy, out of devotion.

In the (**Vikrama**) year **1224 Samvat** (1168AD), (**month of Magha**), on the 7th lunar day of bright fortnight, on Thursday, this has been accomplished.

References

1. Dasharatha Sharma, *Early Chauhan Dynasties*, Delhi: S. Chand & Co., 1959, p. xxvi.
2. *Asiatic Research*, vol. I, 1788, pp. 379-382
3. *Asiatic Researches*, vol. VII, 1801, pp. 179-181
4. *Ibid.*, vol. IX. pp. 188-189,
5. E. Thomas, *Prinsep's Essays*, vol. I, p. 325,
6. *The Indian Antiquary*, vol. XIX, July 1890, pp 215-18.
7. See Prinsep's *Essays*, vol. I, p. 324; *Archaeological Survey of India*, vol. I, p. 161; Elliot's *History of India*, vol. III, pp. 351-52.
8. According to Cunningham, the name was Topara village in Yamuna Nagar district of Haryana state.
9. This name was first read *Amilladeva*; Colebrooke read it *Velladeva*, but added in

a note that it might also be read *Avelladeva*.

10. Colebrooke considered it "impossible to determine from the tenor of the inscription, without other information whether Vighararaja and Visaladeva were names of the same person, or of different princes." Lassen, *Ind. Alterthums-kunde*, Vol. III. P. 924, took Vighararaja to have been a tributary of Visaladeva.
11. Lines 1-4 of the inscription C. are quoted in Sarngadhara's *Paddhati*, Professor Peterson's edition, Nos. 1255 and 1256, with the remark—*etau Nriga-nripati-pashana-yajnayupa-prasasteh* 'these two (verses) are from a *prasasti* which is on a sacrificial post, made of stone, of the king Nriga.' In the second of the two verses the edition has the various readings *Chahuvana-tilakah*, and *sriman=Vighararaja*, for *Chahamana-tilakah* and *srimad-Vighararaja* which are quite clear on the stone.
12. According to Colebrooke, "the fortunate Lakshanapala."
13. Prof. F. Kielhorn mentioned different dates in his paper such as, it would be, - for the northern Vikrama year 1220 current, - Monday, 30 April, A.D. 1162; for the northern Vikrama year 1220 expired, - Saturday, 20 April, A.D. 1163; for the southern Vikrama year 1220 expired, in which Vaisakha was an intercalary month, - for the first Vaisakha, - Thursday, 9 April, A.D. 1164; for the second Vaisakha, - Friday, 8 May, A.D. 1164.
14. General Cunningham, *Archaeological Survey of India Report*, vol. I, p. 155 ff.
15. Eggeling, *Epigraphia India*, vol. I, p. 93.
16. It may not be out of place to draw attention here to a remark of the late Dr. Bhagvanlal Indrajī, quoted *ante*, vol. VIII, P. 59, "that Sapadalaksha or Savalakha is the name of the Siwalik Hills, and that the early Rajas of Kamann called themselves Sapadalaksha-nripatis; and that the Sakambhari Rajas"—who are called *Sapadalakshiya* and *Sapddalaksha-kshmapala*; see *ante*, vol. VI, pp. 184 and 186 - "may have originally come from that country."
17. Radhakanta Sharma, *Asiatic Researches*, vol. I, pp. 379 - 382; H.T. Colebrooke, *ibid.*, vol. VII, pp. 179 - 81; Wilford, *ibid.*, vol. IX, pp. 188 - 189; *Prinseps Essays*, ed. Thomas, vol. I, p. 325; F. Kielhorn, *Indian Antiquary*, vol. XIX, (1890), pp. 215-219.
18. The small circle below, and touching, the left portion of the *v* of the *akshara ve* of this word is the remainder of a sign of *visarga*, which was demoted by two small circles, of which the upper one also is still faintly visible in the impression..
19. E. Fell, *Asiatic Research*, vol. XV, pp. 443-46.
20. James Tod, 'Transactions' *Royal Asiatic Society*, vol. I, p. 154 ff.
21. D.R. Bhandarkar, 'Some Unpublished Inscriptions', *The Indian Antiquary*, vol. XLI, 1912, pp. 17-19.
22. J.N. Aggarwal, *Inscriptions of Haryana, Punjab, Himachal & Kashmir*, New Delhi, 2010, pp. 116-121.
23. This town is modern Pinjore, in Kalka Tehsil, of Panchkul District in Haryana State, not the Pakpattan in Montgomery District of Pakistan, as understood by Bhandarkar.

The War Strategy of Maharana Pratap

Dr. (Mrs.) Digvijay Bhatnagar

The history of the Mewar area of Rajasthan is famous for its valour, devotion and sacrifices in the whole world. As a historian we find no comparison of devotion of Meera Bai, sacrifice of Panna Dhai, there is no second example of valour and bravery of Maharana Pratap. Those three names are written in golden letters in the history of Rajasthan. Maharana Pratap has been always an inspiring source, like a light house for those who sacrificed their lives on the altar of national honour. Maharana Pratap lived his life for the cause of social justice and equality of the general masses. Although Maharana Pratap did not have his control over a particular territory but he fought against the imperialist power who wanted to command the whole territory of India. In his struggle against Akbar, Maharana Pratap had to sacrifice totally even then he was not prepared to leave his self-respect and independence before the great mugal emperor-Akbar. In the words of Prof. K.S. Gupta, -"While comparing the military power of one of the most powerful emperor of his times-Akbar with that of Maharana Pratap, the later one from the point of view of military force is not comparable with the former at all; even then Maharana Pratap was determined to safeguard his freedom at any cost."¹ Therefore Maharana Pratap lived his whole life in a war like situation. During war times he placed his total administrative organization with full determination and efficiency on war-footings.² Although the war policy of Maharana Pratap influenced every aspect of his administration yet an effort is made to limit my argument only upto seven principles of statesmanship of Maharana Pratap. They had been the main principles of his war policy³ i.e. first the king, second ministers, third janpad, fourth force, fifth treasury, sixth military, seventh alliance. Since ancient times from the point of view of war-fare, the place and organization of force had been the most important ingredient of war policy; I have discussed the following-aspects of the war policy of Maharana Pratap.

1. The high hills, thick forests and natural protection places provided by the geographical locations, safe place to construct new capital etc. are being discussed.

2. Organization of military-appointment of competent army personnel, army chiefs, their salary, dress, arms, battle strategy, intelligence system and cooperation of people belonging to different castes and creeds.
3. After Haldi-ghati battle changes in war policy and adoption of Gurilla war strategy-Ambushing the armed forces of Akbar, an order to retaliate their suppressive policies and cause loss to their armies.
4. To implement his war policy, new sources of income were traced to organize treasury to meet, the war expenses. Relation with the contemporary ruler of the neighbouring states were encouraged.

Geographical Location:

Protected geographical location of Mewar area is the most important aspect of war policy of Maharana Pratap. High hills and thick forest have an important role from the defence and political point of view in the history. During critical battle situations his army utilized hills and mountains which protected defending post. In a hilly area, thick forest, high valleys and caves in the mountain are important places for the defence purpose. Ranges of Arawali⁴ of Mewar area have been very safe places from cover point of view to Maharana Udai Singh and Amar Singh during 16th –17th century. The 300 miles peripheral areas of Mewar is full of thick forest, high mountain ranges and difficult narrow valleys. Arawali ranges of this area is full of large mountains such as Jarga, Aavar, Maldeov, Javar Rahang, Kumbhalgare, Macchhawala, Bhinder and Nahesar, many of them have got 20 miles length and 6 miles width. The entrance route of these mountains are through Desuri, Haldi-ghati, Chirva-Ghat, Dewari, Kevara, Jhardivera, Hatheguda, Mukedara, Dhang-damau, Debari etc. are difficult and narrow places. Maharana Pratap converted this whole mountain area into a great natural defence source and posted armed forces on all entry points; thus closed the entry of enemy. In the thick forest of Arawali mountain ranges, many caves are available in different parts of these ranges which were used as protected places for keeping food and civil supply, treasury and armoury of his forces. Jawar mala cave near Chavand and Gogunda were some of the famous caves. Thick forest area of southern-eastern Arawali ranges such as Madara, Chhappan, Bhomate, Menal, Kanthal and Bangar etc. After the downfall of Chittor (1567 A.D.) the use of Arawali mountain ranges was

made necessary for war-fare purposes. The valley of Udaipur surrounded by difficult mountain ranges in all directions was made his capital by Maharana Udai Singh but Maharana Pratap had to leave Udaipur since the access from north and east directions of Udaipur was easy to enemy forces to enter in to Udaipur. A safe place like Gogunda from the point of view of war-fare was also relinquished by Maharana Pratap very soon. Since Mughal army pressurized their entry to Gogunda via Dasuri and Haldi ghati route. At last Maharana Pratap established his capital in the southern-eastern area of Chhapan hill known as Chavanda valley in 1582 A.D. because Chavanda place was important from war-fare point of view. Firstly, in a situation of attack of enemy, it was easy to get away from the eye of enemy, because difficult forests surround mountains, secondly it was easy to Maharana Pratap forces to attack and loote the area of Malwa, Gujrat and Godwara with the aid and assistance of Bhil tribal people. In this difficult and inaccessible area of Chanvand, Maharana Pratap used to live with them safely. The treasury and other resources of Mewar state used to preserve only in this area. The enemy forces of Akbar could not catch hold of any target or arms of Maharana Pratap at any time. It is not described in any of the historical documents. Maharana Pratap used to live with his family in Kamalnath mountain area, it is famous story about Maharana Pratap. In addition there were following places where check posts of army of Maharana Pratap were established. They were placed where water in plenty and fertile land was available. In local dialect these places were called 'Naal'. There were such places as in the valley of Dholiya hill of Rana Ganva (village) called Rana Mahal and Rani Kote, Machin Ganva, Rohida, Ubashwer, Rums of Dohalia Kamalnath, Avargarh, Cave of Jawar mala, Dohalan Ganva, Viram dev was given the responsibility to look after the family and to provide protection to the members of the family of Maharana Pratap. Members of Bhil-tribe also served the duty of providing security to the children and women of Rajput families. It is a generally known belief that children and women of Rajput family were living on Kamalnath hills which was attached with Avar mountain ranges. This mountain was so large in area that it had sufficient water sources and land for agriculture protection.⁵ Therefore it is established that Maharana Pratap expressed the best of his wisdom in the selection of secure and safe places from the war point of view and constructed new capital there.

Military Organization:

The second important aspect of the war-fare policy of Maharana Pratap is military organization. Although there were many difficult vallies, caves thick forest in the form of natural covers of defence, available in Mewar area to Maharana Pratap yet he left no stone unturned to prepare men made defence system for the security of the army. His military organization was so strongly fortified and well organized that his enemies could not catch hold of them. At times armies of Mewar attacked the Royal army of Mughals at different places, like Gujrat. Amer by ambushing on there way of destinations and caused heavy damages to Mughals. Maharana Pratap was provided funds to make better arm, management of stables, training of soldier, food provisions and other articles, disciplines in the force, better condition of different units of army under a strong central command. All these activities were done in a planned manner so as to enabled Maharana Pratap to achieve maximum advantage in a war at the minimum cost of men and material. Maharana Pratap did organized and commanded his army in a new fashion. He had two parts of his army one-infantry and second cavalry. Maharana Pratap organized a centrally commanded armed force to face all kinds of war situations by changing his feudalistic traditional military system. The whole expenditure on this armed force was to be born by the center. Maharana Pratap recruited Rajput, Bhills and other armed personnel from different sections of society and trained them in Guerilla war-fare; under his own command. Different historians have given different descriptions of Maharana Pratap's army but all of them have agreed on the fact that his army was well organized.⁶ In Khayat family Tree⁷ a description of Pratap army is given as army under-king 1, Rao's, Rawats 7, Horse riders 15,000, elephant 100, infantrymen's 20,000, Vagitra 100, contrary to it armed forces of Akbar sent to seize the fort of Chittorgarh by the emperor is described in lacs. Infantry men 82,000 horse riders 22,000, in comparison with this imperial, army, Pratap's army was not comparable at all. Maharana Pratap's soldiers used to live in simple dress and were efficient in walking very fast and in attacking suddenly. They used to carry their food with them in lion clothes, so that they can move fastly from one place to another place. They used to carry with them their arm such as spears, bows and arrows, swords, daggers, Panja, axe, helmet Topas, iron jacket, big stone to be thrown down from the top on the enemy force located in the bottom of the hill to crush them, were also used to be carried

on bullock carts, elephants, horses, oxen and other servants also formed an important parts of Pratap's army. Besides an organized military force the espionage system of Pratap's army had an important role to play. The role of Bhil tribe was very important in organizing the intelligence and espionage system of Maharana Prataps' force. These tribals used to send messages upto 150 miles to 300 miles about the incoming rangers to the effected person within few hours by beating sounds of different noises on their drums. Bhills on foot soldiers and horse riders used to send written message from one corner to another corner of Arawali mountain with-in a day. Maharana Pratap never deployed his total force on duty to fight a battle against the enemy forces but used to leave the part of army at some distance from enemy forces who in turn used to attack the Mughal army. They also used to do wound dressing services of the injured soldier.

Maharana Pratap had innumerable competent loyal feudal warrior's in his force who were determined to sacrifice their lives for him. Sisodiya and Chundawat Rajput warriors such as Rawat Khanghar Singh, Kisandas, Rai Singh, Pratap Singh, Jhala Bida of Badi Sadari, Man Singh Jhala. Madhuban Das, Gopal Das, Hari Das, Jatmaaloat Sankar Das, Kendas, Ramdas and Narhar Das, Sindhal Vadha, Sindhal Kunpa, Sindhal Suju; Songara, Bhen Songara, Bagariya Chuahan Natha, Ram Singh Khichi, Bhim Dodiya, Ram Shahatawar of Gawalior and his sons Shalivahan, Bhavanidas, Pratap Singh, Hakeem Khan Sur, Bhama Shaha, Tarachand, Jaimal Mohata, Ratanchand Moheta, Goptinath and Jagannath Prohit, Kesav and Jaisa Charan, Bhil Punja of Pan Vara etc. There are no confirmed proofs relating to the fact that what amount was paid as salary to different fuedals and soldiers. From the reference of Rawal Ranaji Bat we get an indication that Rao Saha Tanwar used to get rupees 800 per day for military expenses. Therefore, it is established that state used to bear the expenses of the soldiers and the members of their families' livelihood. There was total transparency of accounts and expenditures in between the king and his public and army. There was no gap in between sayings and doings of Maharana Pratap. Hence he was able to command cooperation of his public to continue his struggles to save their freedom against the great power of his time- Akbar.

Gurilla War-fare System:

The third most important aspect of the war policy of Maharana Pratap was adoption of Gurilla war strategy after the debacle of Haldi

Ghati battle. In this strategy face to face battle and fighting used to be avoided with the Mughal army. Pratap's army men used to hide inside by places enroute to Mughal army in small groups and used to ambush the marching Mughal army enroute; by attacking them suddenly and surprisingly without any alert by them. They used to kill Mughal personnel and loot their supplies and arms within minutes' time and carried the looted articles with them but not seen there after. This strategy neglected police stations in Mewar area since they did not feel safe and permanent at that time. Dr. Devilal Paliwal has discussed at length the various aspects of Maharana Pratap's Gurrilla war strategy.⁸ He has narrated the following pre-condition for the success of this strategy.

1. Total people's support is a must to the object of the war. It is to be based on the expectations and hopes of the public.
2. Popular military leadership must be able to command the confidence of the total public.
3. Hilly geographical terrain.
4. Strong and secure capital.
5. Disciplined and well trained force, capable to live in community as fish in water.
6. Clear determined and flexible war plans.

Therefore, it can be said that Maharana Pratap applied all his resources at his command to execute the Gurilla was strategy successfully.

After the battle of Haldi Ghati, Maharana Pratap changed his traditional war policy. The traditional war policy always accepted that Rajput must feel honoured by fighting in the battle field with bravery and valour by ending their lives in the battle field. They used to prefer to fight in the plain despite the fact, they have large mountain areas. They used to challenge their enemy first and make him alert and then fight. They considered this way of fighting as a brave like quality but it was responsible for their destruction and great loss of their fighters. The reversal of this traditional policy into a Gurilla war strategy brought the following changes in the art of fighting. Small military men sections abruptly emerging from the secret place and attacking fiercely and fastly on the enemy enabled the Mewari military to kill their enemies and to collect their supply and arms and to run away with them to

hide in a secret place; forced the enemy commander to distract their attention from their thought out attacks thus slowing down the numbers of there attacks. Pratap adopted this policy with a view to cut the supply line of enemy.

In order to retaliate the persecution policy of Akbar. Maharana Pratap established check posts of Bhils at different places on the route from Kumbalgarh to Devpura, watch towers were also kept on the turning points of hills. In order to strengthen this defence system more effectively the eastern places of Mewar were made barren and by a special evacuation order no one was allowed to live there, public men were asked to go in hilly areas and they started agricultural activities there. New agricultural lands were developed in the valleys of the mountains. Maharana Pratap started living at a place known as 'Loyana' situated at a distance of 16 Km. North-west of 'Dolan-ganva' an important place from war point of view where he prepared his military plans. In Nov. 1578 A.D. Pratap attacked 'Devar Village' where Mughal police station was established with Sultana Khan as S.H.O.⁹ IN this attack Amar Singh and Bhamashaha also accompanied with Pratap during 1580 A.D. the Mughal army was ambushed while advancing towards Mewar under the command of Abdul Rahim Khane-Khana. In this manner it can be said that Maharana Pratap was able to retaliate suppressive policy of Akbar and made his soldiers' life miserable by his policy of Gurilla war strategy accompanied with his sense of patience and better planning.

State Treasury & Income Sources:

One of the most important factors of Maharana Prataps' policy was his organization of state Treasury and resources of income to state treasure. The income resources were strengthened so that economy, agricultural production, industries, trade of the state in hilly areas of Mewar were well organized, and military organization could function effectively. The object of Pratap's policy was that constant long term struggle may continue against the enemy and daily needs of general public would have been fulfilled; so that enemy may not take the advantage of public unsatisfaction. In this way Pratap utilized his minimum resources to achieve a great object of continuing a long sustained struggle against a strong the enemy like Akbar. It was the basis of his war policy. He took the following measures to increase his treasure and sources of income.

1. He used to charge from the farmers, a cess known as 'Bhog' of

their agricultural production which probably was 25% to 30% during peace time.¹⁰

2. As a result of Pratap's possession of the Jawer mines of silver, a big source of income came in his control.
3. Besides agricultural income, revenue used to come from 'Shehdrali', Maya, Dann, Barad, Neg. only a limited traders families were responsible to collect these cess and taxes from the public and hand over the same to the kind to organize his military administration.¹¹
4. Money collected by his army in Gurrila wars.
5. Money was also charged in-exchange of given military assistance. Sahasmal, the son of Rawal Askaran of Dungarpur wanted military assistance from Maharana Pratap to take over the possession of his father's kingdom Rawal Askaran and in Lieu of the military assistance promised to pay to Pratap 4000 Mudee (Mohras of gold).¹²
6. The booty of loot were also a resource of state income Bhamra Shah offered a share of the loot of Malva area worth rupees 25 lacs and 20,000 golden assaraifs as per description in the book known as Khumaan Raso written during Amar Singh's regime. Bhamra Shaha looted valuable worth rupees 2 Crore from Ahamadabad.
7. Whenever Mewar military used to take possession over Mughal out posts the left over food products and armoury used to come with them.
8. Maharana Pratap was married to 15-16 brides, consequently he got many elephants, horses and some money from his in-laws.
9. In the thick forest areas of Mewar, many kinds of forest products were available there since there was no shortage of rains in jungle. There were many kinds of herbs and fruit plants such as Kandmul, Mango, tamarindo, clustered apple, Baries, Dholi mushli, Kali mushli etc were available in plenty. It was a big source of income. Therefore even after the death of Maharana Pratap Singh, his son Maharana Amar Singh continued the war against Mughals. It could not have been possible to Maharana Pratap to have built the temple of Chavand and palaces, had there not been sound economy of Mewar state.

Relationship with neighbouring state:

The last aspect of the war policy of Maharana Pratap was his policy of relationship with his neighbouring states. All his neighbouring areas gave him their cooperation to enhance his morale and grandeur. While living in Kumbhalgarh fort Maharana Pratap developed his relations with the Rathores of Marwar, he also extended his friendly relations with Sirohi, Dungarpur, Banswara and Idar States. Maharana Pratap was never isolated in his struggle against Mughals. When Akbar forced Narayan das the ruler of Ider state to break away from Maharana Pratap the later developed his relation with Taj Khan of Jalore, Rao Sultane of Sirohi, Rao Chandra Sen of Jodhpur did military alliance with them. When Mughal forces reacted against Maharana Pratap the state of Sirohi started movement against Mughal and Duda of Bundi used to disintegrate the force of Akbar. Rawal Askaram of Dungarpur, Rawal Pratap Singh of Banswara, Maharawal Tejsingh of Dewalia (Pratapgarh) were having military alliance with Maharana Pratap¹³. Maharana Pratap created anti-Mughal centers to take cooperation from different feudal lords and their dependents on the basis of his war policy and he had a great success in this policy. Maharana Pratap was able to take military assistance from Chauhan's, Sisodiya's, Tanwar's, Rathore's, Solankie's etc. Rajputs dynasties for his Mewar and his near states like Jodhpur, Ider, Jalore, Bundi, Dungarpur, Bansawara, Devalia, Pali, Marata and Gawalior etc. had their friendly and military alliance with him.

Maharana Pratap provided protection to anti Mughal forces such as prince Duda of Bundi, Shasmal Sen, Rawal Askaran of Dungarpur and Rao Chandra Sen of Jodhpur. Pratap never allowed his personal ego and expectation to come in the way of state relations with his neighbours. The best example to substantiate this fact is that the ruler of Sirohi after dislodging Rao Kaala who was made the ruler of Sirohi by Maharana Pratap himself. Jagmal the brother of Maharana Pratap was also killed by Mughals when they attacked Sirohi because Rao Sultan was cooperating Maharana Pratap in his struggle against Mughals.

The above referred discussion proves it logically that Maharana Pratap was a man of strong character and he had a feeling of welfare of his public. Kautilya has given greatest important to one of the seven ingredients of the king's, behavior. Character and mentality of the king pave the way of the progress of the public. The simplicity of the

life of Maharana Pratap influenced his brave soldiers the most. He preferred a lifestyle of a common man in place of palacious buildings and princely life style. He himself was the center of his war policy, who suffered many kinds of difficulties for the sake of his independence and his people. He inspired his contemporary people to love their self respect and their independence. He protected cultural heritage of Mewar. He is an embodiment of independence.

References

1. Dr. Dev Kothari, Maharana Pratap Aurasaka Yuga, P. 107.
2. Dr. Devi Lal Paliwal, Paratap Smiriti Grantha, P. 208.
3. Arthashastra 8/1.
4. Dr. Devlal Paliwal, Paratap Smiriti Grantha, P. 119, 121.
5. Dr. Devlal Paliwal, Paratap Smiriti Grantha, footnote of P. 210.
6. Muhanot Nansi has given an estimate of 8000 to 10,000 Soldiers in Rana's army (Munhata Nansi ree khayat part I, P.40). According to Tod Rana's army consisted of 22,000 brave Rajput warriors out of which 14,000 died in battle field and only 8000 could survive. (Cornel Tod, Annals and antiquates. P. 351-353) as per version of Gopinath Sharma there were 3000 Cavalry men, 2000 Soldiers, 100 elephant and 100 carriers and bigulars. (G.N. Sharma, Mewar and the mugal emperor, P. 84)
7. Udaipur ree Khayal. Anup Sanskrit Library Grathank 182, P. 42, Maharana ree Vansavalee, Prachaya Vidhya Pratisthan, Udaipur Grathank 872.
8. Dr. Devlal Paliwal, Diwer Vijayanka, Maharana Pratap se Sambandhita Satrota amvam isthan, P. 35-38.
9. Amarkavaya Sarga 17. Shalok 64-87' Raj Prasastimala Kavayam, Sarga 4, Shalok 36.
10. Gopal Vyas, Mawar Ka Samajik avam Arathik Itihas, P. 64.
11. The fact is testified by the family members of Rama Mahasani, Tarachand, Bhamashaha, Ratan Chand.
12. Shodha Patrika, Varsha 41, ank 3, 1990.
13. K.S.Gupta avam J.K.Ojha, Rajasthan Ka Rajnaitik avam Sanskratik Itihas, P. 164; G.H.Ojha, Rajputana ka Ithas, Part 3, Jilda 1, P. 93; R.S. Bhatt, Mewar ke Maharana aur Shahanshaha Akbar, P. 169.

Akbar and the Rajputs

Dr. Tanushree Verma

In the early phase of his reign Akbar at times felt endangered from the Turani and Irani nobles, the two racial groups that he had inherited. When one of these groups created hitches or rebelled he had to depend upon the other. To form a more enduring symmetry, he opted to recruit some more racial groups into his nobility. His choice was primarily restricted to the Shaikhzadas, Rajputs and the Afghans. The potentiality of the Shaikhzadas whom he recruited was not much because of their numbers. He favored the Rajputs than the Afghans as the Mughals had seized power from the Afghans and Akbar also was aware of the fact that how the Afghans formed a coalition with the Rajputs and the Shaikhzadas against the Mughals, for the Afghans had political as well as social relations with the Rajputs. Akbar also knew that his father Humayun had been ousted from India by the Surs. So, he preferred the Rajputs to the Afghans.¹

When Humayun was leaving Persia for the reconquest of Hindustan, the Shah of Iran counselled him to form relations with the Rajputs instead of the Afghans as they were zamindars, and without suppressing the zamindars, it was arduous to survive in India. Consequently on re-claiming the throne Humayun not only abided by the advice that he received from the Shah but passed it on as a will to Akbar before his demise.²

The Rajput chiefs by the sixteenth century had attained a daunting position among the indigenous powers. Akbar recognizing their military potentialities in terms of men, and war animals, recruited them into the Mughal ruling hierarchy. He did not confine the entry in the Mughal service only to the chiefs but kept the entry open also for leaders of lower clans as well. They too were assigned mansabs and were treated on an equivalent footing with their chiefs in Mughal service, subject only to mansab hierarchy.³

The tussle for domination or autonomy by the aristocratic elements was an important aspect in the political development of these empires. The relations of Akbar with the Rajputs should be seen in a larger context of their efforts to compose and control the Mughal

bureaucracy and to dominate various autonomous rajas and the zamindars.

Akbar favoured the lenient method that of wheedling and pacification in dealing with the Rajputs, flagging in his efforts he chose the hard method that was use of armed forces.⁴ His initial concern was to assimilate the ruling groups within the Mughal imperial system. Conversely by routing the independent rulers, he truncated the authority of the local ruling groups and augmented their power and cachet by turning them into a part of the imperial ruling class. This was a retreat from the strategy of his predecessors and gave a drastic turn to the Indian polity. The conformist policy up till now was of subduing a local chief, demanding a hefty sum of peshkash (offering or tribute) and then leaving him free in his dominion. However, he brought the chiefs to the centre stage by giving them the chance to serve the empire as martial commanders and so treating them at parity with the Turani and Irani nobles.⁵

The previous policy of extorting peshkash and demanding military service whenever needed not only unfavorably shook the interests of the local rulers but also their raiyati (subjects) who ultimately bore the brunt of the burden. Therefore the interests of the chief and his subjects became similar and they were likewise ardent to discard off the oppression of the centre. Nonetheless, Akbar with the strategy of 'give and take', connected the interests of the chiefs with the central power and set up a robust bond at a superior level.⁶

A perusal of the mansabs assigned to the Rajput signifies that many of them were given high mansabs and from the beginning they enjoyed high status at the Mughal court. Raja Bhar Mal and his son and successor Bhagwan Das Kachawha of Amber were given the status of 5000 mansabdar in the Mughal hierarchy, which was not less than that given to any Turani or Irani noble. To the end of Akbar's reign Raja Man Singh Kachhawha had earned the status of 7000 zat and 7000 sunar/ sawar. Other Kachhawhas that is Jagannath, Raj Singh, Madho Singh, Raisal Darbari Shaikhawat held the position of 5000/3000, 4000/3000/2000 and 3000 respectively.⁷

This was followed by a similar policy towards the Rathors of different dominions. Rai Rai Singh of Bikaner, Pratap of Baglana and Raja Suraj Singh of Jodhpur were given the status of 4000/3000 and 2000/2000 respectively. Other Rajput clans exemplified in the Mughal hierarchy were Bhaduria, Hada, Pundir, Tunwar, Bhati, Baghela and

Chandrawat (a branch of Sisodias).⁸

These recruited chiefs required soldiers to maintain their military contingents according to the assigned mansabs. So the Rajput chiefs along with their soldiers brought a certain amount of wealth to their regions, out of the income earned by serving the empire, there was little drain in the opposite direction by way of tribute, which was not expected once the mansab had been awarded. Akbar also let the Rajput chiefs into the highest ranks of the nobility by assigning them high administrative offices like those of subadars (governors), faujdars (commandants), diwans, (revenue officers) and qil'adars (castellans), in different parts of the empire.⁹

From the early 1570s the Rajput chiefs were assigned important offices. In 1572-73, while leaving for Gujarat Akbar made Raja Bhar Mal Vazir-i-Mutlaq of Agra. This meant that the administrative charge of the city was delegated to him. In 1585-86 when the realm was divided into subas and in each suba two governors were appointed. Raja Jagannath Kachhawha and Raja Durga Sisodia were appointed the governors of the Ajmer province. Raja Bhagwan Das and Rai Rai Singh of Bikaner were made the governors of Lahore. The subas of Agra and Kabul were located under the charge of Man Singh and Raja Askaran.¹⁰

Ram Das Kachhawha discerned himself by ruling a diversity of offices. He was associated with the diwani affairs of the empire. When the khalisa territory of the empire was divided into four divisions, one division, consisting of four subas, Agra, Allahabad, Bihar and Bengal was placed under him and in 1595-96 he was appointed the Diwan of Gujarat. In 1595, when Prince Murad was given the charge of the Deccan, Raja Suraj Singh Rathor was made his naib. Towards the end of Akbar's reign Man Singh held the subas of Bihar and Bengal. Between 1595 and 1605, the qiladri of three significant forts of Rohtas, Ranthambhor and Gwalior was held by Man Singh, Jagannath and Raj Singh.¹¹

The Kachawhas among the Rajputs were the most trusted and were assigned the surveillance of the Mughal harem. Bhagwan Das, Ram Das and Raisal Darbari successively held this charge. This office was very significant as it functioned as the secretariat at the royal residence of Akbar. He did not limit the recruitment only to the chiefs of the clan but also gave mansabs to the members of the clan. There was barely any campaign under Akbar in which the Kachhawha chiefs

were not included. Frequently some of them were even given the command of the Mughal forces and they were actively associated with the Mughal administration. Clearly this was a change to break the tribal solidarity, a policy that he constantly followed without making any distinction between the Turani, Irani and Rajput nobles.

From the beginning Akbar established matrimonial alliances with the Rajputs as he did with the Irani, Turani and Shaikhzada families. The actual intent behind this relation was to strengthen the bonds of friendship with the local zamindars. The Akbarnama as well as the Baburnama overtly maintain that marriages were contracted with the girls of local zamindar families to placate the zamindar. This was not invention of the Mughals, as it was one of the characteristics of feudal or medieval India polity. In India, before Akbar the superior political powers married daughters or sisters of their subordinate chiefs. In Europe giving daughters or sisters to marriage to overlords was a stamp of political as well as social submission by the vassals. Even Babur had given his eldest daughter Khanzada Begum in marriage to Shaibani when he defeated Babur in 1501 at Samarqand.

The entry of Bhar Mal in Akbar's service and marriage to the Kachawh princess with the emperor in 1562 should be seen as a continuance of the tradition. Afterwards the members of the Mughal royal family married many Rajput princesses. The Rajput clans with which Akbar established matrimonial alliances were the Bhatias of Jaisalmer, Rathors of Jodhpur, Bikaner and Merta, the Rajputs of Nagarkot, the Gehlots of Dungapur, the Baghelas of Bhata etc.

One noteworthy aspect of these marriages was that they were forcefully done and in a lot of cases the Rajputs themselves brought the dolas to marry the princesses to the members of the Mughal royal family. The Rajput wives also enjoyed full freedom in the Mughal harem and because of their influence Hindu festivals like Dusshera, Holi, Diwali, and Rakhi etc were celebrated at the Mughal court with fanfare and glory.

It also set up social interaction between the two families and on special occasions the Rajput wives of the Mughals used to visit their parental homes. Akbar even sent the newly born Prince Daniyal to the care of Raja Bhar Mal's wife at Amber. At moments of sorrow they visited and comforted each other. The titles of Mirza, Farzand (son) and Bhaiya given to Man Singh, Manohar Shaikhawat and Ram Chand Bagehla respectively were the indices of social closeness of

the two families. The title Mirza was usually suffixed with their names by Mughal personnel.

With the rising contact between Akbar and the Rajput chiefs, it became obvious that their interests were similar and balancing. Undergoing equal status and treatment at the Mughal court, the Rajputs did not look back and partook unreservedly in the territorial expansion of Akbar's realm. They knew that the expansion of the empire would also augment their share in political power as well as in the excess income accumulating in the empire. They rendered military service in far flung areas and were sent to north-west frontiers against Mirza Hakim and the Raushanyas. Raja Bhagwan Das was sent to Kashmir to deal with the Chak rulers and other local zamindars. The armed forces of Man Singh and Rai Rai Singh Rathor fought bravely in Gujarat. The Rajput forces also served in areas now under Bengal, Bihar and Orissa. Rawal Har Rai of Jaisalmer Rai Rai Singh were asked to join Mirza Jani Beg, the ruler of Sindh.

The important role played by the Rajput forces under the command of Raja Bhagwan Das cannot be ignored. Many subordinate sardars of the Rana were forced to accept Akbar's sovereignty. The geographical location of Rana's patrimony and the support of the Bhils, who were well-organized archers and traditionally attached to the Rana, nevertheless, made it possible for the Sisodia chiefs to endure the Mughal attack.

Akbar exhibited his gratitude of the services of the Rajput chiefs by promoting them to higher mansabs and rising their jagirs. The income from these jagirs was far from than their former chiefdoms. However Akbar did not give any special treatment to the erstwhile principalities. These territories were treated as part and parcel of the Mughal Empire. The revenue of these principalities was always attuned against their salaries. He only made one concession in this regard a small part of the revenues was always assigned to them in their home territories so that their families were not disturbed from their home towns. The reason for allocating jagirs adjoining their home towns was to enable accommodation of their traditional military personnel in the armed forces. This also explicates the interests of the Rajput chiefs in seeking assignment around their watan. Nonetheless, the recommended proceeds of their principalities were included in the khalisa (imperial land) and assigned to the nobles.

At the very onset, Akbar made it certain that the supreme power

in regard of succession rested with him. In the early 1570s, when there was a disagreement over the succession the Jodhpur gaddi, Akbar keeping Jodhpur in khalisa for twenty years, gave tika to his favourite Udai Singh, popularly known as Mota Raja. In case of the gaddi of Umarkot, when a controversy arose between the deceased Meghraj's son Kisan Singh and brother Man Singh, Akbar overruled the succession of Kisan Singh and granted it to Man Singh. The succession issues at Bundi and Bandhogarh were dealt in the same way.

Akbar thus gave a radical turn to the relationship between the centre and the propertied magnets. At an early phase of the recruitment of the Rajput chieftains in imperial service, Akbar appears to have followed the traditional policy in which after the chief is overthrown, his territory was left with him with an onus to provide military service whenever needed. Such an arrangement could not clearly be made, however the relations of the ruling Rajput chiefs, who had joined the service of Akbar after their strife with their own chiefs. An alternate course was to confiscate some territory from the principal chief and assign it in jagirs to other Rajput nobles. The allocation of jagirs to the chiefs as well as their relations assumed importance after specific numeral ranks for nobles were fixed in 1573-74. Now the Rajput chiefs, whose salary bills exceeded the jama of their principalities, had to be given jagirs in other parts of the empire.¹²

Akbar also seems to have made efforts to establish complete control over some Rajput principalities. Subsequently, taking advantage of succession disputes among the descendants of Rao Maldeo, Akbar kept Jodhpur under direct imperial control for nearly twenty years and after witnessing persistent resistance, he decided to grant it to his favorite officer Udai Singh, popularly known as Mota Raja.¹³

Consequently though Akbar recognized the sappy attachments of the Rajput chiefs with their patrimonies and so abstained from gratuitously deracinating the old chiefs from their watans, he yet methodically assimilated their principalities into the empire. The chiefs were resigned to this by the officers of jagirs and administrative officers in other parts of the empire.¹⁴ This move produced far reaching effects on the Rajput chiefs themselves. Their vision moved from local interests to larger bureaucratic ambitions. An interesting facet of this was that the Rajput chief's jagirs in far flung areas of the realm brought them closer to other Rajput clans and families with whom they had no relations. The Rajput chiefs of Rajasthan and of Eastern and Central

India started establishing matrimonial relations with one another. The Rajput jagirdars also employed many local persons in their jagirs who later accompanied the chiefs to their patrimonies and settled there. Many of them settled in other parts of the empire and founded new settlements, towns and built temples and mosques with their own resources. Thus an integration of class interests triggered the growth of a composite polity under Akbar.

Akbar's alliance with the Rajputs became steady and firm by 1585-86 and the Rajputs were not only allies but partners in the kingdom. The conflict with Rana Pratap of Mewar, obviously sustained to be a thorn in Akbar's side. However it did not affect relations with the other Rajput states. In passage of time, operations against Rana Pratap were allowed to slacken and he was not troubled in Chawand in south Mewar which became his capital for the rest of his life.¹⁵

It may be observed that with the exclusion of the Sisodia Ranas of Udaipur, who remained unsubdued during Akbar's reign and most of the chiefs of suba Ajmer were subjugated by the 21st reign of Akbar (1576-7). Furthermore the major phase of the overthrow of the chiefs of this suba finished even previously with the surrender of Kalyan Mal of Bikaner, Chandra Sen of Jodhpur and Rawal Har Raj of Jaisalmer in the year of 1570. However the procedure of the subjugation was over with the submission of the chiefs of Dungarpur, Banswara, Jalor and Sirohi in the 21st year (1657-7). The conditions in which most of the chiefs of this suba surrendered to the Mughals also deserve to be noted. In the case of Amber and Jodhpur the imperial intercession sought by the contenders for the chieftains of these places, and in the case of Merta the defense required by its deposed chiefs from the Mughals against his powerful neighbor, which ultimately led to the setting up of Mughal authority over them. For the Hada chief, it was the strategic importance of the fort of Ranthambhor, that the Mughals felt in the path of their operations in Malwa, which led the king to subjugate the Hada chief and capture the fort. Alike features persuaded the king to send campaigns against the chiefs of Dungarpur, Banswara and Sirohi, whose territories lay on the way to Gujarat and after the capture of Gujarat they could not be left subdued. Kalyan Mal of Bikaner and Rawal Har Raj of Jaisalmer, however submitted on their own accord, nonetheless not before the emperor had exhibited his potency by capturing the formidable forts of Chittor, and Ranthambhor. After their submission most of the chiefs of this suba

and a large number of their kinsmen, exclusive of the chiefs of Dungarpur, Banswara and Sirohi, were taken into imperial services, granted mansabs and they on their part rendered praiseworthy services to the Mughal Empire. Even the relations and kinsmen of the Ranas of Udaipur, entered imperial service and were granted mansabs. Except the ruling chiefs of Jalor, Banswara, Sirohi, Udaipur and the Hadas, matrimonial alliances were also established with each of the important ruling families of this suba and mainly at the time of the submission of the respective chiefs.¹⁶

Akbar's Rajput policy was actually part of a wider policy that he embraced towards the chiefs in general. If there were any differences in the treatment meted out by the emperor to the various chiefs these were for thoughts other than the religious or racial affiliations of the chiefs. If Akbar deposed the Afghans and other Muslim chiefs from their territories and assigned their territories in jagir to the nobles, he did not falter from doing the same with the Rajput chiefs.¹⁷

The importance of the Akbar Rajput relations lay not simply in the territorial and political expansion of the Mughal Empire but more significantly in the lasting social and cultural interaction among the numerous social groups of the different regions. The Rajputs established social contacts with the local people wherever they were posted like establishing matrimonial relations with the local ruling families. Man Singh and his brother Chander Singh married the princesses of Cooch, Bihar and Gwailor. They also constructed new edifices in those regions. Temples and mosques were built by them and Man Singh built a temple at Mathura and mosques in Lahore and Rajmahal.¹⁸

These Rajput chiefs brought wealth and prosperity to their former principalities and the adjacent regions. The material affluence enjoyed by the local people made Akbar into almost an incarnation of Lord Rama and Krishna in their eyes.¹⁹ Consequently the notion of cohesion at the political, administrative social and cultural levels strengthened by Akbar's Rajput relations.

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Intoxicants as Symbol of Power and Authority during the Mughal Period, with Special Reference to the Rajputs

Salma Alam

“Wine is a raging enemy, a prudent friend;
A little is an antidote, but much a snake’s poison.
In much, there is no little injury,
In a little there is much profit”¹

The Mughal Emperor Jahangir quoted the above-mentioned quatrain of the famous physician and Hakim Bu Ali Avicenna on the weighing ceremony of Shahjahan, persuading him to drink alcohol on the auspicious day and warning him about the harmful effects of alcohol. We can get an idea of the importance of intoxicants in the Mughal court from the above quatrain. Drinking wine was considered auspicious and it was used for social and political legitimacy. We find numerous references of the use of intoxicants in the primary sources of the Mughal period. Wine was not tabooed in the Mughal society, except in the reign of Aurangzeb. It was a source of joy for them to indulge in orgies, thus providing them and their officers a chance to come closer together without the formalities of the Darbar.² In spite of the “*ban*” on intoxicants in Islam, it was openly used by the Mughal Emperors.

The use of intoxicants as symbol of power and authority was also prevalent among the Rajputs. Intoxicants played an important role in the society of Medieval Rajasthan. Rajputs were the devotees of Shiva or Hara. Col Tod writes, “*Hara is the patron of all who love war and strong drink especially the object of Rajput warrior’s devotion: accordingly blood and wine form the chief oblations to the great god of the Indus*”. Rajputs passion for intoxicants was accentuated by their devotion to God Shiva, giving to them an important place in their way of life. During peace times, the Rajputs passed their time either in hunting and the chase or in the exercise of arms and in between, he entertained himself with dancing girls sitting with his

fellow men, eating Opium or drinking Opium water (kusumbho) or wine or smoking tobacco. The addiction of the ruling class to the habit was such that wine - drinking and opium eating came to be regarded as symbols of aristocracy.³

The use of intoxicants among the Mughals and the Rajputs as a symbol of power and authority forms a fascinating study, which I posit to discuss in my paper. This work will try to study the powerful role played by intoxicants in shaping the Mughal Empire in various aspects like social, political and economic. We will also try to examine how were Intoxicants looked during the Mughal period. Were they seen merely as intoxicants causing degradation or moral injunction or did they have a wider social economic reach with their respective implication.

The centrality of the use of intoxicants was so important that some historians believe it as one of the reasons for the downfall of the Mughal Empire. K.S. Lal believes that “*vulgarities of the harem vulgarized the entire tone of the court, society and administration*”.⁴

Babur in his autobiography, Baburnama very candidly mentions the use of intoxicants in numerous garden parties. Babur primarily recounts the pleasures brought about by intoxicant use, Jahangir speaks of the problems of addiction. Jahangir confesses about his weakness for wine and describes how he struggled to curb his wine intake. Babur renounces wine before the battle of Khanwa, he writes in his memoirs,

“That far he removes him from all things forbidden,
That from all his offences he cleanses himself.
With my own gain before me, I vowed to obey,
In this my transgression, the drinking of wine.
The flagons and cups of silver and gold, the vessels of feasting,
I had them all brought;
I had them all broken up, then and there.
Thus eased I my heart by renouncement of wine.”⁵

This incident shows that intoxicants were seen as symbols of power and authority. The very act of renouncing wine before the battle proves the fact. Renouncing wine just before important battle was a crucial political step taken by Babur. Stephen Dale tried to show how the nature of the state that Babur founded directly reflected what

might be called his “*cultural personality*”, his learned behaviour that is his social assumptions, political and cultural values and even his aesthetic standards. Dale draws multiple connections between Babur’s use of intoxicants and the earlier nomadic traditions from which he hailed.⁶

The socio-political importance of intoxicants during the rule of Jahangir becomes seemingly evident by the orders issued by Jahangir in the twelve orders (*dasturu-al-amal*) or code of conduct after his ascension. In one of the ordinance, it was decreed that one should not make wine or rice-spirit (*darbahra*) or any kind of intoxicating drink or sell them.⁷ This ordinance shows that Jahangir was well aware of the negative effects of the intoxicants. He writes how he himself was addicted to wine and was having a difficult time curbing it. He writes, “*I myself drink wine, and from the age of 18 years up till now, when I am 38, have persisted in it. When I first took liking to drinking I sometimes took as much as twenty cups of double-distilled spirit; when by degrees it acquired a great influence over me I endeavored to lessen the quantity, and in the period of seven years I have brought myself from fifteen cups to five or six. My times for drinking were varied; sometimes when three or four sidereal hours of the day remained, I would begin to drink, and sometimes at night and partly by day. This went on until I was 30 years old. After that, I took to drinking always at night. Now I drink only to digest my food*”⁸ Hakim Abu-l-fath advised Jahangir after seeing his condition that, “*God forbids it, but in six months, matters will come to such a pass that there will be no remedy for it.*” Jahangir then started to take *filuniya*⁹ and ordered that arrack should be diluted with grape juice.¹⁰

Hunting parties were other platforms where wine parties were held. The Mughal royal family and retinue valued the hunt for its atmosphere of intimacy and informality. Hunting parties were notorious for their hard drinking atmosphere.¹¹ Jahangir in his memoirs mentions a number of such parties. He writes about a wine party after shooting nilgaw, near a tank where a “feast of cups” was held.¹²

Apart from the royal family, the culture of taking intoxicants was widespread among the nobles also. We find the death of influential nobles like Maha Singh. Jahangir in his memoirs writes, “*On the 24th news came that Maha Singh, grandson of Raja Man Singh, who was entered among the great officers, had died from excessive wine drinking at Balapur in the province of Berar. His father also had died*

at the age of 32 years from the drinking of wine beyond measure”.¹³ Jahangir mentions the tragic death of Inayat Khan, one of his nobles. Jahangir was astonished to see Inayat Khan physical appearance. As a result of drinking, he lost so much weight that upon seeing him, Jahangir declared that he resembled nothing more than “*skin drawn over bones.*”¹⁴ The Emperor was so astonished that he ordered a portrait of Inayat Khan in this weakened state. Alcoholism was a serious problem during the reign of Jahangir, as seen by the number of deaths that took place within the royal family and among the nobles.

Rajputs and Intoxicants

After discussing in brief about intoxicants as symbols of power and authority in the life of the Mughal rulers, we will now turn our attention towards the Rajputs and use of intoxicants. The Rajput chiefs were addicted to wine drinking and opium eating. As stated earlier, they drew their social and religious legitimacy from God Shiva. The main intoxicants of the period were wine or *araq*, opium or *afim*, bhang and tobacco. As fighting men, the Rajputs had certain special prerogatives, notably the right to eat meat and drink alcohol.¹⁵ Col Todd writes, “*The Rajput delights in blood: his offerings to the god of battle are sanguinary, blood and wine. The cup (kharpara) of libation is the human skull. He loves them because they are emblematic of the deity he worships; and he is taught to believe that Hara loves them, who in war are represented with the skull to drink the foeman’s blood, and in peace is the patron of wine and women.*”¹⁶

Intoxicants are used as symbols of power, authority and aristocracy. Francois Bernier writes in his account about Rajputs and opium addiction. He was astonished to see the large amount of opium swallowed by them. He writes, “*It is interesting sight to see them on the eve of a battle, with the fumes of opium in their heads, embrace and bid adieu to one another, as if certain of death.*”¹⁷ Manucci writes about how the Rajput bards on horseback, drunk with opium sing songs to arouse the warrior’s courage.¹⁸ Pelsaert also mentions about the practice of the Rajputs taking opium before the commencement of a war.

Due to excessive use of intoxicants, there were a number of deaths among the ruling class. The excessive use of opium led to the death of Rao Ganga (1515-1531) of Jodhpur.¹⁹ Jagat Singh, Maha Singh and Mirza Raja Bhao Singh were the casualties of the house of Amber, they were heavy wine drinkers.²⁰ Rao Ranmall of Mewar died

due to his addiction to wine and opium.²¹ The only ruling house of Rajasthan, which remained free from the clutches of this evil, was that of Udaipur, but there too Amar Singh II was addicted to excessive drinking.²² The use of opium was a daily practice of the Rajput rulers. Opium drink was called *amal pani*.

In the Tuzuk-i Jahangiri, Man Bai, one of Jahangir's wives and the mother of Khusrau, committed suicide by swallowing opium. According to Jahangir, while he was still a prince, Khusrau's behavior and her brother's misconduct - he gives no details on the actual offense - Man Bai that "in her agitation she swallowed a quantity of opium (*tiryaaq*), and quickly passed away."²³

Pledges were made by a Rajput over a cup of wine or opium. The sanctity of the cup is maintained by both the parties. An account is given by A. Forbes of how the distribution of the drug (red cup of *kushumba* or opium) by the chief with his own hand to his nobles and clansmen, indicated the renewal of the pledge of loyalty.²⁴

The use of intoxicants are included in the social structure of Rajasthan also. Their use became customary on various social customs. The Rajputs welcome their guests with the *munawar-piyala* (cup of opium) sometimes the cup of wine or *Madhavara pyala*. The cup of opium drink is thus associated with respect shown towards the guest. Similarly, in birthday and marriage the celebrations are not complete without the use of intoxicants. In various festivals like holi, Diwali, Dusshera opium, opium water and wine are served.

In retrospect, we can say that Intoxicants did play an powerful role among the Mughal and also the Rajputs during the Medieval period. As Meena Bhargava puts it, "*Alcoholism, intoxication and addiction became significant features of Mughal legacy*".²⁵ In contemporary time we can have the example of Jaswant Singh's. a senior BJP leader who served amal (the traditional offering of opium to a respected guest) in the true Marwari spirit of "*manuhar*" and an case was filed against him under the (NDPS) Act for serving brew laced with opium to the guests. It became an important national issue. Intoxicants continue to hold important position among the aristocracy.

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Medieval Monuments of *Qasba* Nagaur as a symbol of Socio-Religious and Cultural History : An Epigraphic Study

Dr. Jibraeil

The archival, non-archival, numismatics, inscriptions and archaeological data form the backbone of the historical research for all the periods. Rajasthan is extremely rich in all the mentioned categories of the sources. In this connection, the epigraphic evidence are immense valuable for the study of the socio-religious and cultural history of any rural-urban centres of Rajasthan through the ages.

An attempt is made here to highlight the *qasba* Nagaur as a centre for socio-religious and cultural significance especially during the 12th to 15th century A.D. study based on the inscriptions and *prashastis*, available either at the sites which are being taken or shifted to the museums or at other related institutions.

Medieval Nagaur is very rich in the different aspects such as political, economy, trade and commerce, social and religious history.¹ Even in the recent researches have shown Nagaur to be rich in remains of the culture of ancient period.² Before this work, many of the medieval scholars worked on Nagaur like; M.H. Chughtai³, Dashrath Sharma⁴, B.S. Mathur⁵, Kailash Chand Jain⁶, U.N. Pandey⁷, Z.A. Desai⁸, M.H. Siddiqui⁹, Minakshi and Kulbushan Jain¹⁰ and survey reports under Archaeological Survey of India by Gairick and others under the supervision of Cunningham¹¹, while many other medieval history scholars from Aligarh also attempted on socio-religious aspect for medical period.

Nagaur, the chief town of the district of the same name in Jodhpur Division situated at 27° 12' N and 73° 44' E, is a place of great antiquity. It was known by various names such as *Nagapura*, *Nagaura*, *Nagapattana*, *Ahipura*, and *Bhujanganagara*. G.H. Ojha thinks that *Ahichhatrapura* was also the name of this town in early times, and it was famous as the capital of *Jangaladesa*. From this Bijaulia inscription of 1169 A.D., it is known that Samantadeva, one of the early ancestors

of the Chauhana, originally ruled over Ahichhatrapura in about the seventh century A.D.¹² Nagaur is said to have borrowed its name from its traditional founders, the Nagas, who originally ruled over this place. From the seventh century A.D., it was probably governed by the Chauhanas and was included in Sapadalaksha.¹³ After the defeat of Prithviraj III in 1192 A.D., by Muhammad Ghori, Nagaur passed into the hands of Turkish rulers who governed this place through a number of Turkish governors between 1195 A.D. and 1270 A.D.¹⁴ With the Muslim conquest of Nagaur, the influence of Muslim saints is also noticed. Two famous Muslim saints named Shaikh Hamiduddin, and *Qazi* Hamiduddin resided at Nagaur in the thirteenth century A.D., and propagated the teachings of Islam. Even before Hamiduddin, Rihani and Nagauri were the first *Musalman*s, who visited Nagaur, and inculcated the doctrine of Islam and attracted amongst others like Rai Bisala, a feudatory of Prithviraja III, who submitted himself to the Muslim faith. After his conversion, Rai Bisala also built a mosque.¹⁵ Nagaur was a great centre of many cultural and other structural activities which helped it to make a composed culture. It is known for its composite nature in its art, architecture and other historical monuments.

Present study is consists three parts; part-I discuss about the shrine of Hamiduddin Nagauri and its significance, part-II explained about the monuments associated with the water reservoirs and part-III is about the temple, especially *Banshiwala Mandir*.

I

Dargah of Khwaja Hamiduddin Nagauri Suwali

The information about the Sufi saints and their activities are available in abundance in general in India and Rajasthan in Particular. They reached India when Sufi movement had entered the last and the most important phase of organization of Sufi *silsilahs*.¹⁶ Suhrawardi Sufis worked in Sind and Punjab while Chishti Sufis established their centre at Ajmer, Nagaur, Narnaul, Suwal, Mandal etc. These Sufis identified themselves with the problems of the people of Rajasthan, their worries, their hopes and their aspirations. This led to the popularity of Chishti Sufis in Rajasthan. They adopted many customs and traditions of Rajasthan.¹⁷ Sufis alienated the whole of Rajasthan in to their spiritual territories which were helped in the growth and the development of urban centres of Rajasthan.¹⁸

Nagaur had been a well known centre of Sufis. It is said that it has reached at peak during the period of Shaikh Hamiduddin Nagauri (*Chishti Silsila*) and Qazi Hamiduddin Nagauri (*Suhrawardi Silsila*). In history, therefore, two centres i.e. Ajmer and Nagaur are considered as the *Kaba* of the *Chishtiya Silsila*¹⁹ According to I.H. Siddiqui, Shaikh Hamiduddin Sufi Nagauri had posted at Nagaur by his *pir* (religious preceptor) Shaikh Muinuddin Sijzi (*Chishti*), where he died in A.D.1276²⁰, and his *dargah*²¹ is situated at Nagaur.

Outside the Maya gateway on the north of the city is a large enclosure containing several tombs of Mohammedans (Muslim) and in the midst a beautifully carved lofty gate of stone stands which is known as *Atarkin Ka Darwaza*²². It was surveyed under the supervision of Cunningham and he said that though tradition assigns its construction to this Mohammedan saint (Muslim saints), of whose antecedents, he has endeavoured to give an epitome in the early part of this account. He found on the summit of this gateway and right behind the uppermost *Mimber* of the building, where it was quite hidden from view, a Persian inscription of the emperor Mohammad son of Tughlak Shah, which is dated in 630 A.H./ 1230 A.D. But the gateway was only repaired by that prince²³. The date and year of construction or repaired date is differ to each other. Therefore, it is required to verify. Following attempt is made to understandable the impression of the date:

- 1) Garrick (Under the supervision of Cunningham) - 630 A.H./ 1230 A.D.²⁴
- 2) Z.A.Desai²⁵ (Surveyed and personally read the inscription) as follows:

Place	: <i>Dargah</i> of Sufi Sahib (also called Tarikin).In the back wall of the second floor of the <i>Buland Darwaza</i> .
Date	: A.H. 733, Shawwal (middle) = 1333 A.D., June (month)
Dynasty	: Tughlaq.
King	: Mohammad bin Tughlaq Shah
Contents	: Records the construction of the Tomb.
Source	: EIAPS, 1967, p. 19 pl. IV b; ARIE, 1961-62, No. D, 245 ; ASIR, XXIII, pp. 64, 69 ; Hor. List No. 1048.

- 3) Khwaja Sufi Mohammad Ayyub Tariq Chishti Farooqui (Translation-Peer Sufi Haji Abdur -Ruaab Chishti) - 15 Shaban, 733 Hijri (1 May, 1333 A.D.)²⁶
- 4) M.H. Siddiqui – Shawwal Month (Middle), 733 Hijri (June, 1333 A.D.)²⁷

It is astonishing to note that the dates and years of the constructed gate is differ from each others while all the surveyors and scholars have been explored and read the same inscription, attached on a side of the gate. We are able to understand the year of 1333 A.D. (14th century) which is being mentioned by at least three scholars i.e. Z.A. Desai, Khwaja Sufi Mohammad Ayyub Tariq Chishti Farooqui and M.H. Siddiqui but the year of 630 A.H./1230 A.D. is given by Garrick (survey report under the supervision of Cunningham) is not acceptable in any case because it is about 100 years difference in between. He himself countered from his report that gate was constructed during the reign of Mohammed bin Tughlaq while his given date is prior to 100 years which is absolutely unjustifiable and unacceptable.

This remarkable structure measures 41'10' high to the top of its white marble battlements; but its two minarets are 11'6" above the battlements and therefore 53'4" from the ground²⁸. Entering the building from the south, one could pass right through to a garden behind or to the north; but if an ascent to the top of the gateway is desired either of two narrow staircases, 2'1" wide by 5'3" high at entrance leading into the east or west bastions must be selected²⁹. The main opening which leads into the garden where also there is a mosque is only 7'3" high and 3'7" wide as is the case with so many Muslim buildings which have disproportionately small entrances³⁰. There are two gateways in this portion of the building to the north and south ends of a passage leading through it. The walls here are very massive being 4'9" thick measured at the principal entrance and at the postern 3'. There are three flights of steps with three landings are the summit of the main building is gained; one of these flights is placed outside the building for want of room inside. A fourth flight conducts one up to the *chhatris* or pinnacles which are at the corners of the large projections, or angular bastion-piers of this gateway. There are four storey to each pinnacle tower supported on four pillars each; so that the towers contain sixteen pillars, each pillar in the first or lower most storey is 6'9" high and 3'8" in girth, those of the second storey

5'10" high and 3'3" in girth the third 5' and 2'6" respectively and the fourth 5' and 2'6" respectively ³¹.

Behind the façade and resting on the lower part of the gallery are three domes³². This part of the building the main roof on which the dome rests is only 33' in height, the centre dome is 12' and the other two side domes are each 6' high; so that measuring from the ground to summit of the centre dome the total height is 45' or 3'2" in excess of the moulded façade notwithstanding which the dome is invisible from the front or the south of the gateway owing to the circumscribed space in the courtyard and the exigencies of perspective.
³³

In the body of the building there are two chambers for sentries or pilgrims 7'5" long, 7'3" wide and 5'3" high. Excepting a beautiful promenade behind the battlements, seats in the pinnacles and the two chambers above described, there is no accommodation in the gateway building. The walls or piers of this building are very massive indeed and those in the centre are cleverly arranged in four blocks of solid masonry in order to afford a good strong stay for the main building ³⁴.

The gateway of Atarkin is undoubtedly magnificent by sculptured in every part and the geometrical patterns and other objects moulded thereon are of every imaginable form. I would only call attention to the centrifugal arrangements of the carvings over the main arch as differing from the straight parallelism of other examples³⁵. All is in the same light-yellow limestone of which the seven arches of the Ajmer mosque are built, save the battlements at summit which are of white marble³⁶. A large ostrich's or bustard's egg hangs suspended by a chain from the apex of the arch and is accounted one of the sacred objects of the place ³⁷.

A tradition exists that the building was commenced by Atarkin himself but finished by his heir Khwaja Husain Chishti³⁸ who carried the architect Shaikh Abdul ³⁹ on his back to Medina seven times in order to take the plan of a similar edifice there; the architect having forgotten the dimensions six times on his return to Nagaur.⁴⁰

II

Ginani Talab

Akbar left Ajmer and started his journey towards Nagaur after visiting the *Dargah* of Khwaja Moinuddin Chishti on November 3, 1570 (Friday 4 *Jamadiul Akhir*, H. 978, see Map).⁴¹ After the journey

of 12 consecutive days finally Akbar reached at Nagaur on November 15, 1570 (Wednesday 15 *Jamadiul Akhir* H. 978).⁴² He was welcomed at Nagaur by Khan-I Kalan Mir Mohammad who also organized a Lunch (*Bhoj*) in the respect of Akbar.⁴³ The Emperor participated his *bhoj* and gifted him. Meanwhile, Emperor saw a *talab*. The people of the area had requested to emperor Akbar and said that the affluence and gladness of the villages of Nagaur are depend on these three *talabs* whereas one of them is Kayadaani presently called as Gilani or Ginani *talab*.⁴⁴ Akbar issued an order to clean and renovate all the water structures of the *qasba*. Latter on Ginani tank was reconstructed by Raja Rai Singh Rathore, elder son of Rao Amar Singh Rathore.⁴⁵ We have surveyed almost all the water bodies near the *talab* and the other monuments which are erected on the bank of this very large tank⁴⁶. Details are mentioned below:

Dargah Jhalara (*Baori*)

It is also situated on the north bank of the *talab*, just near to the well. It is said that it was constructed at the time of the construction of Ginani for the purpose of drinking, especially was being utilized previously by the members of the Shrine of Khwaja Hamiduddin Nagauri. Interesting thing is that it has more than 30 stairs in to slope towards the *talab* and at the end it has its depth more than 150 feet. As for author's study is concern this Jhalra is explored by author with survey team.⁴⁷

III

Banshiwala Mandir (Mahadev Mandir)

It is popularly known as '*Nagar Seth Mandir*'. There are only two noteworthy temples at Nagaur, though one of these is virtually a double temple called *Banshivala Mandir* or *Mahadev Mandir*.⁴⁸ For instance; there is two separate shrines and buildings within the same enclosure; moreover, not only are the shrines separate, they belong to two sects of Hinduism, differing so widely from each other as the Saivites and Vaishnavites. Usual as this may seem, the *Lingam* of *Mahadeva* and the statue of Krishna as *Muralidhar* or *Banshidhar*, 'the flute holder', are side by side: encompassed by the same enclosure, spanned by the same pillars, and entered from the road by the same gateway.

Another feature of this temple (or rather these temples) is, that Siva's symbol is in a pit or in the depth as well, sunk 25 feet below the

floor-level and approached by twenty five steps. Our draftsman Mr. Zamir Ahmad made a plan (plan of the temple) of this fine temple, which is approached from the north by a very good arrangement of three large halls or courtyards, leading into each other by three moderate flights of steps, and divided by three long, covered in galleries, which can be used as dwellings for the priests or monks. Measurement and plans with photographs and inscriptions in details are given below:

- Height of *Sikari* of Muralidhar temple : 50 feet
- Height of cupola, Mahadev Shrine : 35 feet
- Height of inner enclosure of both Shrines : 15 feet
- Height of outer enclosure of courtyard : 10 feet
- Height of inner partition guarding each sanctum : 3 feet
- Height of first gallery from temples : 25 feet
- Height of second gallery from temples : 25 feet
- Height of north wall at entrance gate : 15 feet
- Height of *Chhatris*, or gilded minarets, at ends of northern gallery : 45 feet each.
- Height of staircases leading to above (second courtyard) : 10 feet

It is tough to say about the real date or year of construction of this beautiful *Banshivala Mandir*. Present Pujari Shri Sitaram ji said about his own predecessors, and explained and helped to bring photographs of the *prashastis* which are still available on the wall of the temple. He also said that there is no any concrete information about its construction. According to the *prashati* and his explanation we have prepared a table to easily understand about its at least starting to renovation.

Information of Banshivala Mandir on the basis of *Prashasti*

- | | |
|------------------------------|--|
| 1) Date/Year of Construction | No Idea/ No Records |
| 2) V.S. 1270/ A.D 1213 | A <i>prashasti</i> about this te |
| 3) V.S. 1671/ A.D. 1614 | Repairing of the temple |
| 4) V.S. 1975/ A.D. 1918 | Again Repairing of the te |
| 5) V.S. 2049/ A.D. 1987 | Present shape of the temple and mirror work on the wall. |

A statue of *Vittha Ji* was placed, and near it a *prashasti* contains information that this statue was made in Nagaur on *Shirsh Vadi 5 Budhwa, Vikram Samvat 1533 Shak 1399* (AD 1476). Another inscription during the period of the Mughal ruler Jahangir is found i.e. V.S.1671 *Paush Shukla 13 Somvar* (AD 1614). In which it said that this temple was renovated by the help of Narayandas Lohiya son of Gadadhar during the reign of Rana Shri Sagar.

After a cursory survey, it is said that the *qasba* Nagaur was an important place in Rajasthan during Medieval period, which was known for its richness regarding the socio-religious and cultural history. It is still maintained its popularity due to existence of many heritage monuments i.e. Shrines, Mosques, Fort, Temples and Water-bodies etc..

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 22. This Atarkin is a very popular saint and venerated by Hindus and Musalmans alike: the former are often seen in great excitement near the tomb of Atarkin which is guarded by this grand gateway. Khwaja Sufi Mohammad Ayyub Tariq Chishti Farooqui has written in details about this gate which has now been translated into hindi language as a separate chapter on Atarkin Ka Darwaza (Buland Darwaza) by Peer Sufi Haji Abdur -Ruaab Chishti under the title of *Nagaur Ke Sufi Santon Ka Itihas*, published by Maharaja Man Singh Pustak Prakash, Mehrangarh, Jodhpur in 2009 (Second Part), pages. 116-122.
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 30. Ibid.
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 34. This arch is noteworthy as one of the first constructed in India. Its faults are obviously the result of inexperience. (It is explained by H.B.W. Gairrick in his report.).

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44. Other two *talabs* were Shams and Kukur (latter Shakkar) *talab*. The people of the area also explained to the emperor that many of the people migrated from their houses who were living near these *talabs* due to scarcity of water because almost all these *tanks* were filled up by the sands.
45. M.H. Siddiqui, *Madhya Kaleen Nagaur Ka Itihas*, op. cit., pp.273-74.
46. This area was surveyed by us with the help of some locals namely; Mr. Maqbool Ahmad Ansari (48 years old, Ward Member of this region) and Mr. Kamal Kishor Sharma (55 years old a member of the *Sain ji ki Baghichi*). Our special thanks to both of them for their support and cooperation.
47. We don't have any final definition of *Jhalara*. After discussing with old men (locals) and with the help of the available sources and works, we are able to define that the *Jhalaras* collect the subterranean seepage of *talab* or lake located upstream and reserves rain water.
48. Physical Survey of the Site and Interviews by the Knowledgeable Persons. Also see, H.B.W. Gairrick, *Archaeological Survey of India, 1921-22*, pp.56-57 (This temple possesses a long Sanskrit inscriptions of 39 *slokas* in which the place name is twice given as *Nagapuri*).

City, Society and Changing demographical patterns: Exploring the Social stratification and emergence of a synthetic society in Medieval Ajmer

Dr. Babli Parveen

The society and culture of Ajmer was never overwhelmingly changed by the cultural forces of Islam, as it happened elsewhere; at Ajmer the *dargah* of Muinuddin Chishti happened to be only the principal mobilizing and stimulating principle for its urbanization and never did it operate as the dominating nor all-controlling nor all-swallowing institution. The cultural pluralism and accommodativeness that the urban society subscribed to was maintained in the urban space down the centuries despite the key role that the *dargah* was permitted to play in its cultural life. This article attempts not to analysis the society of Ajmer as such, but to explain in brief the syncretic trends affecting the social life, even when the *dargah* played the key position.

I. The Cultural Fabric of the Society

Culturally Ajmer's society retained a sizeable amount of what it had been before the entry of Muiniddin Chishti and the ideology that he subscribed. There was a strong layer of Hindu tradition in Ajmer, with its caste system operating as the basic criteria for assigning positions to people in the social ladder. Caste is the result of two ideals expressed by the words, *varna* and *Jati*, the first laying stress on culture, character, profession, social duties, and the organic nature of human society, and the other on birth, hereditary and the privileges that accrue with it. The caste structure in Ajmer was no different from other places. But, says the *Dharmapavratti*,¹ persons belonging to various groups followed a common way of life but performed separate duties on their own. The Brahmanas read the Vedas and other scriptures, performed *yoga*, and cultivated learning; while the *Ksatriyas*, who were termed as *Rajputra*, were warriors or administrators. The *Vaisyas*, as elsewhere, engaged in agriculture and trader. Lastly, the *Sudras* served the above mentioned castes.

Contemporary evidence refers to numerous *jatis*, such as Shrimali, Nagar, Sarswata, Dravid, Panch Gauda, Bhaimewara, Pokhrana, Sikhwal, Gour, Sandhya, Dadhicha, etc. Of these, the Panch Gaudas are said to have reached Ajmer on a pilgrimage in 1190.² The Sarasvata Brahmanas hailed from the vicinity of the Pushkar Lake and Ajmer, where the Saraswati river flowed. Until the tenth-century, they were distinguished by their '*gotra*', and, during the twelfth century, they were also known as Pandita, Dikshita, Dvivedi, Trivedi, Chaturvedi, Pathaka, Upadhaya, Avashtika, Nagra, and Joshi.³ They engaged in both secular and religious pursuits.⁴ Thus Joshi Kalji (1682-1625), who was in charge of religious services at the temple of Varaha, realized forest tax.⁵ The Hardevas and the Ramas shared in the seventeenth century, the revenue assigned to the temples by the Jodhpur rulers. Some chose astrology as their vocation in life: Joshi Puno, Rama, Deva, and Hara were astrologers of repute in the eighteenth century, and were patronized by the State in Ajmer and Kotah.⁶ They were also family priests, designated as Rajgurus or Purohits and holding rent-free lands.⁷ In fact, inscriptions from the fourteenth to the seventeenth centuries reveal some Brahmanas of Mewar switching to agriculture.⁸ Prominent amongst them were the Sukwal of Ajmer, the Srimali and Paliwal Brahmanas of Bikaner and Jaipur, the Sanohora of Sanchor, and the Bagras of Jaipur.⁹

Ajmer's location offered trading opportunities to the energetic and hard-working Pokharans. The Paliwals traded in salt from Sambhar, sugar from Agra, and carried cotton, ghee and piece goods to the neighbouring marts. Haiwani Brahmanas had been doing this for generations. The Nagar Banswara and Gour Brahmanas were, likewise, merchants, traders, and moneylenders.¹⁰ Some even occupied high posts as ministers and Army commanders.¹¹ They were, of course, not a unified or homogeneous caste. In Ajmer district itself, certain groups were looked down upon by their 'pure' or 'superior' counterparts. They placed the Lohana Brahmanas, the Katiyas and others low down in the hierarchy owing to their 'objectionable' eating and drinking habits.¹²

Meanwhile, the Rajputs were also stratified at various levels.¹³ By the closing years of the twelfth century, there were many as thirty-six Rajput clans.¹⁴ Some enjoyed privileges in the state as well as in society, and received homage even from the Brahmanas.¹⁵ With their share of princes and nobles, their rituals included oblation to fire and

acting, at least in theory, in accordance with the Puranas. They secured employment in the army, their hereditary occupation, and served as high officials or councillors in the state. Kings like Vigraharaja IV of Ajmer and Bhoja Parmara of Malwa were poets and writers of repute.¹⁶

In the social order, the Vaisyas were placed next to the Rajputs. They claimed their offspring from the Rajputs, and, owing to the influence of Jainism, identified themselves as *Saravagis*, a corrupted form of *Sharavak*, a lay-worshipper of Jaina. Their *kshatriya* origin can be traced through a study of their *gotras*. For example, the *Upasakadhyayana* of V.S.1742 (1685) refers to Nabha Chandra of Dungarpur belonging to Thakur Gotra, and Dayal Das's ancestors connected with the Sisodiya Kshatriyas.¹⁷ The Vaisyas were, like the upper castes, divided into subdivisions of castes, which were based either on the names of ancestors or on their native places. Hence, the Aggarwals, Oswals, Paliwals, and Porwals and other sub-divisions were found in greater and smaller proportions in and around Ajmer.¹⁸ Besides cattle-rearing, trade and money-lending, the Aggarwals of Karauli and Mallani subsisted on agriculture. In Ajmer and Mewar, several Nandwana families engaged in trade and agriculture.¹⁹ Jain literature reflects their overall prosperity in Gujarat and Rajasthan. It reveals the Oswals, in particular, occupying positions of power in administration and in the army.²⁰ The same cannot be said about the Sudras who performed the menial services and were divided and subdivided 'into numerous sections on the basis of their occupation, employment, and marriages.'²¹

The Charans stand as a separate social category. John Malcolm described their status: 'They rank as the genealogists of proud and ignorant chiefs, and favoured individuals often combine with that office the station of counsellors, and establish an ascendancy over the minds of their superior, which is stronger from being grounded upon a mysterious feeling of awe. It is to them that the proudest Rajput looks for solace in adversity and for increased joy and exultation in prosperity'.²²

Their most important vocation was to preserve the *glorious* deeds of the Rajput dynasty, with whom they were attached, by means of composing songs worthy of recitation at assemblies and battlefields. They also wrote *Khyatas* (chronicles), *Vartas* (stories), *raso* (martial epics) and *Vanshavalis* (descriptive genealogies). They produced, in short, the Dingal language and literature. In this context, one must

mention the Bhats, who negotiated marriages, received offerings at weddings, and recited genealogical histories at public festivals. Besides their traditional functions, they were cultivators. We find, moreover, Gangu and Triloksi joining as soldiers in the fifteenth-century.²³

In Ajmer, as elsewhere in society, the occupations were caste-based; each caste specialized in a specific profession. These were small occupational groups within a caste; distinguished from one to other, based on minor difference in method and process of production. Some occupational castes engaged in divergent ceilings. There were many occupational groups, such as leather-makers, dyers, black smith, silver smith, gold smith and steel makers, carpenters, *kumhar* and *thattaras* (people who were indulged in production of domestic needs). Ajmer was, in short, an important centre of production of dyestuffs, white smith, metal ware, cotton fabrics and ivory bangles and other cottage crafts which were used mostly by the citizens and villagers of the surrounding areas.²⁴

II. The *Dargah* and the Changing Functions of Muslims in the City

The Muslims lived mostly in the Ajmer and Mewar areas, and much of their influence owed to their proximity to the Sultans and the Mughals and their origin or their continued adherence to faith was in many cases linked with the cultural processes of the *dargah* of Muinuddin Chishti. They included migrants, which also included mystics.²⁵

Islam entered first through the Arabs, who had come to stay on the borders of the Chauhan kingdom in the first quarter of the eighth century. But the Arabs failed to extend their religion beyond Sindh and Multan. Chauhan of Sakhambhari (old name of Ajmer), along with Guhilots of Mewar and the Pratiharas of Ujjain, who later on, became an imperial power ruling from Kanauj, played a considerable part in opposing the further extension of the arms of Islam in their respective territories. Even after the conquest of Sind, Multan and Punjab and thus a long common frontier with the Chauhan kingdom of Ajmer, Islam failed to have a footing in the latter territory. Although there is evidence of small trading settlements in Ajmer, the Chauhan rulers were hostile to the Islamic faith and did not allow its followers a permanent foothold on their land.

However, once the Turkish rule was established in the kingdom of Ajmer, Islam made serious incursions into the heartlands of Rajputana

and left its imprint on the its social and cultural life. In this rather complex process of expansion and consolidation, the forces of attraction and revulsion were simultaneously at work. Yet, all said and done, the Hindus and Muslims were not at loggerheads with each other. Neither the Hindus nor the Muslims were monolithic communities; castes, class, and tribes divided them horizontally and vertically. They lived together separately. There were *Shia* migrants as well; one of them, Miran Husain Khang Sawar, died defending a fort; consequently, his tomb became a place of pilgrimage. Today, almost all those who live in Taragarh (formerly used to know as GrahBeeti) are *Shias*.

The Syeds claim to be the descendants of Hazrat Ali through Fatima, the daughter of the Prophet. They entered the services of local chiefs as army-men. Sometime, their services were appreciated and land grants were issued to them as a token of appreciation. Rehmat Ali, who was serving in the Rajput army against the Marathas, was rewarded with the Rasida village for his services.²⁶ The Shaykhs are said to be the descendants of the first and the second Khalifa Abu Bakr Siddiq and Umar Faruq, respectively. Besides the Shaykhs there were Deswalis, who were in large numbers in Ajmer. Before joining the fold of Islam, they were herdsmen and agriculturists. Those who lived in rural areas continued to follow their ancestral occupation, while those living in urban areas gave up their ancestral profession and sought government employment later.

Broadly speaking, the aristocracy was divided into the *Ahl-i Suyuf* (men of the sword), and the *Ahl-iqalam* (men of pen). The former lived in Ajmer's nine *mohallas*. After their conversion to Islam, they joined the Mughal army. After its fall, they hitched their fortunes with the Marathas and the British. Some even served as *chowkidars* for the affluent mahajans. They supplemented their income by the share they had in the cooked food, which the devotees prepared in the two gigantic cauldrons at the Ajmer *dargah*. They had mango-grove as well, which brought them close to the business of selling fruits.

As a seat of provincial government and as the site of the sacred shrine, Ajmer became a big draw for a number of Muslim groups,²⁷ some of whom acquired a fair amount of wealth and, for this reason, became influential in local society. The *dargah* attendants or the *Khuddam*, for example, received land grants from the Sultans or the Mughal emperors.²⁸ Having settled at first around the *dargah*, they

created their settlements elsewhere and ultimately found a base in the villages surrounding Ajmer. Besides them, a few Muslim families, with a service record in the army, were employed at the Ajmer fort during the fifteenth and sixteenth centuries.²⁹

Muslims of Ajmer were Turanis, Iranis, and Shaykhzadas. Caste and social stratification existed amongst them, notably, Shoregars (Gunpowder makers), Panniagars (delicate embroidery workers), Ghosis (Milk vendors), Deswalis (herdsmen), panwaris (Betel sellers), Baghwanas (gardeners and flower sellers), Loharas (Iron Smith), Telis (Oil producers) Khairatis (wood workers), Dhunkars (cotton cleaners), Sipahis (engaged for watch and ward), Bhatyaras (bread makers), Churigars (Bangle makers), Hajjamas (hair dressers), Dhobis (washermen), Bhishtis (water carriers), Doliwans (Palki bearers), Rangrez (colour makers), and Besaitis (retail shopkeepers). Some other castes were known by their profession; Qasab (butcher), Pinjaras (weavers), Lakheras (bangle makers), Rangres (dyers), Chosis (milk and butter seller), Safed-bafs (white cloth maker), Chiragchis (lamp makers), Julahas (weavers), Naqqarchies (drummers), Sawadagran and Beoparians. The mohallas, mosques, and graveyards, in their name, remind us of their condition.³⁰

Some of the professional groups had Hindus as well.³¹ In this category were cloth printers, barbers, tailors, gardeners, potters, washer men, black smith, oil-pressers, confectioners, and grain merchants.³² Patwas, carpenters and thatheras (braziers) claimed a status distinctly superior to other artisans.³³ Gold smiths were generally Jains; Hindu seths and mahajans were moneylenders.³⁴ The Oswals and Maheswaris were affluent merchants and moneylenders.³⁵

The local Hindu converts lived chiefly in the suburbs and, what is more, did not give up some of their old social customs and traditions. For example, the Muslims of Anupgarh Phagul and Marot were called Pirdas; the 'das' phrase was adopted from the Hindus. The Deswali Banjaras, who were converted to Islam, followed several Hindu customs. This is also true of the Haiwasis.³⁶ The Anderkotis lived near the city wall around the Taragarh fort.³⁷ Lastly, *mohallas* were often named after the *Khadiman* or the *Shaykhazadgan*.

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30. Abdul Bari Mani, op.cit., pp.21-22; *Waqa-i Sarkar Ranthambore wa Ajmer*, pp.436, 499. *Rajasthan District Gazetteer*, Ajmer, p. 107-21; *Report of Waqf existing in Rajasthan State*, Ajmer, 1965.
31. Bhandara No. 15, Basta No. 1, V.S. 1789 (1732 A.D), Bikaner State Archives and Kota Archives. (Under traditional arrangements, they remained confined to their work for their earning. The occupation of shaving brought barber nearer to men of

- all status. As his services as barber were required, so often in some socio-religious, ceremonies and rituals associated with birth, marriage and death, his status in society was higher than that of a washer man. Some of these barbers entered into states services as *mashalchis* (torch-bearers) and *pharashs* and worked independently outside the system of traditional arrangement).
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 33. *Siyahah Huzur*: dated V.S. 1774 (1717 A.D), Archival Records Jaipur. (These are in the form of daily diaries, recording the expenditure and income of the state along with the accounts of festivals and ceremonies observed by the royal persons).
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Role of Traders, Bankers and Money Lenders in the Economy of the Hada State of Kota (c. 1670-1800)

Narayan Singh Rao

Hadouti Kingdom also referred to as Harawati, the abode of Hada Rajputs founded by Rao Deva in C. 1342 comprises three erstwhile princely states of Rajasthan namely Kota, Bundi and Jhalawar. The Hadouti region was bounded in the north by Jaipur and Tonk states, in the west by Mewar, and Malwa in the south west. This region is situated between Ganga Valley, Delhi Agra axis on one hand and Malwa plateau on the other. Due to its strategic location in central part of India, It was criss crossed by the strategic and commercial routes and highways connecting this region to major towns and cities of the Indian sub continent and rest of the world as well.

Hadouti region is also blessed with plenty of monsoonal rain, rivers, rivulets and ponds, as perennial sources of water for irrigation, mountains and passes with evergreen thick forest cover (adding to the scenic beauty of the abode of Hadas), rich and fertile black soil of the Malwa Pleatue (Deccan Lavas) spread over the entire region (conducive for growing food and high grade commercial crops). All these factors had rendered this region economically and commercially viable and prosperous as well. Because of these rich natural bounties and favourable conditions for undertaking agriculture as a profession or for indulging in trade, commerce and banking. The peasants, traders, bankers, artisans, labourers, aspiring soldiers and administrators cutting across caste communal and regional barriers migrated to this region in successive waves to fulfill their dreams of life. Availability of natural as well as human resources in plenty created favourable conditions for the growth of a strong and viable agrarian economy, trade commerce and banking professions in the twin Hada states of south-eastern Rajasthan in the medieval India.

The Hada rulers right from the beginning played a very positive role of a facilitator, catalyst and motivator by introducing innovative ideas, fiscal and administrative reforms to boost agricultural

production, agrarian trade and commerce as well. They always strived for enhancing revenue resources of the state by offering favourable terms to the Karshas and merchant communities. The system of state farming, *muqata* system, extension of agricultural credit or loan facility to the *karshas* and periodic revenue settlement with increased emphasis on bringing *bido* and *parat* land under the plough throughout the period of our study significantly contributed towards skyrocketing growth of agricultural production in the twin Hada states of Kota and Bundi. The Maharao of Kota and Bundi considered the peasants and businessmen as important stakeholders in the economy of the region and hence due importance was given to them. The Maharaos established direct contact with these two important sections of the society, honoured and rewarded *karshas* and merchants with robe of honour time and again, heard their grievances, views, complaints and demonstrated their willingness to solve their problems. The Maharaos even started meeting common men and arranged feasts and parties for the *karshas* to make them feel safe and secure in the state.

In such a situation the Karshas, Mahajans, Vohras and the state officials constituted a team to work for growth of business as well as agrarian economy. The Maharaos of Kota and Bundi aimed at generating sufficient revenue resources so that they can meet the cost of administration and maintain armed contingents to protect their state. The present paper is based on original archival sources preserved in Rajasthan state Archives Bikaner and its district record office at Kota. This paper aims at studying the role of business communities in the economy of Hadouti region during the 17th and 18th century.

Creditors and Bankers of the State

We find that in the documents such as Khato Vohran Ko, Khate Kasht Karan, Adsatta, Jamai Jama Kharch, Jhada, royal orders, Chhitthis and Likhants the Vohra, Mahajan, Shaha, Sahukar, Sarrof etc have been frequently and interchangeably used to refer a person engaged in trade commerce and banking irrespective of his caste, religion and even the region to which he belongs. The document informs us that Hadouti region had a very powerful and rich business community which also included merchants and bankers from other states including Gujarat and Multan. Due to increased financial needs of the state, political instability, Maratha incursions and frequent military conflicts between different Rajput states the Hada states started heavily depending on the business community of the region to manage

the fiscal affairs of the state. Thus gradually, Vohras and Mahajans so deeply penetrated in each and every sphere of the economy of the state that without their support the existence of the state was not possible.

The Vohras provided credit facility or loan to the Maharao of Kota on regular basis and acted as bankers of the state. The document pertaining to 1771 VS/C 1714 informs us that Vohra Narayandas Keshoram provided Rs. 10,000/- to Maharao of Bundi. The loan was repaid by Maharao by selling him wheat and other food grain items from Mauza Bhohro¹. Lekho Shaha Bhola nathji Ko, an another document informs us that in 1836 VS/C 1779 Shaha Bhola Nath provided Rs. 5112.50 to the Maharao of Kota as loan (lehno) at the rate of 12 percent interest. Out of which Rs. 1630 were repaid to him in the same year alongwith interest. Pandit Lalji was one of the biggest bankers of the state who advanced Rs. 229818 to the Kota state in 1831 VS/C 1774. He was repaid this loan alongwith an interest amount of Rs. 15954.60 which comes at 6.67 percent of the principle amount³. Jamai Jama Kharch document of 1749 VS/C 1692 gives us an interesting details that Vohra Chattra Bhuj Anand Roop and Leeladhar Gujarati extended a loan of Rs. 18599.65 to Kota state. This loan was repaid by the Maharao alongwith an interest amount of Rs. 791.65 and *Vaato* of Rs. 215.35.⁴ Another document Lekho Shaha Jeevraj Bhagotidas Ko Khato VS 1745/C 1688 gives us information that from Shaha Jeev Raj Bhagoti das Maharao of Kota borrowed Rs. 1515 on Asoj Sudi 6, and Rs. 1617 on Kati Budi 13 for routine daily expenses. An interest amount of Rs. 9.25 and 11.25 were paid by state for the respective installment of loan⁵. In the similar vein Vohra Hathi Singh Gopinath and Narottam Ragunath provided lehno (loan) to Maharao of Kota in 1745/1688 as per the following details :-

Date of Credit Extension	Purpose for which	Total Amount
	Maharao took Loan	Borrowed
Shrawan Sudi 1, 1745	Routine Expenses	4103.50
Asoj Sudi 6, 1745	Routine Expenses	2134.25
Aghan Budi 14, 1745 VS	Routine Expenses	2134.25
Maha Sudi 13, 1745 VS	Routine Expenses	2114.00
Chait Budi 12, 1745	Routine Expenses	2114.00
Total		12600.00

Repayment Schedule

Date of Repayment	Total	Principle	Interest	Vato
	Amount Paid	(Rs.)	(Rs.)	(Rs.)
Shrawan Sudi 1, 1745	4103.50	4103.50	280.35	43.85
Asoj Sudi 6, 1745	406.25	406.50	18.05	8.25
Shrawan Sudi 15, 1745	773.00	798.00	79.50	8.80
Total	5282.00	5308.00	125.90	60.90

Thus Maharao of Kota borrowed Rs. 12600 and paid 5282 back to the Vohra and a balance of Rs. 7318 was cleared at a later date. From the same banker again Maharao took a loan of 4501 on Shrawan Sudi 1, 1745, Rs. 3076 on Maha Sudi 6, for daily expenses referred to as *hathi Udhara*. He also took a loan of Rs. 298 on Kati Sudi 14 as *hath udhara* (personal loan) and Rs. 5126 on Maha Budi 4, 1745 VS to pay allowences of the army contingents deployed in Baddod pargana during his visit. In order to pay him his balance of Rs. 6000. The Patel Patwari, Balahi of mauza Dighod were directed to pay Rs. 1375 to the Vohra. Rest of the amount of loan was to be recovered by the Vohra Hathi Singh from Patels of 28 villages of pargana Baddod.⁶ Maharao Kishor Singh; took '*Hati Udhara*' (personal loan) of Rs. 201.00 from Purohit Vasudevji Gokulji on (Asoj Budi 11) 1747 VS/C 1690. Again on Asoj Sudi 13 the Maharao's officials took loan of Rs. 600 to meet daily expenses of the Maharao who was on tour. Maharao again took a loan of Rs. 600 on Shrawan Budi 8 to pay the servants of the state on interest rate of Rs. 1.00 per month on 100 Rupee each i.e. 12 percent.⁷ The documents shows that the state frequently borrowed money for routine expenses of administration from Gujarati Vohras, Mahajans, Shahas etc. and refunded the loan by way of Hundis and cash payment in installments. Vohra Sambhuram Acchaya Ram Gujrati was to be paid Rs. 518.85 in 1771 VS/C 1714. Vohra Dhanji Gujrati advanced a loan of Rs. 2042 out of which Rs. 1520.75 were yet to be paid to the Vohra in 1771 VS/C 1714. In the same year Vohra Mathuranand Gautamji Gujarati, Vohra Sakhar Chand Dalesur Gujarati were to be paid Rs. 29.75 and Rs. 11.85 respectively. Similarly Seth Gordhan Das Nolakha, Vohra Amarchand Gujarati gave loan (Lehno) to the state amounting to Rs. 15465 through a hundi in 1770 VS/C 1713. In the following year (1771 VS) the state was yet to clear his principle amount of Rs. 995.50. Shah Samji Narottam gave Rs. 3084.25 to Kota state in 1767 VS/C 1710. But even in 1771 VS the Kota state

was yet to return his Rs. 731.25. Vohra Daud and Vohra Turgaya supplied cloth items worth 14653.70 in 1769 VS/C 1712 was yet to be paid Rs. 5139.05.⁸ Pandit Sakaraji Nana a biggest and richest Gujrati Vohra gave Rs. 50,000 on Shrawan Budi 1, 1835 VS/C 1778, Rs. 150,0001 on second Shrawan Budi 1, 1836/C. 1779 and on Falgun Sudi 1, 1835 Rs. 100,001. Thus the state borrowed Rs. 300,002 (Three Lakh and two Rs.) from Vohra Sakraji Nana. Out of this Rs. 100,001 were taken to pay the Maratha Sardar Babuji Holkar. In order to repay this loan Maharao Ummad Singh issued orders to Hawalgir, Dhaibhai, Patel, Patwari etc. to collect the required amount and arrange to send it to the Vohra Sakaraji Nana out of the revenue collection from *Malhasil* and *Dhara Virad* taxes. This order was complied with and outstanding amount was cleared in 1836 VS. He was paid interest at the rate of 12 percent/per annum on the amount of loan (lehno) given to the state.⁹ Thus the above discussion makes it clear that fiscal health of the Hadouti state was not good and Maharao heavily depended on Vohras to meet his financial obligations.

The business leaders of Hadouti region also excelled in the art of money transfer throughout the Indian sub continent by raising bill of exchange or *Hundi* which could be encashed anywhere in India. The Hundi system saved time and energy of imperial mansabdars who were assigned Jagiri villages in the territories of Hadouti region. The Vohras assisted the *gumasthas* of imperial mansabdars in assessment and collection of taxes from their jagiri villages and transferred the collected amount to the place of the posting of a mansabdar in the form of Hundi. The Vohras enabled mansabdars to focuss on their job without bothering about collection of revenue and it's transfer at their location. Revenue from *paibaqui* areas and izara villages was also easily transferred to the *gumashtas* (agents) of *paibaqui* at Agra. In case of the 28 villages of *paibaqui* the Maharao of Kota ordered that revenue of these *paibaqui* villages must be collected and be directly deposited with *gumashtas* of *paibaqui*. Accordingly a consortium of the Gujarati Vohras raised two Hundis of Rs. 6249. One Hundi of Rs. 4166.10 was raised by Vohra Amarchand Jairam, Lakhmidhar Murlidhar and Ravidas Kotesur and each Vohra contributed Rs. 1388.65 on Asoj Sudi 7, 1767. On Shrawan Budi 10 another Hundi of Rs. 1520 was also raised for payment to *gumashtas* of *paibaqui*. In 1765 VS Vohra Jaikishan also personally took a Hundi of Rs. 240 and handedover to the *gumashta* of *paibaqui* at Agara. When in 1755 VS Nawab Abdullah

Khan Subadar of Suba Ajmer deputed his son to visit Kota state. The Maharao of Kota imposed a special cess called *mansabdarani ki virad* on the people of the area to meet expenses of this visit and offer gifts, presents and '*peshkas*' in cash to the royal guest. About Rs. 43926 were collected under this head from more than 40 mansabdars on the basis of the value of their jagiri. In this task of the collection of this cess. Vohra Vasesur Tramkesur and Amarchand Jairam played an important role. Most of the Mansabdars used services and credit facility of either Vohra Vasesur Tramkesur or Vohra Amarchand Jairam to pay the amount of this cess in Kota¹⁰. When Hasan Ali Khan arrived at Lakheri pass (*durra*) with his troops and beast of burden. The representatives of Maharao met him at Lakheri *Durra*, pacified him and promised him to pay a *Peshkash* of Rs. 20957.25. He was also extended lavish hospitality. Finally the Maharao succeeded in convincing him to return back to Ajmer. Thus, with the help of Vohra Vasesur Tramkesur and Amarchand Jairam all the Mughal mansabdars paid the cess *mansabdarani ki Virar* tax through letters of credit for the fund raised by the Maharao of Kota to pacify and send back Hasan Ali Khan¹¹.

The Vohras also acted as bankers to *Muqatis* (revenue farmers) in different parganas and villages. On their behalf they paid the instalment of the amount of *muqata* and other dues to the state officials as per schedule. Vohra Hathiram was granted *muqata* of *mauza* Dhingaro in 1769 VS/C 1712 for three years. In 1771 VS/C 1714 he was required to pay Rs. 1000 to the state towards the value of his *Muqata*. On Aghan Sudi 2 Shah Peetha on behalf of Hathiram Vohra paid Rs. 200 and on Shrawan Sudi 10 Shah Peetha again paid Rs. 900 to the state officials¹². In *mauza* Kansari *muqati* Gopinath Hada utilised the services of Vohra Murlidhar Jaiti Ram in 1771 VS/C 1714 for paying his annual installment of the amount of *muqata* to the state amounting to Rs. 625. Vohra Mulidhar Jaitiram paid through his letters Rs. 194 on Aghan Sudi 15, Rs. 147 on Falgun Budi 7, Rs. 214 on Jaith Budi 5 to the state on behalf of Gopinath Hada. Moreover, he also paid Rs. 49.35 to Vohra Amarchand towards the repayment of the loan which he gave to the Maharao of Kota¹³. Khato Vohran Ko 1831 VS/C 1774 informs us that even for purchase of two horses at the cost of Rs. 63 the state official Hazari Tej Singh borrowed money from Vohras. In the same year when Tukoji Holkar arrived in Kota, Tej Singh again borrowed Rs. 900 on Asadh Budi 1, 1831 VS/C 1774 to pay for daily

expenses and cost of a horse given to Tukoji Holkar. Similarly Johri Jalamchand gave Rs. 2466.75 to the state in 1830 VS/C 1773 and Rs. 1251 in 1831VS/C 1774. He was returned back this amount by way of assigning him *muqata* of Barsana yielding Rs. 562.50. Balance of Rs. 1904.75 was paid to him through Pandit Girdharlal. Rest of the amount was paid from the account of Jhala Zalim Singh. Johri Jhala Chand also collected Rs. 242 from several villages as *dohli Virar* (a cess) on behalf of state and adjusted against his dues¹⁴. But still Rs. 913.35 were left as due with the state. Business dealing of state with Shah Bholanath is also highly significant. In several installments he provided Rs. 71179.65 to the state in the *Krishna Janamastmi* celebration account (Lekho) and charged an interest of Rs. 1449¹⁵.

Vohras as Suppliers to the State

Vohras and Mahajans were the major source of obtaining supplies and procuring dress material, carpet, mattresses and accessories for the male and female members of the royal family and the State Departments as well. A document of 1836 VS inform us that state purchased a variety of cloth items measuring 949 *thans*. This included *Dusala, Jamwar, Rumal, Razai* (mattresses) *Semlo Pamri, Jeen Pose* and *Faita*. But there is no mention that in what manner the cost of this cloth was paid to the Vohra¹⁶. Again Gausain Vakhatgarji sold a large quantity of cloth items brought from Burhanpur by paying Rs. 3281.25 on chait sudi 11, 1831/C. 1774. Similarly¹⁷ in 1764 VS/C 1707 Vohra Shivadutt Hardeoji supplied cloth items such as *Chints, Turban, Mahmudi* and *Faita*. He was paid Rs. 17.25 towards the cost of these items. On Falgun sudi 4, Maharao bought *Lungis, Chintz Sironj Ki* for Rs. 45.75. On Falgun Sudi 6 Shah Nandu supplied *Chintz* of Multan measuring 13 *thans* at the cost of Rs. 19.25. On Baisakh Sudi 12 *Chintz* of Sironj measuring 160 *than* was also purchased for the Brahmins of *Qasba* Kaithon in the same year from the above mentioned Vohra¹⁸. Gausain Uttamgarji Vasangarji was a big cloth merchant and supplier of a very large varieties of cloth items. In 1836 VS/C 1779 the Maharao of Kota purchased 4 complete dresses for Charans of Jaipur and 4 dupattas (Shawls). The dress items included *Chintz* pieces, turban, *mahmudi* cloth and other accessories with *zari* and embroidery work as well as colouring. The cost of all these items paid by Kota state came at Rs. 722.35 which included profit of Rs. 144.40. The items supplied by the Vohra Gausain Uttamgarji Vasangarji were procured from Paithan, Sarangpur and other far off places.¹⁹

Gausain Vakhatgarji was a big businessman and banker from Chanderi. He was doing a flourishing trade in the Kota state. The Maharao purchased several cloth items from him. These included rope (*doriya*), *Kulkari, Chyarkhana, Adras paga, Dupatta, Sellathan, Mahmudi, Mulmul, Saris (Sadiya)* etc. These cloth items were brought from Chanderi and sold to Maharao at the cost of Rs. 4769.25 on credit. The state cleared this bill after seven months and paid Rs. 34645.50 with an interest rate of 12 percent. The balance of Rs. 346.35 was passed on to the account of 1837 i.e. next year for payment²⁰. Vohra Ko Khato 1836 VS/C 1879 relating to Uttamgarji and Sengarji inform us that in 1833-34 VS Gausain Uttamgarji and Sengarji did a business of Rs. 29102.35 with the Maharao of Kota on credit. He was paid an interest amount of Rs. 965.40 by the Maharao on the principal amount of credit i.e. 27839.20. In 1835 VS/C 1778 again Kota state officials bought *pashmina* for Rs. 12609.50, *Paphta* for Rs. 286, *Chintz* and dresses made in Burhanpur for Rs. 2644.85, *Dupatta* for Rs. 115.50, *Chowar* for Rs. 385.50 on credit. Total value of these items comes at 16542.35. The Kota state paid him Rs. 18650 in 1834-35 and Rs. 161091.35 in 1836 VS/C 1779. He was also paid Rs. 6522.50 subsequently through Shah Bholanathji by the Kota state. There were also dues of the state to Vohra for supplying cloth items amounting to Rs. 29335.80 pertaining to the period prior to 1833. The record show dues of Rs. 4004.80 in 1835 VS. The dues upto 1835 VS/C 1778 were brought forward and in 1836 some more items were again purchased from Vohra Uttamgarji and Sengarji which included *Sarajam* for Rs. 28796.60, *Pashmina Dushala, Razai, Patu* measuring 260 *than* for Rs. 12858.60, *Paphta than* 39 for Rs. 286, *Chintz than* 398 for Rs. 2113.80, 3 dresses from Burhanpur for Rs. 408.35, *Kasturi* of *tola* 8.20 at the rate of Rs. 15 per tola for the Rs. 122.50. Again on Baisakh Sudi 10 Kota state officials purchased *dupatta* 4 at the cost of Rs. 70, turban at the cost of Rs. 45.50, *Chanwar* 6 at the cost of Rs. 385.50, *Chintz* of Jaipur 57 *than* for Rs. 3663, dresses for four Charan asamis of Jaipur at the cost of Rs. 722.35. Thus the outstanding amount of the state of Kota due to the Vohra went up to 10816.35 in this year. In order to reduce this amount of credit Rs. 4996 were paid to the Vohra through the credit letters of Pandit Gangadhar and Pandit Radhakishan, Rs. 1369.35 were paid by Mehta Lunkaran Manikram and Rs. 3000 were paid through Pandit Lalji via letter of credit. But still Rs. 5820.60 were left unpaid to the Vohra and this amount was carried forward in the account books of 1837/ C.1780.²¹ Shaha

Bholanath a cloth merchant of *Qasba* Kota possessed a very rich collection of cloths and a variety of dressess and (poshak) related accessories. He supplied several items to Maharao of Kota on credit as per the details given below :

S. No.	Particulars of Dress Item supplied	Cost of the Items supplied			
		Asli Principal	Vadi Vato (Deductions)	Profit (Nafo)	Total Amount
1.	Kim Khap (Rs. 15), Mothdo (Rs. 15) Faito (Rs. 5.50), Chira Faita (0.85) as gift for Lachmi-narayan Sarraf on the occasion of his marriage	30.05	1.05	5.50	36.60
2.	Thurmo (cloth) Than 01 for gift to Patel Deva on Shrawan Budi 2, 1836	16.95	0.10	1.85	16.95
3.	Reshmi Tola 10.50 for Jaithya	2.75	-	0.75	2.75
4.	Tarachand Dhavalya offered Nazrana so Maharao gifted him a complete dress (Sirpav) with turban	9.05	0.15	1.05	10.25
5.	Kanat measuring 4.55 gaz rate 3.50 per gaz/yard	16.30	-	2.10	18.37
6.	Sirpav (Mahmudi cloth piece, Faito, Pag) for patel of Rupaheda as gift by Maharao	5.20	0.20	0.55	5.95
7.	Sirpav (poshak) for Sangram Singh of Amargarh (Shrawan Budi 7, 1836 VS	29.10	3.05	4.05	36.20

Thus Shah Bholanath Sambhunath supplied a varieties of cloth and garments to the Kota Maharao which were brought from far off places by him. The Vohras were allowed to charge a profit ranging from 10 to 25 percent on actual cost of the items supplied to the state.²²

Role of Shahas and Vohras in the Muqata System

The emergence of *muqata* system was one of the major administrative development in the land revenue system of the Hada states of Kota and Bundi during the 18th century. The term *muqata* signified a contract arrived at between the two parties, where one party agrees to perform certain tasks in lieu of a predetermined amount. In the context of fiscal / revenue administration the *muqata* implied the farming out of revenue of a given area, village or pargana or a particular tax / source of revenue to a *muqati* by the state or the jagirdar. The contract could involve the Maharao and the *muqati*. The Hada rulers granted patta of *muqata* (contracts) for collection of land revenue and even non agriculture taxes. The *muqati* was required to pay the amount of contract as per the schedule given in the *patta* and had to bear all the risks entailed in the collection of the taxes. If it fell short of the stipulated amount the *muqati* was required to bear the loss. But if the collection (*hasil*) exceeded the stipulated amount, collection over and above the amount of *muqata* became the income or profit of the *muqati*.

In the 18th century the Hada rulers granted the pattas of *muqata* to persons belonging to business communities such as Shahs, Mahajans and Vohras on large scale. At this time business communities were playing a vital role in fiscal management of the state, secondly the Hada rulers were increasingly depending on the Vohras, Shahs etc. to get credit / loan facility and other banking services. The Maharao's realised that Vohras and Shahas have got expertise in fiscal management, accountancy and other skills to enhance revenue collection due to their proximity to the people belonging to various sections of the society and stake holders in the administration. Thus in order to enhance the revenue resources of the state and introduce professionalism in the revenue department the Hada ruler assigned villages and parganas and even the task of the collection of non agricultural taxes to leading bankers and men of business communities in *muqata* (revenue farming) on large scale. Sometimes the patta of *muqata* to a Vohra was also granted to repay the amount of loan (*lehno*) and clear the amount of debt by the ruler. The practice of assigning the task of revenue collection to *muqatis* (contractors) became widespread in the 18th century and assumed alarming proportions in the subsequent period.

The leading merchants and bankers were assigned villages in

Muqata or revenue farming on large scale throughout the eighteenth century. Shah Ram Vije was granted *muqata* to collect *rahdari* tax in 1752 VS/C 1695 on the payment of the assessed amount of Rs. 121.00 from mauza Roslo, Dobhri and Dobhro. Shah Naniram was given *rahdari muqata* of Sidalpur and other three villages for Rs. 101. He paid the amount of Rs. 76.45 and a balance of Rs. 24.55 was left as *baqui* (outstanding). Mauza Kisorpur and Gorharkhedi was given to Shah Nandji on the annual payment of Rs. 66 with a profit of Rs. 16.50 and a robe of honour (*pahravani*) gifted to the Muqati by the Maharao of Kota. Mauza Takli was taken by Shah Lachmidas in *muqata* for Rs. 33 with a profit of Rs. 8.50 alongwith *pahravani* worth Rs. 0.50 from the Maharao. His *baqi* (dues) to the state was Rs. 8.00. The task of the collection of jagati tax of Qasba Sangod was given to Shah Bhimo in *muqata* for Rs. 2601. Mauza Mamor in pargana Dighod had *kankad ki dharti* (stony land) of 143 bigha that was given to Vohra Madhoram on the annual *muqata* payment of Rs. 179.25, which comes at the rate of Rs. 1.25 per bigha.²³

Role of Vohras in Promotion of Agriculture

The Vohras, Mahajans and Sahukars did not remain confined only to trading, commercial, moneylending, business and other related activities. They also played a crucial role in extension, promotion and growth of agriculture. Since the Vohras and Mahajans were the man of means and hence they did not hesitate in investing part of their profit in agriculture. They actively participated in the process of the cultivation by employing full time and part time *halis* (labourers) who were paid daily wages in cash. The Vohras, Shahas and Mahajans possessed large sized substantial land holding, ploughs and oxen to cultivate their 'gharu' land. They were encouraged by the state to participate in agriculture. The Maharao allotted a large sized plot of land through a *pattas* to the Shah, Mahajans, Vohras cultivators belonging to these business communities. Such cultivators were assessed at concessional revenue rate by the state. Jamabandi records of Qasba Baran show that Shahas and Vohras were assessed at the lowest revenue rates and state gave them preferential treatment with regard to assessment of their crop. They were also granted Chakari Ki Dharti (plots of cultivable land) in the village at nominal rate of land revenue which was Rs. 0.25 to 0.50 per bigha.²⁴ The Hada rulers also utilized the services of Vohras Shahas, Mahajans and Sahukars in periodic survey of land, revenue collection, and measurement of land

so as to improve the revenue administration.²⁵ The Maharao of Kota and Bundi encouraged the Vohras to help the *Karshas* by advancing them credit facility for construction of step well, purchasing of seeds, equipments and accessories required to carryout the process of cultivation. The Vohras also provided seeds and food grain to the *Karshas* on *vadi* (interest) so that after harvesting of crops the *Karshas* can return back the food grain of course with 25 to 50 percent in excess to the Vohras as a kind of interest. The state time and again issued orders to the Vohras that needy *Karshas* are provided agricultural credit so that cultivable land do not remain *parat* (uncultivated) which result in the loss of revenue to the state. Vohras were directed to ensure availability of seeds and implements on credit to the *Karshas* by all means. In 1861 VS/C 1803 Maharao Ummed Singh directed the Vohras of mauza Vorino, Tappa Chaichet that they are required to supply bullocks, fertiliser and seeds to the *Karshas* on credit and recover cost of these items from the *Karshas* at the time of the collection of land revenue by the state. The Maharao also stated in his orders that in case a Vohra fails to recover the amount of loan given to a *Karsha*, the same will be paid by the state on behalf of that *Karsha*. Sometimes when Vohras failed to meet the requirement of the *Karshas*, the state took serious note of it and issued strict instructions to the moneylending community members that by all means credit facility must be extended to *Karshas*. In *mauza* Richava of *Tappa* Kunjod which was assigned in Jagiri to some military officials the Vohras liberally extended credit facility to the *Karshas*. But on it's declaration as *Khalsa* village, the Vohras withdraw the credit facility extended by them to the *Karshas* of *mauza* Richava. Patel of the *mauza* strongly protested against this act of the Vohras who suspended the credit facility to the *karshas*. Patel Daula on behalf of the Maharao directed the Vohras to restore this facility and provide seeds, implements, fertiliser etc. to the *Karshas* : otherwise they will be held responsible for the land remaining uncultivated (*parat*) in a crop season resulting in loss of revenue. Before the on set of a crop season every year fresh orders were issued by the Maharao calling upon the Vohras to provide credit facility to the *Karshas* and ensure that entire cultivable land is brought under plough. In 1870 VS/C 1813. Pandit Sukhram issued a letter whereby *Vohras* were first informed that the loan given by them to *Karshas* in 1869 VS/C 1812 for seeds is fully recovered by them in time. Therefore they must continue the supply of seeds to the *Karshas* on credit in the current year too, so that cultivable land do not remain

parat (uncultivated). Sometime a veiled threat was given to Vohras by the Maharao in this matter that if they demonstrate lack of interest or disobedience of the orders of Maharao. They will be held responsible for decrease in the area cultivated by the *Karshas* and fall of revenue too. The record show that though the state adopted coercive method in compelling the Vohras to extend credit facilities to the *Karshas* but at the same time the state also took utmost care to ensure that Vohras are paid back the amount of loan given to the cultivators. Shah Fatu was given a Chitthi of Rs. 11000 by the state for supplying wheat to *Karshas* in pargana Baran. Similarly Maharao Umed Singh of Kota instructed Shah Puniram to provide credit facilities to *Karshas* of mauza Chhapalda for procuring bullocks, seeds, fertilizer etc. on behalf of the state. He promised that if *Karshas* failed to return the amount of loan. The state stood as guarantor or surety to reimburse the loan amount from the state exchequer. Sometime the state collected the amount of loan given by the Vohras to a Karsha alongwith land tax and handedover to the Vohra concerned so as to save him from burden of recovering this amount of loan.

Thus the Vohras Mahajans, Sahukars, Vyaparies and Seths played a vital role in promotion and progress of agriculture, extension of the area under cultivation and extension of credit facilities to the *Karshas*. They also participated in the process of cultivation by cultivating their plots of land referred to as *gharuhala* or *gharujot*.²⁶ Their participation in banking, money lending and business activities in the rural areas significantly contributed in monetisation of the society and economy and promoted trade and commerce. The net result of the growing participation of Vohras, Mahajans and Sahukars in the economy of the Hadouti region was that state as well as merchant communities improved their economic condition and marched on the road of economic prosperity. Strong agrarian economy of the Hadouti region, its strategic location, criss-crossing by major trade routes through the Hada states, wealth and prosperity of the people and egalitarian social system attracted the *Karshas*, traders merchants, Sahukars, Shahas, Multani merchants and workers from all the other neighbouring states and regions of Indian subcontinent. All these factors contributed collectively towards the growth of trade, commerce and economic prosperity of the people of Hadouti region.

Thus Harawati or Hadouti region in which Rao Dewa or Devi Singh laid foundation of Hada state in C. 1342 is located in one of the

most fertile area of Rajasthan comprising Kota, Bundi, Jhalawar and Baran districts. Heavy rainfall fertile soil, availability of several means of irrigation, perennial sources of water and passing of trade routes significantly enhanced the economic importance of Hada states. Traders, Bankers, money lenders, transporters, carvanners got attracted to Hadouti region. They participated in trading, commercial and banking related activities to such an extent that each and every village and household got impacted by their movement in the region. Each and every village got linked to the business and trade network constructed by the mercantile class or the business magnets operating in this region. The merchants and bankers provided credit facility to the Hada rulers, helped in easy transfer of money by raising *Hundis* (Bills of exchange, organized trade at local level in retail as well as in wholesale. The Vohras, Mahajans and Shahas took up the responsibility of land tax collection in jagiri as well as in *muqata* and *Khalsa* villages. They also took *muqata* assignment for collection of other miscellaneous taxes referred as *burrar*, *rahgiri*, *jagati* etc. and also land revenue tax as well. They were also a major source of agricultural credit for the *Karshas*. Moreover the mercantile community members and business magnets also participated in the process of cultivation of land allotted to them. Thus Vohras, Mahajans and Vyaparies in Hadouti region impacted each and every sphere of social and economic life. They played a vital role in economic prosperity and progress of the region, increase in revenue collection, growth of agricultural production and contributed towards constructing a network for marketing and distribution of essential commodities in the region. The network of these merchants covered almost each and every village resulting in monetization of the society and economy as well. Thus we may conclude that the state of Kota and Bundi in medieval period can be termed as merchant state precisely because the business communities dominated each and every sphere of the agrarian economy. The Maharao of Kota and Bundi heavily depended on the merchants and bankers for meeting day to day financial needs and management of the revenue resources of the state.

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A Study of Coin Hoard from Kanpura (Chomu) in the Collection of Govt. Central Museum, Alebert Hall, Jaipur

Dr. Yashvir Singh & Anil Kumar

The department of Archaeology and Museums in Rajasthan is very rich so far as the collection of archaeological material is concerned. It is playing a significant role in discovering, protecting, preserving, exhibiting and interpreting the rich cultural legacy of Rajasthan in particular and India in general. The department has 331 protected monuments, 17 museums, one art gallery, four purpose museums and 44 archaeological sites under its control.¹ Albert Hall museum is one of the richest museums of the department. It has a large number of antiquities including coins. It is well known that coins plays important role in the study, construction and reconstruction of history. Albert museum has a very rich collection of coins. It has 526 hoards² having thousands of coins ranging from punch mark coins to modern currency. In the present an attempt has been made to throw light on the significance of coin hoard found at village Kanpura near Chomu which is above 36 kms North-East of Jaipur. The hoard is received long back on Nov. 15, 1975 through Chomu police station under Treasure Trove act of 1961. Although, it was found a long back but its importance is not recognized by yet. So this paper is an umbel attempt to high light the importance of this hoard. The present hoard of Kanpura named as hoard no. 180 by the museum has a total no. of 282 coins. Out of these 47 belongs to Gurjara Pratiharas and rest are Shahi coins. Both type of coins are of billion (alloy of silver and copper) bearing legends in *Nagari*. The coins of present hoard can be compared to the types illustrated by John S. Deyell³, P.L. Gupta⁴, Lallan Ji Gopal⁵ and other scholars.

Nagabhatt bestowed the Pratihara power at Kannauj. The Gurjar Pratihars ruled over an empire which encompassed at one time or another parts of the present day Gujarat, Rajasthan, Malwa, Punjab, Haryana and Ganga basin from the time of Bhoja (c. 836-885A.D) to Vinayakapala (c.914-33A.D)⁶. Land revenue was the major source of

income at that time and major expenditure was on royal household and the army. Such system indicates towards use of money. The payment of large permanent army must have in the form of cash. The trade at that time was highly localized and dispersed to village level and barter system was replaced by money transactions.⁷ Al Baruni mentions the trade routes linking and with frontiers.⁸ Arab travelers of 9th and 10th century also mention the trade of animals between Gurjara kingdom and frontier countries. Arab geographers frequently mention the type of coins used in realms.⁹ Hence, it can be fairly said that extensive commercial interests promotes the use of coinage. This statement is also confirmed by epigraphic records. An inscription from Bharatpur records the distribution of coins called *drammas* by king Bhoja.¹⁰ *Dramma* also occurs in Bayana inscription of V.S 1012 (A.D 955).¹¹ The Harsha stone inscription of Chamana Vighararaja dated V.S 1030 (A.D 973) also refers to *drammas*.¹² *Dramma* also occurs in the Banakpur inscription of *saka* year 977 of Someshvara.¹³ John S. Deyell illustrated three types of Pratihara *dramma*. These are *Vigrahapala drammas*, *Adivaraha drammas* and *Vinaykapala drammas*.¹⁴ Some other scholars also followed the division given by S.Deyell. Later on these coins were named as *Gadhaiya* coins.

The present hoard of Kanpura has coins of Bhoja-I i.e. *Adivaraha drammas*. These were issued by Pratihara king Bhoja-I (c. 836-885A.D). Generally these coins on the obverse has a depiction of the boar incarnation of Vishnu (The *Adivaraha*), facing right, his left hand is bent upon, in-front is the sun and the moon. On the reverse, in addition to the pictorial elements, is the *Nagari* legend *Sri madadivaraha* in two lines, below is the fire alter and two attendants. The relationship of these coins with Bhoja-I can be identified by his Gwalior inscription in which legend *adivaraha* is used, Though, on the coins of present hoard legends and motifs are not clear but they can be easily identified. The wt. of 47 coins of the hoard ranges from 2.52 gms to 3.89gms and their diameter is in between 1.3cms to 1.7cms. An analysis by Prakash Singh detected a silver content in these type of coins is 36.38 percent which gives an absolute silver content for *Adivaraha drama* of 1.38gms. The subsequent rulers continued issuing coins on the same pattern, but the percentage of silver shows sign of decline with the passage of time. In A.D. 1318 the Delhi mint assessed the *Adivaraha drama* coins having silver amount 1.16 gms per coin.¹⁵ This type of coins are found in Northern India in large quantities.

The hoard of Kanpura also have a good number of Shahi coins. These are 235 out of a total of 282 coins. Most of the coins are in very poor condition and they are debared but they can be easily identified with recumbent seated bull to the left with *nagari* legend on one side and horse on other side. These coins are also known as *Horseman-Bull* type. The weight of these coins ranges from 2.13 gms to 3.99 gms and their diameter lies between 1.3 to 1.6 cms. According to McDowell the Shahi bull and horseman type coins contained 2.03 gms of pure silver.¹⁶ The bull and horseman coin can be classified in to two major classes, one bearing legend *Sri spalapti deva* and other *Sri samanta deva* and two minor classes *Sri khudaraiyaka deva* and *Shri bhima deva*. The *spalapti deva* coins are predominated in the Kabul region while *samantadeva* type as more numerous in Punjab and Northern-Western frontier province. McDowell and Rehman¹⁷ attribute c. 850 A.D. to 955 A.D and c. 850 A.D to 1002 A.D to *samanta deva* coins respectively. It seems that *Sri samanta deva* coins were struck by surviving Shahi princes and by one or more Rajput dynasties. The great variety of these coins indicates that they were struck of a number of authorities over a fairly lengthy period of time.

Lastly, it can be fairly said that although the present hoard does not throw any specific light on the numismatics but this does not demolishes its importance. Analysis of this hoard throws much light on the economic history and money supply in early medieval Rajasthan which is the fundamental causative factor in the economic growth. The occurrence of both Gurajara Pratihara and Shahi coins in the hoard indicates that most of the trade exchanges were held in Shahi coins because the Shahi coins were supposed the trust-worthy currency due to its stable metal content and it was effective money for a long period of time. It was boon to the traders. This fact was attested by the recovery of Shahi coins from such far away places such as North and Caspian seas, Volga River, near Moscow and near Estonia and Poland.¹⁸ Further, the study of hoard indicates that there were trade contacts between Rajasthan and eastern Afghanistan. Further more, the importance of the region over a long span of time can be verified by the study. The incarnation of *Vishnu* and bull on Pratihara and Shahi coins throw light on the religious history of the region. Hence, the hoard is of great socio-economic importance. Study of more hoards in collection of Albert Museum can furnish more light on the socio-economic history of Rajasthan.

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Reviewing Pindari British Nexus: Appeasement Initiated

Dr. Venu Pant & Dr. Pramila Poonia

When Amir Khan was given Tonk to rule by the British as a measure to curb Pindaris they were actually recognising the claims of a plunderer to blackmail politically and gain from chaos created by him. Threatened by Pindari plunders and Maratha invasions ruling houses of Rajputana were more than eager to sign a Subsidiary treaty with the British. British were more than happy but they stood on the periphery, claiming neutrality due to previous treaties which they themselves did not hesitate to liquidate when desired. The divisive role and treatment meted out to different players of the same game in the same period needs a review. This papers attempts to understand Pindaris and British Nexus to understand the period. To review this we have to start with the basic question “Who were Pindaris?”¹

Manucci’s *Storia do Mogor* when writing about the Mughal armies mentions them being accompanied by plundering hordes of Pindaris.

“Along with the armies there marched privileged and recognised thieves called Bidaria, these are the first to invade the enemy territory, where they plunder everything they find. The handsomest items are reserved for the general; the rest they sell on their own account. Prince Shah Alam, when he was within the territories of Shivaji, near Goa, had in his army seven thousand such [Bidaria]”.

It may not be a mere coincidence that these Bidaris bear a strong resemblance to the Pindaris as both the Pindaris and the Bidaris were auxiliaries, of the Marathas and the Mughals respectively and their services were utilised by their respective masters in ravaging and plundering enemy territories. The Pindaris had to pay one fourth of their booty to their masters,² while the Bidaris gave to the Mughal generals the choicest items they plundered in their campaigns. It may not therefore be altogether unreasonable to suppose that the Pindaris of the Peshwa army had their prototypes in the Bidaris who followed the Mughal forces.³

The progressive breakdown of the Mughal administrative structure in the provinces during the last few years of Aurangzeb's reign the diminishing income forced the Mughal Governors to keep fewer men in their pay."⁴ Except some, who had ancestral estates, viz., Rao Dalpat, Ramsingh Hada and Jai Singh Kachhawah", states Sarkar, "I have not come across a single noble, who kept even a thousand troopers in his contingent".⁵ The Maratha way of fighting and the prospect of gaining rich plunder in Mughal territories were more attractive than the fixed wages for regular soldiers in the Mughal service. They served their new masters in more than one capacity. Their employment at first was to accompany the army, to go out with raiding parties, and to assist in supplying for the store with grain, besides performing other services of a plundering body- suited to the maxims of a predatory warfare".⁶

In their system, ever since the days of Shivaji and Santaji Ghorpada, the Marathas had always maintained a class of "unpaid auxiliaries" attached to the different chiefs' fighting quota. Main function of this unpaid force was to step in the moment the battle ended and finish the enemy by seizing his property and camp equipage thereby destroying his power of recovery.⁷ In the process of conquest by the Marathas, particularly during the time of Peshwa Bajirao I, the Pindaris found wide employment and they accompanied him in his expeditions into Hindustan.⁸ Pindaris under Ghazi-ud-din Khan rendered services to Bajirao I in his campaign in 1735 and in recognition of their services, the Peshwa granted a portion of land to their leader.⁹ Ghazi-ud-din Khan left two sons, the eldest of whom, Gardi Khan, got attached to Malhar Rao Holkar, while the younger Shah Baz Khan with a part of his father's division entered the service of Scindia.¹⁰ Thereafter the whole body of the Pindaris came to be divided into two distinct groups, viz. Holkarshahi and Sindhiashahi.

The Pindaris did not gain significance till 1761 when the Marathas were in the Panipat campaign. The Pindaris fought in the Maratha army under Sadasho Bhau and suffered greatly in the common ruin of the army.¹¹ The first Anglo-Maratha war saw the Pindaris engaged to help the Maratha fighting forces at Talegaon. Parasuram Bhau, the Peshwa's minister, detached a body of 4000 Pindaris to assist the Maratha soldiers in the field.¹² They were also no less active in the battle of Kharda in 1795¹³ when the Nizam's defeat was nearly complete, a large body of the Pindaris were let loose to attack the

baggage of the Nizam's armies. The Nizam was forced to flee by the Marathas and as he fled from the battle leaving his artillery and other military stores the Pindaris immediately plundered the remnants so that Nizam could never claim them back.¹⁴

As an essential part of Maratha ravages initially the Pindaris were the jackals to the Maratha tigers, feeding at their kill, but with the unfortunate demise of Peshwa Madhav Rao on 27 October 1795 when the tigers turned upon one another, the jackals showed their true nature and fell upon the ailing tiger to crack even the bones of their Maratha masters. Content to plunder enemy territory in the wake of the Maratha regular armies, the Pindaris when the Maratha cohesion broke down, and the ministers who had succeeded to the power of the ruler found that they were unable to control the great military feudatories, were able to join, as auxiliaries, in the internecine wars of the Maratha chiefs. Conflict between Maratha and Maratha proved to be as lucrative as Maratha-Mughal warfare to the Pindari freebooters. This internal war brings into the picture the main concern of this paper Amir Khan Pindari, the first Nawab of Tonk. As Tokoji Holkar died leaving behind four sons, Scindia fearing Malhar Rao immediately espoused the cause of Kashi Rao, the eldest but weaker son. as expected Nana Phadnis espoused the cause of Malhar Rao Holkar. In a battle between Scindia forces and Malhar Rao, Malhar died and Yashwant Rao, another son was injured. Yashwant Rao fled from the field to Shujalpur in Bhopal where he met Amir Khan Pindari.¹⁵ Amir Khan, born in Sambal in Rohilkhand in 1769, at the age of 12 years he left his home in search of fortune. As he was refused on the ground of his tender age to serve under Scindia's General, De Boigne he then arrived at Jodhpur and entered the *Raja's* service. Dismissed after few months he visited Surat and Baroda to secure a new job and finally arrived at Bhopal in 1795 and served as a mercenary fighting the rival factions for power till 1798.¹⁶

Opportunist that he was as we will see with the unfolding of history, Amir Khan had already heard from his wakil, Ghulam Khan, that Yashvantrao was the son of the Maratha chief of high status and through him there will be a road opened for him to enter the arena of great affair, which may even lead to the very highest, from behind the curtain, he readily agreed to enter into Yashvant Rao's service.¹⁷ Their united force then proceeded towards Malwa. They attacked Ujjain and levied a contribution from that place. Infuriated,

Scindia immediately sent his general, Major George Hessing with a large force and a body of Pindaris and Yashvantrao assessing that his army was not sufficient to meet Hessing in the field retreated. After few minor battles as he and Amir Khan were plundering the nearby area Scindia dispatched his army and Pindaris under Karim Khan and Chintu Khan against them. The battle took place on 14 October 1801, in which the combined force of Yashvant Rao and Amir Khan was routed. After this defeat they fled towards Kushalgarh. The Pindan leaders, Kanm Khan and Chitu Khan, were asked to plunder the camps of the defeated enemies. The Pindans attached to Holkar were also not inactive. Their leaders, Imam Baksh and Kadir Baksh were engaged to harass Scindia's soldiers who were in pursuit of Holkar.¹⁸

With the breakdown of central Maratha the Maratha chieftains were engaged in squabbles and there was no one to control such destructive forces as the Pindaris who gained in chaos and confusion, and looted irrespective of whether in enemy territories or in the territories of their own masters. The Resident with the Peshwa reported that the country surrounding Poona was "harassed by freebooters in almost every direction, conducted by leaders in the service of or subject to the state".¹⁹ Used by Marathas till now the Pindaris now became a political force of their own and as Amir Khan started negotiating with Nizam British encouraged this proposal and Wellesley urged the resident at Nizam's court to force Nizam to accept the proposal so that Holkar weakens as a formidable force against the British.²⁰ This promotion of Muslim forces and unity against the Marathas started the dreaded "Appeasement" in Indian politics which laid the basis of divide and rule along the religious lines for the comfort and convenience of the British interests in India. Colonel Stevenson, the commanding officer of the subsidiary force at Jalna, had a long discussion with the Nizam's minister on this subject. The Nizam was not unwilling to employ Amir Khan and his followers in his services, but his minister pointed out the Nizam's financial inability to sustain the entire burden alone. He hoped that the British Government or the Peshwa would defray one half of the expense which might be incurred in engaging Amir Khan's services. The Governor General was so frightened or intimidated by the Maratha forces, even at their weakest that the very prospect of breaking Holkar and making him weak by weaning away Amir Khan from his services. Governor-General gave his consent to bear half of the expense of entertaining Amir Khan. But he also stated in writing

that "this charge on the finance of the Hon'ble Company should cease with the exigency of the occasion", and at the same time it should be signified to the Nizam that he should agree to the "gradual liquidation of the expense thus incurred by the British Government".²¹

The British Government had realised the importance of the policy of Appeasement and division, thus detaching Amir Khan from his association with Holkar. The ready response from the Nizam's court and the British Government to Amir's proposal enhanced his importance in the Maratha camp and he proved to be elusive to the British as he was only trying to prove his worth to an ally Holkar. General Wellesley in September, expressed his doubts whether "Ameer Khan was ever serious in his intention to enter the Nizam's service, and even supposing that he was so formerly, whether he would quit the service of Jeswunt Rao Holkar, having received from that chief the reward of his services, and a Jagheer for the maintenance of his troops within Halkar's territories".²²

Amir Khan slowly advanced the stairs of military and political importance and his forces were soon increased with the merger of Pindari forces under Karm Khan under his command. He now started negotiating with other Maratha chiefs for a prospect of reviving Maratha confederacy against the British and approached Raja of Nagpur in 1805. He told the Raja, "I took on myself as one of your attendants and on account of my faithful attachment, I consider myself as one of your adherents."²³ His invitation was also accompanied by threats to the Raja. In order to put further pressure upon the Raja he even, in fact, detached a body of the Pindaris into the Raja's territory.²⁴ Unfortunately the Raja was not only against Amir Khan's idea of a confederacy against the British Government, but instead he was thinking of asking for "assistance of the Hon'ble Company against Meer Khan, particularly if the operations of the freebooter should press upon him, and if his troops should approach to Nagpoor".²⁵

Scindia still had some force left in him and although he had signed the treaty of **Surji Anjangaon** with the British yet he cherished the hopes of a united front against the British and Sindia's minister and father in law addressed Holkar and Amir Khan "proposing and promising the active co-operation of Scindia's military force in the prosecution of hostilities against the British power".²⁶ On 27 December 1804, the camp of the British Resident was surprised and overpowered by a body of the Pindaris, who wounded and murdered every person

near the tent, and succeeded in carrying off money and other articles of booty of about twelve thousand rupees".²⁷

Again, on 25 January 1805 the Resident's camp was plundered by a large body of the Pindaris. Doctor Wise and Lieutenant-General Green were wounded in this action which took place within about a mile from Scindia's camp. The Resident strongly remonstrated against this action and he asked for action against Sirji Rao Ghatge, minister and father in law of Scindia.²⁸

Scindia on both the occasions thus expressed his regret and assured the Resident that he would punish the culprits, so as to give the impression that the Pindaris were not under his control and acted on those occasions without his order. "Who was then Shirji Rao Ghatge? Was he not responsible for his minister's action?" It is difficult to believe that the Pindaris would venture to attack the Residency within about a mile from Scindia's camp without his instigation. It was clear to the British that Scindia's attitude was distinctly hostile.

The Resident was able to secure by secret intelligence copies of two letters despatched by Scindia to Holkar and Amir Khan. Scindia had implored Holkar to join forces against the British and also asked Amir Khan to join the battle as an ally. Amir Khan though loyal to Holkar did proceed towards Bharatpur and fighting British forces reached Rohilkhand where he instigated several revolts of minor nature against the British forces and contacted Nasrulla Khan, the Nawab of Rampur, and expressed his intention of establishing Afghan rule in Rohilkhand by uniting forces against the British. In a strategic move he moved to Pilibhit so that he could be joined by other Afghans of the area.²⁹ Resident raised a force of Rajputs and English officers to counter the move which was disapproved by the Governor General on the grounds that this will further incite the Muslims against the British. Amir was not able to gain support as he had tried to assume sovereignty and that made other Afghans hostile to his cause.

Amir Khan was now no longer part of auxiliary forces of Marathas but a force unto himself and Pindaris rose to prominence under him between 1805 to 1809. In their overall organisation, however, the Pindaris still betrayed their origins as auxiliaries either of Scindia or of Holkar. as the group under Karim Khan and Chitu Khan, the Scindiashahi Pindaris turned their plundering attention on Nagpur and Hyderabad, and the other group, the Holkarshahis under Amir Khan exploited the situation in Rajputana created by the rivalry

between Jaipur and Jodhpur.

With the change in Governor General and policies of Home government new treaties were concluded with Scindia and later with Holkar thus subduing them considerably. Amir Khan, who was tactfully viewing the changes wrote to Lake

"As universal peace and concord amongst the sons of men is the most grateful homage which they can pay to the. Divinity, it is a duty incumbent upon all mankind to cultivate as far as may be in their power the friendship and good will of each other, in conformity to these sentiments it was always the first wish of my heart to be upon terms of friendship and harmony with all around me, but more especially with the British Government, its allies and dependants". He continued that hitherto he had been unable to maintain good relations with the British Government, as he has "hitherto unfortunately been prevented from acting according to my wishes, and desires, in these matters, by the strict observance which I was bound to pay to those engagements into which I had entered with others".³⁰

Humble though it may seem, his motives were real shrewd as was the opening of his correspondence with Lake. In his letter to Lieutenant-Colonel Malcolm, he requested him "to prevail upon his Lordship to assign me in Jagheer the Pergunnah of Sambhul which is the place of my nativity, I candidly acknowledge that I have no hereditary claims to support my pretensions in this instance, but when you consider that thousands have been exalted to power and authority as a reward for services performed to the British Government perhaps it will not be unreasonable if I offer in pledge the future services of my life, should my request be complied with in this particular and I am ready to enter the duties of a faithful and attached servant to the Hon'ble Company whenever you shall command".³¹

His sincerity was doubtful as he had done the same with Nizam in 1803 and then remained with the Holkar as faithful ally. Meanwhile in 1806 British dissolved their treaties with Rajput ruler of Jaipur and this further emboldened Amir Khan as well as Marathas to plunder not only Jaipur but other Rajputana states at their will. The situation was ripe for the entry of Amir as Jodhpur, Jaipur both were claiming hand of Princess Krishna Kumari of Mewar and the fight was very much in the wings because Jagat Singh was also giving refuge to posthumous son of Late Raja Bhim Singh, elder brother of Man Singh of Jodhpur, who was the real claimant to the throne and also Jagat's sister's son.

Tensions rose high and in this situation entered crafty Amir Khan. British were playing cautious game by remaining neutral and urged their allies to be neutral too. Both the Raja's opened negotiations with Scindia and Holkar, Jagat Singh also approached Amir Khan. He purchased the neutrality of Holkar and Scindia but Amir Khan remained elusive. He secured money from both the parties for active assistance and played a double game.

As Jaipur Raja was about to secure a win over Man Singh all his allies defected. Scindia marched to collect promised money, Holkar threatened to cross Chambal and Amir switched sides. He started plundering Jaipur and its vicinity thus forcing Jagat Singh to retreat back. He was also able to defeat the Raja of Jaipur. Thus increasing his power and interfering in the internal affairs of Rajput states he started gaining in stature. After moving from Rajputana he again got engaged at Holkar's court through Tulsibai, the regent queen.

Meanwhile pindaris under Karim Khan and Chintu raided Nizam's territory thus raising British concerns against Scindia.³² The animosity between Maratha rulers further made the matters worse and this was favourable for Pindaris and thus we find a long period which witnessed the strife in Central India resulting in volatile political situation. It was only during the monsoons of 1807 that Karim Khan and Chintu Khan were captured and put under Scindia's arrest. But the relief of Nizam, Nagpur and British was short lived as no sooner had the monsoon rain seized Karim Khan's adopted son Namdar Khan started plundering the area and in 1807 a large force entered Nagpur. By the end of 1809 by plundering and defeating the rulers' armies Pindaris had become a major force to be crushed. Meanwhile Amir, the hero of our study was slowly trying to increase his influence in Holkar's court through intrigue. In April 1809 he moved towards Nagpur to extract money on behalf of Holkar.³³ It was now that Namdar Khan united with Amir and both factions of Pindaris viz. Scindiasahi and Holkarshahi became one under a single leader.

All through this Scindia remained neutral towards Amir Khan but Amir now came very close to British territories and this started British reaction against him. By 1810 the British thought it wise to review their policy towards Pindaris and it was the threat in 1814 of a raising united force of Pindaris under Amir Khan that forced British to bring Nagpur and Bhopal under their protection. Pindari uprising in Deccan further raised apprehensions, November 1815 Pindaris united

under Chintu Khan and entered Berar marching towards Nagpur. Plundering places of worship and villages they reached Peshwas territory, On 10 March 1816, they entered the British district of Guntur and plundered almost all the villages, committing acts of horrid violence against both men and women. All sorts of atrocities were committed, children were thrown into wells, women's breasts were cut off, in order to extort the villagers' hidden wealth.³⁴ By 1816 they had gained not only strength but also money in vast quantity, Scindia was asked to act but remained reluctant thus helping them indirectly.³⁵

In October 1816 Chintu Khan entered Peshwas territories, but was met with considerable force. While he was busy here Wasi Muhammed moved towards east and thus ravages continued. By 1817 British were tired of Pindaris and started the isolation and suppression of pindaris which lasted till 1818. Scindia was forced to break free, Peshwa was forced to sign a new treaty but he remained determined to unite Marathas against the British. Scindia, Nagpur, all wanted to be free of subsidiary alliance but HOW was the question. British were on high alert and by September 1817, however, Hasting's military preparations had been completed, and a force some 1,15,000 strong stood ready on the borders of Central India and Rajputana to hunt down the Pindaris.³⁶ A new treaty was signed with Scindia to ensure that he remains friendly and neutral and not assist Pindaris. Scindia's detachment from the interest of the Pindaris was more necessary than his active support. We can see that the British Government took care to ensure the separation of the two thus weakening Scindia and isolating Pindaris. So Scindia "engages never to readmit the Pindaris or any other predatory bodies into his territories, or in any manner to give them the smallest countenance or support, or to permit his officers to do so."³⁷ His role in the war was the negative one of abstaining from actions. The suppression of the Pindaris was thus not the effect of the treaty of Gwalior, of 5 November, 1817 but its cause.

Amir Khan was also isolated in the process. Amir Khan had maintained an intimate relation with the Pindaris throughout his career; it was natural therefore that he should have been jealous of any British movement against the Pindaris, and that he should offer all possible assistance to them in their present crisis. This was evident from the letters exchanged between him and the Pindari leaders early in 1817. Chintu Khan had sought Amir's advice and assistance.³⁸ But Amir was prudent enough to realise the situation and he in March 1817 despatched

his agent Niranjan Rai to the Resident at Delhi with certain definite proposals. The agent stated that having arrived at the age of sixty five, his master's objects were rest and a tranquil settlement for the remainder of his days in order that he might prepare for the next world.³⁹ He therefore wanted the guarantee of the British Government for territories he had already acquired from Holkar and the Rajput states. In return he agreed not only to surrender his artillery "which he estimates at three hundred pieces", but also to co-operate against the Pindaris.⁴⁰ In addition, Metcalfe reported, "an offer has been made of the services of Meer Khan for the purpose of establishing our influence at the court of Holkar, with a subsidiary alliance on the same footing with our alliances with the Poona, Hyderabad and Nagpore courts."⁴¹

Metcalfe and Governor General both could not put much faith in the proposal but the Governor-General thought that the proposed surrender of artillery "offers certainly the object which the Governor-General in Council would consider the most desirable to be obtained to any arrangement with that chief".⁴² Therefore Governor-General suggested that it might be worthwhile to keep the discussion open without giving any positive encouragement to the agent's overtures. On the other side Amir Khan had no hesitation in maintaining correspondence with the Maratha camp. He wrote in July to Khandu Pant, Holkar's wakil at Poona urging for the need to unite under Peshwa who was forced to sign a humiliating treaty by the British recently (13th June, 1817). His letter was seen by the Peshwa, who despatched his two agents, Govind Pandit and Ramkishen to Amir Khan's Camp and invited Amir Khan to Poona with his force, the Peshwa paying his expense Amir Khan however did not accept, since he had received favourable news from Delhi of the progress of his negotiations with the British Government.⁴³ Again, a month later he wrote to Holkar against British thus keeping his fortunes alive both the sides. Such was the man.

He was sincere to nobody, his conduct was guided by the principle of selling himself to whichever of the parties concerned would pay for his services at the highest rate. His opportunism ultimately drew him to seek British protection and support for what he had already acquired. In August, therefore, Amir Khan, again sent his agent to the Resident at Delhi. In addition to the proposals already placed before the Resident, the agent now stated that his master wished for "an

estate in Rohilkhand free from the operation of our [the British] courts of justice,.. and expected pecuniary assistance to enable him to discharge superfluous troops.⁴⁴ As hostages he agreed to send his family to reside at Delhi. Early in October the instructions arrived authorizing the Resident to conclude a treaty with Amir Khan. The Governor-General did not find any objection to guaranteeing to him and his family in perpetuity the places which he had already acquired in Holkar's territories, upto the value of ten or twelve lakhs of rupees per annum. "Nothing can be more just than that the power which has raised him to the baneful eminence on which he stands should bear the expense of reclaiming him to quiet and inoffensive pursuits. But because of the intention of re establishing peace in India and of restoring the ' pacific states' as nearly as possible to (their former efficiency, the Governor General held the grant of an estate in Rohilkhand to be "nearly impracticable and extremely undesirable."⁴⁵ Otherwise if Amir Khan would disband his battalions and deliver their arms to the British Government at a fair valuation, maintain only a limited number of troops, separate himself from the Pmdans and do nothing to violate the general peace of India, he might be granted a territorial settlement.⁴⁶

On these terms Metcalfe concluded a treaty with Amir Khan, who than became the respectable Nawab of TonK. The treaty was ratified by the Governor General in Council on 15 November, 1817 and Amir Khan ratified it also on 3 December 1817. If the treaty with Scindia was essential to isolate pindaris, treaty with amir Khan was to break their strength and bring an end to predatory activities of the free booters. After the treaty rest of the band was successfully routed. Suppression was not easy but the rewards given to such marauding plunderers is surprising. Namdar Khan, a true Pindari leader, was allowed to settle in Bhopal on the request of the Nawab, was given a pension of 8, 125/- rupees per annum. Shujabat Khan, Namdar Khan's younger brother, aged 17 years, who long ago had surrendered in Kotah was recommended for pension by the Nawab. Since Henley now thought Namdar Khan's pension was not large enough, he proposed that a stipend of 2000 rupees per annum should be sanctioned to Shujabat Khan, commencing from the date of his arrival at Bhopal, and to be paid to Namdar Khan on his account. These arrangements were approved by the Governor-General in Council, and in October 1818 orders were issued to Namdar Khan and his brother laying down

that the nearest political agent should pay the money in quarterly instalments.⁴⁷

Both the wisdom and the expediency of the exceptional and generous treatment of Namdar Khan, a notorious Pindari murderer who never hesitated in murdering for gain is questionable but so is treatment of Karim Khan, who was on his surrender, he was offered lands in Gorakhpur equal in value to Rs 16,000 a year for the support of his family and immediate dependants, and an allowance of Rs 1,000 a month until he was settled there, with an immediate advance of four months allowance for the expenses of his journey. Similarly Kadir Baksh, a principal of the Holkarshahi Pindari was allowed to live with Karim Khan in Gorakhpur. Kadir Baksh had commanded 2,000 horse, 800 infantry and four guns, virtually a separate division, and he was accordingly granted an advance of Rs 1,200 for the journey, with a suggested provision of land worth Rs. 3,000 to Rs 4,000 a year for his permanent support.⁴⁸

This generosity in the name of settlement which was extended to bandits was not shown when dealing with the ruling chiefs of Marathas. Peshwa was ill treated and forced to sign a humiliating treaty, leave Pune and eventually his adopted son Nana Sahib was refused Peshwa title and pension, while as Namdar Khan, adopted son of Karim Khan was given all generosity. They were given jagirs in perpetuity and allowed to retain the land for generations. Amir Khan was given Tonk and adjoining areas from Rajput states. The question this paper raises is WHY? Why did British treat them differently? What was this if not the initiation of appeasement and sowing the seeds of dissention in Indian society? Why did Pindaris deserve a better treatment? History needs a deep review to answer these questions?

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Financial Implications of the Maratha Intervention in Rajasthan

Dr. Kalpana Malik

The political unification of the country under the Mughals initiated a phase of security and stability which was conducive to economic expansion. Whenever this stability was disturbed, its repercussions were felt by every strata of society. But the gradual decline of the Mughal power paved the way for regional assertions. The ambitious Mughal *subedars* set up the *nawabis* of Bengal, Awadh and Hyderabad. The states of the Marathas, the Jats, the Afghans and later the Sikhs came into existence in the course of popular rebellions or movements against the Mughal State. The Rajput states formed a category of their own, they did not declare their independence from the Mughals. The Mughal authority and control slowly receded from the area, leaving the Rajputs to fend for themselves as best as they could. Their subsequent weakness opened the way for the entry of the Marathas. The present paper focuses on the economic strain on the state exchequer of Jaipur, experiences of the local people and the hardships they suffered. It also highlights the various means adopted by the state and the people to resist and mitigate the Marathas. The focus is also on the response of the Jaipur rulers to Maratha attempts to extract economic resources of the region and how it led to numerous armed conflicts. A *Yaddashti* document and *Kharitas* are the chief sources of information for the paper.

The economic repercussions of the Maratha presence in Jaipur and Jodhpur can be fully assessed on the basis of the financial strain it brought about on the exchequer of these States. The Marathas made forceful collection from the residents of towns and villages. It also led to plunder of the countryside causing extensive damage to the standing crops. The Marathas were invited to help the contenders to the throne. In return they were to receive monetary benefit along with tribute. As the Jaipur and Jodhpur rulers could not make the payment on time, it gave sufficient reason to the Marathas to justify their military intervention to forcefully collect the tribute and other

dues. The Maratha incursions into the territory of Jaipur and Jodhpur was not a happy experience for the local people as it affected almost all sections of the society. The economic strain which each of these incursions brought to the economy of the State is well documented. The Maratha *sardars* were not so vigilant about plunder and atrocities committed by the invading Maratha army. Damage was done not only to the standing crops but even to property in towns and villages.

Inability of the Rajput Rajas to make these payments gave the Marathas a pretext of further military intervention to enforce collection of tribute and other dues which often resulted in the devastation of the countryside and ruination of the *raiya*. Sometimes when the Marathas were in dire straits due to the non payment or delayed payment of salaries to their troopers, there was forceful collection of money from the local people. All this in turn resulted in the devastation of the countryside and ruination of the *raiya*. The financial crisis of the Rajput rulers was further confounded when they found that the agricultural production was declining leading to diminished revenue collection. The growing financial crisis compelled the rulers to seek the help of the bankers for loans and resort to the practice of *ijara* of the *khalisa parganas* to raise money and as a mode of repayment of loan to the bankers.¹ The Rajput rulers wrote letters of protest to the Peshwa objecting to the loot and plunder in their territory by the Maratha army. This is evident from the Peshwa's reply to Madho Singh's letter in 1758. Madho Singh expressed his annoyance at Maratha army's loot and plunder in Jaipur territory.²

The Rajput states found themselves in the midst of a vicious circle from which they could not extricate themselves. As there was always a gap between the Maratha demand and the actual payment made by the Rajputs, it is difficult to calculate the total burden of Maratha demand in terms of actual payments made to the Marathas by the Rajputs. However, it is significant that the Marathas demanded more from the State of Jaipur than Jodhpur. This variation was on account of Jaipur's resource position and paying capacity being stronger than Jodhpur. Jaipur had good revenue yielding pockets such as Shahpura, Malpura, Rampura, Tonk, Toda, etc. Since Marwar was agriculturally poor as compared to Jaipur, the Marathas never put up a stake for claiming territory, except for the control of Ajmer. It was after the battle of Merta in 1790 when Bijay Singh had to surrender Sambhar, Khairwa, Masunda and 29 villages of pargana Bhinai to

Mahadaji. These were comparatively better revenue yielding areas. Later when Bijay Singh acquired the fertile territory of Godwad from the Mewar Maharana, Mahadaji Sindhia made him to pay rupees 30,000 per annum as its tribute. In the light of the information available in the sources, an attempt has been made to make an estimate of the that the rulers of Jaipur and Jodhpur owed to the Marathas. Fortunately a *yaddashti* document entitled, '*yaddashti dikhniya ne rupaiya pahunchaya*,'³ has survived and it further gives details of the Maratha demands imposed upon Jaipur from 1750 to 1765.

The Marathas decided to support the cause of Sawai Madho Singh after he promised to pay a *nazar* of rupees 10 lakhs to the Peshwa and rupees 50 lakhs as *nazrana* for the entire state of Jaipur. Sawai Madho Singh also agreed to pay rupees 10 lakhs as surity to the Marathas on behalf of Raja Ram Singh of Jodhpur as the latter had sought help from the Marathas against Bijay Singh in the Jodhpur succession dispute. The other demands imposed included rupees 5 lakhs (outstanding arrears out of the previous demand) and rupees 3.50 lakhs as official expenses incurred by the Marathas while supporting the cause of Madho Singh. In all, the Jaipur *diwan* Hargobind and Prem Singh committed to pay rupees 78.50 lakhs to the Marathas. This commitment was made to Malhar Rao Holkar who visited Jaipur following the death of Maharaja Sawai Ishwari Singh. However, the Jaipur ruler could manage to pay only rupees 34,55,590.62 to the Marathas.⁴

In 1751, the amount due to the Marathas was calculated at rupees 75 lakhs out of which the Jaipur *diwan* Kanhi Ram paid rupees 10.43 lakhs by way of *hundis* issued by the bankers.⁵ A sum of rupees 14 lakhs was paid to the Marathas in 1752. The entire amount was remitted through *hundis* issued by bankers Lunkaran and Lakshman Das of various amounts ranging from rupees one lakh to nine Lakhs. Out of this amount rupees 3 lakhs were sent to Malhar Rao Holkar.⁶ In 1753, as per the agreement between the two sides the Jaipur ruler was to pay rupees 25.90 lakhs to the Marathas and it was also agreed upon that rupees 13.50 will be paid up at once. Jaipur *diwan* Hargobind Natani paid rupees 7 lakhs in cash and rupees 6.5 lakhs as compensation for the slaughter of the Marathas in Jaipur city. In October 1753 the amount of outstanding dues stood at rupees 15.25 lakhs and rupees 1.25 lakh was to be paid to Raghunath Rao, raising the amount to rupees 16.50 lakhs. Out of this amount rupees 7.35 lakhs was paid in

cash, rupees 3 lakhs in *hundis* issued by the *sahukars*, and rupees 5.15 lakhs was still left due to be paid.⁷

In 1754, rupees 15 lakhs were paid to the Marathas in the form of four *hundis*. Out of these, three *hundis* were of rupees 4 lakhs each and one was of rupees 3 lakhs. These were issued by the bankers Balkishan and Parasram.⁸ In 1755, Sawai Madho Singh was to pay rupees 10.85 lakhs to Jankoji Shinde as *mamlat* (in addition to the outstanding dues) as per the agreement made through Anirudh Singh Khangrot, the Jaipur representative. But the actual payment could not be more than rupees 7.55 lakhs.⁹

In 1757, the Marathas raised their demand to rupees 40 to 50 lakhs but finally settled for rupees 12 lakhs as *mamlat* due to Raghunath Rao¹⁰ It was through the Peshwa's *vakil*, Naro Shankar that the committed amount was paid.¹¹ In 1758, once again Sawai Madho Singh was coerced to pay rupees 36 lakhs over a period of four years. The current year's installment was enhanced by the addition of a *nazar* of rupees 3 lakhs. In 1759, the arrears due from Jaipur amounted to rupees 12 lakhs for the year 1758¹² and rupees 11 lakhs and 50,000 for the year 1759.¹³ But the actual amount paid to the Marathas was rupees 4,67,500 out of which Malhar Rao Holkar received rupees 3 lakhs and 91,000 in 1758.¹⁴ From the year 1759 to 1761, no payment was made. In 1761, the Jaipur forces were convincingly defeated by Malhar Rao Holkar. Realizing that the Marathas were in total command of the situation, the Jaipur *diwan*, Kanhi Ram immediately opened negotiations with the Marathas to settle the dispute about the outstanding tribute. The Marathas were thus back in Rajasthan soon after their debacle in the battle of Panipat. The defeat of Sawai Madho Singh's forces once again established the supremacy of the Marathas in Rajasthan. Now they began pressurizing Jaipur for payment of outstanding tribute. Malhar Rao instructed Maratha representative at Kota, Lalji Gulgule to press *diwan* Kanhi Ram for immediate payment of the dues.¹⁵ However, Jaipur ruler was rescued from imminent Maratha threat as the Marathas were compelled to leave Rajasthan to defend Bundelkhand from the invasion of Emperor Shah Alam and his *wazir*, Shuja-ud-daula, who had captured Kalpi and Jhansi.¹⁶ Sawai Madho Singh's conflict with the Marathas at Mangrol in 1761 and the Maratha involvement in the Deccan where they were fighting with the Nizam delayed the resumption of normal communication channels between Holkar and Jaipur. However, diplomatic ties between the two

sides were resumed in 1764 when Sawai Madho Singh sent his representatives, *diwan* Gur Sahai and Raj Singh Hamirdeka to Holkar's court at Indore.¹⁷ This step was seen as an attempt at normalization of relations. Holkar responded by sending his representatives to the Jaipur court. The Maratha debacle in the battle of Panipat put them in urgent need of money and they were compelled to turn to the Jaipur ruler, demanding tribute which Sawai Madho Singh had stopped paying in the last few years, taking advantage of Ahmad Shah Abdali's presence in North India. Mahadaji and Kedarji Shinde wrote to Sawai Madho Singh, "we have no money even to take care of our daily requirements." They asked Sawai Madho Singh to pay rupees twelve lakhs of tribute without delay and hand the amount over to their representative Seth Dhaneshwar and Parsuram. Both, Kedarji Shinde and Mahadaji Shinde were dealing with Jaipur. Initially they sent *kharitas* written jointly by them and later on both started addressing Sawai Madho Singh individually. It created the impression that there was a rift between the two over the question of leadership.¹⁸ Taking advantage of the tension between Kedarji and Mahadaji Shinde, Sawai Madho Singh did not take their demand seriously.

The family of Shinde faced tough times for two years following the battle of Panipat. The Rajputs were challenging their authority and stopped payment of tribute, the only possible source of additional income for the Marathas at this critical juncture. Frequent reminders to Sawai Madho Singh for the payment of outstanding amount of tribute did not yield the desired result. Payments were not only much meagre than the demand but also irregular. Sawai Madho Singh resorted to paying little amount, made empty promises to pay the rest later. Unable to mobilize liquid money, the Shindes even tried to press Sawai Madho Singh to meet the day to day requirement of Maratha officials posted in Jaipur territory.¹⁹ As there was acute shortage of cash in hand at Ujjain, Kedarji Shinde asked Sawai Madho Singh for immediate payment of the current installment of tribute.²⁰ By now Mahadaji Shinde was fed up with these delaying tactics of Sawai Madho Singh as he was badly hurt by non-payment of dues. In 1762,

Kedarji and Mahadaji compelled Sawai Madho Singh to pay rupees 3,76,070²¹ and in 1764 Malhar Rao Holkar extracted rupees 7,10,375. The amount was paid in the form of *hundis* which were issued by the bankers Kewal Ram, Surat Ram, Paras Ram and Balkishen.²² From 1763 onwards, Mahadaji Shinde started adopting

tough posture towards Jaipur which is evident from the offensive language of the *kharitas* that he addressed to Sawai Madho Singh. In July 1763, Mahadaji reprimanded Sawai Madho Singh for his failure to pay the installment in time. The wording of the letter clearly indicates Shinde's desperation for getting money as soon as possible. He wrote: "Your dues for the *mamlat* are pending since long, you have failed to pay installments on due date, this is unfair, upon receiving this letter, send all money."²³

From 1765 onwards situation began to improve with the Shindes, as they recovered from the shock of Panipat. They now gained enough confidence to look beyond their holdings in Malwa. They began to follow their affairs in Rajasthan with a fresh vigour. However, in his *Kharitas* even now Shinde expressed keenness to develop healthy relations with Jaipur.²⁴ In the month of March 1765, Shinde displayed the show of strength at Ujjain by way of heavy concentration of the combined army of the Shindes. Mahadaji Shinde proceeded to Kota and from there he dispatched a strong contingent consisting of about ten thousand Maratha soldiers to realize tribute from Marwar and Mewar.²⁵ In 1766, Mahadaji Shinde was able to gain control of all pockets of area that were under the control of Shindes before the battle of Panipat. He was involved in settling these areas and making fresh appointments to replace the old officials.²⁶ In order to improve the Maratha position in Rajasthan in view of the death of Malhar Rao Holkar, Shinde in his *kharita* tried to impress upon Sawai Madho Singh that Malhar Rao's grandson, Mal Rao Holkar and the Shindes are united.²⁷ By 1767, Mahadaji Shinde was able to raise a fresh contingent which gave him confidence to put pressure on all those Rajput rulers who defaulted in paying tribute.²⁸ In 1768 Mahadaji's position further strengthened as he was now in total command of the house of Shinde. From Poona he dispatched Jaswant Rao Bable with a contingent of troops towards Jaipur to collect arrears of tribute. He wrote a terse letter to Sawai Madho Singh stating, "ask your officer to deposit the arrears with Jaswant Rao Bable. I will also be reaching Jaipur side soon."

In 1769, the Jaipur Raja had to pay rupees 10,000 as the *mamlat* of Borada, out of which it was decided that villages worth rupees 8,000 would be given for which a *sanad* was to be issued from the *diwan's* office and rupees 2,000 were to be given in cash which was to be drawn from the treasury. It was given to Borada's Dudha Pandit,

who was serving Pandit Govind Rao.²⁹ Mahadaji Shinde now entered into regular exchange of *kharitas* with the Jaipur ruler which among other things also reveals that now he was paying greater attention to the Maratha interests in Jaipur. Going beyond the Maratha concerns for the realization of tribute and territorial possessions, he became more demanding on Jaipur. We find Mahadaj Shinde asking Sawai Prithvi Singh to ensure safe passage of Shinde's men travelling from Jaipur to Ujjain by providing them with armed escort, protection for his own men living and holding property in Jaipur and traders from Ujjain who had shops in Jaipur. In one of the *kharitas* sent to Sawai Prithvi Singh in 1770 Shinde was addressed as *subedar* Madhav Raoji Shinde which indicates his superior position in the Maratha political set up.³⁰ There was growing exchange of information between the two rulers as we find Sawai Prithvi Singh being kept informed about all important events involving Shinde. For example, he wrote to Sawai Prithvi Singh about his role in bringing Emperor Shah Alam back to Delhi from his exile in eastern India to occupy the throne of Delhi.³¹ In 1774, Shinde appointed his *vakil* at the Delhi court. Again he shared this information with Sawai Prithvi Singh that a *vakil* from Ujjain had been sent at the court of the Mughal emperor.³² The return of Shah Alam to Delhi to reoccupy his lost position with the help of Mahadaji Shinde clearly demonstrated that the Maratha leader had fully recovered from the shock of Panipat and he symbolized the revival of Maratha power in North India. Mahadaji Shinde requested Sawai Prithvi Singh to send a Jaipur contingent to be in attendance upon the emperor. Sawai Prithvi Singh readily agreed.³³ However, the bonhomie between the two through mutual acts of co-operation did not last long due to Sawai Prithvi Singh's inability to satisfy the Marathas with regard to the payment of tribute. The Peshwa Madhav Rao reminded Sawai Prithvi Singh about the accumulating arrears and demanded that the installment due must be paid forthwith to Bapuji Vaman.³⁴

Soon he sent another reminder to Sawai Prithvi Singh asking him to pay current dues of tribute to Apaji Narain.³⁵ The Jaipur ruler tried to settle the issue of long standing arrears of tribute through the Peshwa's *vakil* who was in Jaipur. The Peshwa again complained that no payment had been received so far and asked Sawai Prithvi Singh to send money through the Maratha *vakil*.³⁶ Sawai Prithvi Singh promised to comply with the Peshwa's demands. However, some amount was paid to the Marathas when they invaded Jaipur and laid waste the countryside. Five lakh rupees were paid when the Maratha

commander Ramchandra Ganesh attacked and devastated Jaipur territory. Only rupees one lakh could be realized from Jaipur when again Mahadaji's forces invaded Jaipur territory and demanded much more.³⁷ Visaji Krishna was also given a *hundi* of rupees 1.5 lakhs and presents worth rupees 50,000.³⁸ Sawai Prithvi Singh complained to Peshwa Narain Rao about the predatory activities of the Maratha commanders. Further he complained that he was unable to pay the dues of tribute due to the ruination of standing crops by the Marathas.³⁹ He requested the Peshwa to check these activities of his commanders.

The issue of pending tribute was raised by Holkar in his lengthy letter to Sawai Madho Singh in October 1764. This letter contains details of Holkar's demand for outstanding dues since 1761 which also included expenditure incurred on the upkeep of Ranthambhor fort.⁴⁰ Between 1762 and 1764, the Marathas kept on reminding Sawai Madho Singh for payment of tribute. When Holkar realized that the payment was not forthcoming he proceeded towards Rajasthan to force Sawai Madho Singh to pay up. Holkar encamped at Chatsu and demanded clearance of dues. Failing to get any response from Sawai Madho Singh, he proceeded to Jobner and began to plunder. Sawai Madho Singh was advised by his nobles to save the State from devastation by agreeing to pay. Sawai Madho Singh deputed his representatives to settle the issue of dues. Holkar demanded rupees thirty-five lakhs, the demand also included expenditure incurred on the upkeep of the fort of Ranthambhor. Out of this rupees ten lakhs were to be paid within the year in four installments. First installment of rupees four lakhs was to be paid in cash immediately and the rest of the amount was to be paid within six months. Rupees twenty-five lakhs was to be paid between 1765 and 1771 in annual installments of rupees four lakhs twenty-five thousand in the first four years and four lakhs each in 1770 and 1771. Sawai Madho Singh also agreed to surrender parganas Tonk and Rampura to Holkar. A jagir worth rupees one lakh was bestowed upon Mal Rao, grandson of Malhar Rao Holkar, by Sawai Madho Singh. Holkar left Jaipur after concluding this agreement.⁴¹

The above agreement saved the Kachhwaha State from being ravaged by the Marathas. Sawai Madho Singh satisfied Holkar by immediately paying up rupees 400,001. However, he was not at all serious about paying the rest of the amount. But the surrender of Tonk and Rampura to the Marathas reduced the territory of Jaipur

State which had financial implications for the State as well. It also gave the Marathas a strong base in the middle of Rajasthan to put pressure on the Rajputs and carry on military operations as and when required. By subduing the powerful Kachhwaha State all alone, not only established Holkar's supremacy in Rajasthan, but also provided him financial resources to sort out his internal problems.

In the following year, in 1765, Sawai Madho Singh paid rupees 1,09,670 to Kedarji Shinde. In 1765, Sawai Madho Singh paid the current installment of rupees 5 lakhs to Holkar and promised to issue *hundis* of the *sahukars* for the payment of the balance.⁴² Mal Rao Holkar passed away within nine months of the death of Malhar Rao Holkar (1766). Sawai Madho Singh also died in 1768. Both states were now headed by new rulers in 1767-68. After Sawai Madho Singh's death his son, Sawai Prithvi Singh ascended the *gaddi* of Jaipur. Due to successive deaths in Holkar family, Ahilya Bai assumed the charge of the Holkar affairs.⁴³ Tukoji Holkar, who was now commander of the Holkar army wrote six letters to Sawai Prithvi Singh within a span of eight months. All these were written in 1768 which contained messages of goodwill and also indicated that there was a temporary break in diplomatic ties on both sides and that now the Holkar's look forward to a new beginning of relationship.⁴⁴

The Peshwa, Madhav Rao sent a turban to Sawai Prithvi Singh as a mark of recognition of his legitimate authority and the new ruler of Jaipur. The Peshwa expressed his desire to maintain cordial relations with Jaipur. Sawai Prithvi Singh promptly reciprocated the friendly gestures of the Peshwa. An examination of the letters sent by the Maratha leaders to Sawai Prithvi Singh reveal that now the posture was less hostile and there were hardly any open or veiled threats as was the case in the earlier times. These letters were more in the nature of reminders and protests for non-payment or delayed payment of dues. There were also protests against Jaipur Raja's inaction in curbing disturbances caused by the Rajputs in the parganas held by Holkar in Jaipur territory. In 1767, Tukoji Holkar wrote to Sawai Prithvi Singh that the Holkars disapprove of Jaipur State's control over parganas Tonk and Rampura which were handed over to them by Sawai Madho Singh. He asked Prithvi Singh to instruct his officials to co-operate and restore these parganas to their local agent Pandit Sadashiv Gopal and be allowed to settle the revenue of the above mentioned parganas. Tukoji Holkar maintained regular communication with Sawai

Prithvi Singh to safeguard the territorial possessions of the Holkars in the Jaipur State as he put forward Indore's claim over pargana Tonk and Rampura.⁴⁵ Tukoji Holkar's involvement in the external affairs of the house of Holkar continued till 1770. In his letter of 1769 to Sawai Prithvi Singh, Tukoji Holkar wrote that since long time Najib, Jaipur State and the house of Holkar were united. In this letter he endorsed the solidarity shown by Jaipur State with Najib Khan.⁴⁶ It appears from Indore *kharitas* that from the beginning of 1770, Ahilya Bai Holkar herself started taking interest in the external affairs of the house of Holkar. She herself entered into negotiation with Prithvi Singh protesting against the behaviour of the Rajput *bhomias* in the villages of Jaipur parganas that were under the control of Holkar's officers. The *kharita* read : "In pargana Tonk and Rampura our *kamavisdar* Pandit Rangoji has not been able to settle the affairs of these *parganas* because of the resistance of the *bhomias*. So I write that instruct all the *bhomias* to behave and allow our officers to carry on the work of settlement."⁴⁷

In 1779, the Jaipur ruler Sawai Pratap Singh paid rupees 2 lakhs and promised a further sum of rupees 20 lakhs in installments, out of which only 7.5 lakhs was paid in 1781. In 1784, the Jaipur ruler promised to pay rupees 21 lakhs but paid only rupees 3 lakhs in 1785. In 1786, the outstanding amount of tribute and other dues was calculated at rupees 63 lakhs. Sawai Pratap Singh agreed to pay rupees 11 lakhs immediately, rupees 10 lakhs were to be paid in six months time and rupees 20 lakhs were to be adjusted by transfer of some territory of Jaipur to the Marathas. The remaining 22 lakhs were to be covered by assignments on the revenues of the *thikanas* of the Jaipur chiefs and jagirs. The first installment of rupees 11 lakhs was paid and the Maratha officers were deputed to collect the second installment of rupees 10 lakhs and assigned revenue of rupees 22 lakhs on *thikanas* and jagirs. However, no further payment was made to the Marathas. In 1790, Mahadaji defeated the combined forces of Jaipur and Jodhpur. The Jaipur ruler agreed to pay rupees 17 lakhs but expressed his inability to pay the entire amount. After victory at Patan and Merta over Jaipur and Jodhpur, Mahadaji Shinde halted at several places collecting money from local chieftains and villagers. Several instances of Mahadaji collecting money from local Rajput chiefs are mentioned in the Persian Newsletters. One of the letter on p. 45 reads, "In every march of Mahadaji Sindhia, Ambaji and Deshmukh with the *fauj* and guns used to go ahead and collect 2 or 3 lakhs from villages and *garhis* of

Shekhawati and bring away grain and cattle and hostages for contributions.”⁴⁸

Thus, while concluding we can say that even as late as 1790's, the Maratha expeditions in Jaipur continued to realize the promised amount. In 1800, Sawai Pratap Singh purchased peace with the Marathas by agreeing to pay Rs. 6 lakhs within one month and rupees 3 lakhs after six months. Throughout the second half of the eighteenth century, the Jaipur rulers had to face the Maratha menace and claims for huge monetary payment. The Maratha incursions were not only a strain on the state exchequers, they had a devastating impact on the *raiya*, jagirdars and the *bhomyas* of the Jaipur state as well. In this context, the *chitthis* and Amber records furnish invaluable information. These can be used to catalogue the Maratha incursions chronologically but also to bring out the significance in terms of economic hardships they caused to the rural economy of the region.

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Armours of Jaipur in Eighteenth Century

Almas Zaidi

The pioneering task of addressing the significance of armours was taken up by G.N. Pant. The magnitude and varied dimensions of Indian armours made him devote a couple of works on armours. Mentionworthy in this content are *Indian Arms and Armours and Horse and Elephant Armours*.¹ The illustrations of these armour in his book made comprehension of this theme. Armours of Jaipur however escaped attention of scholars till recently. When *zinkhana* records highlighted the rich make of Jaipur armours.² These studies created groundwork for further probing. The intention of this article is to substantiate the surviving specimens displayed in the museum with the literary evidence contained in our records. These armours of Jaipur are preserved at City Palace Museum, Jaipur, and at National Museum New Delhi. Beside these specimens, we also have literary information in the form of *Arhsatta Topkhana, Taujih Jama Kharch Topkhana*. Still, yet, the comprehensive study on the armours of Jaipur have not been done by scholars. In the present article an attempt had been made to make such kind of comprehensive study on the armours, raw material and decorative techniques used in manufacturing armours.

Earlier armours were made primarily of metal, which were very heavy both for troopers and animals. In Indian hot climate the metal used in armours absorbed heat which difficult for trooper and animal to work in battlefield. So in the seventeenth century the use of metal in manufacturing the armours was reduced and it was replaced by soft materials such as leather, cloth, wood etc., which were lighter and easy to wear.³ In order to defend and protect themselves and their war animals, army used variety of armours both for troopers as well as for war animals such as horses, elephants and camels etc. These armours were of different types and prepared by different methods were used in making them. Some of the armours and techniques used in making them are given below.

Studies on Indian armours have highlighted that armours of cloth and leather were mainly made from three techniques: 1). Quilting, 2). Stuffing of cotton / wool / jute followed by fabric. 3). Bars of

wood / bone were tied together.⁴

Pant in his comprehensive treatment of armours divides armours into Imbricate, Brigandine and mail armour. The Imbricate armours is the one in which the metallic scales were sewn upon a leather of cloth garment, so that the upper row overlapped the lower row which made attachment covered to protect from being injured. Every scale had holes in their upper edges for stitching to the garment of cloth or leather. There were two holes on each side to securing them in horizontal rows, which were connected with wire or string thread or sinew.⁵ Brigandine type of armours is the one in which the metal was inserted at the important points on the garment of leather/cloth.⁶ Mail armours type of armour was made of small rings made of iron. These rings were of three types: 1). Riveted:- in this method the ring was interlinked with other four rings. 2). Punched:- in this method the rings punched out of the sheet of iron with the cross bar at the center.⁷

In the above backdrop, let us examine the armours which were used by the troopers of Jaipur in 18th century. Classification of armour can be broadly made by individual wearing them thus 1) Men 2) Elephant 3) Horse 4) Camel 5) Trapping for Arms.

1) Armours of men:-

Armours of men included helmet, and body armours like, waistcoat, arm guard, *moza-i- ahani* all of which were meant protection of main parts of the body. These armour were made of iron or any other metal.

(a) Helmet:-

The helmets were meant to protect head from the injury; were manufactured with the used of metals i.e. iron, steel etc. there are instances which shows that the helmet were made of soft stuff i.e., leather, silk with quilted cotton.

Helmet (1) is a small helmet made of damascus steel, prepared for the young princes. Its semi-circular skull cap had crowned with a flower. There were two feather keepers but one of it is missing; two terminals of nasal guard are decorated very well with floral and creeper designs. The helmet is profusely decorated with floral and creeper designs. Gold damascening of *tehnasheen* style is use for decoration. The circumference of the skull cap of the helmet is elaborated with a wide boarder. The camial is absent in this helmet. It was made in the late 17th century belongs to Jaipur manufactured under Rajput school.

It had dimensions of 15.5cm in height and 20.7 cm. in diameter. It is preserved in National Museum at New Delhi with the account number 62.231/1. Another Helmet is a semi-circular helmet made of steel had flower at the top and had two feather keeper. In front of the helmet there is a movable nasal guard having two terminals. Surface of the helmet is damascened in gold with floral designs. The camail is attached to half edge of the helmet it for the protection of neck, shoulders. The camail is made up of interlink chains. The helmet belongs to late 17th century. It had length of 21.2 cm, width 18.5 and a height of 32 cm. It is preserved in National Museum at New Delhi with the account number 62.3172/1.

(b) Body Armour:-

Char Ainah It was a cuirass of pieces, a breast plates, and a black plate with two smaller pieces for the side connected by leather straps. It was tied round the chest and back *Char Ainah* has rectangular side-plates made up of Damascus steel having a semi circular cut on the upper side for placing under the arm. The margins are plentifully damascened in gold with floral and creeper design and the central space is embossed with floral and creeper design. Four buckles are attached for binding. Inside lining is of red silk stuffed with cotton. It belongs to late 17th century and had Mughal influence school. It had dimensions length 24.6 cm and width 18.6 cm. It is preserved at National Museum at New Delhi with the account number 76.809/1B. Another example of *Char Ainah* plate are rectangular plates made of Damascus steel used to worn either on the chest or the back. The margins are damascened in gold with floral and creeper designs. The central field is embossed with flowers in 'badrum' pattern. It has six buckles, two on each side and two on the top for fastening. The inner lining is of red silk stuffed with cotton. It belongs to late 17th century and had mughal influence school. It had dimensions length 30.6 cm and width 23.6 cm. It is preserved at National Museum at New Delhi with the account number 76.809/1D.

Zirah It was coat of mail with sleeves composed of steel links. It reaches the knees. Generally *char Ainah* was worn over the *Zirah*. *Jubbah* It is a coat of mail made of quilted silk or cotton. *Jihlan* was a coat of mail made of iron.

Waist-Coat Armour *Kavacha*- It is a waistcoat-armour made of steel, damascened and gilded with gold. It consists of two curved

plates, moulded in the shape of a human torso one for the front and the other for back. Both are hinged together from the shoulders and the sides by iron pins. The top and the sides of the armour have three roundish cuts, for the neck and two arms, respectively. Both the plates are detachable. The back-plate has a projected neck-guard. Both the plates and the projected neck-guard are damascened and gilded in gold with floral-creeper and plain bands. The field is however plain. The sides are profusely decorated. The lining of silk decorated with rows of multi coloured flowered cones, and cotton is affixed inside. It is a fine example of workmanship of gold inlay. It belongs to early 18th century and had influence of Mughal school. It had dimensions height 46 cm. and width 36.5 cm. It is preserved at National Museum at New Delhi with the account number 94.79. A variety of tunics were worn by the troopers both for protection as well as for ceremonial purpose. Some of the important ones are mentioned below:-

Angarkhah is a tight flitted coat that offered protection from sword cut. It is long coat worn over the armour. *Daghlah* was a coat of quilted cloth, Jameswar *reshami* was a dress of honour made of fine silk robe, born beneath the coat of mail. *Mozah-i Ahani* was iron stocking meant for the protecting legs. *Patkah* was iron piece worn round the waist. *Panja* was of iron quilted cotton piece worn in the palm. *Dastana Ahani* was a gauntlet worn on one or both arms and reached from the elbow to the wrist. It was covered with gilt studs over the hand. It was made of steel or leather.

Arm Guard was used for protecting the arm. It was made of leather, brass and stuffed cloth. It had a length of 32.1 cm. It is preserved at National Museum, New Delhi, with account number 62.2848 B, belonging to late 17th century A.D.

Shield, was used for the protection of hand and body from being cut during hand to hand fight. A Shield was a circular convex shield of rhinoceros hide, lacquered black on both the sides. The obverse is painted with four floral and creeper panels with gold and earthen colours. Four metallic knobs with perforated and serrated borders, damascened in gold with floral motifs were affixed around a central painted medallion. A square cushion of velvet, stuffed with cotton and two straps for holding the shield are attached on the reverse (Badly damaged in photo), (the pigment has flaked off at several places). It belongs to 1780. It is preserved at National Museum at New Delhi with the account number 58.25/22.

The animals which were given more importance in the context of the army in Jaipur were camels, horses and elephants. For them variety of armours were manufactured which are described below:-

2) Armour of Elephant:-

*Dor*⁸- was a thick rope passing from the tail to throat of an elephant. It helped the Mahawat to save himself from falling. *Gaddi Tatt ki* -was a cushion put on the back of an elephant below the *dulthi* rope. *Pichwa*⁹ -was a belt made of rope, fastened over the butt of an elephant. It served as support for the *bohi* and helped him in firing. *Mauallo* -was a ring of nickel fixed with the trunk of an elephant. *Pichnod*- was a cloth spread over the behind part of elephant coming down to legs. *Tokara*¹⁰ was ornament of legs; *Qutas*¹¹ were attached to the tusk, forehead, throat and neck of animal to present a formidable appearance. *Pakhar*- was a piece of armour made of steel. *Parada*¹² - was covering *pakhar*. *Jhool* -was a long cloth put on the back of elephant covering both side of elephant *Ankus*¹³ -or a small crook was used guiding an elephant and stopping it. *Seeri* -was special equipment for the protection of the head of an elephant. *Gaj Ghad*¹⁴ was another kind of *ankus*. *Sidhi* was ladder for climbing on elephants. *Pachranga* -was a flag fixed to the side of an elephant. *Rath or Hawadah*- is palanquin of wood and covered with iron and brass plate. A strip was put all around. It was made high enough to protect its rider from the attack of the enemy. It was made in such a way occupant may attack the enemy and make use of weapon. *Charkhi*¹⁵ It was use for separate the fighting elephant, because it was used with gun powder when the gun powder was fired. It makes noise so the elephant were separate from the fighting.

3) Armour of horse:- Armours of horse is made up of variety constituents.

Tang (girth) -was meant for tighten the saddle of a horse. *Gardani*- was used for the protection of neck made of leather or lights steel. *Pakhar*¹⁶ was an equipment to protect legs, made of steel. *Pedi jori Rikab* was a stirrup. *Dumchi*¹⁷ was crupper. *Jer Band*- Martingale *Mohra* was a sort of net put on the mouth of horse. *Zeen* was saddle for riding. It was made of leather or cloth. *Chabuk* was a whip, *Loh ghora ke* was long chain to tie the behind legs. *Lagam* was a rein, *Gughalmal* was a belt on the neck on which small bell were tied. *Agari_Pachari* was ropes to tie front and behind legs. *Chakma*- a woolen padded cloth put on the saddle *Charabi* A strip near tail. *Jhool*

was a cloth to cover to cover and decorate horse. *Thai Kukari* was an ornament for neck. *Khora* was a brush to clean hair while *Khurji* was scratching a horse. *Bafta* was a sort of cloth put on the body of horse. *Paon upsar* was a used for clean the legs while *Mohra* a string of iron placed in the mouth of horse to which rein were tied.

4) Armour of camel: -

The important constituents of armour of camel include *Palan* was the saddle of camel, meant for carrying heavy loads. *Tang* was girth for tightening the *Palan* of a camel. *Jhool* was a square cloth put on the back of camel. *Nool* was an iron chain put on the front legs when they were left for grazing. *Davana* was an iron chain to tie the forelegs of camel. *Toor*- was a rope put in the nostrils of an obstinate camel. *Nukhao* was a piece of rope which on the one side was attached to the piece of wood in the nostrils of a camel and the other and being in the hand of the driver. *Moni* was a rope to control and drive a camel. *Mohera*- was bridle put on the mouth of a camel. *Puch tarang* (crupper) was a part of the rope of *chayama* of a camel. *Sadira*- was a belt tied on the chest of the camel. *Salito* was a bag of jute for carrying load *gardani* neck strip. *Galkhar* was a strip tied on the fore head of the camel which was passed under it neck. *Galtang* was a rope round the neck of a camel which joined with one of the strip of palm to prevent it from moving astray. *Sartang*¹⁸ -A head strap *Singoro* was a cushion put under the *palana*. *Kanpad* was an ornament put on ear. *Kunchi* was a saddle cloth, *Chadar*¹⁹ was a broad cloth of variegated canvas or wax cloth *Kapada ri gaddi* was a cushion put on the back so as to provide little comfort to the rider.

Raw material:-

We can also classify the raw material used for manufacturing these weapons in following manner:-

Metal:

The metal was used for manufacturing of helmets; shield; arm guard; *moza-i-ahani*; blades; hilts; arrows; arrows pointed heads; bow staves; spear pointed heads etc. These metal were iron, steel, copper, zinc, brass, tin and bronze. Fortunately our document gives us the rich information about these metals.²⁰ Here I am giving the total quantity of some metals i.e. Copper 159.21 *Man*, Brass 164.4 *Man*, Zinc 115.80. *Man* and Iron 1275.9 *Man* were the metals used for manufacturing weapons.²¹ Gold and silver were used for decoration.²²

Wood:

Wood was used for making scabbards, arrow shaft, spear shaft, handle of battle axe, handle of match etc. There is term *Kawaj* used in our document which means wood which was used for, manufacturing of arms.²³

Leather and Hides:

Leather and Hides were used for manufacturing armours; quiver, shield, scabbard, bow string etc.²⁴ The hides of elephant rhinoceros buffalo etc. were used.²⁵

Velvet:

Velvet was used of covering the scabbard and armours. It was also used for the decoration purpose.

Precious Stone:

Diamond rubies, fishbone, gems jade crystal, soapstone etc. were used for decoration of these weapons.²⁶ Now I would like to discuss the various decorative techniques in the coming paragraphs which will help to understand the description of Jaipur weaponry which I had discussed in above paragraphs. There were many kind of decorative techniques used for decoration of arms. Here I will discuss few common techniques of decoration which are following:-

Inlaying:

The hard surface of the metal was made rough by shallow chisel cuts.²⁷ Then the gold or silver or foil was firmly fixed into the cuts.²⁸ Then it was hammered and burnished.²⁹

Enameling:

It is a kind of panting on the metal with mineral oxides which resulted in firmly fixed colours.³⁰ The design was engraved on the object by engraver and meenakar applied the colours.³¹ Then the object was polished, heated gently cleansed by rapidly immersing in a strong acid solution made from fruit.³²

Studding:

The precious stones like diamond, rubies, etc. were fixed on the metal to increase the beauty of arms.³³

The above study gives the rich information about the Jaipur armoury. It is a pioneer work. This study can be made more comprehensive in the light of various documents related to Jaipur weaponry preserved at Rajasthan State Archives Bikaner.

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Origin Myths and Economic Organization of Rangrez Royal Karkhana in Jaipur during 18th Century

Miss Sumit

In the present paper an attempt is made to highlight the nature and pattern of the colouring of the *rangkhana*, that is, the colouring department of the Jaipur State. The *rangkhana* records survive in the two major heads, *Jama-Kharch* (income and expenditure; V.S.1745-1848/CE 1688-1791) and *Roznamcha* (daily accounts of receipts and expenditure; V.S.1782-1863/CE 1725-1806). The first reference on *rangkhana* starts from 1698 CE. Before that the task was performed in the *chhapakhana* and a separate *karkhana* for dyeing (*rangkhana*) apparently appears to have been established in 1698 CE. Though no textual reference to this assumption comes directly from our sources, the type of activities performed in the *chhapakhana* prior to 1698 CE and post 1698 CE points towards the above assumption.

Rangrez (dyer)

Literally, *rang* means colour and *rez* means broken small; very minute worker.¹ It means one who is sprits/ breaks colours into the tiniest pants. Thus, *rangrez* was a community of dyers. Its Persian connotation suggests some association with the **Turks/ Islam**. Prior to the Turkish invention community of 'Rangrez' did not exist; though we do not get references of *yantraka* for dyers/ bleachers in the 12th century source Moti Chandra mentions that 'The dyers (*yantraka*) thoroughly bleached the cloths to get better effects. The yarns were tie-dyed (*tantubandha*).² Irfan Habib traces the earliest reference of the dyeing methods from cloth depicted in Ajanta. He suggests that 'immersing the whole in particular dyes' was may be older than eight century'.³ The mains methods used for dyeing and printing were a) dyeing the whole cloth b) tie – and – dye (*bandhna*) and c) block printing. First two were is use since long, however, for block printing proper (*chint*, *chhimpaka*) the earliest definite reference comes from the mid- fifteenth century text. Thus, it seems by 14th century it 'become an established craft.'⁴

The late 19th century Marwar census report *Mardum Shumari Raj Marwar* mentions two categories of *rangrez* dyers - one is *rangrez* who were dyeing the cloths with *kusum* (flower used for red colour). Another community recorded is those of *nailgars*. They are reported to dye the cloths with blue colours that is why they are called *nailgar*.⁵ Our records mentions *rangrez* largely dying using *kusum*. In one instance Taju Alawkas *rangrez* dyed 28 Alam (muslin) *thans* with *kusum* (red coloured) colouring.⁶ Similarly, Ranjana *rangrez* coloured *khana* (kind of muslin) *pagh* (turban?) with *kusum*.⁷ Another instance was *rangrez* coloured the 24 *thans* with *kusum* for festival of *vasant*.⁸ However, we do get references of *nilgars* of using blue dye for clothes. Similarly, for Western Rajasthan also Nandita Prasad Sahai mentions that in *Rangrez* Fazal, was providing *nil* (indigo) for his raw material in his own fields.⁹ Clearly suggestive of the fact that the division between *nilgar* and *rangrez* on the basis of colours must be quite faint. Though, largely, it is possible as our data also suggest that *rangrez* specialising in *kusum* and *nilgars* in blue dye.

Our sources also speak about *nilgars* are recorded at some places. They are largely Hindu. They uses blue dye and were also suppliers of *nil* (indigo, blue dye) and *kusum* to *rangkhana*. We get some instances about it. In one instance *nilgar* colured the *chira* (turban) and he get 3 *aanas* for his work.¹⁰ Another instance was Chhaju *nilgar* coloured *sela* (high price cotton) *gulanar* (?) one *than* and he get the Rs. 2.¹¹ *Rangkhana* also purchase the coloured from *nilgar*. We get two instance they purchase the coloured from *nilgar* and give the Rs. 5. 2 *aanas* for it.¹² Another instance was *rangkhana* purchase the *kusum* coloured through Bula *nilgar*.¹³ It appears from the instance recorded that largely *rangrez* were employed directly in the *karkhanas* who were experts in *kusum* style of dying and *nilgar*, though did exist but, probably our account of their limited use they were hardly employed on a regular basis. Whenever, their requirement were fell there were hired on short term basis or piece meal basis.

Census Superintendent of Marwar, Munshi Hardyal Singh mentions their migrations to Marwar from Delhi. He adds that they migrated during the period of Shahab-ud-din Ghori (1173-1206) and were largely Sunni Muslims.¹⁴ Madhu Trivedi also suggests that 'dyeing was mainly in the hands of Muslims artisans known as *rangrez* and *nilgars*. The *rangrez* use to dye fabrics in all plain colours, and were known in Lucknow and its neighbourhood as *halwais*, because prior

to taking up the profession they were known to have been confectioners. *Nilgars* was a common term used as elsewhere in northern India, for those who dyed fabrics with indigo.¹⁵ However, names of *rangrez* appearing in our records suggests presence of both, Hindu and Muslim community as forming the past of the broad *rangraz* category.

Mardum Shumari Raj Marwar and Munshi Hardy Singh mentions the chief sub-divisions of *rangrez*.¹⁶ *Chauhans, Khichi, and Khokar and Behlim*.¹⁷ Munshi Hardy Singh however, records another group of the dyers known as *Charohas*. However, he records that they were quite distinct from the *rangrez*. They trace their ancestry from Multan 'where they also worked as *dhobis* or washermen, 'work like the *Bandharas*, and tie scarves for dyeing in various colours'.¹⁸ They belonged to *Gharila, Dhera, Bambar, Sampal, Sattar, Bhatti, Sonara, Thagri, Motha, Gulattar, Janva, Jhakkal, Marothi* sub division. Our records do not speak's about the sub-divisions. Our documents only speak's abut the *rangrez* wages, types of colours and colouring pattern.

It is interesting that *Rangrez* were not only dyeing on the cloth, they coloured other materials also. In one instance, for Lord Govind Dev Ji offering rice for colour in *rangkhana* of coloured rice sent for colouring in the *rangkhana* of Jaipur.¹⁹ Many times, they employed for removal of colour stars. In the year Suleman *rangrez* was asked to wash Shahu Ji's (the royal deity) dress probably for the removal of stains (*rang utaran*). *Rangrez* also wash the cloths we get one instance Shahu Ji want to remove the coloured of his dress Suleman *rangrez* remove the coloured and get the Rs. 2 and 4 *aanas*.

The Technique

Irfan Habib argues that 'much evidence for the dyeing methods comes from cloth depicted in Ajanta and other paintings, references in literary texts, and extant fragments of India cotton cloth. It would seem that application of mordents and resists to the cloth surface in order to produce colour patterns, while immersing the whole in particular dyes, is of quite an early date. The so-called Fostat cloth fragments from India, collected in Egypt without archaeological contexts but bearing witness to this method, have now been crabon-dated to as early as the eleventh century.'²⁰ Moti Chandra has traced earliest reference to dyeing practiced in the *Manasollasa*, a 12th century text.²¹ Underlining that, Ishrat Alam elaborates the dyeing methods,

that, 'The simplest way for applying colour to the cloth was achieved by simple immersion in the dye. The *Miftah-ul Fuzala* refers to the dyer. An accompanying illustration depicts a dyer at work with two vats before him and the dyed cloths shown hanging and drying behind. Besides simple immersion in dye, colours were applied to cloth in various ways, namely, the tie-and dye method, '*bandhan*' or *qulband*, the use of resists to confine the colours to patterns.'²²

The Technique: Mordents and Resists, *Bandhani*

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The art of *bandhani* is a highly skilled process. The technique involves dyeing a fabric which is tied tightly with a thread at several points, thus producing a variety of patterns like *Leheriya, Mothra, Ekdali* and *Shikari* depending on the manner in which the cloth is tied. The main colours used in *bandhani* are yellow, red, blue, green and black. *Bandhani* work, after the processing is over, results into a variety of symbols including, dots, squares, waves and strips. *Bandhani* pieces can be dyed by natural and artificial colours. Eiluned Edwards suggests that '*Bandhani* patterns are created by binding tiny areas of the cloth with thread which block the absorption of dye when the fabric is immersed in the dye bath. The pattern is typically composed of small dots or *bindi*. Variations of the technique include a stitched resist, or *tritik* (a malay term), and *laheriya* (Sanskrit/Hindi for

'waves') for which Jaipur and its environs in Rajasthan are noted. Cloth is rolled diagonally and bound at intervals to create stripes, and in more complex pieces, zig-zags and checks. Based on evidence of mordant dyeing technology from Mohenjodaro it seems probable that resist-dyeing techniques such as *bandhani* were known during the period of the Indus Valley Civilization.²⁶ During my field survey undertaken in 31st May 2015, I met Mohammd Imran owner of the *rangkhana*. He told me about different types of *bandhani*. The main colours used in *bandhani* are natural. In fact all colours in *bandhani* are dark; no light colour is used, and the background is mostly in black and red. *Leheria* dyeing is done on thin cotton or silk cloth, usually in lengths appropriate for turbans or saris. According to them the fabric is rolled diagonally from one corner to the opposite selvedge, and then tied at the required intervals and dyed. Wave patterns result from fanlike folds made before dyeing. Traditional *leheria* employs natural dyes and multiple washes and uses indigo or alizarin during the final stage of preparation. An additional dyeing using the *leheria* technique produces *mothara*. In the making of *mothara*, the original resists are removed and the fabric is re-rolled and tied along the opposite diagonal. This results in a checkered pattern with small undyed areas occurring at regular intervals. The undyed areas are about the size of a lentil, hence the name *mothara* (*moth* means lentil in Hindi).²⁷

There are frequent references in our sources about *bandhani* work like *leheriya*, *mothra*, etc. In CE 1803, *kirkirkhana* sent 4 *thans* of *leheria* colouring, two *thans* for *chira* (turban) and two for *dupatta* to *rangkhana*. In CE1803, *kirkirkhana* sent two *chira* (turban) *thans* for *leheria* colouring to *rangkhana*.

Techniques of Colour Making Process

It appears that, generally the colours used for dyeing were derived from vegetables and minerals. Indigo, madder and *lakh*, etc. were also widely employed. Indigo was used for both bleaching and dyeing. Moti Chandra mentions that 'the colours used for dyeing are madder, lac-dye, safflower, shade of red lead, turmeric yellow, indigo, terminalia chebula (*abhaya*), *nisanili* (night-blue), parrot green, peacock-neck green, *hamsa* and *kunda* flower white. Our data does not throw much light on the dyeing techniques used in the *rangkhana*. In the Jaipur Royal palace, however, a sample dyeing *karkhana* called *Maharani ki Factory* is still in operation. Here the artisans still use natural colours for dyeing and printing.²⁸ Besides, at Bagru, a dyeing

and printing village, 30 km. from Jaipur also natural colours and dyes are used by the artisans. During my survey to both the places they informed me that except blue dye, which they abandoned using indigo (*neel*), for obvious reason for indigo no longer being cultivated instead chemically prepared, they still use natural extracts for all other prime colours red, orange, yellow and black. They extract them from vegetables and minerals. Mohammd Imran owner of the *rangkhana* (village, Bagru) informed me that they still used natural colour dye which they prepared themselves. They told me about the process of making black colour and said that for making black colour they put the iron horse shoes (not) into water mixed with *gur* (sugarcane) in plastic bowl. After one month they put *arasar* powder into it and boil it. During boiling it turns black. For making red colour they use *fitkari*, *Geru* and aal (?) colour. Then they boil all these ingredients with paste of *gur* (?) after boiling it turns into red. For preparing yellow colour they boil *anar* (pomegranate) *peel* and put turmeric powder into it. For orange they boil pomegranate and put *geru* and turmeric powders and paste of *gond*(*gum*).²⁹ During my another field survey undertaken in Bikaner, during my visit to Bara Bazar, I enquired dyer Mohammad Akbar Maulavi's grandmother, Shabana Bano, an 80-old lady, she informed me that presently they are using of unnatural dyes and use of natural dye is abandoned by them as late as 40 years ago when they were actually using *vanaspati* (vegetable) colours for dyeing and printing of the cloth. Here Bagru and Jaipur, Shabana Bano and Dilare also informed that pomegranate peels were boiled with turmeric, soda, *fitkari* to make yellow colour, *tesu* (flames forest flower) was used to prepare *kesari* (orange colour) colour. For red colour *kusum* flowers were used. Here, it is interesting that the use of *kusum* flower for colouring continued as late as the twentieth century same was used in the Jaipur *karkhanas* as well in the 17th and 18th centuries. The saffron colour was obtained from *keshu* or *harsingars* flowers. *Keshu* flowers mixed with *harsingar* saffron portions to prepare red colour. Similarly by adding *kesu* flowers in a pink dye the vermilion colour was obtained.³⁰

Table-1

Vegetables Flowers and Minerals Used For Making Colours

S.No.	Vegetable/Flowers/ Minerals	Uses
1.	<i>Kesar</i> (Saffron)	Orange
2.	<i>Haldi</i> (Turmeric)	Yellow

3.	Pevrdhi (Cherry)	Yellow
4.	Neel (Indigo)	Blue
5.	Hinglu (Mahogany)	Red
6.	Kusum (Safflower)	Red
7.	Saftalu (Peach)	Peach
8.	Zarad (?)	Yellow
9.	Multani clay	Light Yellow
10.	Amal Flower (?)	Red
11.	Naspal (pomegranate rind)	Yellow and fast green

Roznamcha RangKhana, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1800, 1847, 1848, 1851.

Jamakharch RangKhana, 1795, 1797-99, 1834-35, 1841-48, 1849-50, 1856, 1858, 1859, 1860.

Conclusion

Thus, our documents clearly suggest that The high quality dyeing work appears to be a craze with the Rajput rulers as well as among the people of Rajasthan. It appears that so much importance was given to colouring that separate *karkhana* (*rangkhana*) was established for colouring. The fact that the list of Mughal *karkhanas* mentioned by Abul Fazl and later in the *Mirat-i Ahmadi*, we do not find presence of a separate *karkhana* for colouring, the presence of *rangkhana* in the Amber atelier makes it an 'exclusive' enterprise of the state.

Generally the colours used for dyeing were derived from vegetables and minerals. Indigo, madder and *lakh*, etc. were also widely employed. Indigo was used for both bleaching and dyeing.

Artisans were paid in cash but they did not seem to be permanent state employees on monthly basis. Instead they services were sought as per the needs of the *karkhana*.

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Indergarh V/S Nimola: Problems of Subfeudation in Kotah State : A Case Study

Dr. Nidhi Sharma

The *Kotri jagirdars* of Kota, collectively known as *Kotriyat*, formed a special group of jagirdars in Kotah State. Their status in comparison to other jagirs was distinctive. A scion of Bundi royal family before 1761 C.E., these small princely states of Hada rajputs were 15 in number. They were directly attached to the Mughal emperor through Ranthambor Sarkar, suba Ajmer. All their official correspondence were conducted through Ranthambor and not through States like Bundi, to which they originally belonged. They were bestowed *Farman* and *Khill'at* and were referred to as Raja in Mughal durbar.

In 1724 C.E., when Sawai Jai Singh of Jaipur took over Ranthambor under *Ijara*, these States started to deposit the *khiraj* through Jaipur, treating the latter as only an *ijaredar*. With the weakening of Mughal empire. Jai Singh started to extract the *khiraj* for himself to which these States did not apparently object as the ruler was still an *ijaredar*.

When Mughal emperor Ahmed Shah gave this entire area to Madho Singh, the latter tried to extract services from these States similar to that of Mughal emperor. By then the States had reduced to number eight (Indergarh, Khatauli, Balwan, Antarda, Karwar, Gainta, Pusod and Pipalda). Bundi could not respond to their appeal for help and this opportunity was grabbed by the Kotah State. In 1758 C.E., Maharao Shatrusal and Jhala Zalim Singh, the 'universal arbiter' guaranteed protection to these States who eventually stopped paying *khiraj* to Jaipur. After the troops of Jaipur were defeated in the Battle of Bhatwarra by Kotah, the kotris were left to themselves. Thereafter, the States acted as a buffer between Kotah, Bundi, Jaipur and Gwalior. Otherwise, they had an independent military, police, judiciary and was no way under the subjugation of Kotah. This is proved by the fact that they did not pay *Khiraj* to any State between 1754 to 1817 C.E.¹

A decisive change in their status came by the treaty of 25 December, 1817 between East India Company and Jhala Zalim Singh, where the latter violated the terms of treaty of 1758 and got these States attached to the Kotah State. They were termed as Kotris (jagirs with special rights) and the rulers came to be known as Sardars. Chauth payable to Sindhia was now paid to the Company through Kotah. Both the kotri sardars and Bundi ruler Bishan Singh appealed against the clause, but they were not entertained. Later on, by a treaty between Jaipur and the East India Company, the Kotris were required to pay *Khiraj* to Jaipur to which Zalim Singh conceded. This entire transaction had an apparent backing of Lt. Col. Tod who was rather ignorant of or misunderstood the tradition and history.² So by 1824 C.E., the States started to pay *Khiraj* to Jaipur, with a grudge.

On the *ijara* payable by the kotris to Jaipur, there used to be frequent difficulties and kotris were in trouble when force was used by Jaipur to extort payment. To end such frequent embarrassments of the kotris, the Kotah State guaranteed regular payment of this money. This naturally made the Kotris virtual dependencies of Kotah and since then they formed a part of Kotah State

The position of Kotris in relation to Kotah durbar was officially and generally termed as 'peculiar' and mainly for the reason that the jagirs they held were not granted to them by Kotah but by Bundi.

Among the Kotris, Indergarh formed the largest Kotri comprising of 92 villages. Its sardar was called Maharaja and the clan was known as Indrasalot Hadas. Nimola was his largest jagir which enjoyed fifth seat in 'Darikhana' of Kotah. Indergarh enjoyed a special status among the Kotri sardars. He was not forced to attend 'Darikhana' on special occasions and received special treatment from the Maharao on his arrival to Kotah.

If the position of Indergarh was peculiar on the above ground, so was Nimola's position in relation to Indergarh and it claimed that the Maharaja of that estate could not be treated as an ordinary subordinate jagirdar of Indergarh.³

The estate was originally held by a Rathor rajput named Samarath Singh, who in his own right, was independent of Indergarh. He gave his daughter in marriage to Maharaja Gaj Singh of Indergarh. The offspring of this marriage became Maharajas of Nimola as Samarath Singh or his son having no male issue of his own, bequeathed

his estate to his daughter's or sister's sons. Thus Govind Singh was the first ruler of Nimola who belonged to the Indergarh family.

AREAS OF CONTENTION

1. Assertion of Sovereignty

The rulers of Nimola thus claimed their position to be unique in regard to its relationship with Indergarh. The latter did not grant fief to the rulers of Nimola. The Maharaja of Indergarh tried in past to annex Nimola to Indergarh on the failure of direct and lineal descendant and the family of Nimola successfully opposed their designs.

In about 1778 C.E., Indergarh tried to annex Nimola in absence of a male issue. But Kotah durbar helped the Nimola family against Indergarh. This led to direct connection of Nimola with Kotah and continued even after 1823 C.E., when the Kotris were formally transferred to Kotah. Its position was recognized as that of an independent kotri sardar.⁴ However, the durbar, by its vernacular order of June 5, 1901 C.E. finally decided that Nimola was subordinate to Indergarh, a stance which Nimola continued to object on account of special treatment and honors given to him and only to him by the Kotah durbar. After this order, attitude of maharaja of Indergarh towards Nimola became somewhat arrogant. His interference into the internal affairs of Nimola seemed to increase. While Nimola wanted to exercise its civil and judicial powers independent of Indergarh, the latter resisted. So was the case when Nimola wanted to extract certain dues and taxes from its inhabitants chiefly related to customs and excise and Indergarh strongly objected to it. When Nimola was told that the Kotah durbar will not reverse its order of June 5, 1901 under any circumstance, Nimola decided to lay its case before Political Agent, Kotah and the A.G.G.

In January 1908 C.E., the grievance took a serious form when some officials of Indergarh were severely beaten up at Nimola. Maharaja of Nimola forcibly passed out of border his grain and in doing so absolutely disregarded the protests of Zakati of Indergarh. The maharaja of Indergarh deposed the maharaja of Nimola. The matter was referred to H.H. who accepted the appeal of Indergarh and ordered the Nimola ruler to remain outside the jurisdiction of Nimola. It was after a long and prolonged inquiry by Col. Bannerman and a sound advice by the Kotah durbar that the Maharaja of Indergarh, Sher Singh, reversed his order of deposition of April 4, 1908 and

restored to Maharaja Ranjit Singh his thikana. The former contented himself by levying on the latter a fine of rupees 500. The gravity of the situation can be gauged by a telegram which Ranjit Singh sent to the A.G.G. dated February 15, 1908 C.E. and the Governor General of India when his fort was surrounded by the Indergarh forces and he was forced to retire from Nimola. It is to be noted that that as a subordinated jagirdar, it was not a privilege of his to correspond directly with either the A.G.G. or the Governor General himself.

The Kotah durbar too registered its protest that the decision to oust the Nimola ruler was taken singlehandedly by the Indergarh ruler. It doubted if Indergarh was independent enough to take such an extreme decision without Kotah's sanction. In a letter of June 1908 to Political Agent, Kotah,⁵ the Diwan stated, 'H.H. could have easily stayed the execution of the order but you know well that realizing fully the grave issue involved and with every wish to support the maharaja, he did nothing of the kind but calmly awaited further developments and a formal appeal from maharaja of Nimola.' The maharaja of Indergarh, in turn, objected as to why an appeal from Nimola was heard by the Durbar himself directly and referred to the Agreement of 1906 in support of its contention.

Friction continued till 1917 C.E., when Nimola kept insisting on being given a free hand in internal administration of his Estate. The Kotah durbar, in turn, decided to impart only powers of third degree magistrate and trial of civil suits of sum not exceeding rupees 50 in subordination to and under the general supervision of the maharaja of Indergarh.

2. Custom of Matumpursi

It is well known that after the death of a jagirdar, his successor would present himself to his immediate sovereign and a custom of matampursi was observed. It was singularly important in recognizing the new successor and in turn was a recognition of sovereignty by the successor. A sub-feudal could not ask for matampursi directly from the ruler and it would have been an infringement of powers of his immediate sovereign, the feudal.

However, in case of Nimola, the set precedent was repeatedly violated.

In 1791 C.E. after the death of Sobhag Singh of Nimola, his heir apparent Bakhtawar Singh was invited to Kota for the performance

of bestowing on him ceremony of matampursi. In 1831 C.E., after the death of Maharaja Vikramaditya, his heir apparent Achhal Singh was called to Kota for matampursi. In 1873 C.E. Maharaja Achhal Singh died and his son was received by the Kotah durbar.

This long list of series of matampursi performed directly by Kotah State was submitted by Maharaja of Indergarh to the Political Agent. The Agent pointed out to an intriguing fact as to how could the matampursi be performed in 1791 C.E. when the kotris were outside the ambit of protection of Kotah State. It looks like that the kotris (then independent States) had started interacting directly with the Kotah State since 1770 C.E. through their frequent visits to the Durbar. In 1778 C.E. Maharaja Subhag Singh of Nimola visited Kota and was gracefully received by the Durbar. This free course of interaction led Bakhtawar Singh, son of Subhag Singh, to directly seek matampursi from Maharao Kotah by paying him a nazarana of rupees 1,000 and received from him a saropao and a horse.

It is interesting to note that the Political Agent demanded translation and interpretation of the kharita dated October 25, 1865 as an explanation from the Kotah State when the question of performing matampursi again emerged in 1903 C.E.

The kharita goes as follows:

Albatta Maharaja Nimola badwafat wahid buzurgwar apne bich Durbar dostar ke hazir ho mazhar hal rehlat wahid hua. Ba wajuhat kalamat maaduah taraf ahali Durbar husba rasam matampursi ka huzur ayin. Chunach yeh majra matam aur Taziat ka barai ul en bedar magzan alania aisa hai hi asla bich hamcho rasum takallum aur taksin dihi hasba qarain riasat baghayur yani sathbaidulwatanam ke mariat wajib marai rahi hai hua.'

The State claimed that the Maharaja of Nimola was never invited by the Durbar for matampursi, that he came of his own and words of condolences were spoken as according to the custom. Indergarh, in turn, pointed to the words, 'hasba sasum matampursi bazahuyin', meaning thereby that 'according to the custom matampursi was performed.' Now here the custom of matampursi does not only mean words of condolences. The custom actually involved grant of 'saropao'. Indergarh also presented the proof that Maharao Kishor Singh sent a bakhshi of court, Raghunath Pancholi to bring him (ruler of Nimola) to Kotah.

So when Ranjit Singh, son of Moti Singh succeeded in 1903 C.E. and custom of matampursi was again followed by the Kotah durbar, strong objections were raised by the Indergarh ruler, although this time the ruler of Kotah Maharao Ram Singh did not call for him. The case was elaborately discussed by the Political Agent, Maharaja of Indergarh and Maharao of Kotah and the issue got apparently solved when Ranjit Singh was asked to follow some customary rituals towards Indergarh on occasion of his succession.

3. Issues of Salt Compensation:

On June 16, 1882 C.E., as a measure of extension of its sovereignty, the British government concluded salt treaty with the Kotah State whereby⁶ no tax, toll, transit duty or due of any kind will be levied on salt whether exported from, or imported into or carried through Kotah State. The loss incurred thereby by the kotri chiefs on such abolition of taxes was compensated by the British government by payment of rupees 3000 to the kotri chiefs and their jagirdars. By this treaty, Maharaja Moti Singh of Nimola received rupees 100 whereas Maharaja Sher Singh of Indergarh received rupees 1800. This regular payment, as Nimola claimed, was not paid by Indergarh regularly and appealed in 1918 against it. The Maharaja of Indergarh, in turn, claimed that it was only for the last two years that the payment has been held in deposit, as Nimola had refused to receive it. It is important to note that in the aforesaid treaty, Nimola is clearly recognized as a subordinate to the kotri of Indergarh.

The Political Agent in his letter September 26, 1917 clearly stated that Indergarh was merely a channel through which it is made and the kotri can't be recognized as having any right to withhold payments or direct the money to some other purpose as such repayment of dues alleged to be owing. The grievance of Nimola was actually found true by the H.H. Kotah and accordingly a *takid* was issued to Indergarh on April 4, 1918 C. E.

Thus, issues of feudatory chiefs and its dependents continued to engage Kotah State for long. This is only a case study. In fact, the jagirdars and their thikanas were trying hard to maintain their status in view of fast changing political scenario where not only their rights and privileges but those of their rulers' rights were continuously encroached upon by the extending British sovereignty. In this exasperated effort, issues such as progressive administration took a

back seat. The Association of Kotriyat instead of introducing major administrative reforms remained entangled in issues like such. Many a time, the Political Agent suggested to abolish begar and to manage financial conditions in their respective areas wisely, but the jagirdars failed to resolve their mutual differences and felt lost when the process of independence, integration and merger finally began to roll in.

References

1. Kotriyat ka Sankshipt Itihas(1605-1954) by Shivdan Singh Hada.
2. Dr. M.L. Sharma in a hand written document refers to it in a file of Mahakma Khas Kota File no. 3B/6jagir Basta 7, 1929 to1948. (source: Kota district Archives)
3. Mahakma Khas Kota, subno.3 copilation no.18 Jagir 3 Basta 41875 to 1928 'Thikana Nimola of Indergarh'.
4. Ibid.page 69
5. Jbid.
6. Aitchison, Collection of Treaties, Engagements and Sanads Vol. III Rajputana page 370-371

State Policy of Trade and Commerce in Bikaner and its Implications : 1759-1828 A.D.

Prof. K.L. Mathur

The State of Bikaner had survived and flourished in terms of financial resources when the rulers of it had joined the Mughals services as Mughal *Mansabdars* in 1570A.D. as they received the *jagirs* in lieu of their salaries and the booty from the Mughal expeditions. But with the decline of the Mughal Empire in the second half the 18th century the rulers of Bikaner had to detach them selves from the empire. The loss of this Imperial protection and association with Mughals led to the financial crises in the state as the state s' regular income was not sufficient and the expenditures were increasing continuously. Despite the state had the agrarian economy but being stretched in the desert its Agricultural income was neither regular and nor certain.

It is therefore, to generate the additional financial resources and meet out the increasing expenditure the rulers formulated a progressive state policy of Trade and commerce to resurgent the state by implementing a protective policy for the traders and merchants. The present paper is to examine the state policy of trade and commerce and probe its implications in the transitional phase of economy,i.e.1750-1828A.D.after which the state again had to submit to another imperial protection under Britishers in 1818A.D.

The indigenous states *Bahis*, viz. *kagad bahis* and *Jagat bahis* and other relevant documents have been found useful for the evidences of the measures taken by the rulers to attract the commercial magnates and merchants to either invest in to the state or initiate their business.

I

Significance of Trade and Commerce in Bikaner State

Usually the Trade and Commerce occupy an important place in an economy; but it had a conspicuous significance for the desert state of Bikaner during second half of the 18th and early 19th century due to the various reasons.

Firstly, the geographical location of Bikaner offered some

linkages with many trade-routes passing through from the north-west to the rest of the country. It connected The Sindh and Multan to Delhi and Agra via Anupgarh, Suratgarh and Rajgarh; and via Bikaner to Marwar, Pali, Jaipur and the southern provinces. The traders could traverse through with merchandize and the state could earn by levying duties upon it.

Secondly, being stretched out in the desert it had limited fertile area and so was the production to export at a limited scale but it needed at the same time various items for local consumption and use. Therefore, there existed potentialities of trade and the commerce by fulfilling the demand of the required goods in the state by the traders. They could, in turn carry out the available indigenous production with them. We find that items like cloth, luxury items, *gur*, sugar, Opium, tobacco, horses and food grains were brought into the state from different directions; while wool, woollen items, Multani Mitti (Fuller's earth), *sajji*, etc. were sent out from the state. (*Kagad Bahi*, No.12, V.S.1859/1802 A.D.; *Byav Bahi*, No.158, V.S. 1727/1770 A.D.; *Jagat Bahi* No. 81, V.S. 1807/1750 A.D. Available in the Rajasthan State Archives, Bikaner.)

Lastly, by concentrating on trade and commerce in the state more finance could be generated through it and thus, deficiency of irregular and insufficient land revenue and the loss of the income could be made up. So, the trade and commerce assumed greater importance during the period under review.

II

State Policy of Trade and Commerce and Its Implications

The state *Bahis* testify that the rulers of Bikaner showed keen interest in the growth and development of trade and commerce during the period of the second half of 18th and early 19th century.¹ They encouraged the traders and merchants through various allurements, induced them with remissions in taxes/duties. They were also facilitated by protecting their goods.

The loss of the Mughal protection as well as the *Tankhwah-i-Jagiri* income after the decline of the Mughal empire, had put the state into manifold difficulties. It was exposed to external attacks and internal disturbances² and thus faced financial exigencies on account of the growing military expenditure, running of the state administration as well as maintenance of the royal household.

Therefore, Maharaja Gaj Singh (1746-87 A.D.) and Surat Singh (1787-1828 A.D.) both attempted to enhance their income from the indigenous sources like trade and commerce, a viable alternative left to them. The following were some methods and measures through which they manoeuvred to achieve their goal under a policy of encouragement and promotion of trade and commerce.

To keep them in good humour, the state honoured both local and foreign traders and merchants with *Pagh-pagris* (turbans), *Siropaos* (robe of honour), *Thirmas* (Shawls) and *Motiyon-ro-chowkdo* (a golden ornament embedded with jewels). It was a kind of encouragement to the commercial class.³ For instance a *pagh* was bestowed to merchant Maya Ram Tater of Churu in 1765 A.D.⁴ *Thirmas* were given to *sarrafs* of Sujangarh costing Rs. 60. The *sarrofs* were Roopchand, Agrawal Mun Ram,⁵ Fatehpuria Siwal Das and Jajodia Kishan Ram. A *motiyon ro chowkdo* was bestowed on Seth Miraza Mal Potedar of Churu in 1827 A.D.⁶

Traders and mechants were also invited to attend the royal court and celebrations of *Diwali*, *Holi*, *Dussehera* and such festivals.⁷ A *Sahukar* (money lender) was granted an honorarium of Re. 1 per day for the days he stayed in Bikaner.⁸

Besides patronising the local *sahukars*, the state administration requested the foreign traders and merchants to carry on their trade, convoy their goods through the routes of the state, so that it might earn transit duty. The traders were assured for full protection and help of the state.⁹ Moreover, the state instantly permitted the external traders for the trade. A camel trader Qader Bux of Bhatner was permitted to trade in Bikaner.¹⁰ *Sahukars* of Hansi and Fatehabad were requested to send their goods to Rajgarh, Churu and Bikaner. All assistance was assured to them.¹¹

To accelerate the commercial activities, traders and merchants of the neighbouring states and provinces were invited to come and settle down in the state, open their shops and initiate business.¹² Traders were also invited to participate in the fairs of the state with commodities of distant places.¹³ In response many traders and merchants come and initiated business in the state.¹⁴ Mirza Mal Potedar of Ramgarh, Shah Dewa Ram Ganga Bishan of Sikar and Shah Snehi Ram Jai Gopal of Agra were asked to open shops at Ratangarh in 1804 and having full trusts in the state support.¹⁵ Also, Lohia Jeevan Ram Juhari Mal were given land for constructing six shops and two residential houses

in Ratangarh in 1804 A.D. by the state.¹⁶ Agrawal Harakh Chand was provided a shop in Lunkaran-sar.¹⁷

Shops and markets were also constructed in various commercial centres to facilitate merchants with the rental shops. References of such shops and markets are available in Rajgarh, Suratgarh, Ratangarh and Bikaner *mandis*.¹⁸ The state collected *Bhada* (rent) of these shops.¹⁹ In Rajgarh Rs. 107 in 1786 A.D. and Rs. 111 and As. 6 in 1828 A.D. were realized as *Bhada* (rent).

Facilities of petty loans were made available to the merchants. On occasions, they were extended loans on interest. For example, Multani traders were paid such loans on their demand.²⁰ Sarup Chand Banthia was given Rs. 50 and Jaitmal was given Rs. 20²¹ and later it was recovered with interest of Rs. 2 and As. 8 in Reni in 1766 A.D.

Besides this financial assistance, the state stood surety for the traders and played an effective role in recovering their debts and in solving the various disputes amicably involving traders and merchants. However, it charged for its role.²² It also entertained grievances pertaining to taxes or duties or otherwise. We see when Seth Bhomu of Rajpura raised an issue of *Chouthai* of grain (a tax on sale of grains) it was entertained and decided satisfactorily.²³ Also whenever *Sahukari Bhanhh* (annual tax on businessmen) realized some of the merchants resisted and deserted to Deshnok (a sacrosanct place of deity Karani Mata near Bikaner). Later, they were persuaded by the state with some relief in tax.²⁴

The traders were induced by granting partial or full exemption in taxes or duties. The *Chhoot ra Kagad* (remission papers) appended in almost all *Kagad Bahis* speak of the exemptions of taxes/duties to the individual merchants or to villages as a whole.²⁵ The previous dues of *jagat* of Khatri traders and others at Kumbhana²⁶ village were exempted completely.²⁷ Potedar Chaturbhuj Jinda Ram Juhari Mal of Churu and Harnarain of Delhi, Ajodhya Prasad of Agra were among some of the prominent *sahukars* who enjoyed exemptions in duties and taxes.²⁸ They were exempted from half the *jagat* on *nekal* (export) and *pesar* (import) of grains in the state.²⁹ Moreover, to earn the goodwill of the merchants exemptions were made on importing of goods or grains for the personal consumption on marriage or for feasts.³⁰

In the event of unnatural calamities like fire, the traders and inhabitants of whole the village were exempted from all tariffs. Village

Jeevandesar was exempted in 1797 A.D. in such an eventuality.³¹ The *Katars* (caravans of camels) and *Balads* (caravans of *Banjaras'* bullocks) carrying merchandize were provided with sufficient fodder, water and lodging facilities. Likewise instructions were conveyed to the concerned officials.³²

We see instances of providing the escort facility by the state to the traders with their *Katars* reached the border of the state. The escorts immediately rushed to welcome them and escorted them to their desired destinations. For this service a tax was charged and it was known as *Badarki*.³³ Mention has been made in the *Kagad Bahi* of 1813 A.D. that merchants carrying grains and other goods from Bikaner to Barsalpur and from Barsalpur to Bikaner were escorted on each trip and were charged *Annas* 5 per camel load. Daga Panna, an official was appointed specifically for keeping the accounts of it.³⁴ A *thana* was also created on the way from Sindh to Bikaner for the security of those who brought grains from Sindh. The cost of that *thana* were borne by those traders.³⁵ Rs. 7 was realized in Nohar *mandi* as *Badarki*³⁶ in 1765 A.D.

Every kind of protection was provided. In case they suspected any trouble on the way or a root, armed guards were provided by the state to escort them safe and sound. The gunmen were provided whenever it was requested.³⁷ The like orders were issued to the officers and the *Jagirdars* of the state.³⁸ We find Rs. 14 and *Annas* 8 were realized in Rajgarh in 1883 for escorting Pathan traders upto village Bhensli.³⁹ In 1797 A.D. when a *katar* from Phuleda was on its way to Bikaner and suspected a root near Pugal (a place in the west of Bikaner) the officials were directed to escort them up to their destination and gunmen were also sent from Bikaner for the same.⁴⁰ Likewise on the request of a certain Johri of Jaipur while he was on his way to Bikaner was escorted with gunmen and officials of the *Parganas* lying between Bikaner and Jaipur were instructed to ensure his safe journey.⁴¹ In case of a theft or plundering of merchandise in transit the state made all its efforts to recover it. There are many references available of recovering the stolen or plundered property/goods. In 1805 a *katar* of Juhari Mal Agrawal were looted near Bikaner and the material was sold, the state recovered Rs. 139 from the dacoits and gave the money to Juhari Mal Agrawal.⁴² Sometimes, the state compensated for the stolen or plundered goods of the traders in the state. We have such instances as well. The *Bajra* weighing 405 *maunds* of Potedar of Churu

Juhari Mal Jinda Ram was looted at Ratangarh. The state paid Rs. 361 cash as compensation to the firm of Churu.⁴³ Likewise Rs. 150 was given to a *Sahukar* in Nohar for the goods' belonging to him was mis-conveyed to Mohd. Hussain Bhati.⁴⁴ In the year 1765 A.D. when Tater Mayan Ram conveyed a *katar* laden with brass and lead from Churu to Pithod it was stolen by miscreant Mamoodo at village Mehlar. The state immediately blocked the traffic and recovered the material and handed it over to the owner.⁴⁵ The state did realize the 1/4 cost of the recovered property involved in loot or theft. Rs. 90 *Annas* 12 were recovered as the cost of labour put in recovery of the lost goods in 1771 A.D. in Rajgarh.⁴⁶

The state administration was equally vigilant for their convenient journey throughout the state territory. It issued repeated instructions at times to its officials deputed on various positions in *Parganas*, *Chowkis* and *Mandis* for not realizing undue and not to harass them in any way and they should arrange all facilities for traders.⁴⁷ Whatsoever exemptions were provided, copies of such directions were sent to the officials for execution. So that the grantee might be benefited at the other end and allowed to enjoy the exemptions unhampered.⁴⁸

Special privileges were given to some most reliable commercial magnets like Seth Mirzamal Potedar of Churu. He was allowed to keep his own agents in the state to watch his interests and accounts.⁴⁹ The *Rozgar* was paid to them by the state. Rs. 91 was paid for two agents for six months' period @Rs.15per month⁵⁰ in Anupgarh. Also no defaulter could be arrested if he took shelter in the *Haveli* of Seth Mirzamal in Churu or elsewhere in his custody.⁵¹ Perhaps this was a rare privilege granted to any merchant. A respect for this house is also evident from such a right. He was accorded special honour and gifts while departing from the *Darbar* (court).⁵² He was also sometimes requested to reach the *Darbar* to confer with the ruler.⁵³

The state paid enough attention towards the *Vyaparis* and *Sahukars*. The state borrowed larger loans from them. Seth MirzaMal loaned Rs. 4,00,001 by a *Hundi* in 1827 A.D. against the various sources of the state income to be mortgaged with him for repayment. The right to realize the same was handed over to him.⁵⁴ There were some other *Sahukars* who used to extend loans to the state. For instance, Rs. 400 was lent to the state for construction work in Bikaner in 1797 A.D.,⁵⁵ and it was to be adjusted from the *jagat*. These loans were usually adjusted against the due *jagat* in *Sahukars* or were repaid

in installments or a *thod* (source of income) were assigned for realization.⁵⁶

Roads, *talabs*, wells and shops were constructed to facilitate the commercial traffic. The *qasba* Anupgarh was fast growing as a commercial centre. Therefore, the road from Anupgarh to village Balochiya and village Dabjal, and *talabs* (tank) and wells were constructed in Anupgarh in 1844 A.D.⁵⁷ Wells were also dug in Lunkaransar in 1770 A.D.⁵⁸ This shows that rulers followed a policy of giving encouragement and promotion to enhance the commercial traffic in the state; consequently it earned more through trade and commerce. Besides, they must have thought of safeguarding the state authority and interest in the given condition by creating a supportive group of merchant class. Through this support they could counter the insurgent and restive nobility of the state. This affluent class of merchants could stand by the state and extend financial support to the state. However, we do not come across any evidence suggesting state monopoly over any commodity. The state did not indulge in trade directly or monopolized any trade activity as such a practice followed by Mughal emperors and princesses.⁵⁹

References

1. There are innumerable references in the *Kagad bahis* showing their such interests. Almost every *Kagad* (order) contains the following concluding lines for merchant class - 'बसता रहजो बीणज वोपार करजो थारी पीठ रहसी।' (Do reside in the state and continue the commercial activities, the state would support you) See *Chhoot ra Kagad* appended in the various *Kagad Bahis*. *Kagad Bahi*, No.1, V.S. 1811/1754 A.D., No.2, V.S. 1820/1763 A.D., No. 15, V.S. 1866/1809 A.D., R.S.A., Bikaner.
2. The state had enmity with Jodhpur state during this period. It attacked Bikaner many times. The *Thikanedars* of Bikaner also revolted against the state and hatched conspiracies. See Ojha, G.H., *Bikaner Rajya ka Itihas*, II ed., Jodhpur (1999), pt. I, pp. 323, 26, 42, 44, pt. II, pp. 372-73, 385, 68, 78, 91 & 97.
3. Such honours were also conferred upon the local merchants while granting a *muqata* or for rendering any outstanding service to state by them like encouraging settlement in any village. *Sawa Bahi Suratgarh*, No. 8, V.S. 1898/1841, f. 133, R.S.A., Bikaner.
4. *Sawa Bahi Nohar*, No.1, V.S., 1822/1765 A.D., f. 23, R.S.A., Bikaner.
5. *Sawa Bahi Sujangarh*, No.7, V.S. 1914/ 1857 A.D., f. 411(b), R.S.A., Bikaner.
6. *Kagad Bahi*, No. 33/1, V.S. 1884/1827 A.D., f. 82(a). '*Potedar Sangrah ke Aprakashit Kagzat*' - Govind Agrawal, pp. 45-46, 'Marushri', Ajmer, 1976 A.D., Yr.5, Vol. 1-2.
7. Sharma, G.C., 'Administrative system of Rajputs', New Delhi, 1979, pp.155-58; The artisans were also favoured by bestowing certain financial favours. For instance, Rs. 130 as state help were provided to Usta artisans Sahu Mohd.,

- Biram Abu and Sultan on marriages of their wards. *Kagad Bahi*, No.18, V.S. 1868/1811 A.D., 5.318, R.S.A., Bikaner.
8. *Kagad Bahi*, No. 13, V.S. 1861/1804 A.D., *Bhadwa sudi* 6, R.S.A., Bikaner.
 9. *Kagad Bahi*, No. 30, V.S. 1881/1824 A.D., ff. 1(a), 3(a), 16(a), 300(b), R.S.A., Bikaner.
 10. *Kagad Bahi*, No. 10, V.S. 1854/1797 A.D., f. 39, R.S.A., Bikaner.
 11. *Kagad Bahi*, No. 22, V.S. 1873/1816 A.D., *Magh sudi* 9, R.S.A., Bikaner.
 12. *Kagad Bahi*, No. 30, V.S. 1881/1824 A.D., ff. 1(a), 3(a), 16(a) and 106(b); No. 14, V.S. 1863-64/1806-07, ff. 225 & 240; No. 13, V.S. 1861/1804 A.D., *Bhadrapad badi* 4, R.S.A., Bikaner.
 13. Sharma, G.C., Op. cit., pp. 155-56.
 14. Jain Anjula, '*Bikaner Rajya ki Vittiya Vyavastha*', p. 169 (An unpublished thesis approved by the Rajasthan University, Jaipur, 1990).
 15. *Kagad Bahi*, No.13, V.S. 1861/1804 A.D., *Shravan badi* 11.
 16. Ibid, *Bhadrapad badi* 4, R.S.A., Bikaner.
 17. *Sawa Bahi Lunkaransar*, No.1, V.S.1889/1832 A.D., f. 38(a), R.S.A., Bikaner.
 18. *Sawa Bahi Suratgarh*, No. 3, V.S. 1877/1820 A.D., f. 176, R.S.A., Bikaner.
 19. *Sawa Bahi Rajgarh*, No.1, V.S. 1828/1771 A.D., R.S.A., Bikaner.
 20. Rs. 1026 and *Annas* 14 in 1748 A.D. were loaned to the Multani traders in Bikaner. *Sawa Bahi Mandi Bikaner*, No.3, V.S. 1805/1748 A.D., f.55(b).
 21. *Sawa Bahi Reni*, No.1, V.S. 1823/1766 A.D., ff. 239, 243.
 22. 'The policy of the Rajput rulers of Rajasthan towards commercial class in the 18th century', Gupta, B.L. (Summary), pp. 344-45, PIHC, 46th Session, Amritsar, 1985; Gupta, B.L., 'Trade and commerce in Rajasthan', Jaipur (1987), pp. 233-34
 23. *Kagad Bahi*, No.1, V.S.1811/1754 A.D., R.S.A., Bikaner.
 24. Ibid, No.23, V.S.1874/1827 A.D., *Bhadrapad badi* 1.
 25. *Chhoot ra Kagad, Kagad Bahi*, No.1, V.S.1811/1754 A.D., No.3, V.S.1827/1770 A.D., f. 8(a); *Prachun Kagad, Kagad Bahi*, No.10, V.S. 1854/1797 A.D., f.8; No.20, V.S. 1871/1814 A.D.
 26. Village Kumbhana (nearby to the capital city of Bikaner) was dominated by Khatri merchants.
 27. *Kagad Bahi*, No. 26, V.S. 1877/1820 A.D., *Chetra sudi* 2, R.S.A., Bikaner.
 28. Ibid, No. 20, V.S. 1871/1814 A.D., *Kartik Badi* 3, R.S.A., Bikaner.
 29. Ibid
 30. *Kagad Bahi*, No.1, V.S. 1811/1754 A.D., *Jyestha badi* 8, R.S.A., Bikaner.
 31. *Prachun Kagad, Kagad Bahi*, No.10, V.S.1854/1797 A.D., f. 8, R.S.A., Bikaner.
 32. Jain, Anjula, Op. cit., p. 170; Orders were issued in 1797 A.D. in regard to 2 camels of traders to be grazed in the pasture land of village of *Magra, Kagad Bahi*, No. 10, V.S. 1854/1797 A.D., f. 20, R.S.A., Bikaner.
 33. *Kagad Bahi*, No.1, V.S.1811/1754 A.D., order for the escorting goods and necessary security was given.
 34. *Kagad Bahi*, No. 19/2, V.S. 1870/1813 A.D., *Baisakh sudi* 6, R.S.A., Bikaner.
 35. Ibid
 36. *Sawa Bahi Churu*, No.1, V.S.1829/1772 A.D., f. 25b, R.S.A., Bikaner.
 37. *Kagad Bahi*, No.3, V.S.1827/1770 A.D., f. 13a.

38. Ibid.
39. *Sawa Bahi Rajgarh*, No.4, V.S. 1840/1783 A.D., f. 576, R.S.A., Bikaner.
40. *Kagad Bahi*, No.10, V.S. 1854/1797 A.D.
41. Letter of Maharaja Gaj Singh to Maharaja Sawai Madho Singh, dtd. *Jyestha vadi* 10, V.S. 1819/1762 A.D.; Draft *kharita* and *parwana*, Jaipur records. Cf. B.L.Gupta, Op. cit., pp. 232-36
42. Miscellaneous *Bahi*, No. 190, V.S. 1861-67/1804-10 A.D., *Asoj sudi* 4, V.S. 1862/1805 A.D., Cf. B.L.Gupta, Op.cit. pp. 232-36, *Sawa Bahi Rajgarh*, No.1, V.S. 1828/1771 A.D. f. 3a. The looted camels of a trader of Rajgarh were recovered and returned to him in 1771 A.D., *Sawa Bahi Rajgarh*, No.4, V.S. 1839/1782 A.D. There are more examples available to us in the bahis. In 1774 A.D. a *katar* carrying *Pashmina* and cotton cloth from *Pithod* to Bikaner was looted at Rajpura by Mian Qammauddin. On the request of the traders the state inspected the officials of Churu, Bhadra and Nohar that none should purchase the looted items and the goods should be recovered soon. *Kagad Bahi*, No. 10, V.S. 1854/1777 A.D. The many references of looting shows the gross insecurity at the trade routes.
43. *Kagad Bahi*, No. 22, V.S. 1873/1816 f. 182, *Kartik sudi* 12, R.S.A., Bikaner.
44. *Sawa Bahi Nohar*, No.1, V.S. 1822/1765 A.D., f. 16b, R.S.A., Bikaner.
45. Ibid, f. 23
46. *Sawa Bahi Rajgarh*, No.1, V.S. 1828/1771 A.D., f. 105a, R.S.A., Bikaner.
47. *Kagad Bahi*, No. 10, V.S. 1851/1774 A.D., *Phalgun sudi* 3, *Asoj sudi* 7, No. 12, V.S. 1859, *Baisakh badi* 4, R.S.A., Bikaner.
48. *Kagad Bahi*, No.3, V.S.1827/1770 A.D., *Posh badi* 1, No.1, V.S.1811/1754 A.D., R.S.A., Bikaner.
49. *Kagad Bahi*, No. 30, V.S. 1881/1814 A.D., ff. 183, a and b., R.S.A., Bikaner.
50. *Sawa Bahi Anupgarh*, No.14, V.S. 1898/1841 A.D., f. 151. There were two agents Lunia Parsa Ram and one other in Anupgarh area. At the rate of Rs. 15 p.m. comes to Rs. 90 only. It is not known why Re. 1 is in excess.
51. Nawal Ram Daga, a *Sahukar* of Bhadra, when he was subjected to pay some amount by the state under '*Attak*' (arrest), he took shelter of Mirza Mal in Bhadra in 1827 A.D. He wrote letters to Mirza Mal Potedar for his security (Letters - S.172, S.651 and S.301. Potedar collection of Churu). There were some more incidences recorded in the collection cited, that Mirza Mal was approached to abstain the '*Attak*' incidences. The '*Attak*' was a kind of an arrest by the state of a particular *sahukar* shop, *katar* or a person in which he was subjected to pay the required amount out of his accumulated wealth or to fulfil the demand of any type. It was more or less a forced raid. For details see '*Papers relating to attak*' by Govind Agrawal, pp. 6-17. '*Marushri*', Yrs 11-12, Vol. 4-1, July-December, 1982, Churu, Rajasthan.
52. When he was departing from the *Darbar* (court) he was honoured with his fellowmen or *Gumastas* (agents) with *Siropaos*, *Motiyan ro chowkdo* and shawls worth Rs. 3800 in 1827 A.D. *Kagad Bahi*, No. 33/1, V.S. 1884/1827A.D., f. 82(9); '*Potedar Sangrah ke Aprakashit Kagzat*', Govind Agrawal, pp. 45-46, Marushri, Churu, 1976 A.D., Yr.5, Vol.1-2
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59. The Mughal emperor Jahangir, Shahjahan and Aurangzeb did participate into the overseas trade and the queens also invested in trade and even had junks of their own. The monopoly rights were created for important commodities like salt^{***}, indigo and lime coming from Broach; Dr. Satish Chandra - 'Commercial activities of the Mughal Emperors during the 17th century', pp. 163-169 - Essays in Medieval Indian Economic History Congress, Golden Jubilee Year Publication Series, Vol. III, New Delhi (1987).

Prajamandal, Peasant Awareness and Political Changes in Alwar State (1938-1948)

Dr. Anuradha Mathur

When we talk about peasants in the 18th century, it comprised of various categories of landlords as cultivators, artisans and landless labourers in a village society.¹ It covered more than 80% of population of a village. Possession of land by the cultivators was neither challenged by the Ruler nor the officials.² Generally, the Rulers were satisfied with a part of the harvest as allegiance to him. With the advent of the British, the village community system got disrupted when the privileged class took the reign of land in their hands. In Rajasthan, altogether different system of 'Jagirdaari' (feudalism) emerged in which control over the village produce, production method and economic opportunities were dictated by the terms of Kaamdars and indirectly by the Jagirdaars. Above all, they became the Masters of the land.

Alwar State

Under the influence of the British, the names of rulers and the Jagirdaars of Alwar continued levying irregular lag-bag (cesses), compelled peasants to render beggar (forced labor), imposed innumerable custom duties on agricultural seeds and implements, social discrimination or caste based determination of land revenue, insecure land tenures, irrelevant rules of forest department (Mehkama Jungalat), corruption in civil supplies became a subject of discontentment.

Prajamandal and Programme of Peasant Awareness

The first sign of political awakening was observed in 1937 and in 1939 when Congress Committee and Prajamandal commenced its activities in Alwar. Later, CONGRESS FORMALLY MERGED WITH Prajamandal in August, 1940.³ It was the first public body which was working in the interest of the people and with the aim of saving them from the miseries and atrocities of autocratic rule.⁴ Prajamandal soon declared that "it did not have any apprehensions against His Highness, State Government or Jagirdaars, but openly declared that old order of things could hardly be continued now and any tenacity in the matter of sticking to the past practices would automatically bring harmful

results. Undoubtedly, it would stand to help the weak but not at the stake of harming others.⁵

From the very beginning, the members of Prajamandal turned themselves to the interiors. Meetings were held at various places like Ramgarh, Tijara, Anawara, Naugawan, Mubarikpur, Padmara, Rajgarh, Thanagazi, Laxmangarh, Bansur and at remote areas of Dauhali, Gunta, Khora, Kherli, Narainpur etc. to create awareness among the masses. In these meetings they used to raise questions on the despotic rule, atrocities and exploitation by Jagirdaars and Mafidars induced consciousness regarding preservation of forests and their right over the grass (fodder) and wood of forests, spread of education, representation in State administration and attaining a responsible Government under the aegis of His Highness, which gave a radical turn to the political scenario in Alwar. In this way, peasants were prepared to fight back for their plight. Two important Kissan Sammelan (Peasant conferences) Jagir-Mafi Conference in Rajgarh and Khera Mangal Singh Conference raised voice for economic equality in society for Jagiri peasants but a mass movement in 1946 could only bring political rights.

(I)

Prajamandal sought to develop ways to fight oppressive form of Government, poverty, backwardness and socio economic challenges as a part of distressed class wider participation in the resistance. Gandhiji's principles of economic self sufficiency was incorporated in their actions. Purpose of Prajamandal to invoke individual dignity was achieved when public of Rajgarh warned the Government through a notice.⁷ "Government itself is at fault as it has deprived us of our own rule, our trade, our cultivation, art & craft and imposed upon us improper and heavy taxation, this rendered us as beggars. It is better to offer Satyagrah and obtain complete Swaraj or die in the effort, rather than to drag on this drudgery."

Accordingly, a Satyagrah (Civil disobedience and tax resistance) against the landlords and the ruler of Alwar was launched in an effort to end oppressive taxation that has forced the peasants to defend their economic rights. Prajamandal demanded for changes in land revenue system and other practices.⁸

a) Proper land settlement in jagir Maafi areas. The peasants should get hold of land instead of land tenancy and in other areas they

should get the right of Biswedaari.

b) Peasants must get compensation for forest land. Rules to be liberalized regarding grazing of cattle in khalsa land.

c) Abolition of Dabri customband the most prevalent Nirakh and Bhent beggar in Jagir area.

d) Schools to be opened in Jagir Maafi areas for spreading education.

e) Establish responsible Government. There should be rule of the people, by the people and for the people.

Prajamandal gave a call for a Jagir Maafi Conference in Rajgarh on June 1-2, 1941. To bring about awareness regarding the programme, meetings were held at Company Garden on 24th May, 1941, Purana Katla on 25th May, 1941 and at Rajgarh on 28th May, 1941, which were attended by prominent leaders like L S Tripathi, Sushila ji, K B Modi, Master Bholanath ji, Guru Brij Narain Acharya, Inder Singh Azad and many more.

Awareness programmes for the peasants was an eyesore for the Jagirdaars and they engaged reactionary elements to create terror. Local members of Revolutionary Socialist Party secretly gathered at Rajgarh to safeguard the cause of poor peasants. It was attended by the Prajamandal members from all over Rajputana like Jai Narain Vyas from Jodhpur, Jugal Kishore Chaturvedi of Hindon, Adityendra ji from Bharatpur., Ram Swaroop ji of Jaipur and Ram Narain Chaudhary of Ajmer. Thousands of kissans from Jagir areas of Langarwas, Tasing, Digaawara, Karauli, Chirkhana, Sitawas, Pada, Garhi and others peacefully marched through the town and gathered at Macheri Chowkin Rajgarh on 1st June, 1941, which was addressed by Master Bholanath ji who appealed the masses to get out of the vicious cycle of tyrants like Jagirdaars and Kaamdars who were protected by the Maharaja of Alwar.⁹ Though the Conference could not bring the desired results but it alerted administration and awakened peasants for their justified demands. Involvement of prominent leaders gave an impetus to their cause.

(II)

Year 1946, in the annals of Alwar, saw a decisive and successful struggle against the autocracy. To give a final shape to Jagir peasant unrest, Prajamandal again raised the demands through a conference on 3rd February, 1946, at village Khera Mangal Singh in Rajgarh.¹⁰

References

- Girdavri (crop assessment) should be written in the name of the cultivator who has tilled the land. Abolish the practice of entering any name.
- Compensation of forest land to peasants.
- Tribunal for forests.
- Grains must be available at cheap rates on Government shops. Villages also to have such shops.
- Salaries of Government servants to be increased.
- Schools to be opened in villages also.
 - Some social issues were also included¹¹-
- No forced Lag-begar and cesses to be levied, like
 - a) The peasantry had to pay Rs.3/- for using the Jagirdar's well.
 - b) Abolish the practice of confiscating $\frac{3}{4}$ part of the produce by Jagirdaar/ Kaamdars, and also the practice of presenting 65 fists of maize at the time of harvest.
 - c) Stop sharing 20 ser per maund grain to the peon of the Thikana.
 - d) Forcefully take beggar in form of Nirakh, bhent, to water plants, to grind grain etc.¹²
 - e) Abolish chulha lag @ Re.1/- P. A. And also Kunwar Kaleva.

To popularize the objective of the conference, workers of Prajamandal went village to village which had a great impact on the masses. The conference was attended by 15,000 peasants despite that the Government in a bid to suppress this upsurge, arrested the supreme leaders like Bhawani Sahay, Shobha Ram ji, Lala Kashi Ram and Ramji Agarwal on the midnight of 2nd February, from a temple of Khera, while some other leaders from Alwar and Tijara were also taken into custody. Master Bholanath ji went underground and organized a successful conference on the scheduled date and time.¹³ The news of arrest spread like wild fire in all the Tehsils of Alwar. People gathered peacefully but protested very strongly against the arrests by observing Hartaal (Strike). The impact of this call was so immense that small shops like Halwais, barbers and even the schools and Colleges¹⁴

Demonstrations to bring in a responsible Government were held and meetings were organized at Purjan Vihar, Subhash Chowk and Hope Circus. Nehru criticized the action of Alwar State on the National front, and observed it as an open violation of declaration by Chamber of Princes of 19th January, 1946, which guaranteed political and civil

liberty of an individual.¹⁵ Only after Prime Minister Sri Mal Bafna's assurance of setting up a responsible Government in the State, the strike was called off. On the intervention of Hiralal Shastri of AISPC Jaipur, the arrest orders of all the leaders were withdrawn. All assurances given proved false as the State took no such steps which might give relief to the peasants.. In order to make a large forum of the issues, a series of Kissan Sammelans were organized.¹⁶ These conferences attained phenomenal success.

(III)

It became very clear to the Government that unless some changes are made in the policies, the public would not give up its agitation. Accordingly, election of the Municipality Corporations of Alwar, Rajgarh and Tijara were declared. Kashiramji, Bhawani Sahai and Kripa Dayal were elected as Chairman of these Corporations. They demanded a responsible Government under the aegis of His Highness and raised their voice by saying that-

“There is no rule of people that is why the peasants are suffering. The State exchequer has 80 Lac but there are no roads, no schools and no hospitals either. People are dying due to unavailability of medicines costing 2 paise. Essential commodities like sugar, cloth, kerosene are given to their agents but the villagers were deprived of these.”¹⁷ This led them to appeal for **“Resignation of irresponsible Ministers”** and served the Government, an ultimatum of Satyagrah from 24th August, 1946. They presented a protest plan in the following manner-

- a) Complete strike on 24th August, 1946.
- b) Death procession of **“Irresponsible Ministers.”**
- c) Groups of Satyagrahis would go to the offices and ask the Minister to resign.

To suppress this Satyagrah, the Government imposed Defence Rule 144 on 24th August, 1946, prohibiting meetings and processions in Municipal areas. All of a sudden, the State arrested Bholanath ji, Lala Kashiram and Ramji lal of Prajamandal. The Congress Youth Wing got stirred up and 20,000 students gathered at Nangli Circle of Alwar at 8:00 AM. Mahaveer Prasad, Chhotu Singh Arya and Maya Ram led the procession to Subhash Chowk, where Mahaveer Prasad addressed a public meeting. Later, at 2:30 PM, he was arrested on the charges of defying the Defence Rule 144. The impact of Prajamandal was so

great, that State employee Uma Dutt Sharma, Registrar of High Court, resigned and joined the Satyagrah in protest of repression by the State.¹⁹ Arrest of Prajamandal workers was carried on throughout the State. Women and children were also not spared if were found to be connected in any way with the activities of Prajamandal.

On the request of Pandit Nehru, Sri Hiralal Shastri met the Maharaja of Alwar SriTej Singh ji. It was agreed that all the demands of Prajamandal would be accepted including the demand of a responsible Government. The Satyagrah was taken back on 2nd September, 1946. During this 10 day period, 350 Satyagrahis were put behind bars. An interim Government was set up on 1st September, 1946, at the Centre with Nehru heading the same. It was made very clear to the State that the public could not be deprived of its powers anymore and with the Satyagrahs and strikes the functioning of the Government machinery was being hampered. Accordingly certain steps were taken

- The custom of Nirakh Begar was withdrawn.
- Civil Supply Committee was declared as a non Government agency with all rights and powers.
- Central Civil Supply Committee was formed in which one non official and two Prajamandal members were appointed. The prime Minister had direct control over the Committee to keep a check on corruption and bribery.
- The Maharaja agreed to enter Vidhan Parishad (later in Indian Union). It would be based on Cabinet Mission Plan. Prime Minister Dr. N B Khare would represent Alwar State in the Legislative Assembly.²¹

This earmarked the victory of the people and their fight for their rights and power. Popular movement came to an end when in March, 1948, Matsya Union was formed with its Capital at Alwar. A responsible Government under the Prime Ministership of Prajamandal Member Babu Shobha Ram was set up.

The programme adopted by Prajamandal was to assimilate suppressed class into main stream so that the society could be united. Till now, ignorance for their rights kept them alienated but prajamandal taught them that without singleness of purpose, it was not possible to attain any achievement. Selfless devotion for common cause by Prajamandal members won the moral and sincere support of the

peasants. The technique of Satyagrah created harmony and became a symbol of strength.

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Police Administration and Reforms in Bharatpur State During Colonial Period

Virendra Sharma

Bharatpur state was facing much more difficulties in administration as well as to maintain law and order in state from the beginning of foundation in 1722 because this territory had been observed notorious .There were many gangs of robbers and freebooters. Serious efforts taken by Thakur Badan Singh, Ruler of Bharatpur, to ensure law and order in their state. In The beginning, there was no any systematic police organization in Bharatpur State. Some state officials or private persons were vested with police duties. The early police system in the State was inspired by Mugal system of administration. The Kotwal was in- charge of the city police administration , his headquarters were at Kotwali and he had to perform a number of duties. Besides that he had to be present for all ceremonial functions of the State, he received daily reports from spy and sweepers of the happenings in the city and maintained law and order. He made arrangements for watch and ward of the streets at night, and at all places of public gatherings, he kept subordinates to look out for thieves and mischief -mongers. But, in addition, he had other duties which are now no longer entrusted to the police. He was also a law officer or magistrate, looked after the prison, heard and decided the charges against prisoners, exercised the judicial powers of a Tehsildar, and executed the sentences. Thus, he had a strange combination of powers of the judge, the prosecutor, the collector and the thief catcher. Under such circumstances, impartial investigation of cases and administration of justice were well nigh impossible. Besides the Kotwal, there were subordinate officers and Chowkidars for the protection of the city, though very few in number, As early as 1865, this force consisted of 29 officers and 273 chowkidars. All these were paid by the State, the chowkidars getting Rs. 4/- per month and the officers in proportion; but a sum of annas 4 per month, deducted from the salary of each chowkidar, formed, a fund, from which compensation was paid in cases of robberies in the city, when no trace of stolen property was found.

Besides the City Kotwal, the State maintained 13 Thanas in the territory. one in each pargana, at the head of which was one thanedar. As there was no separate police department, these thanedars were kept under the supervision of tehsildars, who were not only magistrates but also police officers. Like the kotwal of the city, the thanedars also looked after peace and order of their parganas and acted like judicial officers.

Next to the thanedars at the police station, there were other subordinate officers like jamadar or the deputy thanedar and the constables. Then there was the ,Mohrriir' or the report writer. The salary of the thanedar ranged between 30 and 45 Rupees per month, while that of the constable was rupees 4 per month.

The lowest, but not the least important police officials were in the village watchmen or chowkidars, the real executive police of the state who kept watch at night, reported the arrival of the strangers within the village territory and helped to detect the crimes. These chowkidars got no pay, but held land, besides certain perquisites from the zamindars. They were, however, responsible for all robberies and had to compensate the losses in case the property was not found. The chowkidars of the headquarters of parganas got pay from the State, (the rate of pay being different in almost each pargana) and in some cases held land and received perquisites from the inhabitants in addition. In case the lost property was not traced out, the chowkidars made amends to the extent of half or one third of the value of the property, declared on oath (Dharam Karam) by the loser. The chowkidars did this under pressure from the police or the court or for the sake of the Khan-pan which they received from the zamindars. The practice was very defective because some thefts were committed by the chowkidars themselves, and in some cases false charges were brought against them to take advantage of this system.

The total force of the chowkidars of all ranks in all the parganas numbered 1505 and received Rs. 839/ per mensem from the State. This did not include the tehsil police who, in 1865, numbered 1998 men costing Rs. 75,300/ yearly. The tehsil police originally numbered 2191 but it was determined, in 1861, to reduce the strength. They decided to recruit 2 jamadars and 100 sepoy for the revenue of one lakh. Thus in 1865, it came to 1581 men costing Rs 67,332/ annually. These sepoy were employed under the orders of the tehsildar of each pargana to which they were attached. They performed police

duties as well as those which pertained to the revenue department of the State.

In addition to chowkidars and tehsil sepoys, a force of nearly 1162 men artillery, cavalry, and infantry, were always on duty in the different parganas of the State. Of these, nearly 471 belonged to the regular regiments of infantry and artillery, 172 to the Baesees regiment, and 519 to the different cavalry regiments and of these 519, a total of 269 were employed in escorting the mail through the Bharatpur State.

In 1895, the police system was re-organised by Kumar Harbhamji, the Dewan of the State, and the whole of the police force was placed under the supervision of Superintendent of Police, appointed for the first time. The kotwal was given only the police function, his magisterial power having been transferred to the City Magistrate. The thanas were separated from the tehsils and were placed under the charge of the Superintendent of Police. The Rajgirai, which had been hitherto under a separate officer, was now placed under the police and the Girai officer was appointed as Assistant Superintendent of Police. In order to improve the system, volunteers from the army corps were asked to join the police force, and quite a number of people volunteered themselves. Here is the strength of the police force as it was before and after 1895:-

S. No.	Old sanctioned Strength of Police as on 1 st april 1895	Number of officials	New sanctioned Strength of Police as per circular No. 1 of 1895	Number of officials
1	Superintendent Girai	1	Superintendent of Police	1
2	Kotwal	1	Assistant Superintendent	1
3	Assistant Kotwal	1	Inspectors	3
4	Thanedars	12	Thanedars	25
5	Subedars	5	Head Constables	100
6	Jamadar of Kotwali	4	Lance Head Constables	50
7	Jamadar of Thanas	34	Constables	1170
8	Havaldar Major	2		
9	Koth Havaldar	5		
10	Havaldars	21		
11	Naiks	25		
12	Mohurrurs	22		
13	Lance Naiks	16		
14	Cpnstables	950		
15	Paid Chowkidars	113		
16	Infromers(Spy)	8		
	Total	1220	Total	1350

State administration also made provisions to maintain peace and security for citizens. Specially formed mounted police patrol the high roads and hilly tracts of the state. This work, which was upto this time performed by the Raj cavalry regiments, was transferred to the police

The work of re-organizing the Police department was begun by Dewan Harbhamji, was completed in 1905 by A.G. Blanchett, Supedntendent of Police, Bharatpur. The main changes introduced by him as follows-

1. Reduction in the main strength of the forces.
2. Increased pay to all ranks.
3. Abolition of 7 thanas and 38 outposts.

From 1897 to 1934, the police force was under a Superintendent, with one Assistant Superintendent of Police and one Deputy Superintendent of Police. But the last post was abolished on 9th May, 1939. It was, however, again created with effect from July 27, 1945, and the whole State divided into three police divisions, viz., Bharatpur, Bayana and Dig. The last two named were placed each under the charge of a Deputy Superintendent of Police, subject to the control of Inspector General of Police and Bharatpur direct under Inspector General of Police. The Superintendent of Police was raised to the rank of Inspector General of Police and his powers were enhanced from IInd to Ist class officer.

The comparative progressive strength of police force at the time of Maharaja Kishan Singh and Maharaja Brijendra Singh as shown in given table-

S.No.	Police official	1928		1946
		Civil	Armed	
1	Inspector General of Police	-	-	1 Inspector General of Police
2	Deputy Superintendent of Police	-	-	2 Deputy Superintendent of Police
3	Inspectors	5	-	3 Inspectors
4	Sub Inspectors	1	22	4 Sub Inspectors
5	Head Constable Naiks	23	81	5 Head Constable Naiks
6	Lance Head Constable	11	-	6 Lance Head Constable
7	Constables	143	454	7 Constables
8	Mounted Police	-	18	8 Mounted Police

In 1928 there were, besides the above force, 541 Zimmebari Chowkidars and 507 Reporting Chowkidars. The Zimmebari Chowkidars were Minas, who were registered as a criminal tribe.

Under the Bharatpur State, village and Small Towns Chowkdari and Emergency Patrol Act of 1933, the Zimmebari System was abolished and there were now only reporting Chowkidars, who were appointed and dismissed by the Nazims and were under the disciplinary control of the police. They were paid by the Lamberdars, and their uniforms and equipment were supplied by the Revenue Department. The new system proved unpopular with the zamindars and Lamberdars, but it was maintained. The total number of chowkidars at the end of 1946 was 751, even when there were no chowkidars in 267 villages.

Physical and educational standards were prescribed to select a candidate were introduced in Police force, and as a rule, candidates were selected by the president or Dewan in person and every effort was made to maintain a proper proportion between the various castes. They tried to select educated young men for direct appointment in the higher ranks, after their training at the Moradabad Police Training School.

Training for police officials became the essential part of service. For this purpose in 1908, a training school was started in which every recruit had to go through a regular course of training in drill, musketry and guard duties before he was posted as the civil or armed police. Selected constables and head constables were sent to the Jaswant House-Hold Infantry for training in drill, and special attention was given to instructions and traffic control duties on the lines of the British Indian System. All Inspectors and Sub-Inspectors were trained in the use of revolver. Quarterly examinations were held in literacy, law and procedure for those employed on clerical duties and an examination had to be passed before promotion from the rank of constable to that of a head constable. Particular attention was also devoted to physical training and games.

The prosecuting branch, the criminal type section and the criminal Investigation Department were reorganised and placed under qualified sub-inspectors with necessary staff. In 1935, a joint striking force was organised with the States of Jaipur and Alwar for the suppression of certain formidable gangs of dacoit. A post of Deputy Superintendent of Police was created from July 27, 1945 and the whole State was divided into three divisions, i.e. Bharatpur, Bayana

and Dig, the last two each under the charge of Deputy Superintendent of Police; subject to the control of Inspector General of Police; and the. Bharatpur Division remained under the direct supervision of Inspector General of Police. six new thanas were established, and 20 posts of Assistant Sub-Inspectors were created to work as in-charge or as IInd Officers at these thanas.

The re-armament of the police force with .303 rifles and .410 Muskets was started in 1934 and completed in 1937. In addition, 30 drill practice rifles and two .22 rifles were supplied for drill and musketry training for the recruits. All Inspectors and sub. Inspectors with were armed by .38 revolvers.

Since 1805, the relations of the Bharatpur State with the adjoining districts of British India and neighbouring Indian States continued to be smooth and cordial and accused from these places were extradited to this State and vice versa. Moreover, in order to check the increasing number of murders, dacoities and other crimes, periodical convergences of State officials, Circle Inspectors and the Border Thanedars were held at Bharatpur and other places, at which all matters concerning the police of the two districts or States were discussed, notes exchanged and information furnished.

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Construction of Railway from Marwar to Pali : A perusal of Construction Process and Expenditure incurred

Khalid Ahmed

Later half of the nineteenth century has witnessed the Railway construction with speedy pace. Indian Railways was an outcome of the investment of finance capital with an aim to get beautiful returns on it. Though the Indian Railway had to play a constructive role by providing a means of transportation which has caused unification of India indirectly. Hence, it is very necessary to reconstruct the History of Railway construction by carrying an investigation into the process of construction along with an enquiry into the extent of expenditure and material procurement in it.

In 1818, all the Rajputana States had entered into alliance with British East India Company.¹ When Railway construction was started in British territories, Railway was begun to be built in Rajputana States with the help of British authorities. First Railway which was constructed in Rajputana was from Agra to Dausa via Bharatpur.²

The present study encompasses the study of the process of the construction of Railway between Marwar to Pali. Moreover, an attempt has been made to calculate the expenditure incurred in it with comparison of construct cost of other important Railways under British territories.

The Rajputana Malwa Railway of British Indian Government was the oldest line in the region.³ It has covered 206.4 kilometers within Jodhpur territory along with twenty stations. The Delhi to Ahmedabad railway was entered in the Jodhpur territory near Barr in the eastern part and leaves the territory near Nawa in the south-east part. This section of railway from Barr to Nawa was opened for traffic in 1879-80.⁴

When Indian Railway was started to build in India, some Rajputana States had to plan to construct Railways in their territories by themselves. Now, a new era of Railway construction has begun in

India and specifically in Rajasthan. In this phase Jodhpur State had to construct Railway within its territories by using its own finances. In the initial stage Jodhpur state had decided to construct a Railway line from Marwar⁵ to Jodhpur via Pali.⁶

For Construction of first section of Jodhpur State Railway from Marwar to Pali, execution and management was provided by British Officials. British Indian Government was not only providing the execution and management but also sanctioned the line for its construction and supplied all the necessary materials on the construction site.

For the construction of Railway line from Marwar to Pali, Agent to the Governor General of Rajasthan appointed Col. Steed R.E., Secretary to the Agent to the Governor General in Public Work Department to look after this line.⁷ D. Joscelyne the then Executive Engineer of Nasirabad Public Work Department Division was appointed as the Executive Engineer of the Jodhpur State Railway⁸ in 1880⁹. D. Joscelyne surveyed the first section of the Jodhpur State Railway from Marwar to Pali.

According to R.R. Bhandari in his book entitled “Jodhpur Railway” published by ‘A Northern Railway Publication in 1982’ D. Joscelyne had prepared an estimate of Rs. Five lakhs.¹⁰ But as per the ‘Proceeding of Public Works Department (Railway Construction), total estimated cost of Railway line from Marwar to Pali was fixed Rs. 3,59,097.¹¹

This estimated cost of the line had submitted before Col. Steel and Maharaja Jaswant Singh of Jodhpur. Both Col. Steel and Maharaja of Jodhpur approved the total estimate submitted by D. Jescelyne and issued an order to him to start the construction of railway line from Marwar to Pali.¹² The construction of Railway was started on February 16, 1881 under the title of Jodhpur State Railway.

Scholars have different view about distance of Railway line between Marwar to Pali. According to R.R. Bhandari and Ram Pandey the total distance of the railway line from Marwar to Pali is 32.2 and 30.57 kilometers respectively, while according to the Proceedings of P.W.D. (Railway Construction) actual distance between these two stations was 29.77¹³ kilometers. Construction of Railway was completed on February 28, 1882.¹⁴

But before July 1882 this line was not opened for traffic. British

authority raised serious objection after the completion of the construction of Railway line from Marwar to Pali. They were not satisfied with the quality of the construction work. They were not ready to open this line for traffic. As a result, British authority issued an order to inspect this line carefully.¹⁵

For the inspection work, the Deputy Consulting Engineer Captain Pilikington for Railways, Bombay was appointed. He inspected the newly constructed railway line on June 28, 1882 and he recommended that the railway line between Marwar to Pali was to fit for traffic with some restrictions.¹⁶ Following restriction was imposed by him to open the line for traffic.¹⁷

1. The speed of the Train had to be limited to 29.77 kilometers per hour.

2. Tank Engines with cattle guards at both stations had to be used.

3. On the Rajputana-Malwa Railway side near junction to be protected by signals.¹⁸

Finally after long correspondence between British authorities, the railway line between Marwar to Pali was authorized for passenger traffic on July 27, 1882 subject to the following restrictions recommended by Captain Pilikington.¹⁹

I have prepared a separate table on the basis of data provided in the sources, about the estimated cost of all the necessary works needed for railway construction like earth work, crossing, leaving, workshops, along with the actual expenditure of the Railway line, staff quarters, stations, sleepers, rails, maintenance works, plants, station machinery, establishment minor bridges and culverts etc.

Table – 1

Total expenditure of construction of railway from Marwar to Pali.²⁰

S. No.	Head/Sub heads of Account	Estimated Amount in (Rs)	Expenditure in (Rs)	To be expended expenses incurred more than expenses	Expenditure %
1.	Preliminary Expenses	Rs. 9,777	Rs. 9,347	Nil	2.36%
2.	Earth Work & Co.	Rs. 15,970	Rs. 15,944	Nil	4.03%
3.	Minor Bridges & Culvert	Rs. 18,058	Rs. 17,826	Nil	4.51%

4.	Level Crossing & Co.	Rs. 200	Rs. 325	Nil	0.082%
5.	Ballast	Rs. 10,000	Rs. 10,689	Nil	2.70%
6.	Plate laying, including laying point and crossing	Rs. 11,713.00	Rs. 10,543.00	Rs. 1,076.00	2.93%
7.	Rails and fastings & Co	Rs. 1,30,000.00	Rs. 1,37,276.00	Rs. 2,973.00	35.47%
9.	Stations	Rs. 13,708.00	Rs. 9,770.00	Rs. 4,163.00	3.52%
10.	Workshops	Rs. 6,785.00	Rs. 6,823.00	Nil	1.72%
11.	Staff Quarters	Rs. 11,797.00	Rs. 11,763.00	Nil	2.97%
12.	Station machinery	Rs. 6,732.00	Rs. 7,252.00	Nil	2.08%
13.	Plant	Rs. 8,949.00	Rs. 7,252.00	Nil	1.83%
14.	Maintenance	Rs. 1,307.00	Nil	0.33%
15.	Establishment	Rs. 19,858.00	Rs. 21,320.00	Rs. 1,749.00	5.83%
16.	Contingencies	Rs. 5,550.00	Rs. 6,608.00	Nil	1.67%
17.	Suspense accounts	Nil	Rs. 2,860.00	Rs. 1,129.00	1.009%
		Total estimates.	Total expense	16,619.00	100%
		Rs. 3,59,097.00	Rs.	3,78,797.00	
			Grand total-	3,95,416.00	

A perusal of the above table indicates that the total actual estimated cost including all particulars heads mentioned above was Rs. 3,59,097 while the actual expenditure of the Railway line with all heads was Rs. 3,95,416. The main expensive items were rails and fastings and co. and sleepers. These two items were covered more than 55% of the total amount. On rails and fastings and co. Rs. 1,37,276 or 35.47% and on sleepers Rs. 1,02,408 or 26.89% was respectively invested. The actual expenditure on these two items was exceeded estimated cost. Exceeded expenditure on these two items was exceeded estimated cost. Exceeded expenditure might have been paid by the Jodhpur State itself. For the construction of station 3.52% of total expenditure was invested. This expenditure was less than estimated cost. Workshops were also constructed was exceeded about Rs. 16,619. In this exceeded amount, the maintenance cost (Rs. 1,307 or 0.33%), which was not included. Rs. 2,860 or 1.009% was treated as suspense amount and has no detail in the sources. The Railway line between Marwar to Pali was financed by Jodhpur State itself.

On the basis of statistics provided in about table cost of the construction of per kilometer of railway line was calculated which

came Rs. 13,271 per kilometers. Hence construction of Railway line between Marwar to Pali was very cheaply constructed in Comparison to constructed under other States, as proved by the following statistics relating to the cost per kilometers in the construction of the other States Railways.

Table-2

States Railway constructed directly by States from 1869 to 1880.²¹

Name of Railways	Total distance in Kilometers	Cost per Kilometers in Rupees
North Bengal	391.87	50,204.30
Tirhut Railway	136.79	39,035.15
Mathura Railway	32.18	35,743.13
Cawnpore Railway	139.20	22,491.15
Rajputana Malwa Railway	525.56	39,139.55
Holker-Schindia-Neemuch Railway	304.52	68,040.14
Rangoon and Irrawady Railway	259.10	47,499.47
Western Rajputana Railway	132.98	47,505.07

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Modern Means of Recreation-Theatre and Cinema in Jodhpur State

Prof. Vinita Parihar

Recreation occupies an important place in the social life of a society. They act as catalyst to relieve the tired souls of daily drudgery and its monotony. Rest and entertainment is rather essential in keeping up the spirits of people high. With the advent of modern times the traditional and medieval means of entertainment either vanished or became less important and some of them continued to exist. Theatres and then cinema became popular means of entertainment in the third quarter of 19th century.

The earliest reference of dramatic performance in Jodhpur is found in the later years of eighth decade of the nineteenth century (in 1889) when a drama company of Bikaner staged a drama. The Darbar paid Rs. 600 to the company.¹ Similarly Rs. 1200 were paid to the management of Jubilee Theatre and the actors were given Rs. 300 each by the Darbar.² It seems that the dramatic performances were confined to the walls of royalty, initially.

Gradually with the passage of time it became the means of entertainment of the commoners also. It was in the second decade of 20th century, that the number of theatrical companies visiting Jodhpur rose (increased). They came from the different States of Rajputana as well as from outside the State also. Shri Rathore Theatrical Company Bikaner,³ Udaipur, Chittorgarh Theatrical Company,⁴ The Empress Theatrical Company of Rajputana,⁵ New Minerva Theatrical Company, Delhi⁶, New Theatrical Company of Bombay⁷ were some of the companies who visited Jodhpur from time to time.

Besides the theatrical companies individuals also staged dramas. Guru Valchand a resident of Chandpole staged dramas in Balarva Ki Haveli.⁸ Theatrical companies staged their dramas in Kantaliya House.⁹ Schools also staged dramas. The staff and school boys of Darbar High School¹⁰ and Vidyashala¹¹ and Umed High School staged dramas.¹² Dramas which were staged in school premises and in which no fees was charged were left to the sole responsibility of the Principal

of the school. A play with the title Veer- Durgadas was staged in Madho Bagh outside Sojati gate.

Theatres became popular gradually.¹³ Many drama associations were formed in and outside Jodhpur. Jamuluddin of Nawa formed an association in 1942¹⁴ and staged two social dramas, Tasvir-e-Rahmat and Noor-i- Islam. President Christian Endeavour Singing Society, Jodhpur staged a drama “Yahudi Ki Ladki” in Darbar Muslim School.¹⁵

We are all aware of the fact that dramas depict the state of society. The themes of the dramas changed with the march of time. Initially the theme of dramas was either religious, instructive or a moral teaching or historical. For example Vir Abhimanyu¹⁶, Satyavadi Harish Chandra, Danveer Karan, Raj Mukat, Krishna Sudama, Bhakta Surdas etc.¹⁷ Some dramas depicting local history and heroes titled Ranbanka Rathore¹⁸ and Veer Durgadas¹⁹ were staged by the students. Later on love stories like Laila Majnu, Siri Farhad, Mohabat Ke Phool, Alam Ara were also staged. Certain dramas like Smt. Manjari, Van Devi, Sati Vaishya Khubsurat Bala, Nai Dulhan were having women in lead roles.²⁰ Plays like Ishwar Bhakti, Narsi Mehta, Nek Parvin, Allah Ke Bashinde had social and religious message.²¹ A drama named Delhi Durbar was having the theme of the coronation Durbar of 1911 held in the honour of King Georg V and Queen Mary of England.²² We notice a change in the theme of drama with the growth of national movement. Dramas like Rashtra Dharma and Punar Sangathan were staged.²³

At times theatrical performances were given in order to collect some funds for specific purpose such as Red Cross, Famine and religious purpose. For example DVM school, Sanchoe staged a drama “Sraavan Kumar” in aid of the boarding house and scouting.²⁴ Similarly DVM School Khiwandi and Sanderao also staged the drama entitled Krishna Sudama.²⁵ The income collected by the drama in Darbar Muslim school was to be utilized for building a Church in Erinpura and for relief to the orphans and widows.²⁶ In aid of Shree Pantheshwar Mahadeoji temple, the Pantheshwar Dramatic amateurs staged a Drama named Pratigya alias Chandra Gupta.²⁷ We get reference of an English play, “Money is the root of all evil” being staged at Jodhpur Railway Club in aid of Mission Charity Fund.²⁸

Acting was not considered respectable in those days. In the beginning the female role was also played by a male actor but gradually the trend changed. Now there were female actress, who were generally

prostitutes or Muslim by caste.²⁹ A very few actresses were Hindu. Theatre became less popular after the coming of cinemas. So the shows were clubbed with other amusements, carnivals and fetes having various amusements like Indian European dance, fire dive, circus, wheel motor cycle jump, well of death, magic, dart throwing etc.³⁰

In order to revive the Indian stage and harnessing it to the service of country, Prithvi Raj Kapoor, started Prithvi Theatre, New Delhi in Jan 1944. It staged three dramas mainly "Shakuntala", "Deewar" and "Pathan" In Deewar (1945) the past, present and future of our country was demonstrated, while Pathan placed before the public the ideal life of unity and amity for all communities. The play received a very good response. All the eminent educationists of the country hailed it as a torch bearer of harmony and good will. The Bombay and Delhi government looking into the noble efforts exempted the entertainment tax for the above mentioned dramas. Now the company requested the government of India to exempt the entertainment tax, give travelling concession and a certain amount of yearly grant to it. Prithvi Raj Kapoor mentioned in the letter that his forthcoming play "Ghaddar" or "Shaheed" will go a long way in weaning the Muslim brethrens³¹ from the Muslim leagues two nation theory which has been the cause of all this havoc wrought in the country.³²

Cinema the most powerful and effective, less expensive and less tiresome and the most valuable and popular means of amusement entered India in 1911 when the film "Delhi Darbar" made in England was shown in a theatre of Bombay. Film making in India was initiated in the very next year. The growing popularity of cinema soon transformed it into a flourishing business.

In Jodhpur cinema became popular after the second decade of 20th century. Rao Raja Surat Singh ji and his son Mangal Singh set up the first cinema of Jodhpur in 1923-24 outside Sojati gate in the courtyard of his Kothi, namely Surat Singh Ki Kothi.³³ The cinema exhibited silent movies for seven years and was closed as it was outside the walls of the city.³⁴ The second cinema to be established was Majestic Cinema in Girdhari Maharaj Ka Nohra, inside Sojati gate in 1925, by Chaturbhuj Bora. The name of this cinema was changed to Charbhuj Talkies on 18 January 1937. It was here that the first talkie, the speaking movie, Alamara was shown.³⁵ George Cinema was established by Kantaliya Thakur Arjun Singh in his Haveli behind the Municipality building, inside Sojati gate in 1925, by Manak Lal Jalani. It was also

called Kantaliya Cinema. Balkishan Purohit renewed the cinema and named it Krishna Talkies and after his death in 1935 his son Jawanmal Purohit became its manager.³⁶ Sir Sukhdev Prasad Kak and his associate Ganesh Das Bohra started Empire Talkies in 1934 in Ghanchiyi ka Nohra, inside Jalori gate. But it was closed because of financial crisis. Shri Bannaji now started running it with a new name Sardar Bhavan or New Cinema.³⁷

State Cinema, Stadium- Initially a sanction was given to RB Seth Bhagchand Soni of Ajmer in 1936 to construct a new cinema. But due to certain reasons it was later decided to build the cinema at royal expense and let out the same when completed. Rules were framed by the state authorities so as to promote the state cinema at the cost of private one.³⁸ Consequently it was let out to Sanghi brothers, Mohan Lal and Moti Lal. Movie titled, 'Pukar' with Sohrab Modi as its hero was the first movie to be exhibited in stadium cinema on Nov 3, 1939.³⁹

Besides the city of Jodhpur the cinema percolated to parganas and villages of Jodhpur State also. Later on mobile units of cinema became a means of entertainment of the public of parganas and villages. Radha Krishna son of Jagmal a resident of Makrana Mohalla was permitted by the state to start a cinema and associate it with the name of Maharaj Kumar Hanwant Singh ji. He intended to tour in all the parganas. Consequently a notice was published in the Marwar Gazettee so that the local authorities allowed the show to be held without any interference.⁴⁰ Similarly George cinema started showing movies in various villages of Marwar. The proprietor proposed the government of Jodhpur that his cinema machine would show them the most modern methods of agriculture, farming and the management of cows, bullocks and goats milk supply together with social, oriental as well as foreign plays. His films would teach how to care for education and welfare of their children and how to be brave, honest and faithful to the king and company. His ticket charges also were to be concessional like 1st class 0-4-0, second class 0-2-0 and ladies 0-2-0. Accordingly permission was granted by the state government to Shri Roop Ram Manak Lal proprietors of George cinema.⁴¹

Cinema houses cropped up at various towns of Jodhpur State. Bharat Talkies was started in Nagore in 1937 by Hansraj Purohit.⁴² Sagar Talkies was also opened in Nagore.⁴³ A sanction was granted for putting up a cinema house at Phalodi on 12 Sept. 1945.⁴⁴ A request for opening a cinema house in Ladnu was made on 06 May, 45.⁴⁵

In the times of bioscope (silent movies) a person with loud, strong and clear voice narrated the story before the movie was run. Gul Mohammed was one of them who narrated the story in the Dreamland Cinema. There used to be 6-7 intervals in a movie because the cinema had only one machine and it took time to roll and coil (wind) the next reel of the film. But later on the problem was solved by keeping two machines.⁴⁶ The rates of tickets were one anna, one and half anna and four anna. A separate area near the cabin of machine was allocated for ladies, which often remained vacant except occasional visit of prostitutes from Ghas Mandi. The traditional society of Jodhpur did not allow the women of respectable families to watch movies in public.⁴⁷

There arose a competition between the two cinema halls Krishna Talkies and Charbhujia. One reduced the rates of ticket while the other lured the customers by distributing two laddoos per ticket. Not only this live dance performance of famous artist like Zubaida and Sheela were arranged in the interval of the movie.⁴⁸

Around 1942 there started a practice of showing small drama of 4-5 minutes as extra entrainment, before the original movie was shown. Some of the popular silent movies were Nal-Damyanti, Princess Brother, Noorjahan, Champraj Hada, Soul of a Slave, Razia Begum, Social Pirates, Black Guard, Wild Cat of Bombay, Educated Wife, Dilarosh, Hatimtai etc. Mostly the films were heroine oriented. Popular heroines of the times were Fatima, Zubaida, Jillo, Gulab, Ruby Mayer (Sulochana) etc.⁴⁹

Names of the movies around 1944 like Roti, Chandi, Hospital, Pyasa, Holi, Hasso Hasso, Sheikh Chilli etc., indicate that socio-religious and comedy movies were in vogue in that period.⁵⁰ A film titled 'Dhiraj was to be an uncertified film as it contained congress propaganda although in a disguised form.⁵¹ Similarly a film entitled Arab ka Sitara was un certified.⁵²

After independence there was a change in the trend of cinema themes. They were full of war action and elements of magic. Nadia, John Kaavas, Sardar Mansoor, Amir Bai Karnataki, Baburao-Bhagvan were the most sought after actors. The era between 1945 to 1950 was an age of music oriented social films. The film named Sindoor completed 100 days in cinema hall having a story of widows plight and remarriage.⁵³

Besides Hindi films, English and American movies were also shown on weekly basis in the Railway European Institute, Jodhpur.⁵⁴ English Movie "the fifty glorious years" was shown in the Stadium Cinema.⁵⁵

There were certain rules for regulating public entertainment in Marwar Theatres or dramas or Cinema shows of

1. (a) Scandalous or defamatory nature
(b) or likely to excite feeling of disaffection or hatred towards the Marwar Darbar or its administration or administration in British India or any another Indian State.
(c) or likely to create or promote communal ill feeling or class hatred.
(d) likely to deprave and corrupt persons present in the performance.
(e) calculated to offend and insult the religious feelings of any section of the Marwar Darbars subject the Darbar or such officer as it may empower in the behalf, may by the order prohibit the whole or part of such performance.
2. No public entertainment was to be performed without a licence granted by the inspector general of police for the city of Jodhpur and by the Hakims for all other places within their respective jurisdiction.
3. The scale of fees to be charged was as follows-

For one month or less	Ten Rupees
Over one month- 3 month	Eight Rupees for each month or part thereof
Over 3 months- 6 months	Seven Rupees for each month or part thereof
Over 6 Months - 9 Month	Six Rupees for each month or part thereof
Over 9 Month up to One year	Six rupees

During natural calamities, charity shows were also organized in the cinema halls. A charity shows was organised at Majestic talkies for Marwar relief fund on the 4th Jan. 1939.⁵⁷ The proprietor promised to pay a sum of Rs. 301/- in the relief fund.

As is obvious the theatres and cinemas are the mirrors of

society. Apparently they depict the gradual transformation of the society from medieval times to modern era showing a great awareness in every field of life. That they are still a powerful means of recreation is beyond doubt. The elite class and the common people both enjoyed it immensely providing a healthy atmosphere of cultural life not only in Jodhpur but in Rajasthan as well.

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Heritage of Bharatpur

Pooran Lal Meena

General Introduction

Bharatpur, the eastern gateway of Rajasthan is located about 175 kms away from Delhi on Delhi-Mumbai Railway Line. Local tradition claims that the place is named after Bharat, the brother of Lord Rama of Ayodhya¹ whose other brother Laxman was worshipped as the family deity by the rulers of this state and whose name was also engraved in the state coat of arms and seals. It lies between 26° 43' and 27° 50'N and 76° 50' and 77° 46'E is irregular quadrilateral in shape bounded on the north by Gurgaon district of Haryana, while on the west and the south by Alwar and Dholpur district of Rajasthan and on the east by Mathura district of Uttar Pradesh. Bharatpur district is composed of 10 tehsil Bharatpur, Bayana, Dig (Deeg) Kaman, Kumher, Nadhai, Nagar, Pahari, Rupbas, and Wer (Weir). It is served by a number of highways, those from Delhi to Bharatpur and Agra and Fatepur Sikri to Jaipur being the important ones. All important place of Bharatpur are connected by road. Bharatpur is famous for Ghana-Keoladeo national Park, located at a distance of 3km from Bharatpur town. The site was declared a bird sanctuary in 1956 and later upgraded to National park. UNESCO has listed it as world heritage site. Keoladeo National Park attracts 364 species of birds many from India but also from Afghanistan, Turkmenistan, Siberia, China and Tibet, including the rare Siberian Crane.

Delhi Gate (Bharatpur Fort) : District – Bharatpur, Tehsil – Bharatpur, Locality - Bharatpur Fort (Outside) Lat. 27° 13' N; Long 77°30'E), Notification No. : Act No. LXXI of 1951 dated 28.11.1951, Approach- Airport - Agra/Jaipur, Railway Station- Bharatpur, Bus Station- Bharatpur. Brief History – A small gateway in comparison to others is facing north-northeast and has an arched passage flanked by thick walls (1.5m x 6m) on either side. The gateway is built of stone rubble in lime mortar with lime plaster over it. The date is assignable to eighteenth century A.D., Topographical Features- Plain terrain, Ownership- Government, Is it Under Religious Use – No, Administrative Control - Archaeological Survey of India, Jaipur Circle, Jaipur.²

Fateh Burj near Anah Gate (Bharatpur) : District- Bharatpur, Tehsil- Bharatpur, Locality- Bharatpur (Lat. 27° 13' N; Long. 77°30' E), Notification No. : Act No. LXXI of 1951 dated 28.11.1951, Approach- Airport-Agra/Jaipur, Railway Station- Bharatpur, Bus Station–Bharatpur.

Brief History - This burj is raised on a heap of earth over which the cannon has been fixed. The cannon is 6 m long with frontal diameter of 0.68 m. The perimeter on rear side is 2.67 m. The diameter of the slot is 16.5 cm. The cannon is placed over two stone shafts is east-north-east and west-southwest alignment. The cannon bears engravings of rows of continuous arches, floral and swastika designs and figure probably of a dog in dotted lines. The cannon is possibly made of wrought iron. The date is assignable to eighteenth century A.D., Topographical Features – Plain Terrain, Ownership – Government, Is it Under Religious Use – No, Administrative Control – Archaeological Survey of India, Jaipur Circle, Jaipur.³

Fort walls including Chowburja Gate and approach bridges at the Chowburja and Ashtadhatu Gates (Bharatpur) District – Bharatpur, Tehsil – Bharatpur, Locality - Bharatpur (Lat. 27° 13' N; Long 77° 30'E), Notification No. : Act No. F. No. 4-37/63-C.I dated 11.05.1964 Approach- Airport - Agra/Jaipur, Railway Station- Bharatpur, Bus Station- Bharatpur. Brief History – The fort wall is massively built of stone rubbles in lime mortar with occasional use of Lakhauri bricks at top and is surrounded all around by a deep and wide moat filled with water. The fort has only two gateways i.e. Chowburja Gate on the south flanked by round bastions on either side and Ashtadhatu Gate on the north. Both the gateways are approachable through long bridges. The bridge in front of Chowburja Gate is approximately 50 m long and 12 m wide. The other bridge is comparatively longer. It is datable to the eighteenth century A.D. Topographical Features- Plain terrain, Ownership- Government, Is it Under Religious Use – No, Administrative Control - Archaeological Survey of India, Jaipur Circle, Jaipur.⁴

Jawahar Burj and Ashtadhatu Gatewau inside the Bharatpur Fort (Bharatpur) : District – Bharatpur, Tehsil – Bharatpur, Locality - Bharatpur (Lat. 27° 13' N; Long 77° 30'E), Notification No. : Act No. LXXI of 1951 Dated 28.11.1951 Approach- Airport - Agra/Jaipur, Railway Station- Bharatpur, Bus Station- Bharatpur. Brief History – Originally, the Jawahar Burj was constructed by Maharaja

Suraj Mal (A.D. 1756-63) but the structures over it were raised by Maharaja Jawahar Singh (A.D. 1764-68) in commemoration of his victory of Delhi. Three pavilions were erected here one planted with epic scenes. An inscribed Iron pillar bearing generalogy was erected here by the ex-ruler Maharaja Brijendra Singh. An Ashtadhatu Gate was brought from Delhi by Maharaja Jawahar Singh in A.D. 1765 as a trophy. Topographical Features- Plain and levelled terrain. Ownership- Government, Is it Under Religious Use – No, Administrative Control - Archaeological Survey of India, Jaipur Circle, Jaipur.⁵

Moat Surrounding the Fort wall Bharatpur : District – Bharatpur, Tehsil – Bharatpur, Locality - Bharatpur Fort (Outside) Lat. 27° 13' N; Long 77° 30'E), Notification No. : Act No. F. No. 2/6/76-M dated 20.11.1985, Approach- Airport - Agra/Jaipur, Railway Station- Bharatpur, Bus Station- Bharatpur. Brief History – The city of Bharatpur and its fort are said to have been founded about 300 years ago by Rustam, a Jat of the Sogariya clan. Maharaja Surajmal took it from Khemkaran, the son of Rustam in A.D. 1733 and refurbished it by constructing a big fort and moat surrounding it. This historical fort, also known as Lohagarh, is rectangular in shape and has eight bastions with a high wall surrounded by a deep tapering moat (18.3 m wide). The outer wall got damaged at places but has now been repaired on the Gopalgarh side. Roads leading to the fort through its two gates i.e. Chawburja Gatae and Ashtadhatu Gate, cross the moat by masonry bridges. The moat always remains filled with water. Topographical Features- Plain terrain, Ownership- Government, Is it Under Religious Use – No, Administrative Control - Archaeological Survey of India, Jaipur Circle, Jaipur.⁶

Fort (Lohagarh) and Moat, Bharatpur : Bharatpur Fort is known as Lohagarh (Iron) Fort. It is strong like iron as it remained invincible during the attacks by Muslims and Britishers. The historic achievements of Maharaja Surajmal during his father's life time in 1733 had their beginning from this fort.⁷ He captured the small mud fortified fort from Khem Karan, son of Rustam, a Jat of Sogaria Clan. It was completed in 9 years from 1725 to 1733.

It has a double fortification, one was earthen defensive fortification which covered a huge area with 34 mud bastions, surrounded by a water channel with perpendicular bands. Four walls were built with clay, mixed with straw and cowdung to battle the artillery fire with its nine gates and having an equal number of

semicircular earth works outside. The circumference of the outermost mud wall is about 11 kms., which is now in a dilapidated condition.

The inner fort has protected bastions, gates and guarding towers, well equipped store houses for arms, fuels and grains to use at the time of long seige. Many of them had secret passages to exit in hours of emergency. There are two huge gates, one in the north is *Ashtadhatu* Gate and the other in the South is *Chauburja* Gate and both the gates are linked with bridges. The passage leading to the fort through these gates, cross the moat by masonry bridges. The bridge in front of the *Chauburja* gate is about 50m., long and 12m. wide. The gates of the fort are huge and imposing for its solidity. On both sides of the gate, there are massive towers of about 18 to 24 meters in height. Two half towers of the same height stand between the gate and its side towers.

Some Archaeological Remains and Monument: Shri D.P. Agarwal found the Painted Grey Ware at Kaman, 17 miles from Deeg.¹⁰ In the cousee of exposing the plinth of the so-called *Chaurasi-Khamba* Mosque at the same site, a few sculputres and ornate architectural Fragments, including a stone inscription of Circa Ninth Century AD. were also discovered.¹¹ A spotted red-sandstone sculpture of early Kushan date, depicting four maitreyas was found at Noh.¹² The Superintendent of Archaeology and Museums, Udaipur Circle, Government of Rajasthan, discovered a few Painted Grey Ware Sherds at Aghapura near Bharatpur alongwith two fragmentary Kushan Sculputres.¹³ The Department of Archaeology Museums, Rajasthan, explored some ancient mounts in the District and located Painted Grey Ware sites at Aghapur and Noh, the former yielding beautiful Sunga objects.¹⁴ **Temples and Sculputres :** Dr. S.P. Srivstava reports the following discoveries : a temple of Lakulisa with an inscription of A.D. 971 in a niche at Ekling Ji, Sculptores of the Gupta period at Bayana and Kama; two images of Siva and Parvati and a Jaina image of Parsvanatha of the Vikarama year 1250 (AD. 1193) in the Bharatpur region.¹⁵ An important and interesting but badly-damaged record from Bayana, District Bharatpur, dated A.H. 803 (A.D. 1400-01) in the reign of Mahmud Shah, seems to refer to the chaos and hardship created by the invasion (of Timur) and to the desertion (of the fort) by people fleeing to Thangar (h) for refuge.¹⁶ Excavation at Noh, The Department of Archaeology and Museums, Government of Rajasthan, Under Shri Vijai Kumar, assisted by Shri P.L. Chakravarty and Shri B.M.S. parmar, resumed excavation at Noh, the objectives of the present Season's

work being to find out the relationship of the black-and-red ware and the Painted Grey Ware and the position of the Northern Black Polished Ware in this region. With this end in view a trench, measuring 15x5m. was taken up on the western slope of the mound.¹⁷

Deeg (Dig)

(27°25' lat.; 77° 15') in District Bharatpur (Rajasthan), an eighteenth-century stronghold of the Jat rulers, although little known, is a very fine spot to serve as a tourists' rendezvous for its picture-squely contrived garden-cum-water-palaces.¹⁸ Historically, too, this sleepy and medieval-looking town has some importance, as it silently relates the story of the gradual ascendancy and subsequent development of aesthetic outlook of the Jats, a warlike community of agriculturists.¹⁹

The road north of Bharatpur goes via Kumher to Deeg (34 km/ 22miles). Kumher was founded by Kumbi Jat of Sinsini and was at one time the second capital of Bharatpur State. Badan Singh in 1722 built the palaces and many of the fortifications which are now impressive ruins to the east of the road. The now small and dusty village was in 1754 the site of an important siege when Suraj Mal withstood a combined Mughal and Maratha army of over 80,000 men. During the siege, one of the opposing generals, Khandeo Rao Holkar, was shot and, with his typical generosity, Suraj Mal later built an impressive *chatri* (cenotaph) in his memory at the spot where he fell.²⁰

Deeg is now a small agricultural town with a busy, dusty market. It is also approachable from either Kosi or Mathura (36km/23miles) on the Delhi-Agra highway. Any visitor going by road from Delhi to Bharatpur is well advised to take the slower (and slightly rougher) road via Deeg.²¹ When approached from the south, the massive fortifications diverts the road. The fort forms part of the town's fortifications and massive masonry walls tower up to 28 metres (85 ft) above at moat 17 metres (55 ft) wide. The fort has 12 bastion (55 ft) wide. the largest on the northwest corner, known as Likia Burj and still mounted with cannon. The only gate is on the northern side and within the fort today still lie some locally cast guns and a partially ruined, simple haveli.²²

Deeg is justly known for its palaces and gardens (open 8am – 5pm; entrance fee) begun by Badan Singh and laid out by Suraj Mal following the tradition brought to India by the early Mughals. The

palace pavilions and gardens are laid out with an excellent sense of balance. The present area is probably only half of what was originally planned. However, what was built is exciting and well preserved, with the buildings forming a large rectangle enclosing the gardens and two large tanks at the eastern and western ends.

Monuments

The Bhawans—The Gopal-Bhawan, The marble swing, The Pavilions, The Suraj-Bhawan, The Kishan-Bhawan, The Water-reservoir, The Kesav-Bhawan, The Nand-Bhawan, The Singh-Pol, The Central Garden, The Rup-Sagar, The Gopal-Sagar. The Purana-Mahal, The Shish – Mahal.²⁴

The Fort

To the east of the Rup-Sagar beyond the Shish Mahal one sees the massive castle (pl. VII) of Dig, raised by Surajmal in his capacity as a prince. This formidable edifice has a square plan, excluding the barbican on the north, roughly measuring about 274 m. square. Its walls made of rubble and mud over 20 m. in height, are strengthened with twelve imposing bastions, the largest being on the north-west corner known as Lakha-Burj. Externally the walls were coated with plaster which in many places has peeled off. A wide, though somewhat shallow, moat surrounds the fort, to which access is possible through a bridge on the northern side connected with the only gate. Several large guns of the Jats are still lying inside and these are said to have been cast locally.²⁵

The principal building in the fort is a partially-ruined palace or Haveli, some parts of which have been reconstructed in this century almost on the original lines. The plan of the palace is conventional, in that it has a court encompassed by compartments. Its smaller division on the north, without doubt, is a later addition. The employment of red sandstone and pointed arch in the construction in this building is noteworthy.²⁶

Other structures within the castle include certain underground chambers, the tomb of Muhammad Shafi, a Mughal Mir-Bakhshi, who was killed in 1783 at Ow, and the *chhatri* of Sultansingh, the brother of Surajmal.

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The Sun-worship and Development of Tourism in Rajasthan

Dr. B.L. Upamanyu

Rajasthan occupies an important place on tourist map not only of India but of world also. Rajasthan is appreciated by tourists for its glorious history, rich art and culture, natural beauty, flora and fauna, places of pilgrimage etc. Moreover, Rajasthan is the part of golden triangle for tourists visiting India. So, every third foreign tourist visiting India also visit Rajasthan to see palaces of Jaipur, Jodhapur and Udaipur, desert forts of Jodhpur, Bikaner and Jaisalmer, lakes of Udaipur, places of historical and cultural importance along with other tourist attractions. Moreover, Rajasthan is the safest state in India in terms of law and order. It provides the safe and secure environment to its tourists. Though, the development of tourism in Rajasthan has been comparatively slow due to poor marketing and lack of effective policies on the part of government. Yet, it is undeniable fact that due to certain attractions the tourism industry in Rajasthan is a flourishing industry. It is estimated that tourism generates eight percent of the domestic product of Rajasthan state. It is important to note that in 2010, 2011 and 2012 Rajasthan attracted more than 20% of the foreign tourists who visited india.¹

Year	Foreign tourists in India	Foreign tourists in Rajasthan	Share of Rajasthan
2010	5775692	1278523	22.14%
2011	6309222	1351974	21.43%
2012	6648318	1451370	21.83%

As per the reports of the tourist department of Rajasthan domestic and foreign tourists have increased considerably in the last four decades in Rajasthan.²

Year	Domestic tourists in Rajasthan	Foreign tourists in Rajasthan	Total
1971	880694	42500	923194
1981	2600407	220440	2820847

1991	4300857	494150	4795007
2001	7757217	608283	8365500
2010	25543877	1278523	26822400
2011	27137323	1351974	28489297
2012	28611831	1451370	30063201

The Sun-temples and the Surya-Dhamas or any form of the centre of the Sun-worship attract the foreign tourists more closely because due to almost universal acceptance of the Sun-worship in the ancient cultures, the Sun-temples provide common platform of understanding and inspire the tourists to compare these temples with those of other countries. The commonality of the Sun-god in various cultures presents a familiar god before the foreign tourists who naturally take more interest in these temples. If the tourist guides have some knowledge of the Sun-worship in other cultures he can make the subject more interesting for foreign tourists. For local tourists it is a usual subject, rather less interesting than other popular gods today. Yet it can be stated that some of the sites of the Sun-worship are instrumental in the development of tourism in Rajasthan Among the sites and the centres of the Sun-worship Osian, Jaisalmer, Ranakpur, Chittore and Jhalapatana are already on the road-map of tourism because of their outstanding temple architecture.

In **Osian** the temple of Sachiyayamata and the Jain temple are the main centres of attraction for the domestic tourists. But other temples including the Sun temple no.3 within the campus of Sachiyayamata temple are also visited by the pilgrims and tourists. The art and architecture of three Sun-temples of Osian attract Swadeshi as well as foreign tourists. For the foreign tourists the Sun-temples of Osian are one of the important attractions with familiar subject here. Osian is visited by them during their stay in Jodhpur. According to the statistics of the Tourism Department of Rajasthan lacs of tourists visit Osian.

The tourists visiting the fort of **Jaisalmer** naturally visit the **Sun-temple in the fort**. Since the Department of Archaeology has recently established that the erstwhile Ganesha temple is actually the Sun-temple and has placed a board containing description of the Sun-temple, it naturally creates interest among the tourists to know more about it. The high majestic platform on which the temple stands with very high shikhara is also a point of attraction in this Sun-temple.As

per the reports of the Tourism Department of Rajasthan from 2009 to 2012 the number of domestic and foreign tourists was as follows.³

Year	Domestic tourists	Foreign tourists	Total
2009	248712	98652	347364
2010	274885	113520	388405
2011	281159	122969	404128
2012	126490	73299	199789

In **Ranakpur** also, the main attraction is the Jain temple for most of the domestic as well as foreign tourists. Even then, the grand Sun-temple also attracts some of the general tourists and tourists of academic interests. Foreign tourists generally cover Ranakpur while on their way from Jodhpur or Jaisalmer to Udaipur. The reports of the department of tourism verify that lacs of tourists visit this place.⁴

Year	Domestic tourists	Foreign tourists	Total
2009	590115	81758	671873
2010	614023	107950	721973
2011	573708	107897	681605
2012	616172	110094	726266

The antiquity and the architecture of the fort of **Chittor** attract large number of tourists. The architecture of the Sun-temple (presently Kalika temple) is one of the main attractions here. Though, at present, the Sun-temple is popular as Kalika temple but the tourist guides do explain it as originally a Sun-temple. The Surya-kund in front of the Sun-temple supports the originality of the temple as the Sun-temple. Lacs of tourists do visit this temple.⁵

Year	Domestic tourists	Foreign tourists	Total
2009	404075	42787	446862
2010	393970	33719	427689
2011	465996	52184	518180
2012	488652	47644	536296

The Sun-temple, known as Padmanabha temple, is the only main attraction in **Jhalapatana**. The tourists coming here visit this grand temple comparable with other grand temples of India. Attempts are being made to promote tourism in Hadoti but the statistics of the tourism department of Rajasthan shows that Jhalapatana is not attracting sufficient number of tourists in accordance with the grandeur

and beauty of the Sun-temple.⁶

Yea	Domestic tourists	Foreign tourists	Total
2009	95818	0141	95959
2010	96012	0215	96227
2011	88805	0213	89018
2012	86019	0121	86140

The Sun-temple of **Varmana**⁷ has been undertaken by the department of Archaeology and Museum of Rajasthan as a protected monument and it can be developed as a tourist site because of its outstanding architecture and sculpture. The famous historian G.H. Ojha regards this temple of 7th century incomparable with its contemporary Sun-temples. Numerous inscriptions found from this temple prove that it was a centre of pilgrimage in the early and the middle of the medieval period. The gazetteer of Sirohi district appreciates art and architecture of the Sun-temple of Varman but organised efforts are needed to highlight it as a tourist centre.

These grand Sun-temples, attracting domestic and foreign tourists, are contributing significantly in the development of the tourism in Rajasthan. Better management and facilities can improve the prospects of tourism at these places. Tourist guides are also required to be taught about the importance of these temples.

A tourist may not be a pilgrim but a pilgrim is often a tourist also. Accordingly, it is important to note that some of the Sun-temples are the centres of pilgrimage, at least, for the adjoining region. So, some of the Sun-temples and Surya-Dhamas also pave way for domestic tourism, however limited it may be today. From this point of view the Sun-temple and Surya-Dhama of Loharagarh and the Sun-temples of Krodidhaja, Budhadita and Talawara are worth studying.

The Sun-temple and the Surya-Dham of Loharagarh⁸ is the most important centre of religious tourism in Rajasthan. Lohargal, a famous centre of pilgrimage in Jhunjunu district, is 36 kilometres away from Sikar. It is famous for its Sun temple and Surya-Dhama. This place of pilgrimage is surrounded by Masketu hills. Its religious importance is described in the ninth Skandha of Bhagvata. It is believed that after the performance of Yajna by Parshurama, this place, earlier known as Brahmashetra, became famous as Surya kshetra. It is believed that Sanjna and Surya lived here and from here Sanjna went away as a mare and left Chhaya in place of her. It is why the temple is

dedicated to Surya and Chhaya. In another story, it is said that Surya requested Vishnu to give a place to live with his consort Chayya. Vishnu gave this place to them. So at this place Surya lived with Chhaya.. It is why the temple is dedicated to them. Architecturally, it is less a temple and more a Surya-pitha. There might have been a temple earlier but at present there is a room type garbhagriha in which the metal images of Suryanaryan and Chayya are placed. In front of the Surya- pitha and Sun temple there is a large Surya-kunda which is supposed to be the place of sacrificial performance by Parshurama in Treta-Age. In Dwapara-Age, the Pandavas also visited this place during their ajnyatavasa as well as after the war of Mahabharat. In this Surya-pith a pair of 650 year old (dated 1419 V.S.) foot-wear of the Mahanta of Surya-pith is still persevered. The main attraction of this pilgrim centre is the Parikrama by thousands (pujari informs two-three lac pilgrims) of people. The Parikrama begins on the next day of Janmashthami and terminates on Kushgrahi Amavasya. The parikrama begins from Surya Kunda and after the round of Masketu hills ends at Surya-kunda. It goes through seven important places in between. The Surya Spatmi in the month of Magha is celebrated at large level in this temple and about four-five thousand people gather here on this occasion. On the day of Sun-eclipse also people visit this place in large number. Hundreds of pilgrims come to this place daily. On Sundays the gathering of pilgrims is comparatively more. All these celebrations and Parikrama show that it is a popular place of pilgrimage. The place is set to be useful for treatment of some diseases and improvement of health also. People visit this place for fulfilment of their cherished desires and tie a thread with coconut. In Rajasthan this place is a living legend of Sun-worship because at no other place any Sun temple or. Surya-pith attracts such a large number of pilgrims.

In Lohargal Surya-Saptami is celebrated as an important function of Surya every year. Pamphlates are published and distributed in Jhunjunu and Sikar districts and adjoining region infoming details of the programmes for two days- Shashthi and Saptami. On Shashthi, Kalasha-Yatra from the Sun temple to Surya-Goshala as a great procession is organised in the morning, Vishwa-Shanti Panchakundiya Surya-Mahyajna is performed in the noon and in the evening Mahaprasadi is distributed to the devotees. On the Surya-Saptami, Vishal Ratha-Yatra and Nishan-Yatra is organised in the morning. At about twelve Vishal-Jhanki, Maha-Aarati and Vishala Bhandara and

Bhajanas by expert singers are organised one after another. In the pamphlets Surya is addressed as 'Surya- Baba' which shows the deep faith of the devotees towards the Sun-god Surya.

During the survey of this centre it was found that due to better propagation of the celebrations here the number of pilgrims is increasing. A couple of months ago, the importance of this Surya-Dham and celebrations here were shown on television.

Krodidhaja⁹ has been a popular centre of Sun-worship from ancient time. If we believe its oral history told by Dr. Ragavsharanji Maharaj, the chair-person of krodidhaja trust, this religious centre of Sun-worship was established in the 3rd century of Vikram era. A story of Lakha Banjara and his dog is famous in this area. Lakha Banjara is said to belong to the age of Vikramaditya. According to this story Lakha Banjara who was suffering from leprosy, halted at Krodidhaja while going on his business tour. His dog went down the kunda and wet by its water. When the dog came up and fluttered near Lakha the drops of water fell on Lakha and he was cured of leprosy. Lakha Banjara constructed Sun-temple on Krodidhaja which was already a centre of Sun-worship. The story spread in the nearby region and the Sun-temple of Krodidhaja became popular centre of Sun-worship. Later on Krodidhaja came to be associated with the sect of Ramananda. In tradition of Vaishnava saints, it is believed that their founder saint Ramananda did penance here. It is why on Krodidhaja there are foot prints of Ramananda. In this background the association of Vaishnava saints with Krodidhaja for last 6-7 centuries is understandable. Even today, most of the members of the Krodidhaja trust are the saints of Bhatana, Koteshwar, Mount Abu etc. along with leading local people of adjoining villages.

The popularity of Krodidhaja as a centre of the Sun-worship among the people of this region is shown by various ceremonies being held here by the local people in general and the Kalabis, Rebaris, Ghanchis, Suthars, Vaishnavas particularly. Mundan Samskar and Yajnopavita Samskar are held here by the local people to become Surya-putra. After marriage, the newlywed couples give their Jata' here. During survey work of Krodidhaja we met some Kalabi couples of Posintara village who had come to give 'Jata'. Kalabis of Gulabganj, Pamera, Krishanganj, Anadra, Posintra etc. often come for such Samskars and ceremonies here. It is also believed that sugarcane chanted with Surya mantra helps eradicate jaundice.

On the occasion of Hariyali Amavasya, mid of the month of Shraavan of Vikrama era, a fair is held here in which people of this region come for worship in Surya-temple. The Devangana river, flowing at the foot of Krodidhaja hill, holds high esteem among the people of this region. Traditionally the broken images of gods used to be thrown in this river. In folk lore the river Devangana and Krodidhaja are held as pious places. There is a Surya-kunda in front of the main Sun-temple. Sometime the kunda is called as Bava (step-well). Actually, it is a natural deep kunda or well in which water comes from a spring-let of the adjoining Arbud Mountain. When this religious centre developed, stairs were constructed to go down to the water level of this kunda. It is believed by the local people through the story of Lakha banjara and his dog that the water of this kunda can cure the leprosy. Needless to say that for a religious centre, located on the hill top where no water sources were available, the water was very useful to quench the thirst of the pilgrims coming over here. So the people of adjoining region visit this temple for performance of various samskaras and celebrations and during ratri-jagarana stay here.

The Sun temple of **Budhadita**¹⁰ is equally very important. Various activities of the local people as well as occasional performances show that the temple is closely related with the life of the local people and the people of adjoining region who have deep faith in the Sun-god Budhadita. Complicated incidents are solved in the public gatherings here. Vow of the Sun-god Budhadita is taken for the verification of the truth. People perform various samskaras here like chudakarana and performance of Jata after marriage. It appears as if the Sun-god Budhadita is the main deity for the whole town as well as adjoining villages. On every Sunday, a hat (bazara) is organized in the name of the Sun-god Budhadita. On special occasions, the people of 13 villages of this area gather here to participate in the sacrificial performance. The number of devotees coming to this temple for worship Surya daily is 20-25 and on Sundays the number synergises to about one hundred. In the sanctum, a lamp of ghee is lighted continuously for 24 hours. For the maintenance and development of this temple Aditya Seva Samiti is active. Some of the devotees begin their daily work only after worshiping Sun-god. People going on pilgrimage commence their pilgrimage by worshiping the Sun-god as their first place of pilgrimage. The temple campus is revered as a pious place by the local people. There are many stories prevailing in the local people

about the miracles (including the story of Lakhi Banjara) of the Sun-god Budhadita. Popularity of the temple attracts occasional tourists of religious nature and academic tourists.

The recent reconstruction of this Sun-temple of **Talwara**¹¹ and the development of the temple campus with other temples of lord Ganesha and Rama has made this centre important for the people of this region. Even in the mandapa of the Surya temple four small temples dedicated to various gods are added during reconstruction. This synchronisation of faith towards various gods is making this centre as a popular religious centre in this region. So it has future prospects of tourism in this region.

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5. Pragati Pratedana, Paryatana Vibhaga, Rajasthan, Parishishta IV, p.50
6. Pragati Pratedana, Paryatana Vibhaga, Rajasthan, Parishishta IV, p.50:
7. Inscriptions found from the Sun-temple of Varmana and its art and architecture vouchsafe its importance and capacity of a tourist centre.
8. The main Pujari and the head of Surya-pitha informed us about the popularity of Lohargal Surya-pitha.
9. As told by the Krodidhaja Trust's chairman, Dr. Raghavasharanji Maharaj, about popularity of Krodidhaja Sun-temple.
10. The Aditya Seva Samiti's members informed us about the popular side of Budhadit Sun-temple.
11. Developnt of the campus of the Talwara Sun-temple increases its popularity among domestic tourists.

Wood Work of Bassi — A Cultural Heritage of Mewar

Dr. SadhanaMeghwal

Introduction

Culture is the backbone of any civilization. It is the expression of feeling, thought and action of human beings. Culture of India is composite and it has developed slowly and steadily over the generations.¹ Mewar which has been known for its warriors and gallants has bequeathed to us a rich culture and artistic heritage. Hereditary craftsmen and Skilful workers kept alive the Traditions of Mewar in Textiles, Jewellery, Metalwork Marble, Ivory, Sandalwood Carving, Pottery, Lacquer work etc.² On the wide canvas of handicrafts of Mewar, the Woodwork of Bassi occupy an important place. Even the 'Kavad' Shrines prepared in Bassi, bear its unique identity. Wood is a medium through which a man reflects his inner feelings, whether it is through the wooden images and figures or it is through wood in architecture. Man constantly makes efforts to bring refinement in his creative art.

Bassi, a village in the belt of Mewar has gained worldwide fame due to this craft and perfection of the finished wooden products. Carpenters of Bassi have maintained this traditional folk art of wood and its continuity. Bassi is almost 24 kilometers away for National Highway running across Chittor and Kota-Bundi. Bassi is densely covered with forests and the whole of Bassi is famous for its work.³

Among the most important wooden products manufactured in this village are Puppets, Swings, Bajot, Toran, Chauper, Manakthamb, Decorative wooden panels for windows and doors and the images of Gods and Goddesses etc.

Historical Background:

Bassi, the Fortress glorifies the history of the Chundawat clan. It was built in the 16th century by Thakur Jaimal of the Sisodiya Dynasty, he was the cousin of Maharana Pratap.

Bassi is inhabited by the Suthar (Carpenter) community who believe themselves to have migrated from the Marwar region and

consider themselves originally belonging to the Nagaur region of Western Rajasthan. The main credit of making Bassi wood work world famous goes to Late. Mr. Prabhat Suthar.⁴ The then ruler in the 17th century, Rawat Govind Das was a great patron of art. While on his way back home after meeting Emperor Jahangir and brought Prabhat Suthar along him. He was given nearly 80 bighas of land for agriculture and rearing animals by his relatives. This land was gifted to the ruler Govind Das in the year 1652. This image of Gangaur is preserved till today by the ex-Rawat of Bassi.⁵

The major raw materials required in Woodcraft are cheaply available in local areas of Bassi. Following are the major raw materials and tools essential in woodcraft:-

i) **Wood** : Wood is the primary and the most important of all raw materials required for the preparation of toys and other wooden articles. The wood of the *khirni* or dhudhia tree (*Wrightiatinctoria*) is used in the craft. It is soft, easy to work on, and specially suitable for doing fine work as there are no fibers in it. *Khirni* wood has a natural light yellowish colour which provides the necessary base for further colouring. There is moreover, elasticity in this wood and so the toys do not easily break even if they fall on the ground from considerable height. Formerly Bhils used to fetch the wood from the forest around 24 kilometers from Udaipur.

ii.) **Lac and Lacquer**: Lac is a dark red transparent resin curst which gathers on twig of certain trees notably sal (*Shorearobusta*) and dhak (*Huteafrondosa*)

iii. **Colours**: Paints required for colouring the articles are prepared by the craftsmen themselves. The pigments employed are sulphur, white lead mercury, Prussian blue, lamp black and indigo. The basic colours are made of organic colours like harital, goguli, hinglu, hara matt in painting woodwork 2 of Bassi.

iv.) **Kewara Leaves** (*Pandanus* of Screw-Pine) Kewara is a flowering plant with strong sweet smell. The leaves of this plant are required by the craftsmen to give finish to the coloured products. Kewara grows in abundance in the marshes that surround the town of Udaipur.

v.) **Tools and Implements**: The major tools required in woodcraft are : (a) *Sand Paper* of various gradations like superfine, fine, coarse etc for smoothening surface of articles (b) *Kharad*, which

is the simplest form of a lather consisting of *Khoonta*, *Jeebhi*, *Koodi*, *Bayan* and *Ghodi*. This tool is essential for holding the articles and revolving them rapidly on an axis against the shape edge of cutting tool. (c) *Shilli*, which is used in sharpening the edges of the instruments (d) *File* (e) *Brush*, which is very important to paint the finished products. For very fine painting the hair of the brush is made from the tail of squirrel.

Different items of Woodcraft :

Bassi is renowned all over the world for the various products it prepares from the wood. Generally these products are painted with gay and bright colours to give them glossy and fine texture.

1. Boxes:

They are generally used for storing *Kumkum* or *Sindoor* or rice. They have figure of a peacock and are made and polished into very beautiful and exotic boxes.

2. Toran:

Toran is made of damp wood (made when the wood is still wet). When the bridegroom reaches the residence of his to be wife, the Toran is generally hung at the entrance of her house. This custom is marriage is common to all the communities Rich or Poor, Royal or Tribal, Brahmin or Shudra. This Toran is like a flat, thin wooden frame of a specific design. On the topmost is a peacock in the centre and small beautiful birds are adorned in the left and right side of the Toran.⁶

3. Puppets:

The tradition of the puppets is nearly 2000 years old. The State of Mewar is considered the origin of these puppets. The place Bassi is famous for creating a lot of puppets. Every household prepares nearly 400 hundred puppets annually. These puppets have generally round of oval shape of face and the features are painted on its in a very prominent manner. The eyes are too big and bulging, the ears are big and the lips are open as though speaking. The eyes of the puppets are very expressive and their face representative the natural and spontaneous feelings of the normal walk of life of the folks. They have hands and legs too which are made very simple. But these puppets are draped in the best costumes according to the role they have to play in the Puppet Show. All these puppets present the cultural life of the folk in various ages.

4. Small Stools (Bajot):

There has been a tradition in Rajasthan to welcome the guests and made them sit down and eat food served in a Thali which is placed on a small stool called Bajot in front of them individually. These Bajos are generally a square shape and they are beautifully carved and painted. It is also called “Pithika”.

5. Pillar (Manakthamb):

In the marriage ceremonies, there are the wooden Pillars (Manakthamb) all 4 pillars are erected around the place where yajna is performed and some rituals take place to marry the couple. These pillars have Birds and Peacocks on them and are very artistic and beautiful to look at.

6. Blocks :

Some cubes or pieces of wood are engraved on one side with certain pattern or design which has to be printed on any piece of cloth. In this way the wooden blocks are made at Bassi and are sold to be used in printing the cloth material which is so popular not only in India but in several foreign countries also like the Ashok prints, Barmeri prints, and Sanganeri prints.

7. Swings:

Swings of various sizes and designs are made in Bassi. They all have different kind of purpose to solve. It is used in many homes of the rich and people of royal families. Some are used as swings that are tied on trees in gardens on the occasions of “Teej” festival and when fairs are held. Special kinds of swings are made to be installed in temples on the occasion of the festival of *Janmashtmi*. Some small swings are also made for the new born babies.⁷

8. Kavad – Miniature temples:

Some wood temples which are very small in size, also known as portable miniature shrines are also made at Bassi. These miniature temples find place in the home of rich and famous other than the people of the royal families. Kavad is a traditional visual story-telling device having religious connotations. Kavad is a portable wooden temple/shrine that has visual narratives on its multiple panels that are hinged together. Many a times, these hinged panels depict the Epics of Ramayana and Mahabharata. These panels open and close like doors simulating the several thresholds of a temple. The visuals are those of Gods, goddesses, saints, local heroes and the patrons.

It is made by the Suthar (carpenter) community in Mewar, this way the deity comes to the devotee rather than the devotee going to the temple. The storytellers unfold the multiple panels of the Kavad as they recite stories and genealogies of their patrons (Jajmans) spread across Rajasthan and adjoining states. The patrons commission images of themselves in the Kavad and are represented riding of their choices, be it a plane, an elephant, a camel or a bullock cart. The experience of travel in the unfolding and the recitation of the stories is akin to performing a pilgrimage.

Kavad making is a dying art

The basic structure of Kawad is made of medium, soft, low density wood—usually of *adusal, meetha neem or salar*.⁸ This woodcraft of preparing Kavad is a fast disappearing tradition. Due to modern means of communication and transportation, the life style of people in Rajasthan and elsewhere has changed immensely. Hence, the practice of story narration has diminished and the traditional Kavads are no longer sustainable as the sole medium of income. So the people have started making smaller Kavads as a decorative piece or gift items, which still fetch them some buyers.

Now these craftsmen have started making Kavads as teaching aids with alphabets A to Z and other elementary school topics. They are experimenting with different stories of other religions as well. However the demand for the wood-work of Bassi (especially Kavad) is still much smaller than the expectations.⁹ The traditional Kavads do attract customers and its demand is not a problem but they find difficult to reach to market directly and have to sell it to middle men at a very low cost. Now the demand is more for the small version of traditional Kawad.¹⁰

Conclusion:

Although, my paper casts a sweep over the rich handicrafts of Mewar – the woodwork of Bassi specially Kavads, sincere efforts have been made but this attempt, I humbly agree, is a drop in the ocean to highlight the pathetic and grave concern of the artisans.

India has been promoted as **Incredible India** and **Shining India**, but the people who toiled hard to give the country a place in the world map are however not **‘Shining’**. These craftsmen are fighting hard for their livelihood, health, education and safety of their family members. Illiteracy of artisans, Non-availability of raw material, their

low level of income, use of old and obsolete tools and equipments are some of the major issues to be dealt with. Our government and NGO's are already sensitive on this issue and efforts are going on for the upliftment of artisans and craftsmen. They should set up co-operative stores for the handicraft products. Art and Craft Mela held at *Shilpgram*, in Udaipur every year, should be upgraded into an International Crafts Mela. Indeed it has rightly been remarked. "*So much to do and so little is done.*"

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Also visited the following areas for detailed information –
a. Lok Kala Mandal Museum, Udaipur
b. Prachya Vidya Pratishthan, Jodhpur and Udaipur
c. Bagore ki Haveli Museum, Udaipur

Zardori : A traditional Art-An overview with special reference to rajasthani Painting and Handicrafts

Shalini Singh

Zardozi, a Persian embroidery is made up with two terms 'Zar' meaning gold 'dozi' meaning embroidery. This Vintage metal embroidery uses pure gold silver threads. Pure gold was beaten into fine metal taar (thread) that was used to embroider motifs on silk, satin and velvet. This would be further enhanced with the addition of precious gems such as diamonds, emeralds, and pearls, which would be sewn into the fabric as part of the embroidery. The most prevalent zardozi elements segments of dabkaa, a tightly wound spiral metal, Kora, a heavier and darker dabkaa a square sided dabkaa that is wiry and erratic in appearance, sitaaras, round sequins, glass and plastic beads and kasab, silver or gold-plated silver thread. Zardozi which is commonly known as salme sitare ka kam. Agra, Jaipur, Lucknow, Delhi, Benares and Bareilly are the hubs for original handmade zardozi. When asked which places he considers, are the best, Mohammad says "They are all good! I would say each place has its own style and use of techniques. In Bareilly the work is clean and basic, in Delhi and Jaipur the zardozi work tends to be more grand and heavy. Agra mein alag se technique istamaal karte hain (In Agra different techniques are used)."¹ Gold has been used in fabric decoration in a variety of ways; painting the fabric with gold and silver pigment, decorating the fabric with embroidery and applique, weaving variegated patterns luxurious with gold or silver given in so on. The oldest documentary evidence of this art might have been found in Vedic age. Rig Veda mentioned some words atka, drapi, pesas indicating sewn garments. The term atka means a garment embroidered with gold thread.² In Mahabharat the king of Kamboja presented Yudhishtara with many kinds of animal skins and woolen blankets embroidered with thread of gold.³ In Valmiki's Ramayana there are many evidence of gold thread work. The Epic speaks about Maharajatvasas⁴ the clothes embroidered with gold and silver thread. These references indicate beyond doubt that gold silver thread work on costumes were part of opulent tradition

during epic period. There are some more evidences given in other texts like Jatakas, Jain literatures, Ajanta and Ellora paintings also. Many references have been found in travelers' accounts describing the existence of the gold embroidery tradition from 4th century B.C. onwards. Megeasthenes and Strabo writes, "contrary to their simplicity in general they like to adorn themselves with apparels embroidered with gold".⁵ The full fledged form of zardozi was introduced to India by Turkish in Sultanate period. During the regin of Mohammed Bin Tughlaq, zardozi became popular dress of the court and courtly nobles.⁶ Ibnbatuta and Amir Khusaro also give some description in their writings. It flourished in India during the 17th century under the patronage of Mughal emperor Akbar. Typical taste of groups of partronds brought variation in forms and style. The royalty and nobility were richly represented attired in gold and jewels as well horses, elephants, and camels were depicted with richly embroidered saddles. Under the rule of Aurangzed, the royal patronage stopped and this led to the decline of the art. During the 18th and 19th century, the art suffered. The local artisans who were learings skills in the factory known as "Tiraj despensed to Punjab and Rajasthan due to rise of Industrialisation. With this migration new centers are developed in various cities like Jaipur, Jodhpur, Lucknow, Banaras, Agra. Since Rajasthan has rich cultural herihage most of which are reflected in costume and embroideries of various region of the State. Metal embroidery is very popular in different way in Rajasthan, found its partron in royalty. They preferred gorgeous graments embroidererd in gold and silver because the embroidery is auspicious and very expansive. It also represents wealth, power and importance. The royalty was so patron of this style of ornamentation that they often employed it on a wide renge of article other than apparel like footwear, belts, caps, cushion and even elephant caparisons and canopies.

Since we all know that Rajasthani painting is a style of Indian painting also known as Rajput painting. Rajput Painting depicts a number of themes, events of epics, beautiful landscapes and humans. Many paniting are depicted on the walls of Havelis, palaces and Forts, other place. Zardozi is very expensive art that way it was more popular in royal families and elite classes of Rajasthan. I am giving a brief note on depiction of zardozi works mainly in male and female attires and in other articles like cushion, tent, pillow, hand bages, etc in Dungarpur painting, Dhundhar painting, Bundi painting Kishangarh

painting, and Ajmer painting, Kota Painting, Jaipur painting styles.

In Marwar painting in Jodhpur style late 16th century painting (depiction of dress) were influenced by Mughal culture.⁷ Zardozi was used in mughal attires as main art form. In 'Bhagwat' written in 1610 Arjun and Krishna's dresses were depicted in Mughal attires.⁸ Due to Mughal influence zardozi work was used in those dresses. Same as in Ajmer painting male were illustrated in mughalai Jama with zardozi work.⁹ In Bundi painting zardozi representation in female's dress (sone ki buti) is depicted.¹⁰ In Kishangarh painting female dresses 'choli' and ' Lehnga' were ornamented with 'Belbute' of zari and gota.¹¹ there are some references in Dungarpur fresco painting royal and elite males and femeles were well dressed up. Their costumes were decorated with chikankari, zardozi and their footwear are made in makhmal fabric with ari-tari (Zardozi) works.¹² Another reference is given in Kota fresco painting at Bada Mahal, Kota. There is a lady wearing lehnga decorated with zardozi wrok in 'buti design.¹³ Photo given in 'Splendour of painting' by Jaysingh Niraj, two ladies sitting in Bikaner style painting and a dashara darbar Jodhpur style painting, cushion (Masnad) carpet are embellished with this vintage art.¹⁴ Some example are also seen in Dhundhar fresco painting where male figures wearing turban with zari wrok are adorned.¹⁵In miniature painting of Udaipur City elephant and horses caparisons and canopies are adorned with this traditional. Some of really good pictures are given in 'Marwar painting-A History of the Jodhpur Style' where we can see the work of Zari in male and female attire, 'masnad' Horse saddle, tent, footwears.¹⁶ Milo Cleveland beach also demonstrated some figures in which this art is used, in his book 'Rajput painting at Bundi & Kota.¹⁷ Not only in painting or costumes but in handicrafts, there are seveal evidences of this vintage art also found. In Udaipur City place museum there is a hand made fan (Pankha) embroidered with zardozi.¹⁸ In Rajasthani Sambhari shoes which is very popular are made with zardozi embroidery or Salma Sitare ka Kam.¹⁹

Through this article my main motive is to fetch attention towrads this traditional art form. It is part of our culture heritage and need considatation. A art which floiurished in medieval period and patronized vy royal families in Rajasthan with Mughal impact. All the above references indicates that this craft gained attention in royal as well as in elite class in Rajasthan. At present time Jaipur, Ajmer, Tonk, and Jodhpur are important centres for this art. Jaipur has remained a center

of historical prominence for Zardozi (Aari tari) work. Presently Ghat gate, Ramganj Market, Cher Darwaja, Brahmpuri, Ramgarh More and BasBadan Pure. With the time many variations are reflected in this art. It can be classified with these-Saccha kam-with Real gold wire, Jodhpur Kam-with copper Plated wire and Nakli kam-with plastic wire. I went for a field visit in Jaipur. I asked shopkeepers 'ki yahan zardozi ka kam kahan hota hai?'. He replied "Medam zardozi ka kam to ab koi nahi karta. Bas char darwaja me hota hai." A art form which is depicted in our painting, royal dress and handicraft, is not valued enough today because lack attention and importance.

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Women as Portrayed in the Folk Songs

(Manoharpur town of Jaipur District)

Dr. Shobha Singh

Folk songs are the oldest songs of any community. They reflect people's life, traditions and customs and are characterized by the spontaneity that springs from the emotions of common people arising out of natural surrounding. India has a tremendous variety of folk songs which are linked to ceremonies and activities of various regions. Folk songs mirror the position of woman an integral part of the society.

Through the study of folk songs the deeper layers of personality can also be revealed, enabling glimpses of underlying seeds, motives, attitudes and values of individuals. All the circumstances and situations of women's life are portrayed in the folk songs. As Coomaraswamy has said," for our purposes even more significant than religious and knightly culture, the product of less quickly changing conditions and impressive too in its naiveté, is the picture of the women of the people which we can gather from folksong and lyric."¹

These songs are very near to their heart and they are singing them since their childhood. If we analyse the folk songs we find that traditionally the girl child was always discriminated right from birth. Jalwa ceremony is performed after the birth of a male child not for female child. Various songs were sung to celebrate the birth of a male child. The following lines from a song depict feeling of a family after birth of a boy.

A grandson is born to some,
Lord Krishna is born to some,
Our hearts are delighted,
Lord Dashratha has grandson,
Our Lord Rama has a son,
Our hearts are delighted

Few people sang songs on the birth of a daughter. A daughter was considered to be handicap rather than a help as from the day she was born, her parents started collecting dowry for her. In some songs

we find that when a woman asks her husband to get her an ornament, he replies that he would have done it if she made him father of a son. When a son is born," a woman says like this, "My husband worships me like Shiva of Kasi and I get a shawl to cover myself, and a shawl to spread and dainty fruit to eat." And when a daughter is born, "My husband trembles like a lotus left in a pond and I get Kush to cover, Kush to spread, and wild fruit to eat." If the girl is born after first pregnancy than their morale became down. All of the family members tensions increases with the growing age of their daughter.²

In another song a woman who has given birth to a pretty son is asked by her father in law for what penances has she got a reward. She replies:

I did not disobey the mother in law.

I did not speak disrespectfully to sister in law,

O father in law I never indulged in back biting,

I know no other reason

In medieval period marriages were expensive on account of dowry and neg system and were burden on the parents.³ During marriage in Bhat ceremony the lady is too much worried about the things which her brother will take and whether they satisfy their in laws, is clear from following lines:

I am watching from terrace,

Grandfather brings bhat,

Uncle brings bhat,

Grandfather which things you bring,

Mother-in-law gives me

Sister don't worry I have brought all the things

During panigrahan sanskar women sing following song:

O daughter first phera is of your grandfather,

O daughter second phera is of your uncles,

O daughter third phera is of your maternal uncles,

O loving in the fourth phera you became alien

This shows that daughter became alien for parents after her marriage. A girl begins to belong to another house after her marriage, but her attachment with her parents' home does not cease to exit. She

is expected to keep up the prestige of both houses. The songs revealed the various familiar interactions between a women and her mother in law, sister in law, brother in law etc. They also show interesting dimensions of relationship in these songs:

Beloved of my parents I never woke up before sunshine,

And now my mother in law woke me up at midnight,

To grind the whole day

To throw the garbage

To work in fields

Another song

O daughter in law you became young still then there is no water in pots,

O mother in law Krishna is in my lap so don't force me for grinding,

O! daughter in law you are not only mother in this world,

Other women are not barren

In Shringara Manjari of Bhojdev it is mentioned that the sole purpose of marriage is to gain wealth, fame and progeny.⁴ In her husbands' family she is expected to perform numerous household chores which are never ending. Every action of the daughter-in-law was looked at, and critically evaluated by her mother in law. The husband was not expected to interfere in his mothers' treatment to his wife. There is no one to whom young bride could appeal against her stresses and strains. Folk songs provided an emotional outlet for the suppressed feelings of the women.

Mother-in-law has full control over daughter in laws even in the royal houses. They can meet with their husbands on fix time. Queens used to follow salutation to their mother in laws.⁵ During mutual letter writing they address them with great respect.⁶ In one of the songs, the wife tries to control and dominate her husband. She tells her mother in law," when my husband was a baby who drank milk and played with balls, he was yours. Now he ties a turban on his head and races horses. Now he is mine."

The folk songs of women discussed above gives the impression that in patriarchal family she does not enjoy equal status. These songs tell us about her longings and wishes, her frustrations, and the predicaments that accompany different facets of her life. In these

songs we see that a daughter is so dearly loved and her going away can be heart ending but at the same time once she get married she cannot visit her parents without a proper invitation.

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Jat Community Identity and Issues of Gender in Western Rajaputana

Dr. Etee Bahadur

The history of women involves looking at existing records with a fresh insight on gender. Besides, traditional sources also, are to be looked at from a new angle. Greater use is to be made of records dealing with common place events and private life which tended to be neglected because of their 'insignificance'. Literary sources frequently discounted by traditional social history as being too disjointed and unreliable are also very rich in material. Oral records - things seen from the angle of the participants as they are experienced - are extremely important for women, whose lives are lived in a private sphere ignored by the written word.

With the sources available to me, I choose to present the theme of regulation of female sexuality and analysis of marriage family and sex scandals. What appears is that understanding gender relations is closely linked to the history of scandals through scandals individual involved in it become the site of the various contending discourse on morality, about appropriate, way of satisfying desire, about the role of family elders in it and about the control of property. This will not be a linear chronological reading of the past. Unlike 'political' narrative history, this will deal with the specific theme and examine its working in relation to caste structures, state, and the durbar's attitude, as well as the subjective experiences and responses of women within these contexts.

The question remains as to why the theme of sexuality is at all necessary in a discussion on historical change. The methods and conceptions developed by social historians have helped, to conceptualize family relationships and sexuality as historical phenomena, providing for the valuation of such experience. In studying gender relations historically, there is the need to problematize the issue of sexuality. What is thought to be the nature of female sexuality? What qualifies as sexual deviance? How is gender expressed through bodies and how does this get transcribed into social structures and

social relations between the sexes? How did controls operate. In placing the relations between the sexes at the centre of historical research the intention is to encourage a possible view of history as a whole and to attain a better and balanced understanding.

Jat community and issues of gender

The biological division of human into male and female has been used in history by all societies to organize social institutions. In every society the division of roles between the sexes has led women to rear children. Men have used that fact to keep them tied to domesticity for much of their lives. Men have claimed that they have a separate role because of extra physical strength and agility, which naturally takes them away from domestic chores. The task of government was also appropriated by men. Men exercise authority over the household - that is, authority in matters concerned with rights and obligations. This kind of popular ideology based on biological differences has been used historically by men to organize unequal gender relations, and Western Rajasthan is no exception to it. Households, homesteads, kin groups, political communities normally have male heads and a woman is usually expected to have a male guardian, a kinsman if she is not married, a husband if she is married, who is supposed to protect her interests and is considered to be responsible for any offence that she may commit.

The poor soil quality, the aridity and harsh environment with high winds made the outdoor work of agriculture exacting in parts of Western Rajasthan.¹ The nature of agricultural operations compelled the Jat men and women to share the burden of hard work. Women did contribute their labour during the Rabi harvest. Even while at home every spare moment of the Jat woman was used for productive purpose. This included embroidery work (*kasida*), dyeing using lal and kaisulacolour. The Jat woman of village *Ladni*, *Goraya Dugoli* and the villages of Nagaur were known for *Kasida* work. The women of *Lukar* were known for their sarees, made from block *palai*.² These productive skills were such that they could be pursued within the confines of home. To some extent this demarcation created by Rajasthan, social institution of 'home' and 'outside' activities, made women a minor and men important in the peasant community of Jats. This kind of sexual division of labour led to the creation of a system of social relations dominated by males. The norms of such a biased cultural life were more or less based on caste system, as it regulated

economic interaction, provided rulers of commensal relations and ritual observances. In looking at the female sexuality in this society in which cultural norms are biased in favour of men it becomes essential to examine the implication of caste for women. Caste imparts a special character to the control exercised over female sexuality and constraints women in specific ways. As marriage provides the structural link up between kinship and caste a closer surveillance is accorded to the marital alliances. Kinship linkages provided by marriage, give a caste group its strength, recognition and leverage in wider society. Any breach in these caste linkages brings down the status of not only the immediate family but also the clan and family the entire caste group. This factor was the most potent consideration behind the enforcement of strict caste and sexual codes. At the centre of these codes stands the female, control of whose sexuality and bestowal of this sexuality in marriage, is crucial to patriarchal forces and their concern with caste purity, caste status power and hierarchy.

Rules of caste endogamy and clan exogamy came handy in, not only to restrict the choice of mate selection but also to ensure reproductive purity. Jats of Western Rajasthan strictly practiced caste endogamy and clan exogamy. For purposes of marriage certain prohibited degrees of *kinship* have to be avoided. A person is not permitted to marry into his or her caste Got, nor with the mother's, nor with the father's mother, nor usually with the mother's mother. The Got rules in effect prohibit marriage with first cousins of either parallel or cross variety.

Village Exogamy among the Jats

Culturally, therefore, incest as a category of sexual and marital restrictions is used as a wider social category to embrace not only real sister but also classificatory sisters both within and outside the caste, i.e. those belonging to the village. This kind of classificatory intra-village kinship relation could be noticed in the state order which expressly prohibited visits of daughters and sisters, to houses of Mahajans and Brahmans without any valid reasons.³ The use of kin terms like '*daughter*' and '*sister*' in the state document not only reveals the status of women within the village but also shows the how the village women were to be treated by the men folk of the village. This also explains the presence of village exogamy, among the Jats. The tabooed relationship is those of kin position, of *kin* grouping, and in some of the villages of Western Rajasthan, the presence of such

fictional ties of kinship lead to the establishment of an individual bond with another man as brother or with a woman as sister.

Concept of Honour among the Jats

Intra-village marriage was never considered as it meant an approval of incest and therefore resisted, but this did not prevent clandestine sexual relations not infrequently occurring between classificatory or village brothers and sisters. A case involving an unmarried girl and her illicit relationship with four "classificatory" brothers came up before the Durbar for hearing. In this document, we come across a case of illicit intra-village affair. This girl, the 'accused,' was married within the caste to a boy from a different village.⁴ After marriage when the girl reached husband's house, it was discovered that the girl was pregnant. On enquiries, it was found that the girl was having sexual relations with four boys of her village before marriage. The girl's father was called before the panch to give an explanation.⁵ The Durbar condemned the relationship and punished the culprits along with the family. The greatest danger to the ideology of 'honour' comes from the female. According to elders of the Rajasthan villages a female dishonours her family/clan/caste and community by her conduct. This concept of honour and honourable conduct is considered to be a commonly shared ideology, which guides the social behaviour of people in the whole of Western Rajasthan.

Jats attached a lot of importance to 'honour' as can be seen in the case of *Duvaldarof Rajgarh*, who petitioned the *Durbar* to find a home for his daughter or to suggest as to what should be done to her. The Jat was in a dilemma because his daughter had eloped with a Jat and unfortunately, the boy died and she had to return to her father. The girl, it was said, by eloping, had brought dishonour to the family directly, and to the clan indirectly, hence the father was unwilling to keep her anymore.⁶ This petition clearly underlines the supremacy of 'honour' over the natural bonds of love and kinship.

Apart from the above instance, there are numerous instances of elopement. In the *Sanad Parwana Bahi*, of V.S.1829, we come across an interesting case of elopement and adultery. A married woman along with her paramour murdered her husband and eloped. While eloping they took along the boy who had seen them eloping. Surprisingly, it was the boy's father who petitioned the Durbar for locating his absconding son. None of the woman's in-laws or the paramour's family came forward to petition.⁷ Besides committing

murder, the eloping couple was perceived to have committed the crime of adultery and of breaking the classificatory kin relation bond. The lack of response from the woman's in-law and the man's family could be due to the dishonour, brought to them by elopement and what they considered adultery. In cases of elopement of the Panchayat of village Dohmanidecided that the eloping couple should be penalized and punished after capture.⁸ Elopements were violently condemned because these were generally village affairs and transgressed the rules of village exogamy. If a Jat boy and a Jat girl of same village were caught eloping they were severely reprimanded.⁹ Elopements were condemned as they violated the incest taboos. Larger number of cases of elopement staged by the young for their sexual fulfilment contradicts the idealized norms of behaviour set.

Elements of Patriarchy

Jats most of the time when they are not required to be on work outside confined their women to home, without any property rights and completely under the guardianship can be noticed in a petition, where the Jat requests the panchayat to provide for his daughter, a house and the Panchayat provided not only a home but also a Jat guardianship. This document is a petition by *Sanchor Jat* for getting the custody of his daughter from another Jat. Since *Sanchor Jat* was unable to feed and provide for his daughter, the girl sought home and refuge with another Jat. After a gap of some years, the *Sanchor Jat* appealed to the durbar to get his daughter back. The durbar decided to imprison the *Sanchor Jat* for neglecting his paternal duties and allowed the girl to stay with whom so ever she liked as long as that person could feed and provide her. Sometimes, the durbar intervened positively as far as gender relations were concerned as was in the case mentioned above.¹⁰ The ideology of female guardianship was essentially an ideology of control. It was closely tied up with the question of control of female sexuality among the Jats of Western Rajasthan. Consequently, miscegenation (mixing of castes) as well as hypogamy (union between women of a higher caste and men of lower caste) was severely condemned.¹¹ Caste endogamy marriages were sought to affirm and maintain caste status. Consequently, even though the rules of caste purity were breached by men from agriculturist castes (mostly in their secondary association),¹² women were never allowed to break the caste rules. A tacit acceptance of Hypergamous union (where the man is of higher caste than the woman) was noticed

among Jats, while hypogamous unions were strictly prohibited. The persisting low female ratio to male has greatly contributed towards keeping the pressure on women to maintain caste endogamy.

Patrilineal descent, made Patrilocal residence the rule among Jats. To illustrate the above rule of residence the petition mentioned in *SanadParwanaBahi*. V.S.1850 could be used. *Jat Jindiya*, son of Pema of village Khichala, had married the daughter of sewa of village *Silwana*. Problem arose, when *Jindiya* become severely indisposed and sent for his wife to attend to her nursing obligations. She never responded to his pleas despite repeated summons, and continued to reside at her maternal home, '*Pihar*'. The matter came for hearing at Kacheri and it penalized the father of the daughter for his negligence of duty, with a fine of Rupiya fifty one.¹³ The Durbar fined the girl's father, because he failed to respect the rights of Jat Jindiya over his wife.

In a patriarchal society, having patrilineal descent and Patrilocal residence, Jat Sewa was bound to send her back to her house, failing which he was punished. One noticeable aspect of the decision given by Kacheri was that it punished the father instead of the girl or the wife of Jindiya. This was so because in a patriarchal set up, it was the male who was made responsible for the activities of female. A simple issue of negligence of duty on the part of wife, came to kacheri, because, Jindiya felt aggrieved as his rights over his wife was challenged by his wife's father. The decision in favour of Jindiya also bears out the point that wife came under the guardianship of her husband after marriage and the father was not to be display any sort of overt, control over the daughter.

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Gagraun - A Juncture of Bhakti - Sufi credence in medieval Malwa

Dr. Yaqub Ali Khan

The Gagraun fort and village is considered one of the most ancient forts and among the places of strategic importance in Rajasthan. It is situated on a minor part of the Aravali hills and on the confluence of the sacred rivers - Kali Sindh and Ahoo. It is not only a place of historical importance but at the same time it remained a common center (confluence) of the two great cultures - Hindu and the Muslim. The spiritual aspects of the both the two great religions flourished at this juncture or confluence of rivers. Bhaktivad and Sufistic traditions of both the religions flourished here under saint Peepa, the able spiritual successor Hamiduddin Gagrauni alias Mithe shah alias Sarkar - i - Malwa of the Chishtiya order, earlier founded in India by Khwaja Muinuddin Chishti. It was a coincidence that both saints founded and propagated their ideas in the same period fourteenth century. Due to the efforts of these great saint, Gagraun is considered one of the sacred places, a confluence of the bhakti and sufi traditions in medieval Malwa.

It is considered to be a place of archaeological and historical importance.¹ Nainsi has given a vivid description of its greatness and antiquity.² In the Imperial Gazetteer of India there is reference about its antiquity supporting the Puranic traditions. "The village Gagraun is believed to be very ancient and it is said to have been called 'gagashter' after 'gargachari' the purhoit of Lord Krishna who was living there while another scholars says that it was named after the Hindu astronomer Garg or Gargratpur.³ Persian historians as Muhammad Bihamid Khani, Nizamuddin Ahmad and Badauni named it as Kakroon in their respective annals. Sultans of Delhi as well Sultans of Malwa and Gujarat tried to capture it time to time.⁴ Few of them failed while few of them succeeded in their mission. During the reign of Akbar Gagraun was an important administrative centre, holding the position of Sarkar under the Suba of Malwa, comprising of eleven Parganas or Mahals.⁵ Upto the death of Aurangzeb, it remained under the Mughals.

Later on, it was given to Maharao Bhim Singh I of Kota state by Farrukshiyar in recognition of his help and support.⁶ Peshwa Baiji Rao attacked on Kota. Maharao Durjan Sal came here and took shelter in this strong fort.⁷ Gagraun had been a mint place during the period of Jhala Zalim Singh.⁸ After the independence, it became an integral part of the Jhalawar district of Rajasthan.

I

Saint Peepaji – Saint Peepa belonged to the ruling family of Gagraun, the Kheechi Chauhan. His father Krodh Singh (Kadwa Rao) was the king of Gagraun. His mother's name was Ganga Bai.⁹ There are different opinions about the birth of Peepaji. After a careful study of Gagraun Vanshawali, Cunningham came to the conclusion that Peepa ruled over Gagraun between 1360 to 1385 A.D.¹⁰ Parshuram Chaturvedi had had calculated the birth of Peepa between 1408-1414.¹¹ According to Macauliffe¹² and Furchuerr¹³ Peepa was born in 1425 AD. Nabhaji has given the birth period of Peepa in his Bhaktmal between the second half of the fifteenth century and first half of the sixteenth century.¹⁴ According to Nabhaji saint Peepa was a disciple of Ramanand and a contemporary of Kabir. But all the followers of Peepa after examining all the evidences came to a conclusion that saint Peepa was born in 1323 AD as Cunningham has mentioned in his records.¹⁵ It is said that he came to the throne on 1360 AD and ruled for many years. His reign was known for peace and prosperity. In spite of all achievements, wealth and power, he was not at peace. He was not pleased with this position as he was keen to attain spiritual aggrandizement and to cultivate the mystic habits of rendering service to the people at large as serve to God. A higher calling prompted him to abduct the throne and became a recluse. He abdicated the throne in favour of his nephew, Kalyan Rao and became a monk. From a king he simply became Peepanand, a disciple of contemporary and most celebrated saint, Ramananda.¹⁶

Being a young man of spiritual disposition with leaning towards the sublime teachings of bhaktas and sadhus who has started contacting Peepaji, as Ramanandi traditions (parmpara) would have believe, there is no reason to disbelieve that Peepa who was an ardent believer of Shakti got the earliest impression of the bhakti cult from Shaiksh Hamiduddin Mithe Shah, Sardar-i-Malwa, sitting at a stone's throw distance from his residence.¹⁷

Those days Varanasi was hub of spiritual India and any Yugh purush like ramanand would have his name and fame spread to the

length and breadth of this vast land through the yatri in the course of few weeks of fortnights only. So when the first bhakta mandali came to Gagraun as recorded by Nabhaji in his Bhaktmal, they must have already heard the spiritual leaning of the king of Gagraun (Rao Peepa) which brought them all the way to an out of the way place like his capital fort. And when they came, they found him not only hospitable, which is the attitudes of all the Indians towards saints-Jains, Muslims, Buddhists and Hindus-but attentive to their spiritual principles and practices. His mind was already made up towards Vaishnava Bhakti marg as opposed to Gyana or Karma marg, when the Devi gave him signs in a dream. A visit to Varanasi followed and shiksha-diksha took place there. Peepaji in due course of time developed Vairagya (aversion to worldly life of king).¹⁸

Living at Gagraun he developed a very high stage of devotion and established a Vaishnava bhakti center where he urged his spiritual master, Ramanandji to have a visit to Gagraun. Ramanand came to Gagraun with his forty followers going to Dwarika and gave sanyas-diksha to Peepa along with his devoted wife Sita Solanki who remained the life-long companion in Peepa's life of self abnegation and wandering in a state of Brahmcharya. Passing a month there, Ramanand desired to move towards Dwarika, at the same time Peepa also requested to join him along with his wife. He was permitted and made the darshan of Lord Krishna and Dwarika. Ramanand with his followers came back of Kashi while Peepa and his wife stayed there. Living there someone told them that the real Dwarika is under the sea, they dipped into the deep sea and when they came back, they have with them chhap and chhalla. From that day started, it is said, the practice of branding the fourfold accessories of the chhap, viz., shankh, chakra, gada padam on the bhuja (arm above the elbow) of the pilgrims in the Peepa math built in the memory of this Rajput Kheechi saint of Gagraun.¹⁹ Kheechi saint, Peepa by organized efforts short of founding a panth of his own brought Rajasthan and Western India on the Bhakti map of India which is future remained the religion of all lovers of humanity. The vacuum caused by Brahmanism was filled by the lower classes on one hand and by members of ruling class like Peepa who was caring for birth right of a Rajput set the supreme example of self abnegation and steeping down in favour of his heir-presumptive, joined the rank and file of his former royts. As Raidas has sung.²⁰

Truth, non-violence, love and labour are the four principles of

Peepa's teachings. Peepa taught nirgunwad, opposed sagunwad and emphasized implicit obedience to the master. While speaking of the necessity to lead a good moral life, he condemned sexual immorality, a life given to wine and woman and love of gold to which his caste men were so addicted in those times as has said.²¹

Peepa's teachings on the great principles of Ahimsa is of great significance in the history of the Chauhans in general and the Rajasthani Bhakti movement in particular. Peepa was not only a saint or a bhakt, like his counterparts, Kabir, Raidas and Sen but he was like Dhanna Jat, a Rajput Kshatriya and a thinker who not only fought against the evils of hinsa, untouchability and karma-kand but would like in Rajput brotherhood to have a little less of fighting activities. Peepa was not a radical like Kabir, he tried to follow the middle path like the great Kshatriya Gautam Buddha.²² He suggest a fifth Varna for his case men for those who would not prefer to adopt the military career. He called it is sharmik varna in between Vaishya and the Shudra Varnas after which there was to be no caste, all high and low born were the worthy sons of Rama (Brahma) in the entire worls.²³ All classes, irrespective of their caste and creed, flocked to his math (monastery). All the seven castes worked under a common roof and common guru or preceptor for the common welfare of society. These were revolutionary teachings, indeed Peepa Kheechi was instrumental in spreading the principles of brotherhood and humanism in western India.²⁴

Jani-Sufi influence of his times in general and the inspiration that he may have taken from the Kheechiwara Sufi in particular, made him such an ardent supporter of mercy to the dumb animals under the additional influence of Ramanandi Vaishnava Bhakti that he would like the Lion, the king of the forest, than whom there could be no greater carnivorous animals, to give up his bloody diet and take to be vegetarianism. The incident had a significant value for the vegetarians of his age. So Nabhadas has taken special care to record it as late as the 16th century when Vaishnav bhakti had taken deep roots in India.²⁵ According to Peepavanshi Rajput Darzi traditions, Peepa had a fancy for labour through needle and thread which he himself practiced.²⁶ This reminds us the anecdote that somebody presented to Baba Farid, a pair of scissors which he declined to accept for, said the Shakih, give me a needle and piece of thread, I have came to join, not to cut. Knife is an instrument for cutting and needle for sewing together.²⁷

Besides his the Rajputs, there are a number of non-Rajput Peepa

panthis or Peepavanshis as they call themselves, spread throughout the Indo-Pakistan sub-continent. It is gratifying to read their pamphlets that they abstain from the following evils: of liquor, meat, gambling, stealing, prostitution, adultery and hunting as the seven commandments of Peepa. Peepa did not establish a gaddi, the Peepa brotherhood are comparatively free from aberrations noticeable among certain panths governed by a mahant. The Peepavanshi intermarry themselves, they cremate their dead on the pyre.²⁸ There is no place for idol worship in the Nirgunwad of Ramanand and Peepa Vaishnava bhakti, but as time passed, succeeding generations, away more and more from the period of Peepa, have erected many Peepa temples with images of Peepa places therein. It is said that Peepa died in Chaitra Shukla Pratipada, Samvat 1441 (1384 AD).²⁹ The main temple of Peepa is situated at Gagraun located at the juncture of two rivers-Kali Sindh and Aho. There are so many manuscripts giving information about the saint Peepa.³⁰ It is a matter of fact that some poems have been included in the holy Guru Grath Sahib.³¹

II

Shaikh Hamiduddin Mithe Shah – Gagraun was not only a center of the Vaishnavi Bhakti traditions but at the same time Sufi traditions were also prevailing there. The sufi traditions were founded there by Shaikh Hamiduddin Mithe Mahabali Alias Sarkar-i-Malwa. It is a matter of fact that it was simply a co-incident that bhakti cult and sufi traditions were founded in Gagraun in the same century, i-e 14th century AD. The land of Gagraun and its surrounding areas proved too much fertile for the development of the both cults. During the period of Shaikh Nizamudding Aulia, the Chishti order was spread in Gujarat, Malwa, Rajputana and Central parts of India sub-continent which were the sphere of work of Peepa.³² Before the birth of saint Peepa, Shaikh Hamiduddin Mithe Shah came to Gagraun³³ and settled there permanently. Kheechi Chauhan of Gagraun who had their roots in Nagaur (Jayal-Bhadnana) and may be supposed to have been in contact with Ajmer too specially in the period of Tughlaq Sultans, were no strangers to the saints of the sufi sampradaya so as to lodge Pir Mithe at their very door.

Shaikh Hamiduddin Mithe Mahabali is regarded as one of the most popular sufi saint in the Hadauti and Malwa region. He was destined to carry on the mission of his spiritual master and he attained much popularity in this region. It is said that the saint came to Gagraun

during the reign of Khalji Sultans.³⁴ He was a native of Kannauj. His father's name was Syed Azizuddin. From the childhood he was very much keen to attain spiritual aggrandizement and to cultivate the mystic habits of rendering service to the people at large as service of God. He made extensive journeys in search of a spiritual master and lastly became the disciple of Syed Alauddin.³⁵ He came to Ajmer and rendered services to the shrine of Khwaja Muinuddin Chishti for twenty years and performed the duties of sweeping and watering to the dargah of the great saint. It is said that in a dream to Shaikh, Khwaja appeared and said that I am happy from yours services and asked him to leave for Gagraun, the land of Kheechi rulers, to propagate the Sufism in Malwa and settled there.³⁶ He came to Gagraun near about in 1323 or 1326 AD.

Shaikh Hamiduddin Mithe Shah encamped at a gate of outer wall of the fort Gagraun. Shaikh's miracles have been recorded in a modern report. He arrived at a time when the Kheechis just had bloody encounters with the Khalji forces in Bilasgarh, Ramgarh-Railawan and Gagraun and interceded on behalf of some victim of Kheechi himsa, a Turk or a pro-Turk which to be basis of the local traditions preserved in a one sided and distorted vision. This is the second instance and perhaps the last in which a sufi saint used the two fold weapon of truth and ahimsa.³⁷ In Gagraun there was a community of Bholanath and Kanphata Jogis who disputed with Shaikh Hamiduddin to prove the superiority of their faith but through his spiritual powers, he brought them to his side and the cause of Sufism was considerably promoted even in this isolated pocket of the Jogis.³⁸ There are so many miracles associated with the Pir of Kheechiwara. Among them-to made alive to a dead dog of Jogis, to made alive to a trader, to give blessings for a birth of a male issue to the ruler of Toda Rai Singh-are the same important miracles.³⁹ The sufi traditions set by Shaikh Hamiduddin Mithe Shah symbolised the highest ideals of spiritual elevation, of philanthropy and human fraternization, of love and tender care to the afflicted and indigent of realization of the material and moral needs of the devotees, the visitors and the common men and his Khanqah became a rallying center for persons drawn from all quarters of life, castes, creeds, classes and communities. His Khanqah was the central point from which consummate spiritual teachers sailed forth to preach the gospel of truth, love and kindness, human brotherhood and service to mankind.⁴⁰

About the tomb in which Shaikh Hamid lies buried, the contemporary accounts relate that it was designed and built by the Shaikh himself. He had asked to his Hindu disciple, Chand Mahtar to design the planning of the tomb after the model of the shrines of Mecca and Madina. The expenditure on the construction of the tomb was borne out by another Hindu disciple of the sheikh, Modi by surname.⁴¹ Shaikh Hamiduddin died in 753 AH (1353AD) and was buried in that mazar which was built in his life time.⁴² He was a zealous preacher of humanity and brotherhood. A large number of people were attracted and inspired by the spiritual powers and divinely endeared popularity enjoyed by the Shaikh. He was visited by innumerable persons related to commerce and administrative matters and those in pursuit of spiritual solace and both Hindu and Muslim paid their homage to him. His name is justly credited with having done remarkable work to boost the moral values and traditions and to regenerate the spiritual life of the people, promote the cause of Sufism in a wide region surrounding his Khanqah and the shrine that enkindled a strong fire of love in the hearts of the devotees. The great saint was the Pir of Kheechiwara par excellence for we find his takiyas (resting places) and places of austerities (Samadhi) throughout the radius of fifty miles all round Gagraun.⁴⁴

III

It is a matter of fact that both the saint ere contemporary and there may be some possibility that both had seen to each other. Peepa's Samadhi, faces the north, the directions of Peepa's fort mansion and the village where Pir Mithe Shah lies buried as if to have the two great spiritual protectors of Gagraun in eternal communication with each other. The meeting ground of the twin Sufi Bhakri reformers of the 14th century raised the banner of Qaumi Ekta. Mithe Shah and Peepa are giving the message of peaceful living and humanism (Payam-i-Insaniat). The period of these saints was a glorious epoch not only in the cultural history of Rajasthan but also Hindustan, for never before had there been such a spontaneous and fruitful upheaval of religious life.⁴⁵

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Reflections on the Upheaval of 1857 in Rajasthan

Professor Shankar Goyal

Was the Upheaval of 1857 a Mutiny or the First National War of Independence ?

The upheaval of 1857 is one of the major events of not only the history of Rajasthan but also of the history of India.¹ From the very beginning historians, belonging to the school of colonialists and nationalists both, tried to understand its causes. The colonialists from Col. G.B. Malleson to Sir John William Kaye explained it as a popular mutiny initiated by the frustrated Indian sepoys,² while nationalist historians such as V.D. Savarkar, S.N. Sen, Tarachand and many others have *mutatis mutandis* opined that it was a war fought for the independence of India.³ According to R.C. Majumdar, however, the movement of 1857-58 comprised several distinct elements such as a mutiny of sepoys, sporadic outbursts of civil commotion, organised outbreaks by predatory tribes, and popular revolts, in some cases partaking the character of legitimate warfare.⁴ “But as there was no coherence among them, each being limited in extent and objectives, and as there was no definite plan, method or organisation, it can not be regarded as a national rising, far less a war of independence, which it never professed to be.”⁵

The 150th year of this event was celebrated quite recently in 2007 throughout the country under the patronage of the Government of India which believes that it was the First National War of Independence. It has also caused many scholars to raise their eyebrows, specially in south India, for they rightly ask why no such celebration was thought of for the bicentenary of the Vellore Mutiny in 2006 or for the bicentenary of the South Indian Rebellion of 1800-1801 which is also regarded by some as the First War of Independence.⁶ Leaving aside the question of regional bias which some of our friends in the northern part of the country may raise while examining this issue, I feel that on purely academic grounds

the description of the upheaval of 1857 as the First National War of Independence is inaccurate because the idea that India is a nation did not exist in 1857. The idea that India is a nation emerged in the late nineteenth century and flowered only in the early years of the twentieth century. Yes, the idea of the fundamental cultural unity of India (*Bharata bhumi*)⁷ has been a part of our mental make up since ancient times,⁸ and our ancestors had always been great patriots, but the concept of *nationalism* as different from *patriotism* became popular with the emergence of nation states in Europe in the twelfth century and the belief in the concept of national self-determination—that is, the ideal that it is the right of those who regard themselves a nation to determine their own political future—is only as old as the French Revolution of 1789, before which the right of a ruler to determine the political future of his kingdom was generally conceded. The popularity of the ideal of national self-determination in Europe in the nineteenth century led, on the one hand, to the dismemberment of the multinational Austrian and Ottoman empires and, on the other, to the unification of Italian and German nations which were till then divided into various states many of which were part of the Austrian empire. They were also scattered among various other nationalities as well. When the British imposed their hegemony in India they unconsciously brought with them many modern political ideals such as democracy, equality, rule of law and the concept of national self-determination. But it took a pretty long time for the ideal of national self-determination to find its roots in this country, for when the very concept of Indian nationhood (as distinct from ‘India’ as a cultural unit) did not exist in this country how there could exist the concept of national self-determination ? As is well-known, it was mainly Mahatma Gandhi who made our countrymen conscious of our nationhood and also raised the demand of national self-determination for the Indians. That is why we call him the Father of our Nation. That is also the reason why before the latter half of the nineteenth century the British are found fighting in India against the Sikhs, Rajputs, Marathas, etc., or against the regional kingdoms or tribes, and not against the Indian nation. Therefore, I feel that the outbreaks against the British authority, which occurred from the late eighteenth and to the middle of the nineteenth centuries, were mostly local, at best regional. The upheaval of 1857 was certainly comparatively more widespread but it was also not national in character. If we keep in

mind the vast dimensions of the Indian sub-continent *vis-a-vis* the comparatively limited area of the influence of the upheaval of 1857 and the motives of its leaders which were mostly personal or dynastic, it can hardly be described as a war for Indian independence.

Here, it may be recalled that the only ideal which was the common motive force among the sepoys (but only among the sepoys) who participated in the upheaval of 1857 was in a way religious. As is well-known, both Hindu and Muslim sepoys were motivated by the threat to their respective religions posed by the cartridges which they thought were smeared with the fat of cows or pigs. Whether their belief was right or wrong is immaterial; what is material is that it provided them a motive, religious in nature, for their cause. As regards the leaders of the upheaval—royal personages, *jagirdars*, etc.,—they certainly had nothing to do with the cartridges; their anger against the British was a consequence of the various felt wrongs done to them. As regards the common people, their grievances were of miscellaneous nature. It will be too much to assume that their anger against the British was caused by the enslavement of their country by the White people, except in a general way. Thus, neither the sepoys and masses and nor the rulers and *jagirdars* were inspired by any high ideal—certainly not by the ideal of national self-determination even if they regarded themselves a nation, which they obviously did not. The spirit to defend their religion which initially kindled the fire was also soon extinguished. It is against this scenario that the events connected with the upheaval 1857 in Rajasthan may be studied, for the nature of the upheaval of 1857 in Rajasthan was not very different from other parts of the country.

Political Geography of Rajasthan

Before we discuss the outbreak of the upheaval of 1857 and its spread in the princely states of Rajasthan, let us make a brief survey of the political geography of the region at that time. The term 'Rajasthan', the abode of the princes, is a Sanskritized form of the *dingal* word *Rayathana*.⁹ In the pre-British days it neither formed a single political unit nor was known by any single common name. The first mention of Rajasthan as a compact land of the princes occurs in an inscription of V.S. 1765 (1708 A.D.).¹⁰ In the familiar dialect it is also termed *Rajwada*, the country of the *Rajas*.¹¹ In the British days *Rajputana* was an

administrative nomenclature for a great territorial circle which included eighteen native states (Jaisalmer, Jodhpur, Bikaner, Alwar, Jaipur, Bharatpur, Dholpur, Karauli, Bundi, Kota, Jhalawar, Pratapgarh, Banswara, Dungarpur, Udaipur, Sirohi, Kishangarh and Tonk), two chiefships (of Shahpura and Lawa) and the British district of Ajmer-Merwara.

Roughly speaking, in shape, Rajasthan is an irregular rhombus with its salient angles of the north, west, south and east especially joined by the extreme outer boundary lines of the districts of Bikaner, Jaisalmer, Banswara and Dholpur. Further, it is bound on the west by Sind, and on the north-west, north and north-east by the Punjab. On its eastern frontier there lie Uttar Pradesh and Gwalior while its southern boundary touches the limits of Madhya Pradesh and Gujarat. This whole area with minor modifications became after 1947 the present-day state of Rajasthan of the Union of India.

Rajputana States under the British Paramountcy

The rulers of the various states of Rajasthan, in utter confusion and helplessness caused by incessant Maratha incursions and depredations, accepted the protective umbrella of the East India Company in the first quarter of the nineteenth century.¹² By the beginning of the nineteenth century, the East India Company was sufficiently well entrenched in India. During the governor-generalship of Lord Wellesley the guiding principles of the British paramountcy were further elucidated through the policy of 'Subsidiary Alliances'.¹³ It was clearly understood by the Company that Britain was to be recognized as the 'paramount power' by the 'native princes' (that is, the Indian rulers). In the case of Rajasthan, individual treaties were entered into between the states and the British East India Company between 1803 and 1923. In 1803 treaties were signed with Bharatpur and Alwar followed by Dholpur in 1806. Lord Hastings, who became the Governor-General of India in 1813, brought Wellesley's 'Subsidiary System' into ample play, and the bulk of the treaties with the states of Rajputana were concluded during Hasting's governor-generalship. Kishangarh, Karauli and Kota (it was then spelt as Kotah) signed treaties of 'Subsidiary Alliance' in 1817. Mewar and Marwar signed them in January 1818, Bundi in February 1818, Bikaner in March, and Jaipur in April 1818. Thereafter, treaties with Banswara,

Pratapgarh and Dungarpur were finalized towards the end of 1818. Thus, by the end of 1818 practically all the states situated in the present-day Rajasthan region (with the exception of Sirohi, which signed the treaty in 1823) were in treaty relationship with the British. These treaties broadly (with some minor differences) bound the ruler of each signatory state to acknowledge the British supremacy or 'paramountcy', leave their external relations as well as disputes to be settled by the British, and not indulge in aggressive acts against other states.¹⁴ Thus, they were expressly forbidden from indulging in the inter-state rivalries of the region. In return, the British were committed to protect each signatory state against external attacks and internal revolts by 'recalcitrant' nobles and royal relatives, as had become common in the immediately preceding period. The British were also committed towards protecting the interests of the rulers and their heirs and successors, and to non-interference in the internal affairs of the signatory states. By these treaties each contracting princely state was also *mutatis mutandis* committed to providing troops to the British according to its means and abilities, whenever these were so requisitioned. Further, the states of Jaipur, Mewar, Marwar, Kota, Bundi, Dungarpur, Banswara and Pratapgarh were each required to pay tribute in varying amounts to the British.

The years that followed the establishment of *Pax Britannica* encouraged a process of transformation of the traditional administrative, legal, revenue-related structures and machinery within the different states. Along with this, occurred the 'modernization' and 'Westernization' of certain socio-economic practices, education, medical and health care, communication networks, and the personal lives of the elite of Rajputana in the different states. Other changes included the coming of railways, postal facilities, etc., and the establishment of judicial and other institutions patterned on 'Western' and British India models.

In the majority of these states, British-inspired policies came to bear their influence on matters concerning tariffs, fiscal policies, forests, irrigation, health care, social reforms, etc. The practice of *sati*, slavery, infanticide, etc., were among the 'customs' that came to be stopped during the course of the nineteenth century. The stoppage of some of these practices created dissatisfaction among the masses eventually helping in the outbreak of the upheaval of 1857.

In 1832 a *darbar* was held at Ajmer (of which the British had gained possession from the Marathas in 1818) for the various rulers of the Rajputana area (which Jodhpur's *Maharaja* Man Singh did not attend). The Rajputana princes reiterated their reliance on the friendship of the East India Company for the maintenance of law and order in their respective states. At this *darbar*, following consultations with the rulers of the region, the then Governor-General of India, Lord William Bentinck, made an announcement. He declared that all the states of Rajputana had been placed under the charge of a single political authority, to be known as the 'Agent to the Governor-General for the states of Rajputana and Commissioner for Ajmer'. (The term was soon abbreviated to 'AGG'). He was headquartered at Ajmer, which was also the administrative centre of the British administered territory or 'province' of Ajmer-Merwara. Under him were the various Residents and Political Agents who were accredited to diverse states, or groups of states. In April 1856 the headquarters of the AGG was changed from Ajmer to Mt. Abu, a new hill-station town.

Gradually but steadily in Rajasthan the British Political Agencies became a powerful and effective media in controlling the affairs of the states through constant interference and espionage.¹⁵ Such political interference was closely interwoven with the economic problems faced by the various states.¹⁶ One of the most important provisions of the treaties of 1817-18, which had financial implications of perpetual nature, was the amount of tribute payable to the British Government. After a lapse of time the states started feeling its burden as it became beyond their capacity to pay. This invited the British interference in the internal affairs so much so that securities in the form of territories were insisted upon in lieu of the tribute. Another problem was the payment for the legions maintained by the British for the protection of the native states. The states, time and again, protested against such expensive establishments and expressed their inability to pay for them. These financial burdens resulting in the heavy borrowings by the states caused greater indebtedness and reduced their capacity to pay off these debts which again invited the British intervention, for in some cases, the loans were advanced on the guarantee of the British. Another problem was the question of transit and custom duties levied by the states which the British Government wanted first to

diminish and later to abolish altogether to promote British trade interest, thus knocking at the very source of income of most of the states.

People Resentment Expressed in Popular Literature

As is generally believed, most of the rulers of Rajasthan states were of the view that their rights and privileges will be best protected under the British. Therefore, their treaties with the British concluded in 1818 or thereabouts were generally considered a boon directly for them and also for the people. But very soon this myth exploded and the discontent against the East India Company became widespread at least among the people due to various reasons like the abolition of *sati* system, the prohibition of infanticide, the reforms introduced in marriage customs, economic exploitation and unemployment.

The anti-British feelings of the people found expression in the poems of various writers during that period.¹⁷ For example, Kaviraj Bankidas, the court-poet of *Maharaja* Man Singh of Jodhpur, condemned the slavish mentality of contemporary princes and exhorted the people in general to take up arms against their alien masters.¹⁸ He spoke very highly of the Jat *Raja* Ranjeet Singh of Bharatpur who gave stubborn fight to the British. He expressed his shock at the cowardice of the ruling princes of Jodhpur, Jaipur and Udaipur. The resentment against the British was so great that the poets paid high tribute to such persons who disliked the surrender of the Rajput princes. The poet named Raghodas praised the indomitable courage of *Rawat* Kesari Singh of Salumbar who refused to agree with the *Maharana* of Udaipur when the latter allowed the British to have complete control over the Mewar administration.¹⁹ Another poet named Dulji condemned the *jagirdar* of Dungarpur who made a common cause with the British on the deposition of *Maharawal* Jaswant Singh.²⁰

People's resentment was also expressed in popular songs sung by the women-folk in the state of Jaipur.²¹ The songs reveal the resentment over the occupation of Sambhar by the British in 1835 on the plea that they were maintaining the Shekhawati Brigade with a view to establishing law and order in the Shekhawati region.²² In the first half of the nineteenth century the contemporary poets composed songs in praise of even bandits, anti-social elements like Dungji, Jawaharji and Chimanji because their activities were mainly against the British.²³ Girvardan Ujjwal,

Lakshmidan and others composed their songs on the exploits of these bandits.²⁴ *Maharaja* Ratan Singh of Bikaner was praised by the bards of Rajasthan as he did not hand over Jawahar Singh to the British while *Maharaja* Takhat Singh of Jodhpur was condemned because he surrendered Dungji to the British. So bitter was the criticism of Takhat Singh that he had to take back Dungji from the British and keep him in his personal custody.²⁵

The anti-British trend in the bardic literature reached its height during the upheaval of 1857 in Rajasthan. Bishan Singh of Gular and Kushal Singh of Auwa, who took active part in the upheaval, captured the poetic fancy of the bards who tried to immortalize them for their heroic resistance put up against the British troops.²⁶ The songs composed on *Thakur* Kushal Singh's fight against the British contingent are sung even today during the Holi festival in Marwar.²⁷

Thakur Kesari Singh of Salumbar, *Thakur* Jodh Singh of Kotharia and the *Thakur* of Amet, all belonging to Mewar, helped the mutineers and gave shelter to the heroes of the upheaval like *Thakur* Kushal Singh of Auwa, Nana Sahib, his *guru* Khakhpuri and his followers and thus they became objects of poets' imagination and much literature flowed in their praise.²⁸

A careful scanning of the bardic literature, which is full of eulogies for all such persons who actively participated in the upheaval of 1857 or helped the mutineers directly or indirectly, reveals that whatever might have been the attitude of the ruling princes towards the British, the masses had sympathy for the anti-British elements. The dissatisfaction against the British was rampant.

The poems of the period, no doubt, contain an exaggerated account of the exploits of the anti-British warriors, yet the truth remains that they represent the feelings, sentiments and views which the people of that age had for the British rule and their reaction to the policy of the Company towards the princely states of Rajasthan. As the mirror of the society, literature helps us to understand the society, in which it is produced. The poems composed during the first half of the nineteenth century reveal that the surrender of the princes of Rajasthan to the East India Company was by and large not approved by the people nor were they enamoured by the British influence in the region. The people resented the economic

exploitation²⁹ and unemployment brought about by the British rule in its wake.

Events Connected with the Uprising of 1857 in Rajasthan

As here we are concerned with the events of the upheaval of 1857 in Rajasthan,³⁰ it is not necessary for us to describe in detail the anger caused among the sepoys by the rumours, true or false, connected with the story of greased cartridges and the events connected with the outbreak of the mutiny at Meerut and Delhi. In brief, the uprising was to start on 31st May, 1857. But it became difficult for a group of soldiers of the Meerut Cantonment to swallow the taunts of some ladies for their maltreatment by the *firingi* military officers as punishment for their refusal to use the greased cartridges. In anger the mutinous sepoys started the mutiny prematurely. They marched in hundreds from Meerut to Delhi, took in their custody the city of Delhi, and declared Bahadur Shah Zafar, the Emperor of India.

At the time of the outbreak of the mutiny there were six contingents of the Company forces in Rajasthan—Nasirabad, Kota Contingent at Deolee, Neemuch, Jodhpur Legion at Erinpura, Bhil Corps at Kherwara and Mer Regiment of Beawar. The total number of the sepoys at all these places taken together was not more than five thousand. They were all Indians; but for a few officers there were no Europeans soldiers at all in the whole of Rajasthan. This point is significant, for it proves that the Indian sepoys were suppressed by the British mostly with the help of the Indians themselves. Also, there was as yet no railway line connecting this region with Calcutta, Bombay or Delhi; the railway line from Calcutta came up to Kanpur only.

On receiving the information of outbreak of mutiny at Delhi and Meerut the public excitement increased in Rajasthan. G.S.P. Lawrence, the AGG, who was then at his summer retreat in Abu, issued an appeal to all the ruling princes of Rajasthan on May 23, 1857 to extend their fullest cooperation to the British Government, preserve peace within their own borders and not give any sort of help to rebels. He also took necessary steps to protect the British province of Ajmer. However, in Nasirabad³¹ the situation worsened as the Bengal infantry posted there revolted and killed several European officers on May 28. George

Lawrence, who kept his headquarter at Ajmer, shifted the European families from Nasirabad to Ajmer. Due to his precautionary steps Ajmer continued to remain the focal point for guarding the interests of the British in Rajasthan.

The *Maharana* of Mewar on hearing the uprising at various parts of the country wrote letters to his chiefs, rulers and the adjoining chiefs of Malwa, who had earlier been under Mewar state to render their maximum help to the British administration. At that time Capt. Showers was the Political Agent in Mewar. By a proclamation he assured the refractory chiefs that their grievances would be fully examined after the end of the mutiny, and that they should not disturb peace. The succession cases of Amet, Bijolia and others were kept pending. Chundawat Kesari Singh of Salumbar, who was not on good terms with the *Maharana*, assured him that he was not against the *Maharana* in such a grave crisis.

At Neemuch,³² Col. Abbot finding disaffection rife, administered an oath to the sepoys, making them swear by the holy *Quran* (regarded as sacred by the Muslims) and *Gangajala*, that is water of the Ganges, regarded as sacred by the Hindus, to remain loyal. He himself swore by the *Bible* expressing his implicit trust in them (June 2, 1857). Even then the mutiny broke out at Neemuch on June 3, 1857. Capt. Mac Donald's efforts to safeguard the treasury failed and the mutineers plundered it and took away Rs. 1,77,000. All the Europeans residing there were frightened and ran away. Their movable assets were carried away by the mutineers. On receiving this news, on the advice of Capt. Showers, the *Maharana* sent Mewar troops to Neemuch. They rescued the European fugitives, who were taken to Udaipur and lodged in Jag Mandir Palace. Capt. Showers himself proceeded to Neemuch. After arranging safety there he left for Deolee, leaving a part of the army under Arjun Singh. The mutineers of Neemuch reached Deolee, ransacked the cantonment and captured its guns and ordnance.

A detachment of the Jodhpur Legion, which was headquartered at Erinpura Cantonment, was sent to Mount Abu where it revolted. Other Erinpura-based troops also marched against Abu but were unable to take it, and all of them were driven back with the support given to the British by the Sirohi ruler and his state forces. The remaining soldiers of the Jodhpur Legion at Erinpura also rose up in arms, and joining with soldiers

from Deesa and the troops of various *jagirdars* of Mewar and Marwar, moved towards Narnaul, en route for Delhi. But they were also beaten back near Narnaul by the British troops led by Col. Gerard.

Soldiers of Kota based at Neemuch willingly followed the lead of a *Risaladar* of the Kota state troops, Pathan Mehrab Khan of Karauli, and of Lala Jai Dayal, who was in the service of the Kota state. They killed the British Political Agent Major C.E. Burton, and took over the capital city of their state. For a while the ruler, *Maharao* Ram Singh, was forced to keep to his palace because his pro-British sympathies. But by the end of March 1858 the British forces finally suppressed the Kota uprising. In Dholpur also ruler's authority was set aside between October and December 1857, after some 4,000 to 5,000 anti-British troops from Gwalior and Indore took control, forcing him to agree to their demands. His authority could be reasserted only in December 1857 with the help of military assistance from the ruler of Patiala.

Meanwhile, troops serving under the *Nawab* of Tonk³³ marched to Delhi to join hands with the forces of Emperor Bahadur Shah II. In the Bharatpur and Dholpur areas too there was action against the British.

Firoz Shah, the leader of rebels, rose to power in Malwa and a reward of Rs. 10,000 was proclaimed for his arrest. He beheaded Capt. Tukar and hanged his head on the gate of Mandsaur. Capt. Read was also slain. The chief of Begun extended necessary help to the European fugitives of Mandsaur.

The reports were received that the Muslim officers of Nimbahera were in sympathy with Firoz Shah. The place was, therefore, captured by Capt. Showers (September 20, 1857) forcing Firoz Shah to retreat. One of his officers, Kasim Khan Bilayati, moved against Pratapgarh. The *Maharawal* killed him with 80 other persons, cut off the head of Kasim Khan and sent it to Neemuch.

A similar disturbance took place at Erinpura. Capt. Hill, the Commanding Officer, was then at Abu. Capt. Black, the Second in Command, was at Nasirabad and only Lieutenant Connolly, the Adjutant, and some Sergeants with their families were at Erinpura. Thus, at that time, sufficient forces were not available at Abu. But Capt. Hill and other officers succeeded in compelling the mutineers to retreat. *Maharao* of Sirohi sent Niamat Ali Khan to for their assistance. He brought back all

the Europeans to Sirohi. *Maharaja* Takhat Singh of Jodhpur also sent Anar Singh to help him.

In the state of Marwar,³⁴ the *Thakur* of Auwa, *Rao Raja* Kushal Singh, became by accident a rallying point for numerous opponents of the British.³⁵ Auwa is a small town near Marwar Junction. On September 9, 1857 Anar Singh, the Commander of the Marwar state troops, was slain along with his retinue. George Lawrence invaded Auwa to extirpate the rebels from the area. On September 18 in a sharp engagement Monck Mason, the Political Agent of Jodhpur, was killed. George Lawrence was defeated and had to retreat to Nasirabad. Kushal Singh sent his trusted agents to Delhi on October. 10, with several soldiers and other *thakurs*. But these were defeated near Narnaul. The *thakurs* and other notable leaders ran away from there and went to the hilly areas of the Mewar.

On the arrival of the Bombay troops, George Lawrence again invaded Auwa which captured the same with little difficulty on January 24, 1858. *Thakur* Kushal Singh was tried by a Commission. He was pardoned by Lord Canning. Later, in 1868, his son Devi Singh got the *jagir* back.

Besides Kushal Singh of Auwa, several other *jagirdars* and nobles came out against their state's ruler for following pro-British and pro-modernization policies. Among them were included the *thakurs* of Asop, Gular, Alneawas, Lambiya, Bata, Bhivaliya, Radawas, Bajawas, Khejarla, Roopnagar, Lasani and Asind. There were others also. For instance, upon learning of the anti-Company uprising, *Rawal* Shiv Singh of Samod (in Jaipur state) offered *nazar* (that is, token of allegiance and homage) to the Emperor, Bahadur Shah II.

Another *jagirdar* of the Jaipur state *Rao Raja* Fateh Singh of Uniara, in the beginning refused to provide the British forces pursuing Tantia Tope's soldiers, supplies and permission to enter the town of Uniara in January 1859. But later on under duress from the British, he agreed to their main demands. However, even then he refused to surrender the local men who had fired upon Lieutenant M. Burd and Lieutenant Anderson. In other areas also some *jagirdars* provided supplies and shelter to rebellious Company soldiers and to Tantia Tope.

In the Kota state popular resentment was more intense.³⁶ In June 1857 Major C.E. Burton, the Harauti Political Agent, was on duty at

Neemuch. The *Maharao* informed him to remain there for some time more and return only when he had regained the confidence of his troops. On October 12, Burton came to Kota city with Nand Kisore, the Kota Agency *Vakil*. He urged that the *Poorbia* and Muslim troops be disbanded as these men were responsible for uprising in Neemuch. On October 15, 1857 some soldiers from Narayan and Bhawani regiments invaded the Kota Residency and killed Burton and his two sons along with some others. The *Maharao* could not prevent the mutineers as there were only a few Rajput soldiers and *jagirdars* available in Kota at that time. It made the rebels very powerful in the area. By January, 1858 they occupied the Kota city and the *Maharao* was detained as a prisoner in his own palace.

George Lawrence immediately contacted Bundi and Jhalawar states to send their troops, but they expressed their inability probably because they had deep rooted animosity with the Kota family. Therefore, the necessary military help was sought from *Maharaja* Madan Singh of Karauli. It achieved success in taking possession of Kota city and managed to hold it till the British troops under the command of Major General H.G. Roberts attacked Kota in March, 1858. Roberts succeeded in establishing peace in the area.

A Commission was constituted to inquire into the charges of the murder of Burton. Lord H.G. Roberts was its Chairman while Lt. Col. Holmes, Capt. R. Morrison, Capt. W.F. Eden and Capt. (later Lt. Col.) E.C. Impey were its members. The Commission came to the conclusion that the *Maharao* had no part in the murder of Burton. However, the British Government held the *Maharao* guilty of negligence in his duties in saving the life of Burton and others, and as a mark of displeasure the salute of the *Maharao* was reduced from 15 to 11 guns.

In Jaipur, *Maharaja* Ram Singh actively assisted the British Government during the mutiny. He sent 5,000 troops under the command of Faiz Mohammad which remained posted at Mathura and Gurgaon. He also gave asylum to the family of Capt. Eden and other European officers. The Bikaner state also sent its forces at Hansi, Sirsa and other towns. The *Maharaja* himself went in person to Bhadara.

In Sirohi, the *Thakur* of Rohwa revolted against the ruler. In Jaipur state the local administrator or *amil* (also *ziledar*) of Hindaun, Isur Das,

in defiance of state orders, told his subordinates to supply provisions the self-willed troops of Tonk state marching to join the Mughal emperor at Delhi. Ordinary villagers of parts of Jaipur state offered provisions and cattle to soldiers who came from Nasirabad Cantonment. Many of the *Poorbia* and Muslim troops, particularly those serving in the state forces of Tonk, Kota, Jaipur and Jhalawar, actively helped the rebels and Tantia Tope's troops.

The Banswara town was captured by the mutineers on December 11, 1857. The *Maharawal* had to take shelter in the hilly areas. However, soon after the forces from Neemuch, Ratlam and other areas came forcing the mutineers to escape.

The *Maharawal* of Dungarpur,³⁷ for whom the Bhil populace had much respect, visited the Kherwara Cantonment and remained encamped for four months there. This helped in keeping the Bhil populace under control.

Tantia Tope visited Jaipur, Banswara, Tonk and Mewar states. Among the *jagirdars* of Rajasthan who helped Tantia Tope were included *Rawat* Kesri Singh of Salumbar and the *Rao* of Kotharia (both from the Mewar state). Tantia Tope and his troops were provided free provisions at Salumbar on December 14, 1858. Similarly, the Bhil *jagirdars* Onkar Rawat of Mowri Khera and Dalla Rawat of Sadulpur (in Banswara) had previously supplied Tantia Tope with food, etc. in March, 1858 during the course of Tantia Tope's march through Banswara's territory. They later joined Tantia Tope, along with 4,000 Bhils, when he took the field against British forces near Pratapgarh on December 24, 1858. The British eventually forced Tantia Tope out of Rajputana in January 1859.³⁸

In the 'Mewar Hill Tracts' area, local Bhils united under the Bhil chief of Pahara in an attempt to destroy the Kherwara Cantonment (headquarters of the Mewar Bhil Corps), which was used by the British to keep the Bhils in check. Taking advantage of the situation, the Meenas of Kherar looted the British troops and stores.

Observations on the Attitude of the Rulers, Nobility and Common People of Rajasthan to the Mutiny

The willingness with which the Indian rulers helped the British during the mutiny throws welcome light on the psychology of the Indian

princes. On May 23, 1857 the AGG called upon the rulers of Rajasthan to intercept rebel fugitives and collect their own troops on the borders of their states so as to be available, in case of need, for help to the British. The rulers were quite willing to help, their willingness increasing in proportion to their hope of gaining some advantage. The rulers of Marwar, Mewar and Bikaner needed the British patronage in a greater degree than others. Takhat Singh of Jodhpur had offered help on May 21, even before the AGG had asked for it on May 23. He was, as he himself put it, 'heart and soul ready to give' assistance since he was facing serious opposition of his nobility. He was entrusted with the duty of keeping the communications open between Beawar and Pali. By June 1857, the troops of Alwar, Bharatpur, Jaipur and Jodhpur were cooperating with the British. The ruler of Bikaner took the field personally on the side of the British, the rulers of Karauli and Jaipur came next in showing their support to the British. Ram Singh of Jaipur provided protection to Major Eden's family and other Europeans by housing them in the palace. He kept open the road between Agra and Ajmer and placed his forces, around 6,000, at the disposal of Major Eden. The ruler of Karauli provided troops for the relief of Kota ruler and for the safety of the Delhi Cantonment. *Maharana* Swarup Singh of Udaipur ordered his chiefs and officers to help the British army, rescued about 40 Englishmen, women and children from the clutches of rebels and kept them in the Jag Mandir Palace. He asked the *Girassia* chief to protect the British post at Kherwara.

In his report on 1857 in Rajasthan, the AGG took a liberal view of the helplessness of such rulers as could not render effective help to the paramount power. The inability of the Bharatpur ruler in rendering much help was explained away by its geographical contiguity to Agra-Mathura region. Though the bulk of Dholpur army and some chief officers joined the rebels, the AGG argued that if the ruler had the power, he would have come forward 'as the other Rajput princes had done'. The major portion of Tonk army went over to Delhi to fight as *jehadees*, yet the British found nothing objectionable in the attitude of the *Nawab* and praised him for his loyalty. The ruler of Jodhpur was considered totally unable to help the British. The Sirohi ruler, in whose territory the Jodhpur Legion had rebelled, was praised for not showing any sympathy with the rebels.

As regards the *jagirdars*, the British felt that their conduct was

conditioned by their attitude to the ruler of the state concerned. The rebellious *thakurs* at Jodhpur, it was argued, had been annoyed with Takhat Singh; the British action in destroying the fortifications of Auwa, Gular and Alneawas *thakurs* was in retaliation for the defeat of Lawrence and for having supported the Jodhpur Legion. The *thakurs* would not have been restored to their *jagirs* if they had been found guilty of rebelling against the British. Salumbar, Bhinder, Amet and Para *thakurs* sat on the fence. *Rawal* Shiv Singh remained confined to Samod while the *thakurs* of Kishangarh and Roopnagar gave help to the family of the Auwa *Thakur* but they did not come out openly against the British.

Here, a more detailed reference to the conduct of Kushal Singh, the *Thakur* of Auwa, may be made, for some historians such as N.R. Khadgawat have described the rebellion of the Auwa *Thakur* as an outcome of his general dissatisfaction against the British.³⁹ Khadgawat has argued that Kushal Singh's dissatisfaction was not so much against the *Maharaja* of Jodhpur as it was against the British. But in Marwar, the *thakurs* of Gular, Alneawas, Asop and Auwa had disputes with *Maharaja* Takhat Singh for many years. In a message the *Thakur* had sought the intervention of the Political Agent in his dispute with the Jodhpur ruler. Prichard, who was at Jodhpur at that time, also says that Auwa's quarrel was with his own sovereign and not with the British Government.⁴⁰ In the account sent in 1858, the AGG considered the *Thakur* as 'having rebelled against the *Maharaja*'. Even in July 1858, the combination of the chiefs against the *Maharaja* was continuing which shows that they were basically anti-*Maharaja* and not anti-British.

Later also, the Auwa *Thakur* appealed frequently to the AGG for the restoration of his *jagir*, unlawfully confiscated by *Maharaja* Takhat Singh. After exchange of letters with the British, Kushal Singh surrendered unconditionally to them at Neemuch on August 8, 1868. He pleaded not guilty of the murder of Capt. Mason. A court of enquiry was instituted at Neemuch which held that the available evidence did not prove the Auwa *Thakur* guilty either of giving asylum to the murderers of Capt. Mason or of acting as a leader of the rebels against the British Government. It recommended his unconditional acquittal which was accordingly granted on November 16, 1860. Thus, it seems that the rebellion of the Auwa *Thakur* was neither a part of the outbreak of 1857 nor was it motivated

by the anti-British feelings.

It was only in Kota that a revolt bordering on popular rebellion took place. The Kota Contingent had been ordered to march to Agra on May 19, 1857. It was employed in Mathura district where it rebelled on July 4, 1857 and marched to Delhi with Neemuch rebel soldiers. Maj. Burton, the Political Agent at Kota, had left for Neemuch with some troops after the rebellion of the local army on June 3. Burton decided to go back to Kota but his return was delayed by the Kota ruler who was not sure about the internal situation. He reached Kota on October 12, 1857. In his meeting with the ruler on October 14, he advised the latter to give punishment to the local leaders—Jai Dayal and Mehrab Khan—who had been spreading rebellious ideas. But the next morning the army rebelled and killed Burton along with his sons. The *Maharao* did not or could not come to the help of Burton. Some suspected him of collusion with the rebels while others felt that he was helplessly confined in his own palace. For the next five months, Kota, including the fort and the royal palace, remained under the control of the rebels.

The official historian of Kota, M. L. Sharma, writing at the instance of the *darbar*, chose to misrepresent the character of the outbreak at Kota and gave it a communal colour. Sharma⁴¹ has repeatedly argued that the Rajputs had remained loyal and it was the Muslims, predominant in the Kota army, who had rebelled. According to M.S. Jain,⁴² this postulation is not correct for we find that as many as 4 regiments of infantry, 500 cavalry troops, 300 artillery men and 5,000 police personnel had rebelled. If most Rajput chieftains and troops were loyal to the *Maharao*, the latter should not have been reduced to utter helplessness for about five months. The appeals of the *Maharao* to the Karauli chief and to the British, and his signing an agreement with the rebels in which he accepted full responsibility for events (in which he had no hand) would be meaningless if the support of his Rajput soldiers were available to him. Actually, the rebels could force the *Maharao* to sign the agreement, Jain rightly argues,⁴³ because the people of Kota were with the rebels against the British. According to the AGG, the town was abandoned to plunder by our that is, (Company's) troops for 5 days. It shows that in the British perception the whole population of Kota had participated in the revolt and hence had to be given exemplary punishment. The Inquiry

Commission which was appointed under Roberts for fixing the responsibility for the murder of Major Burton held the *Maharao* not guilty of the murder of Burton but he was held responsible for it. He was, therefore, punished by reducing his salute from 15 to 11 guns.

Conclusion

Thus, to me it seems that the movement of 1857 was not a war fought for the independence of India because :

- (1) Till the middle of the nineteenth century the concept of India as a nation and also the ideal of national self-determination had not emerged in this country.
- (2) As regards the situation in Rajasthan, it is obvious that the rulers of its princely states remained wholly loyal to the British.
- (3) As regards the *jagirdars*, they saw the mutiny mostly, if not in every case, from the angle of ruler-feudal relationship and utilized the opportunity provided by it to revive the feudal power against the authority of the rulers. They were only rarely inspired by larger patriotic sentiments.
- (4) So far as the common man is concerned, he was more directly concerned with the oppressive behaviour of the *jagirdars* and the ruler of the state in which he lived. The policies of the British affected him but only indirectly and through the state ruler and *jagirdars*. For him all these three — the British, state ruler and local *jagirdars* — were oppressors but he usually had a soft corner for the state ruler and local *jagirdars* because of the tribal and caste affiliations; in the case of the British he did not have this bond of affinity. Be that as it may, in view of the facts delineated above, I believe that the mutiny of 1857 can not be regarded as a national movement in the context of Rajasthan also.

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38. For the role of Tantia Tope in the struggle of 1857 in Rajasthan see Prakash Vyas, 'Rajasthan men 1857 ki Kranti men Tantia Tope ki Bhumika', in *Svatantrata Samgrama men Rajasthan ka Yogadana*, ed. R.P. Vyas, op. cit., pp. 29-36.
39. Khadgawat, op.cit., pp. 35-38.
40. I.T. Prichard, op. cit., pp. 231-32. Cf. also S.K. Purohit, '1857 ke Viplava men Auwa Thakur Kushal Singh ki Bhumika', in *Svatantrata Samgrama men Rajasthan ka Yogadana*, ed. R.P. Vyas, op.cit., pp. 15-23; S. S. Bais, '1857 ka Svatantrata Samgrama aura Marwari Samanta', in Ram Pande (ed.), op.cit., pp. 164-71.
41. M. L. Sharma, *Kota Rajya ka Itihasa*, Vol. II, Kota, 1939, pp. 604-05.
42. M. S. Jain, *Concise History of Modern Rajasthan*, New Delhi, 1993, p. 57.
43. *Ibid.*, pp. 57-58.

राजस्थान में पुरातत्त्व

आसिफ हुसैन एवं आफताब हुसैन

पुरातत्त्व मानव अतीत के उन पक्षों को उजागर करने का एक सशक्त माध्यम है जिनके संबंध में लिखित साक्ष्यों से कोई जानकारी प्राप्त नहीं होती है। हिन्दी भाषा में पुरातत्त्व शब्द अंग्रेजी भाषा के आर्कियोलॉजी (Archaeology) शब्द के पर्यायवाची के रूप में प्रयोग किया जाता है। आर्कियोलॉजी शब्द यूनानी भाषा के 'आर्कियोस' (Archaios) तथा 'लोगोस' (Logos) शब्दों से मिलकर बना है, जिसका शाब्दिक अर्थ होता है - 'पुरातन ज्ञान' (पाण्डेय, 1992)। प्रारंभ में पुरातत्त्व के अन्तर्गत उन्हीं अवशेषों अथवा वस्तुओं को लिया जाता था, जो पुरातात्विक उत्खनन (Excavation) में प्राप्त होती थीं। किंतु कालांतर में पुरातत्त्व के अन्तर्गत उन सभी वस्तुओं को सम्मिलित किया जाता है, जिनसे मानव के सांस्कृतिक आचरण का अध्ययन किया जा सके। इसके अन्तर्गत अभिलेख (शिलालेख, स्तंभ लेख, ताम्रपत्र लेख, गुहा लेख, मूर्ति लेख), सिक्के, मुहरें, मूर्तियाँ, शैलचित्र, चित्रकला (प्रागैतिहासिक चित्र, ताम्र पाषाणिक चित्र, ऐतिहासिक चित्र), विभिन्न स्मारक (भवन, मंदिर, स्तूप, स्तंभ, चैत्य, विहार आदि) एवं उत्खनन में प्राप्त विभिन्न पुरावशेष जैसे मृद्भाण्ड, उपकरण, आभूषण, खिलौने आदि आते हैं। पुरातत्त्व को पर्यटन से अलग नहीं रखा जा सकता है क्योंकि इतिहास एवं पुरातत्त्व एक-दूसरे के परस्पर पूरक हैं और पर्यटक मुख्यतः ऐतिहासिक स्थलों पर भ्रमण को जाता है। वह ऐतिहासिक वस्तुओं एवं स्मारकों के माध्यम से अतीत से एक रोमांचकारी संबंध जोड़ता है। भारत में आने वाले विदेशी पर्यटकों में प्रत्येक तीन में से एक पर्यटक राजस्थान केवल इसी कारण से आता है कि यहाँ पर भरपुर ऐतिहासिक सम्पदा है। पर्यटन पर शोध कार्य कर रहे विभिन्न लेखकों ने ऐतिहासिक इमारतों को मोन्यूमेण्टल हेरिटेज (Monumental Heritage) कहकर चार श्रेणियों-बौद्ध स्मारक, हिन्दू स्मारक, भारतीय-इस्लामिक स्मारक एवं वे स्मारक जो यूरोपियन एवं ब्रिटिश संस्थाओं से जुड़े हुए हैं, में बाँटा है। इतिहासकार इन्हें प्राचीन भारत, मध्यकालीन एवं आधुनिक भारत के स्मारक कहते हैं (व्यास, 2008)। अतः पर्यटन के क्षेत्र में पुरातत्त्व का काफी महत्त्व है। वर्तमान में ग्रामीण एवं क्षेत्रीय पर्यटन को बहुत महत्त्व दिया जाता है। इसके अन्तर्गत प्रमुख नगरों एवं ऐतिहासिक स्थलों के अलावा किसी भी क्षेत्र के आंतरिक भागों के इतिहास व संस्कृति का परिचय प्राप्त करने की कोशिश की जाती है। यदि हम पुरातत्त्व को इस विषय से जोड़े तो विभिन्न क्षेत्रों में किये गये पुरातात्विक सर्वेक्षणों (Archaeological Survey) एवं उत्खननों (Excavations) को इसमें

रखा जा सकता है। राजस्थान में आने वाला पर्यटक यहाँ की पुरातात्विक, ऐतिहासिक, धार्मिक, सांस्कृतिक धरोहर को देखकर अभिभूत हो जाता है। राजस्थान प्रागैतिहासिक दृष्टि से समृद्ध है। यहाँ प्राचीन सभ्यताओं के अवशेष कई स्थानों पर पाये गए हैं। पुरातत्व के महत्त्व को राजस्थान के पर्यटन के संदर्भ में विभिन्न काल के पुरास्थलों के आधार पर देखा जा सकता है-

(1) प्रागैतिहासिक काल (Pre-History)

विभिन्न अध्ययनों से ज्ञात होता है कि दक्षिणी-पूर्वी राजस्थान में प्रातिनूतन काल में मानव निवास करता था। लूनी, बनास, चम्बल और उसकी सहायक नदियों के तटवर्ती क्षेत्रों में पाषाण युगीन उपकरणों की प्राप्ति इसे प्रमाणित करती है (सक्सेना, 1991)। मरुस्थलीय क्षेत्रों में भी पाषाण युगीन कुछ अवशेष मिल जाते हैं। प्रागैतिहासिक काल को तीन प्रमुख भागों में बाँटा जा सकता है-

पुरापाषाण काल (Paleolithic of Early Stone age):-

राजस्थान में इस युग के उपकरणों को सर्वप्रथम भारत सरकार के भू-गर्भ विभाग के सी. ए. हैकट ने जयपुर एवं इन्द्रगढ़ के आसपास से खोज निकाले थे, यह हस्त कुठार (Handaxe) थे, जो अब भारतीय संग्रहालय कलकत्ता में उपलब्ध हैं। कुछ समय के बाद सेटनकार को झालावाड़ जिले में पुरापाषाण काल के उपकरण मिले थे। पिछले दो दशकों से भारतीय पुरातत्व सर्वेक्षण, दक्कन कॉलेज पूना, राजस्थान राज्य पुरातत्व एवं संग्रहालय विभाग आदि संस्थाओं ने इस संस्कृति को योजनाबद्ध तरीके से उद्घाटित करने में महत्त्वपूर्ण योग दिया है। राजस्थान में प्रमुख नदियों एवं उनकी सहायक नदियों में किनारे जैसे अजमेर, भीलवाड़ा, चित्तौड़गढ़, जयपुर, भरतपुर, झालावाड़, जालौर, पाली, टोंक आदि जिलों में इस संस्कृति के प्रमाण प्राप्त हुए हैं (मिश्रा, 2007)। बेड़च और उसकी सहायक नदियों की उपत्यका से निम्न पुरापाषाण काल के औजार मिले हैं। इस क्षेत्र में नगरी तथा चित्तौड़गढ़ से निम्न पुरापाषाण काल के उपकरण मिले हैं।

मध्य पाषाण काल (Mesolithic or Late Stone age)

पिछले 15 वर्षों से राजस्थान भू प्रदेश पर मध्यपाषाण युगीन स्थल काफी संख्या में उपलब्ध हुए हैं यहाँ पर मध्यपाषाण युगीन पुरास्थल जयपुर, उदयपुर, भीलवाड़ा, अजमेर, टोंक, कोटा, झालावाड़ आदि हैं। इस युग का सबसे समृद्ध स्थल बागोर है। केवल इसी पुरास्थल का क्षेत्रीय उत्खनन किया गया है (सक्सेना, 1991)।

नव पाषाण युग (Neolithic age)

नव पाषाण काल ही वह समय था, जब मानव ने स्थायी रहना, कृषि करना, पशुपालन एवं मृद्भाण्ड बनाना सीख लिया था। आज से लगभग दस हजार वर्ष पूर्व

राजस्थान में इस काल का सूत्रपात होता है। नव पाषाण काल के उपकरणों का आकार छोटा और कौशल युक्त हो गया था। राजस्थान में ये उपकरण उदयपुर के बागोर तथा मारवाड़ के तिलवाड़ा नामक स्थानों के उत्खननों से प्राप्त हुए हैं (नीरज जयसिंह, 1989)।

(2) सिंधु घाटी सभ्यता

सिंधु घाटी सभ्यता विश्व की उन्नत सभ्यताओं में से एक थी। भारतीय पुरातत्व सर्वेक्षण ने 1920 व 1934 के बीच मोहनजोदड़ो एवं हड़प्पा में उत्खनन कर सिंधु घाटी सभ्यता को खोज निकाला था। यह सभ्यता भारतीय महाद्वीप में ई. पू. 2300 से 1500 के बीच फली फूली। इसे 'हड़प्पा संस्कृति' कहा जाता है। सन् 1947 में भारत विभाजन के फलस्वरूप सिंधु घाटी सभ्यता के दोनों केन्द्र पाकिस्तान में चले गए। अतः अब पुरातत्वविदों ने भारत में इस सभ्यता के स्थल खोजने का प्रयास किया। 1960 के दशक में भारतीय पुरातत्व सर्वेक्षण की ओर से बृजवासी लाल एवं बालकृष्ण थापर ने हनुमानगढ़ जिले में घग्घर (प्राचीन सरस्वती) नदी के बायें किनारे पर स्थित कालीबंगा नामक पुरास्थल का उत्खनन कराया। यहाँ पर उत्खनन में जुते हुए खेत के प्रमाण मिले हैं। विश्व भर में हुए उत्खननों में प्राप्त खेतों में यह प्रथम है (पानगडिया, 1996)। पुरातत्वविदों के अथक प्रयासों के कारण भारत में स्वतंत्रता बाद से वर्तमान तक सिंधु घाटी सभ्यता के 1500 पुरास्थल खोजे जा चुके हैं। ये पुरास्थल मुख्यतः गुजरात, राजस्थान, उत्तर प्रदेश, कश्मीर में हैं। इन पुरास्थलों के फैलाव का क्षेत्रफल 15 लाख वर्ग कि.मी. है। राजस्थान में गंगानगर, हनुमानगढ़ जिलों में इस सभ्यता के पुरास्थल मिलते हैं (अग्रवाल, 2007)।

(3) आहाड़ या बनास संस्कृति अथवा ताम्र-पाषाणिक संस्कृति

जिस समय पंजाब, सिंध, गुजरात तथा उत्तरी राजस्थान में सिंधु सभ्यतापूर्ण रूप से व्याप्त थी उस समय दक्षिणी-पूर्वी राजस्थान में जिस संस्कृति का उदय हुआ वह आहाड़ या बनास अथवा ताम्र ताम्र-पाषाणिक संस्कृति के नाम से जानी जाती है। इस सभ्यता का पता सबसे पहले उदयपुर में स्थित आहाड़ अथवा आघाटपुर नामक स्थल से चलता है (सक्सेना, 1991)। इसे ताम्र-पाषाणिक संस्कृति इसलिए कहते हैं, क्योंकि इसमें पाषाण उपकरणों के साथ-साथ ताम्र उपकरण भी मिलते हैं तथा इसके प्रमुख पुरास्थल बनास एवं उसकी सहायक नदियों के आसपास विकसित हुए थे। आहाड़ (24° 40' उत्तरी अक्षांश एवं 73° 50' पूर्वी देशान्तर) नामक टीले का उत्खनन दक्कन कॉलेज-पूना, मेलबॉर्न विश्वविद्यालय-ऑस्ट्रेलिया तथा पुरातत्व एवं संग्रहालय विभाग राजस्थान द्वारा डॉ. एच.डी. सांकलिया के नेतृत्व में हुआ था। यद्यपि इससे पूर्व 1952-54 के बीच रत्नचन्द्र अग्रवाल ने यहाँ उत्खनन कराया था। इसके अलावा ताम्र-पाषाणिक

संस्कृति में प्रमुख रूप से कायथा संस्कृति, मालवा संस्कृति, जोर्वे संस्कृति मुख्य हैं। कायथा संस्कृति के प्रमुख पुरास्थल त्रिपुरी (जिला जबलपुर), एरण (जिला सागर), उज्जैन एवं कायथा (जिला उज्जैन) प्रमुख हैं। आहाड़ संस्कृति में आहाड़, बालाथल, बागौर, गिल्लूण आदि पुरास्थल मुख्य हैं। वर्तमान में आहाड़ संस्कृति के राजस्थान में अजमेर, भीलवाड़ा, चित्तौड़गढ़, धौलपुर, डुंगरपुर, जयपुर, टोंक, उदयपुर आदि जिलों में 100 से अधिक पुरास्थल खोजे जा चुके हैं (मिश्रा, 2007)।

(4) गेरूये रंग के मृदपात्रों वाली संस्कृति (OCP)

यह संस्कृति सर्वप्रथम हस्तिनापुर के निम्नतम स्तर से प्राप्त हुई थी। राजस्थान में गेरूये रंग के मृदपात्र राजस्थान सरकार के पुरातत्त्व एवं संग्रहालय विभाग के निदेशक श्री रत्न चन्द्र अग्रवाल के निर्देशन में नोह (भरतपुर) के उत्खनन से प्राप्त हुए जो इस पात्र परम्परा की दक्षिण-पश्चिमी सीमा का निर्धारण करता है। इस पात्र परम्परा की तिथि 1300 ई. पू. आँकी गई है (सक्सेना, 1991)। इस पात्र परम्परा के प्रमुख पुरास्थल भरतपुर, जयपुर, झुन्झुनूँ, सीकर आदि जिलों में स्थित हैं। इस संस्कृति के राजस्थान में अब तक लगभग 130 पुरास्थल खोजे जा चुके हैं।

(5) चित्रित धूसर मृदभाण्ड संस्कृति (PGW)

सिंधु सभ्यता के अंत व ऐतिहासिक काल के आरंभ तक का समय पुरातत्त्वविदों की दृष्टि में अंधकार युग (Dark age) कहा जाता है क्योंकि इस काल के मध्य कोई ठोस साक्ष्य प्राप्त नहीं हो सके थे। किंतु पुराविदों को प्रारंभिक ऐतिहासिक स्थलों के उत्खनन से धूसर चित्रित मृदभाण्ड (PGW) प्राप्त हुए हैं। सर्वप्रथम बी.बी. लाल को हस्तिनापुर के उत्खनन से ये पात्र मिले थे। हस्तिनापुर में चित्रित धूसर पात्र परम्परा की तिथि 1100 ई. पू. से 800 ई. पू. के मध्य निर्धारित की गई। लाल ने इस पात्र परम्परा को महाभारत काल से जोड़ा है। इनके अलावा राजस्थान में धूसर चित्रित मृदभाण्ड अजमेर, भरतपुर, अलवर, धौलपुर, जयपुर, झुन्झुनूँ, टोंक, हनुमानगढ़ आदि जिलों में स्थित पुरास्थलों से मिले हैं। इस संस्कृति के अब तक लगभग 120 पुरास्थल खोजे जा चुके हैं (Misra, 2007)।

(6) उत्तरी काली चमकीली मृदभाण्ड परम्परा (NBPW)

यह पात्र खण्ड सर्वप्रथम तक्षशिला में उत्खनन से सन् 1934 में प्रकाश में आए थे। इन पात्रों पर एक विशेष प्रकार की चमक है तथा ये पात्र खण्ड प्रारंभ में उत्तरी भारत के ही पुरास्थलों से मिले थे। फलतः मॉर्टीमर व्हीलर एवं कृष्णदेव ने इसका नाम काली चमकीली मृदभाण्ड परम्परा (Norhen Black Polished Ware) किया था। किंतु बाद में ये मृदभाण्ड सम्पूर्ण भारत में व पाकिस्तान में मिले हैं और इनके रंग भी अलग-अलग प्रकार का है (पाण्डेय, 1992)। इस पात्र परम्परा के पात्र राजस्थान में भी

विभिन्न पुरास्थलों से मिले हैं। ये पात्र अजमेर, भरतपुर, धौलपुर, भीलवाड़ा, जयपुर, झुन्झुनूँ, टोंक, उदयपुर आदि जिलों के पुरास्थलों से मिले हैं। इस पात्र परम्परा को मौर्य काल से जोड़ा जाता है। इस पात्र परम्परा के कालक्रम को 500 ई. पू. से 100 ई. पू. के मध्य रख सकते हैं।

(7) शुंग-कुषाण कालीन पुरास्थल

शुंग वंश की स्थापना 185-84 ई. पू. में पुष्यमित्र शुंग ने अंतिम मौर्य सम्राट बृहद्रथ की हत्या करके की थी। कुषाण वंश का प्रथम सम्राट कुजुल कदफिसस (15 ई. से 65 ई.) था (थापर, 1988)। राजस्थान में शुंग-कुषाण कालीन पुरास्थल भीलवाड़ा, जयपुर, सीकर, अजमेर, अलवर, भरतपुर, टोंक आदि जिलों में मिले हैं।

उपर्युक्त प्रकार से राजस्थान में पर्यटन के स्थलों में विभिन्न पुरातात्विक पुरास्थलों को रख सकते हैं। इन पुरातात्विक स्थलों को ग्रामीण पर्यटन से विशेष रूप से जोड़ सकते हैं क्योंकि अधिकांश पुरास्थल गाँवों के करीब ही होते हैं। यद्यपि कुछ पुरास्थल संरक्षित स्थलों के रूप में घोषित किये जा चुके हैं, जैसे कालीबंगा आदि।

विभिन्न पुरास्थलों के अलावा राजस्थान के विभिन्न जिलों यथा उदयपुर, बीकानेर, जयपुर, भरतपुर, डीग, बूँदी, चित्तौड़गढ़, कुंभलगढ़, मण्डोर, आमेर, जालौर, के दुर्ग एवं राजमहल प्रसिद्ध हैं, माउण्ट आबू का देलवाड़ा जैन मंदिर, रणकपुर का जैन मंदिर, बालोतरा के निकट नाकोड़ा मंदिर, अजमेर में ख्वाजा मुइनुद्दीन चिश्ती की दरगाह, खजुराहो शैली के मेनाल व रामगढ़ भण्ड देवरा व अटरू के मंदिर आदि प्रसिद्ध पर्यटन स्थल हैं (नाटाणी, 1999)।

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कालीबंगा से प्राप्त टेराकोटा पर श्री राम एवं देवी सीता का पुरातात्विक साक्ष्य एवं विविध ताम्र कला पुरासामग्री के साथ चिह्नित (आहत) मुद्राएँ

जफर उल्लाह खाँ



Photo Page - Fig. 9.51 a-j.

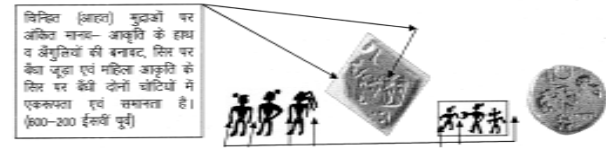
बार्यी ओर से देवी सीता एवं श्री राम का कालीबंगा से मिले टेराकोटा
पर 5000 वर्ष प्राचीन पुरातात्विक साक्ष्य

उक्त मृण प्रतिमाओं (टेराकोटा) में एक पुरुष एवं एक महिला का अंकन है। महिला आकृति को पुरुष के बार्यी ओर (वामांग) खड़ी मुद्रा में दर्शाया गया है। इस प्रकार मृण प्रतिमा में देवी सीता को श्री राम के बाँयी तरफ खड़े हुए बताया गया है। देवी सीता के सिर पर बालों की दो चोटियाँ बँधी हुई हैं, बालों की चोटियाँ को सुन्दर रूप से गूँथकर बाँध रखा है। देवी सीता ने अपने दोनों हाथों को सीधी मुद्रा में नीचे कर रखा है। श्री राम के सिर पर एक जुड़ा बँधा हुआ है। श्री राम ने अपना दायीं हाथ ऊपर कर रखा है तथा बायाँ हाथ नीचे की ओर है। श्री राम का मुखमण्डल भी बार्यी ओर देवी सीता की तरफ देखते हुए दर्शाया गया है। ऐसा प्रतीत होता है कि दोनों बार्यी ओर देख रहे हैं।

मेरा यह मत है कि प्रथम पुरुष आकृति के सिर पर केवल एक जुड़ा बँधा है। ये श्री राम हैं। वामांग महिला आकृति के सिर पर दो चोटियाँ बँधी हुई हैं। ये देवी सीता हैं। हिन्दू धार्मिक मान्यता के अनुसार परम्परागत रूप से एवं प्राचीन काल से एक पुरुष आकृति के साथ बायें हाथ (वामांग) की तरफ खड़ी महिला के अंकन को देवी सीता के रूप में देखा व पहचाना जाता रहा है। ये मृण प्रतिमा कालीबंगा से मिली है। इसका आकार लगभग 8 x 6 सेंटीमीटर है एवं उक्त बेलन के आकार के यन्त्र पर मृण प्रतिमाओं का कालीबंगा संग्रहालय की पुरापंजिका में इन्द्राज संख्या 9734 पर दर्ज है। इसका आकार लम्बाई में 20 मिलीमीटर एवं गोलाई 12 मिलीमीटर के लगभग है।¹ इस प्रकार सिलिन्ड्रिकल (वर्तुलाकार/बेलन के आकार का) मोहन-जोदड़ो एवं वेस्ट

एशिया से भी मिले है। कालीबंगा पुरास्थल को 3000 ईसा पूर्व माना जाता है। इस बेलनाकार पर तीन आकृतियाँ विद्यमान हैं। बार्यी ओर से प्रथम आकृति के सिर पर दो चोटियाँ बँधी हैं। द्वितीय आकृति के सिर पर बालों का एक जुड़ा बँधा हुआ है। तृतीय आकृति के ऊर्ध्व भाग में मानवाकृति के सिर पर बालों का एक जुड़ा बँधा हुआ है तथा अधोभाग शेर की पशु आकृति में दर्शाया है। ऐसा प्रतीत होता है कि प्रथम दो आकृतियों के रक्षार्थ तीसरी आकृति का अधोभाग बलशाली शेर की आकृति में बताया गया है।

उक्त मृण प्रतिमा एवं चिह्नित (आहत) मुद्राओं पर अंकित मानव-आकृति के हाथ व अँगुलियों की बनावट, पुरुष आकृति के सिर पर बँधा जुड़ा एवं महिला आकृति के सिर पर बँधी दोनों चोटियों में एकरूपता एवं समानता है। यह एक शोध परक तथ्य है। चिह्नित (आहत) मुद्राओं का प्रचलन काल 600-200 ईसवी पूर्व माना जाता है।



बार्यी ओर से देवी सीता श्री राम एवं श्री लक्ष्मण का प्राचीन चिह्नित (आहत) मुद्राओं पर
2600 वर्ष प्राचीन पुरातात्विक साक्ष्य

उक्त मुद्राएँ J.N.S.I. LXII-III 2000-01 के पृष्ठ संख्या 24 से 28, तथा जफर उल्लाह खाँ की पुस्तक 'ऐतिहासिक मुद्राएँ' संस्करण वर्ष 2005 सिक्का क्रमांक संख्या (6 व 7) में प्रकाशित हैं।

राजस्थान में रैठ, नगर (टोंक); विराटनगर (बैराठ), इस्माइलपुर, सांभर, जसन्दपुरा (जयपुर); नगरी (चित्तौड़); महवा देव जी (बूँदी); आहाड़ (उदयपुर); नोह (भरतपुर); गुरारा (सीकर) आदि विभिन्न स्थानों पर पुरातात्विक उत्खनन या संयोगवश घरों, खेतों में खुदाई करते समय भारतीय मुद्रा इतिहास के प्राचीनतम चिह्नित (आहत) लगभग 7180 सिक्के मिले हैं। हिन्दू धार्मिक मान्यता के अनुसार परम्परागत रूप से एवं प्राचीन काल से दो पुरुषों के साथ बायें (वामांग) हाथ की तरफ खड़ी महिला के अंकन को देवी सीता, श्री राम एवं श्री लक्ष्मण के रूप में देखा व पहचाना जाता रहा है। इन विभिन्न दफ्तरों में इस प्रकार की 135 मुद्रा मिली है। भारत के अन्य क्षेत्रों के दफ्तरों से भी इस प्रकार की मुद्राएँ प्राप्त हुई हैं।²

आहत सिक्कों पर जॉन एलन ने इन्हें 'श्री मैन'³ एवं डॉ. परमेश्वरी लाल गुप्त ने इन्हें 'तीन मानवाकृतियाँ'⁴ लिखा है। मेरा यह मत है कि यह 'श्री मैन' नहीं हैं, बल्कि दो पुरुष एवं एक महिला आकृति है। इस प्रकार इन सिक्कों पर 'श्री मैन' में बीच की आकृति श्री राम की है, इनके बायें हाथ की तरफ दो चोटियाँ अथवा तीन जूड़ों वाली

आकृति देवी सीता की है, जो प्रत्येक सिक्के पर श्री राम के वामांग पर ही दर्शायी गयी है। दक्षिणी भारतीय क्षेत्र के अमरावती हॉर्ड में भी इस प्रकार की मुद्राएँ प्राप्त हुई हैं।

लगभग 300 से अधिक अलग-अलग प्रकार के चिह्नित (आहत) सिक्कों की पहचान हो चुकी है। इन सभी प्रकार के सिक्कों पर सूर्य के चिह्न का अंकन मिलता है, लेकिन श्री राम (तीन मानव आकृतियों) के अंकन वाले 9 प्रकार के चिह्नित (आहत) सिक्कों पर सूर्य का अंकन नहीं है। इन सिक्कों पर सूर्य के स्थान पर श्री राम का अंकन है। क्योंकि भगवान् श्री राम स्वयं सूर्यवंशी थे। इसलिये श्री राम के अंकन वाली मुद्राओं पर सूर्य का अंकन 9 प्रकार के निम्नांकित चिह्नित (आहत) सिक्कों पर नहीं किया गया है। श्री राम के अंकन वाली मुद्राओं पर सूर्य का अंकन निम्नांकित तालिका में 9 प्रकार के चिह्नित (आहत) मुद्राओं पर नहीं किया गया है:- (फलक-1 व 2)⁵

*3	संख्या की	तालिका संख्या-प्रथम सूर्य के अंकन वाली मुद्राएँ	संख्या की	तालिका संख्या-द्वितीय सूर्य के अंकन पर श्री राम के अंकन वाली मुद्राएँ
क्रम संख्या	मुद्राक नै सिक्का क्रमांक संख्या	(1) पञ्चमूला, (2) सूर्य (3) तीन पहलियों का अर्द्ध चन्द्रमा के चिह्न अंकित है। शेष चिह्न (4) व (5) दोनों तालिकाओं में एक सामान मुद्रित चिह्न रखे हैं।	मुद्राक नै सिक्का क्रमांक संख्या	संख्या की संख्या
1.	105	(1) (2) (3) (4) (5)	289	8 मुद्राएँ
2.	112	(1) (2) (3) (4) (5)	290	3 मुद्राएँ
3.	132/ 138	(1) (2) (3) (4) (5)	291	4 मुद्राएँ
4.	109	(1) (2) (3) (4) (5)	292	अनुमर
5.	100	(1) (2) (3) (4) (5)	293	2 मुद्राएँ
6.	107	(1) (2) (3) (4) (5)	294	3 मुद्राएँ
7.	108	(1) (2) (3) (4) (5)	295	20 मुद्राएँ
8.	104 से 106	(1) (2) (3) (4) (5)	296 से 298	अनुमर
9.	109	(1) (2) (3) (4) (5)	299	1 मुद्रा

उक्त तालिका संख्या-प्रथम में क्रमांक संख्या (1) (2) (3) पर शड्चक्र, सूर्य, एवं तीन पहलियों पर अर्द्ध चन्द्रमा का अंकन किया गया है। शेष दो चिह्न क्रमांक संख्या (4) व (5) प्रत्येक नौ प्रकार के सिक्कों पर अलग-अलग अंकित हैं। तालिका संख्या-द्वितीय में प्रथम तीन चिह्न क्रमांक संख्या (1) (2) (3) श्री लक्ष्मण, श्री राम एवं देवी सीता के हैं। इस प्रकार दोनों तालिकाओं में इन नौ प्रकार की मुद्राओं पर (1) (2) (3) शड्चक्र, सूर्य, एवं तीन पहलियों पर अर्द्ध चन्द्रमा के स्थान पर श्री लक्ष्मण, श्री राम एवं देवी सीता का अंकन किया गया है। दोनों तालिकाओं में क्रमांक संख्या (4) व (5) के चिह्न एक सामान रखे गये हैं।⁶

उक्त दोनों तालिकाओं से यह स्पष्ट है कि श्री राम के अंकन वाली उक्त नौ प्रकार की मुद्राओं पर सूर्य का अंकन नहीं किया गया है। उक्त नौ प्रकार की मुद्राओं को छोड़कर शेष अन्य सभी प्रकार की चिह्नित मुद्राओं पर सूर्य का चिह्न आवश्यक रूप से

मिलता है। इस प्रकार की सूर्य के अंकन वाली 300 से अधिक चिह्नित (आहत) मुद्राओं की पहचान हो चुकी है।

श्री हनुमान् जी को भगवान् श्री राम के सम्मुख नमन मुद्रा में दर्शाया गया है। इसके अतिरिक्त सिक्के पर पर्वत के दो टिलों के बीच में जड़ी-बूटी का अंकन है।

“दक्षिणे लक्ष्मणो यस्य वामे च जनकात्मजा । पुरतो मारुतिर्यस्य तं वन्दे
रघुनन्दनम्”।।31।।⁷

अर्थ :- जिनकी दायीं ओर लक्ष्मण जी, बायीं ओर जानकी जी (सीताजी), और सामने हनुमान् जी विराजमान हैं, उन रघुनाथ जी (श्री राम) की मैं वन्दना करता हूँ।⁸ मुद्राओं पर देवी-देवताओं का अंकन विश्व स्तर पर अति प्राचीनकाल से ही देखा जा सकता है। प्राचीनकाल के ग्रीक मुद्राओं पर अपोलो, ज्यूस, एंथेना आदि देवी-देवताओं का अंकन कर धार्मिक भावनाओं की अभिव्यक्ति की गयी है।⁹ कृषाणकालीन मुद्राओं पर हेलिऑस, मीरो, माओ, एथशो, नाना¹⁰ आदि देवी-देवताओं को प्रदर्शित किया गया है। भारतीय इतिहास में गुप्तकाल को मुद्रा इतिहास का स्वर्ण युग कहा जाता है। समुद्रगुप्त के दण्डधर प्रकार की मुद्राओं के अग्रभाग पर राजा को अग्निवेदिका¹¹ में आहुति देते हुए दर्शाया गया है। गुप्तकाल की मुद्राओं के पृष्ठभाग पर देवी¹² (लक्ष्मी), कार्तिकेय¹³ देवता आदि का अंकन मिलता है। इण्डो-ससैनियन मुद्राओं के पृष्ठभाग पर अग्निवेदिका¹⁴ का अंकन किया गया है। प्रतिहार शासकों ने आदि-वराह के मुद्राओं का प्रचलन कराया। गांगेयदव प्रकार के मुद्राओं पर चर्तुभुजी पद्मासन लक्ष्मी का अंकन किया गया। अश्वारोही एवं वृषभ प्रकार के मुद्राओं पर नन्दी को दर्शाया गया है।

इसी प्रकार मुस्लिमकाल के मुद्राओं पर कलमा एवं खलीफाओं के नाम लिखवाकर धार्मिक भावनाओं को अभिव्यक्त किया गया है, अतः भारतीय इतिहास के प्राचीनतम चिह्नित (आहत) मुद्राओं पर देवी सीता, भगवान् श्री राम एवं श्री लक्ष्मण के साथ श्री हनुमान जी का अंकन पाया जाना हिन्दू धार्मिक भावनाओं की अभिव्यक्ति माना जा सकता है। इस विषय पर ‘पुरासम्पदा’ वर्ष 2010-11 पुरातत्त्व एवं संग्रहालय विभाग, जयपुर में शोध पत्र प्रकाशित किया गया है।

कालीबंगा क्षेत्र से डॉ. एल. पी. टैसीटोरी द्वारा सन् 1916-17 ई. में खोजे गये तथा संग्रहालय में प्रदर्शित प्रागैतिहासिक ताम्र उपकरणों का विवरण कुल 18 जिनमें तीर फलक-2, मछली पकड़ने का काँटा-2, मनका-1, अँगूठी (छल्ला)-3, छैनी/बेधनी/कील-5, एवं मुद्राएँ-5 पुरापंजिका में क्रमांक संख्या 2237 पर दर्ज हैं। इनमें क्रमांक संख्या 14 से 18 चिह्नित (आहत) मुद्राएँ हैं। विभागीय ‘कृषाणकालीन सिक्कों की प्रदर्शनी’ वर्ष 2015 के ब्रोशर में पृष्ठ संख्या 8-9 पर इन प्रकाशित किया गया है।¹⁵ यह चिह्नित (आहत) मुद्राएँ संग्रहालय की डॉ. एल. पी. टैसीटोरी उत्खनन दीर्घा के टेबिल शोकेस में प्रदर्शित हैं। इस प्रकार की मुद्राओं पर अंकित चिह्नों को डा. परमेश्वरी लाल

गुप्त ने 'भारत के पूर्वकालिक सिक्के' पुस्तक में पृष्ठ सं.-31 व 32 पर दक्षिण पंचाल (जांगल) प्रदेश से प्राप्त होना प्रकाशित कर रखा है।

क्र. सं.	सिक्के/मुद्रा में इन्द्राक्षर संकेत	*1) कलापुरासामग्री का प्रचलन	कलापुरासामग्री का प्रचलन	सब कला पुरासामग्री का प्रकार, आकार एवं भार
1)	पुरासामग्री-4 पृष्ठ सं. 77-78 कलाक्षर सं. 2237 पर भार संख्या-(14)			चिह्नित (आहत) मुद्रा। आकार 3.5 X 1.5 सेमी। भार: 3.41 ग्राम।
2)	पुरासामग्री-4 पृष्ठ सं. 77-78 कलाक्षर सं. 2237 पर भार संख्या-(15)			चिह्नित (आहत) मुद्रा। आकार 2.4 X 1.3 सेमी। भार: 2.71 ग्राम।
3)	पुरासामग्री-4 पृष्ठ सं. 77-78 कलाक्षर सं. 2237 पर भार संख्या-(16)			चिह्नित (आहत) मुद्रा। आकार 2.3 X 1.5 सेमी। भार: 1.88 ग्राम।
4)	पुरासामग्री-4 पृष्ठ सं. 77-78 कलाक्षर सं. 2237 पर भार संख्या-(17)			चिह्नित (आहत) मुद्रा। आकार 1.8 X 1.5 सेमी। भार: 1.89 ग्राम।
5)	पुरासामग्री-4 पृष्ठ सं. 77-78 कलाक्षर सं. 2237 पर भार संख्या-(18)			चिह्नित (आहत) मुद्रा। आकार 2.7 X 2.8 सेमी। भार: 10.16 ग्राम।

उपर्युक्त पुरातात्विक साक्ष्य एवं उपलब्ध तथ्यों के आधार पर श्रीराम का यह अति प्राचीन पुरातात्विक साक्ष्य हो गया है। कालीबंगा पुरास्थल का काल 3000-2000 ईसा पूर्व निर्धारित है। इस काल में लिपि का विकास नहीं हुआ था। केवल चिह्नों के आधार पर सम्राट, क्षेत्रीयता, टकसाल एवं धार्मिक अभिव्यक्ति आदि की जानकारी आमजन को दी जाती रही होगी। इसलिए कालीबंगा की मृण प्रतिमा (टेराकोटा) का काल 3000-2000 ईसा पूर्व एवं चिह्नित (आहत) मुद्राओं का काल 600-200 ईसा पूर्व निर्धारित है। इन मानव आकृतियों की समानता के आधार पर श्रीराम का यह अति प्राचीन पुरातात्विक साक्ष्य उपलब्ध हो गया है।

कालीबंगा (हनुमानगढ़) से डॉ. एल. पी. टैसीटोरी द्वारा प्राचीन चिह्नित (आहत) मुद्राओं की प्राप्ति महत्वपूर्ण है। इस तथ्य एवं साक्ष्य से स्पष्ट है कि यहाँ मिले अवशेषों के आधार पर कालीबंगा सभ्यता को पूर्व हड़प्पा-काल (प्री-हड़प्पा) 2400-2250 ई. पू. तथा हड़प्पा काल (अर्ली-हड़प्पा) 2200-1700 ई. पू. दो भागों में विभक्त किया गया है। ताम्र सामग्री के साथ 'प्राचीन चिह्नित (आहत) मुद्राओं' का मिलना आहत मुद्राओं की पुनः तिथि निर्धारण में सहयोगी सिद्ध रहेगा। उक्त कलापुरासामग्री से 3000 ईसवी पूर्व विकसित भारतीय सभ्यता एवं संस्कृति की जानकारी प्राप्त होती है। इसके अध्ययन से इतिहास लेखन में महत्वपूर्ण सहयोग मिलेगा।

संसार में सबसे प्राचीन मुद्राएँ चिह्नों वाली मुद्राएँ कहीं जा सकती हैं। ये मुद्राएँ लिपि के विकास से पूर्व की हैं। प्राचीन काल में धरती पर मनुष्य के दैनिक जीवन से जुड़ी सभी महत्वपूर्ण चीजें चिह्नित (आहत) मुद्राओं पर टंकित हैं। इस आधार पर मेरा यह विनम्र निवेदन है कि मुद्राओं पर लिपि के विकास से पूर्व इन चिह्नों का टंकण

संकेतिक लिपि के रूप में किया जाता था। पारम्परिक भारतीय सांस्कृतिक मान्यता की दृष्टि से इन चिह्नों का विश्लेषण किया जाना अत्यन्त शोध का विषय है। उपर्युक्त विश्लेषणों को दृष्टिगत रखते हुए, इसी आधार पर इन मुद्राओं के प्रचलन काल का निर्धारण किया जाना उचित रहेगा। मेरा यह विनम्र मत है कि इनमें से पहला चिह्न राज्य का, दूसरा चिह्न राजा का, तीसरा चिह्न क्षेत्र का, चौथा चिह्न मंत्री तथा पाँचवाँ चिह्न टकसाल एवं धार्मिक अभिव्यक्ति का द्योतक है। यह मत सही प्रतीत होता है। मुद्राओं पर अंकित पाँचों चिह्नों के समूह अलग-अलग होते हैं। विभिन्न विद्वानों द्वारा इन सांकेतिक चिह्नों के समूहों की अलग-अलग पहचाना, व्याख्या और विश्लेषण किया है। उपर्युक्त पुरातात्विक साक्ष्य एवं उपलब्ध तथ्यों के आधार पर प्राचीन भारतीय सभ्यता एवं संस्कृति के गौरवशाली वैभव एवं परम्पराओं को विश्वस्तर पर प्रकाश में लाने के लिये उपर्युक्त सिक्कों एवं टेराकोटा के आधार पर समय निर्धारण करना एक शोधपरक विषय है। उपरोक्त साक्ष्य एवं तथ्यों के आधार पर चिह्नित (आहत) मुद्राओं का प्रचलन काल 2000-1000 ईसवी पूर्व निर्धारित किया जा सकता है।

सन्दर्भ

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3. जॉन एलन ए केटलॉग ऑफ दि इण्डियन कॉइन्स इन दी ब्रिटिश म्यूजियम, पृ. I_x
4. डॉ. परमेश्वरी लाल गुप्त 'भारत के पूर्वकालिक सिक्के' में पृ.-67.
5. इतिहास एवं भारतीय संस्कृति अध्ययन केन्द्र, राजस्थान विश्वविद्यालय, जयपुर के 15 वें राष्ट्रीय सेमिनार दिनांक 23-24, जनवरी, 2015 के सारांश विवरणिका में प्रकाशित।
6. Rajasthan History Congress Proceeding Volume- XXIX के पृ. 197-205 पर प्रकाशित।
7. रामरक्षास्तोत्रम् गीता प्रेस, गोरखपुर।
8. राजस्थान के प्राचीन सिक्के संस्करण वर्ष 2005 में अन्तिम पृष्ठ पर परिशिष्ट 'अ' तथा ऐतिहासिक मुद्राएँ संस्करण वर्ष 2013 में सिक्का क्रम संख्या-9, पृष्ठ संख्या-106-107 देखें।
9. डॉ. परमेश्वरी लाल गुप्त भारत के पूर्वकालिक सिक्के में पृष्ठ संख्या-100
10. वही, पृष्ठ संख्या-211
11. वही, पृष्ठ संख्या-258
12. वही, पृष्ठ संख्या-266-69
13. वही, पृष्ठ संख्या-270
14. वही, पृष्ठ संख्या-304
15. विभागीय कुषाणकालीन सिक्कों की प्रदर्शनी वर्ष 2015 के ब्रोशर में पृष्ठ संख्या 8-9 पर इन प्रकाशित किया गया है।

झालावाड़ जिला का प्राचीन कस्बा गंगधार

डॉ. प्रणव देव

झालावाड़ जिला मुख्यालय से दक्षिण-पश्चिम दिशा में लगभग 125 किलोमीटर दूर मालवा की सीमा से मिला प्राचीन कस्बा गंगधार स्थित है, जो वर्तमान में प्रशासनिक दृष्टि से तहसील मुख्यालय है। चौमहला रेलवे स्टेशन से 5 किलोमीटर की दूरी पर चम्बल की सहायक नदी छोटी कालीसिंध के किनारे 23°56' उत्तरी अक्षांश और 75°41' पूर्वी देशान्तर के बीच समुद्र तल से 1498 फीट की ऊँचाई पर स्थित¹ यह कस्बा महाकाव्य काल से अपने इतिहास को समीकृत करता है। इस कस्बे की स्थापना के विषय में कुछ किंवदन्तियाँ प्रसिद्ध हैं। प्रथम किंवदन्ती के अनुसार इसे गंगापुत्र भीष्म गांगेय ने बसाया और इसी आधार पर इसका नाम गंगधार कहलाया।² दूसरी किंवदन्ती के अनुसार कैरव नामक राजपूतों ने इस गंगधार को अपने गुरु गंगाचार्य को जागीर में दिया था।³ ऐतिहासिक प्रमाणों के आधार पर इस कस्बे का नाम गंगराट स्वीकार किया जा सकता है⁴ क्योंकि इसके समीप बहने वाली नदी का नाम गर्गरा मिलता है। इसका उल्लेख मन्दसौर के औलिकर वंशीय राजा विश्ववर्मन से सम्बन्धित विक्रम संवत् 480 (सन् 423-24 ई.) के यहाँ से प्राप्त शिलालेख में मिलता है।⁵ इसमें नारमन के मंत्री मयूरक्ष ने यहाँ एक मन्दिर बनवाया था। इसी अभिलेख में गंगधार का नाम गंग्राट् बताया गया है। यह इस कस्बे से प्राप्त इसके इतिहास का प्राचीन अभिलेखीय साक्ष्य है। मन्दसौर का यह राजा गुप्त सम्राट कुमार गुप्त के समकालीन था। गंगधार से प्राप्त एक अन्य शिलालेख के अनुसार यह नगर वि. संवत् 1308 (सन् 1251 ई.) में राव केलहन के अधिकार में था। यह राव केलहन कौन था, इसके विषय में कुछ ज्ञात नहीं हो सका है। उस समय भी इस नगर का नाम 'गंगराट' ही था।⁶ गंगधार की प्राचीनता का अनुमान आज भी इसके पुरावशेषों से सहज मिलता है। कस्बे के पूर्वी किनारे पर दौलतसिंह झाला द्वारा निर्मित दलसागर तालाब के पास 17वीं शताब्दी के सती चबूतरे हैं। इन्हीं में एक स्मारक चबूतरा झाला दयालदास का है। जिन्होंने अपने छोटे भाई राघवदास के साथ लगभग 100 से अधिक की सेना सहित सन् 1658 ई. के धर्मतयुद्ध में वीरगति पाई थी। अबुल फजल के अनुसार सम्राट अकबर के शासन काल में यह कस्बा मालवा सूबे के कोटड़ी पिड़ावा सरकार के अन्तर्गत एक महल या परगना था। उस समय इसका नाम गंगरार था। मुगल शासन की ओर से इस क्षेत्र के शासन हेतु इस कस्बे में 700 पैदल एवं 200 घुड़सवार सैनिक रहते थे, तथापि इसकी वार्षिक आय 10,66,683 दाम थी।⁷

जहाँगीर के शासन काल में मेवाड़ में निवास करने वाले झाला हरदास ने शाही जनानाखाना की कुछ महिलाओं को भीलों से बचाया था। जिससे प्रसन्न होकर जहाँगीर ने हरदास झाला को राव की उपाधि से सम्मानित करते हुए उन्हें चौमहला का परगना प्रदान किया। हरदास झाला ने गंगधार को अपनी राजधानी बनाया। सन् 1629 ई. में झाला हरदास के पुत्र राजा नरहरदास झाला द्वारा नदी के किनारे निर्मित दुर्ग में लम्बे समय तक तहसील कार्यालय चलता रहा।⁸ इस दुर्ग के दो द्वार थे जिसमें भैरोपोल दर्शनीय रहा है। इस द्वार के पास ही जैन मन्दिर में प्रतिष्ठित मूर्तियों पर वि.सं. 1330, 1352, 1524, 1572 के लघु लेख हैं। जिसके आगे बढ़ने पर सन् 1251 ई. के राव कल्हण का शिलालेख है, जिससे कस्बे की समृद्धि का आभास मिलता है। दुर्ग के अन्दर नरहरदास ने झालाओं की कुलदेवी विश्वन्त माता के मन्दिर का भी निर्माण करवाया। इनके राज्य के अन्तर्गत सात परगने गंगधार के राज्य में आते थे। जिनसे कुल वार्षिक आय 400000/- थी। नरहरदास द्वारा निर्मित यह दुर्ग गंगधार नगर के ऊँचे पठारी क्षेत्र पर बना है। जहाँ से चारों की ओर चौकसी की जा सके। दुर्ग की दीवारें तथा बुर्जे आज भी सुदृढ़ हैं। उन्होंने इसके अन्दर विश्वन्त माता के मन्दिर के अतिरिक्त राज परिवार के निवास हेतु भव्य महलों का निर्माण भी करवाया। राजमहल आज भी देखा जा सकता है। नरहरदास के उत्तराधिकारी श्री दयालदास झाला ने अपने छोटे भ्राता राघवदेव के साथ उज्जैन के निकट धर्मत में हुए प्रसिद्ध युद्ध में शाही सेना की ओर से भाग लिया था। जिसका नेतृत्व जोधपुर नरेश महाराजा जसवन्तसिंह ने किया था। तत्पश्चात् औरंगजेब के समकालीन रावत प्रतापसिंह झाला यहाँ के शासक हुए। सन् 1670 ई. उनके स्वर्गवास के बाद उनके पुत्र रावत मालदेव ने शासन किया। यह दोनों शासक धर्मपरायण, दानवृत्ति से ओतप्रोत रहे हैं। मालदेव ने सन् 1702 ई. में जगन्नाथपुरी की तीर्थ यात्रा भी की, तथापि सन् 1695 ई. के उनके तीन ताम्रपत्रों से आस-पास के ब्राह्मणों को भूमि दान करने के उल्लेख मिलते हैं। इसके अतिरिक्त इन शासकों ने गंगधार राज्य में अनेक बावड़ियों, तालाबों एवं कुँओं का निर्माण करवाया। कालान्तर में गंगधार के अधिकांश क्षेत्र पर धार के परमार या पंवार राजाओं का आधिपत्य स्थापित हो गया, और गंगधार राज्य में कुल 10 गाँव ही बचे। बाद में यह यशवन्त राव होल्कर के अधिकार में चला गया। जिसकी ओर से सन् 1801 ई. तक झाला मोखमसिंह और उसके पूर्वजों ने शासन किया। इसके बाद होल्करों को वार्षिक खिराज देने से मना करने के कारण मोखमसिंह से गंगधार राज्य छीन कर कोटा राज्य को सन् 1807 ई. में ईजारे (ठेके) पर दे दिया गया। कोटा के मुसाहिब झाला जालिमसिंह ने यहाँ के प्रशासन हेतु अपने प्रिय सेनानायक मेहराब खाँ को नियुक्त किया। अंग्रेजों ने जब होल्कर को परास्त किया तब गंगधार प्रदेश ब्रिटिश सरकार के अन्तर्गत आ गया। जिसे सन् 1817 ई. में झाला जालिमसिंह को पिण्डारी उन्मूलन में उल्लेखनीय सेवा हेतु मन्दसौर में हुई सन्धि के अनुसार दे दिया गया। सन् 1819 ई. से

यह कोटा राज्य का अभिन्न अंग बन गया।⁹ सन् 1827 ई. में कोटा राज्य की ओर से सूरजमल हाड़ा गंगधर दुर्ग के किलेदार थे। जिन्होंने दुर्ग के अन्दर श्री जानकी वल्लभ मन्दिर का निर्माण कराया। 1838 ई. में झालावाड़ राज्य के निर्माण के समय यह क्षेत्र झालावाड़ राज्य के अन्तर्गत आ गया।¹⁰ समासतः युगयुगीन गंगधर का इतिहास में समय-समय पर बहुविध रूप से उल्लेख मिलता रहा है। सन् 1820 ई. के एक उल्लेख से यह ज्ञात होता है कि यहाँ की समृद्धि शिखर पर थी, तथापि कस्बे में कुछ जौहरियों की स्वर्णाभूषणों की प्रसिद्ध दुकानें थी, और कस्बे की कुल जनसंख्या का अनुमान 1500 मकानों के होने से लगाया जा सकता है।¹¹

पुरातत्वशास्त्रियों के लिए भी गंगधर कस्बा आकर्षण का केन्द्र रहा है। कर्नल टॉड, जॉन मेल्लकॉम, डॉ. वी.एस. वाकणकर, डॉ. श्याम सुन्दर निगम, डॉ. जे.एन. सक्सेना जैसे प्राच्यविद्याविद् यहाँ का सर्वेक्षण कर चुके हैं।¹² मालवा के अन्य पुरातात्विक स्थलों की भाँति गंगधर भी ताम्र मयुगीन बस्ती के रूप में पहचाना जा सकता है। विक्रम विश्वविद्यालय, उज्जैन के पूर्व उपाचार्य डॉ. श्याम सुन्दर निगम ने अपनी सर्वेक्षण रिपोर्ट¹³ में यह सम्भावना व्यक्त की है कि गंगधर का संबंध कायथा उत्खनन से प्राप्त पुरावशेषों के समान हो सकता है। जिसकी प्राचीनता ई. पूर्व 2000 तक निर्धारित की गई है।¹⁴ टीले के प्रथम निम्न स्तर पर उन्हें यहाँ काले और लाल मृदभाण्ड प्राप्त होने लगते हैं। उनकी रिपोर्ट के अनुसार यह पात्र जिनका समय ई.पू. 1800-2000 तक माना गया है, मूलतः बनासकाठा, आवरा, मनौटी, नवादाटोली और नागदा आदि से प्राप्त मृणपात्रों से साम्य रखते हैं। गंगधर उत्खनन के प्रथम स्तर से ही मालवा के लोकप्रिय काले चित्रित लाल पात्र प्राप्त होने लगते हैं। ये पात्र भी अन्य पुरास्थलों से प्राप्त पात्रों की भाँति अलंकृत हैं। उत्खनन के द्वितीय स्तर पर एन.बी.पी.डब्ल्यू. प्राप्त होते हैं। इस स्तर से थोड़ा ऊपर मालवा, जोरवे प्रकार के मृदभाण्ड प्राप्त होते हैं। सीमान्त उत्तरी मालवा में इनकी प्राप्ति उल्लेखनीय एवं झालावाड़ जिला के लिए गर्व की बात है। तृतीय स्तर पर स्लेटी एवं लाल बर्तन प्राप्त होते हैं। इन बर्तनों का समय डॉ. कैलाश चन्द जैन ने छठी शताब्दी पूर्व ईसा पूर्व का माना है। डॉ. निगम को इस स्तर पर अन्य भद्दे मोटे भूरे रंग के चक्राकार अन्नकूपों के ध्वंसावशेष प्राप्त हुए थे जो समकालीन अन्य पुराबस्तियों की भाँति हैं। इस स्तर के ठीक ऊपर एक कगार पर बड़े आकार वाली मौर्ययुगीन ईंटें दिखाई पड़ती हैं। जिनका आकार 16'ग10'ग3'' तथा 16'ग9'ग3'' है। गर्गरा नदी ने बाढ़ के तेज बहाव द्वारा गंगधर के जिन टीलों को काटा है उनका सूक्ष्म अवलोकन करने पर ताम्राश्मयुगीन संस्कृति के पुरावशेष डॉ. निगम को मिले थे। अस्तु उन्होंने उनके नीचे भी टीलों के अन्तराल में पुरावशेष होने की सम्भावना अपनी रिपोर्ट में व्यक्त की है। गंगधर की ईंटों से एक दीवार के दर्शन होते हैं, जिसके ऊपर शुंगकालीन स्तर प्राप्त होता है। जिसमें पकाई गई मिट्टी से एक मानव सिर प्राप्त हुआ था। कोई आश्चर्य नहीं है कि

मालवा की काली मिट्टी की गुणवत्ता और सघन वृक्षों के कारण गंगधर का प्राकृतिक वातावरण इसके विकास में सबल सहायक रहा हो। आज भी यह क्षेत्र अफीम के उत्पादन से सम्पन्नता को प्राप्त है। प्राचीन काल में इस कस्बे में जहाँ एक ओर जैन, वैष्णव, शाक्त सम्प्रदाय का प्रभूत प्रभाव रहा है। वहीं मध्यकाल में वैष्णव एवं शैव भक्ति के साथ-साथ सूफी सन्तों की वाणी भी मुखरित हुई है। नक्शबन्दी सिलसिले के सूफी सन्त बाबा फजलुद्दीन की गुफा शरीफ गंगधर के दक्षिण में छोटी कालीसिंध नदी के किनारे सघन वृक्षों के मध्य स्थित है। जिस पर विशाल दरगाह बनी हुई है। यद्यपि इन सूफी सन्त का ना तो यहाँ जन्म हुआ और ना मृत्यु। किन्तु उन्होंने गंगधर की धरती पर 37 वर्ष कठोर ईश्वरीय साधना में व्यतीत किये। बाबा फजलुद्दीन सन् 1886 ई. में गंगधर पहुँचे। यह दरगाह चौमहला रेलवे स्टेशन से कुल 4 किलोमीटर की दूरी पर है। दरगाह के मुख्य द्वार का बुलन्द दरवाजा व उसकी ऊँची-ऊँची मीनारें सन्त की बुलन्दियों को बता रही हैं। दरगाह के अन्दर की ओर एक इबादतगाह बनी हुई है। जिसके सामने तीन मंजिली ईमारत है। जहाँ ऊपर के खुली मस्जिद को अकबरी मस्जिद कहा जाता है। अकबरी मस्जिद के नीचे शाह फजलुद्दीन अहमद रहअलैह की एक ओर छोटी मस्जिद बनी हुई है। जिसके पास औरतों के प्रार्थना करने के लिए एक कमरा बना हुआ है। इस कमरे के नीचे एक गुफा बनी हुई है, जिसमें महिलाओं का अन्दर जाना मना है। इसको गुफा शरीफ के नाम से जाना जाता है। कहा जाता है कि बाबा के 24 घण्टे यादे इलाही में ही निकल जाते थे। दरगाह के अन्दर एक बुर्ज बना हुआ है, जहाँ आपके मुरीद मिया नवीं खड़े होकर घण्टों इबादत करते थे। आज भी उस बुर्ज में एक जानमाज (नमाज पढ़ते समय बिछाने वाला कपड़ा) रखा हुआ है। इस बुर्ज के अन्दर कई लोग आज भी खड़े होकर प्रार्थना करते हैं। बुर्ज के बाहर एक बड़ा सा हाल व रसोई घर बना हुआ है जो जाइरीनों के ठहरने का स्थान है। रसोईघर के पास से ऊपर जाने की सीढ़ियाँ बनी हुई हैं, जहाँ से बहुत सुन्दर दृश्य दिखाई पड़ते हैं। कालीसिंध नदी की बहावट अंग्रेजी भाषा के एस शब्द की तरह दिखाई पड़ता है। यहाँ से दिखने वाली नदी की गहराई काफी है। कहते हैं छप्पनिया के अकाल के समय भी नदी में इस जगह पानी भरा रहा था। दरगाह के अन्दर ही खानकाह बनी हुई है, जहाँ दरगाह कमेटी की ओर से गरीबों यात्रियों एवं जाइरीनों के ठहरने व खान-पान का प्रबन्ध किया जाता है।¹⁵

रियासत कालीन लक्ष्मीनारायण मन्दिर यहाँ के निवासियों की आस्था का केन्द्र रहा है। रामानुज सम्प्रदाय से संबंध रखने वाले इस मन्दिर के पट्टे यहाँ के मूल निवासी गौड़ परिवार के पास झालावाड़ में सुरक्षित रखे हैं।¹⁶ गंगधर कस्बे और आस-पास के क्षेत्र के सामाजिक जीवन में यहाँ चैत्र एवं शरद की पूर्णिमाओं पर लगने वाले मेले का विशेष महत्व रहा है। नवरात्रि में भक्तिभाव से पूर्ण रामलीला एवं रावण वध का आयोजन यहाँ के लगभग 10000 निवासियों के आकर्षण का केन्द्र रहता है। समासतः गंगधर

कस्बा हाड़ौती एवं मालवा के संधि स्थल पर अवस्थित एक अनतिख्यात पर्यटन केन्द्र है। जहाँ की धार्मिक, प्राकृतिक, सामाजिक विशेषताएँ उल्लेखनीय हैं। यहाँ का दलसागर¹⁷, राजमहल, जैन मन्दिर, लक्ष्मीनारायण मन्दिर, दरगाह, गुफा शरीफ आदि पर्यटकों के आकर्षण के केन्द्र हो सकते हैं।

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अभिलेखों के आधार पर पूर्व-मध्यकाल में राजस्थान का राजनीतिक, सामाजिक एवं धार्मिक जीवन

मुकेश कुमार शर्मा

पूर्व मध्यकालीन राजनीतिक स्थिति-पूर्व मध्य काल में राजतंत्र का विकेन्द्रीकरण हो गया था। केन्द्र में प्रत्येक विभाग विद्यमान था जिसका मंत्री उसकी देख-रेख करता था। सारे राज्यों को प्रान्तों में बाँट दिया गया था जिसके प्रबन्ध के लिए प्रांतपति राजा की ओर से नियुक्त किया जाता था। हर्ष, गुर्जर प्रतिहार तथा पाल राज्य भुक्ति में बंटे थे। प्रान्त में सुशासन में जनता में राजनिष्ठा बनी रहती और केन्द्रीय शासन सुदृढ़ रहता था। भूमि कर तथा अन्य टैक्स प्रान्तीय राजधानी में वसूल करने के बाद शासन व्यय काट कर शेष केन्द्रीय सरकार को भेज दिया जाता था। गहड़वाल लेखों में महत्तर शब्द गाँव के मुखिया के लिए प्रयुक्त मिलता है।¹

अभिलेखों से हमें राजनैतिक जीवन से सम्बन्धित विभिन्न सूचनाएँ उपलब्ध होती हैं जो राजनैतिक इतिहास के निर्माण में सहायक होती हैं। अभिलेखों से हमें विभिन्न राजवंशों की उत्पत्ति, वंश वृक्ष, राजाओं द्वारा की गई विजयें, प्रशासनिक अधिकारियों की व्यवस्था आदि सूचनाएँ उपलब्ध होती हैं। राजस्थान में उपलब्ध होने वाले लेखों में ये सभी प्रकार की राजनैतिक सूचनाएँ हमें उपलब्ध होती हैं। राजवंशों की उत्पत्ति विषयक अभिलेखों के उदाहरण के रूप में कक्कुका का घटियाला लेख लिया जा सकता है।² इस अभिलेख में प्रतिहार वंश की उत्पत्ति के विषय में कहा गया है कि रघुवंशी राम का प्रतिहार (द्वारपाल) उसका भाई लक्ष्मण था। अतः लक्ष्मण के वंशज प्रतिहार कहलाए। इस प्रकार प्रतिहार वंश का सम्बन्ध सूर्यवंशी लक्ष्मण के साथ जोड़ने के अतिरिक्त यह भी कहा है कि प्रतिहार राजपूत वंश का मूल पुरुष हरिश्चन्द्र ब्राह्मण था। इस ब्राह्मण की ब्राह्मण पत्नी से उत्पन्न सन्तान प्रतिहार ब्राह्मण हुई तथा क्षत्रिय पत्नी भद्रा से उत्पन्न सन्तान प्रतिहार राजपूत हुई। इसी प्रकार चौहान राजवंश के विषय में सेवाड़ी से उपलब्ध महाराणा रत्नपाल के ताम्रपत्र³ में कहा गया है कि इन्द्र की आँख से एक पुरुष निकला जिससे चाहमान (चौहान) वंश चला। इस प्रकार चौहानों की उत्पत्ति विषयक अग्निकुण्ड कथा से भिन्न तथ्य यह अभिलेख प्रस्तुत करता है। इसी प्रकार मारवाड़ के राठौड़ों का सम्बन्ध भी अभिलेखों द्वारा कन्नौज से स्थापित होता है तथा इन्हें सूर्यवंशी भी बताया गया है। इस सम्बन्ध में रावल जगमाल का नगर अभिलेख दृष्टव्य है। इस अभिलेख में कहा गया है कि सूर्यवंशी कन्नौजिया राठौड़ सीहा व सोनग ने अपनी तलवार की शक्ति से

खेड़ पर अधिकार किया। इसी प्रकार बीकानेर के दुर्ग की प्रतीली पर उपलब्ध महाराणा रायसिंह कालीन लेख⁴ भी इन राठौड़ों को सूर्यवंशी ठहराता है। इस प्रकार राजस्थान से उपलब्ध अभिलेखों से विभिन्न राजवंशों की उद्भव विषयक जानकारी प्राप्त की जा सकती है।

पूर्वमध्यकालीन सामाजिक स्थिति—राजनैतिक जीवन के साथ-साथ सामाजिक जीवन से सम्बन्धित महत्वपूर्ण सूचनाएं भी हमें अभिलेखों से प्राप्त होती हैं।⁵ प्रत्येक वर्ण के अन्तर्गत विभिन्न जातियों का उल्लेख हमें अभिलेखों में प्राप्त होता है। राजपूतों की कई ऐसी जातियों का उल्लेख भी मिलता है जो वर्तमान में दिखाई नहीं देती। या तो वे जातियां लुप्त हो चुकी हैं या उनका रूप अत्यधिक बदल गया है। उदाहरण के लिये पाल के सती स्मारक अभिलेखों में इस प्रकार की जातियों मिलती हैं। अभिलेखों में समाज की शान्ति एवं सुरक्षा की व्यवस्था के विषय में भी अत्यन्त मनोरंजक तथ्य मिलते हैं। नाडोल से प्राप्त सन् 1141 ई. के एक अभिलेख⁶ से ज्ञात होता है कि धालोप ग्राम को आठ वार्डों में बांटा गया था प्रत्येक वार्ड में दो-दो ब्राह्मणों का चुना किया गया। इन प्रतिनिधियों के मण्डल का मध्यक पीपलवाड़ा से निर्वाचित देवाइच को बनाया गया। इन्होंने निश्चय किया कि ग्राम के पंच चोरी का पता लगाने में सहयोग देंगे। इस निर्णय पर ग्रामवासियों की साक्षी भी दी गयी है तथा अभिलेख में यह भी कहा है कि यह लेख कायस्थ ठाकुर पथड ने ग्रामवासियों की इच्छा से लिखा है। इस प्रकार समाज के लोगों में अपनी व्यवस्था के विषय में जो जागृति थी, उसका सही चित्र हमें मिल जाता है। कुछ अभिलेखों में रीति-रिवाजों का भी उल्लेख मिलता है। कहीं-कहीं प्रसंगवश आभूषणों का भी उल्लेख मिल जाता है। अभिलेखों में सती-प्रथा विषयक सामग्री पर्याप्त मात्रा में मिलती है। हमें यह भी ज्ञात होता है कि सती-प्रथा मात्र क्षत्रियों में ही नहीं वरन् ब्राह्मणों व वैश्यों में भी प्रचलित थी। सती प्रथा के विषय में यह भी उल्लेखनीय है कि सती केवल पति की मृत्यु पर ही नहीं वरन् पुत्र की मृत्यु पर मां सती हो जाती थी। इस प्रकार एक सती स्मारक अभिलेख सिंघोड़ियों की बारी, जोधपुर में उपलब्ध है।⁷ सती स्मारक अभिलेख विवाह की स्थिति पर भी प्रकाश डालते हैं। सतियों की संख्या से बहु पत्नी विवाह की प्रथा का ज्ञान होता है। साथ ही उपपत्नियों (पासवानों) के अस्तित्व की प्रथा का भी ज्ञान होता है।

अभिलेखों में हमें ग्रामों एवं नगरों का भी वर्णन प्राप्त होता है जिससे ग्रामों के बसने की योजना एवं नगर योजना व नगरों के वैभव का ज्ञान हो जाता है। उदाहरणार्थ नाडोल से प्राप्त संवत् 1198 वि. के अभिलेख⁸ से ज्ञात होता है कि धालोप नामक ग्राम अलग अलग वार्डों (वार्डों) में विभाजित था। इन वार्डों के मेरीवाड़ा, डीपावाड़ा, पीपलवाड़ा आदि नाम भी दिये गये हैं नगरों का विस्तृत विवरण भी अभिलेखों में उपलब्ध होता है। उदाहरण के लिए ओसियां के संवत् 1013 के अभिलेख⁹, संवत् 1028

की नाथ प्रशस्ति, एकलिंगजी¹⁰ चित्तौड़ का चालुक्य कुमारपाल का अभिलेख (सन् 1150 ई.) में विस्तारपूर्वक सम्बन्धित नगरों का वर्णन उपलब्ध होता है इससे युग विशेष की नगर निर्माण योजना एवं नगरों के वैभव को समझा जा सकता है चौरवे ग्राम (उदयपुर जिला) में उपलब्ध संवत् 1330 के अभिलेख¹¹ से हमें चीरवा ग्राम की स्थिति तथा बसी हुई दशा विषयक सूचनाएं मिलती हैं। उस समय पर्वतीय क्षेत्रों में ग्राम किस प्रकार बसते थे तथा वे किन प्रकार घाटियों तथा वृक्षों से घिरे रहते थे, उनमें तालाबों व खेतों की क्या स्थिति रहती थी और उनमें मन्दिर किस प्रकार गांव के जीवन के अंग होते थे आदि विषयों का इस अभिलेख द्वारा अच्छा बोध होता है। रसिया का छत्री का अभिलेख से देलवाड़ा एवं नागदा नगरों का विस्तृत विवरण प्राप्त होता है।

हिन्दू वर्ण व्यवस्था में कायस्थ का नाम प्राचीन समय में नहीं मिलता, जो इस युग में विशिष्ट जाति के रूप में विद्यमान थे। काणे के मतानुसार, छठी सदी से पूर्व धर्मशास्त्रों में कायस्थ का नाम नहीं आता, परन्तु पिछली स्मृतियों में इनका नाम मिलता है।¹² प्राचीन वर्णव्यवस्था में शूद्र चौथी जाति मानी जाती रही, जिनका सेवा करना ही मुख्य कार्य था। पिछली स्मृतियों के कारण पता चलता है कि विवाह के कारण तथा कर्मानुसार समाज में शूद्रों की कई उपजातियां हो गयी थीं। पूर्वमध्यकाल में अनेक उपजातियों के कारण समाज में भी भिन्नता आने लगी थी। इस युग के दानपत्रों में संस्कारों के नाम यथास्थान आ जाते हैं। प्रशस्तियों में जातकर्म, नामकरण, उपनयन, विवाह तथा श्राद्ध के नाम आते हैं। नामकरण तथा श्राद्ध के समय भूमिदान में दी जाती थीं। पितृपक्ष के अमावस्या को दान देने का अनेक स्थानों पर वर्णन आता है। लेखों में इनका वर्णन पर्वण श्राद्ध मिलता है। अतएव जन्म से मृत्यु पर्यन्त मुख्य संस्कारों का वर्णन लेखों में पाया जाता है। समस्त संस्कारों में विवाह प्रधान माना गया है। स्मृति ग्रंथों में इस विषय पर अत्यधिक विचार किया गया है। पूर्वमध्य में समोत्र तथा सप्रवर में भी विवाह अमान्य हो गया, जो आज भी समाज में प्रचलित है। ब्राह्मण अन्य वर्ण की कन्या से अनुलाम विवाह करता रहा। एक प्रशस्ति में वर्णन आता है कि ब्राह्मण हरिश्चन्द्र ने ब्राह्मण कन्या के अतिरिक्त क्षत्रिय कन्या से भी विवाह किया था।¹³ पाल तथा सेन लेखों में ऐसे उल्लेख मिलते हैं। शूद्र कन्या से अनुलोम विवाह कलि वर्ज्य माना गया है।¹⁴

पूर्वमध्य कालीन शिक्षा की स्थिति—भारतीय साहित्य के इतिहास में पूर्व मध्य काल का युग एक विशेष स्थान रखता है। शासकों तथा तत्कालीन विद्वानों का ध्यान साहित्य की वृद्धि की ओर लगा था। यद्यपि एकछत्र राज्य की कल्पना फलीभूत न हो पायी तथापि अपने छोटी सीमा में ही राजा कवियों, लेखकों को आश्रय देकर साहित्य-सृजन में सहायता पहुँचाते रहे। कुछ शासकों ने स्वयं लेखनी उठाकर साहित्य की अभिवृद्धि की तथा शिक्षा के प्रसार में तन, मन और धन लगाया था। यह ऐसा युग था जब भारत क्या, उससे बाहर भी साहित्य का प्रसार किया गया और अनेक ग्रंथ अनूदित किए गए।

भारतीय पंडितों ने नेपाल, तिब्बत, मध्य एशिया तथा चीन में साहित्य को प्रसारित किया। उसी का फल है कि भारतीय साहित्य के कुछ अमूल्य रत्न उन देशों में मिलते हैं जिनको मुसलमानों ने भारत में नष्ट कर दिया था।

पूर्वमध्य कालीन नारी की स्थिति - नारी समाज की आधारशिला है। सांस्कृतिक वातावरण, पारिवारिक संरचना आदि के फलस्वरूप समय-समय पर नारी की स्थिति में विशिष्ट उतार-चढ़ाव होते रहे हैं। “यत्र नार्यस्तु पूज्यन्ते, रमन्ते तत्र देवता” कहकर प्राचीन काल में नारियों की पूजा की गई। उसे अत्यन्त प्रतिष्ठित व सम्मानजनक स्थान प्राप्त था। वह वेद मंत्रों की सृष्टा थी तो उपनिषद् के तत्त्वज्ञान की ज्ञाता एवं शास्त्रार्थ करती विदुषी भी मानी गई। परन्तु धीरे-धीरे उसकी गरिमा की उज्ज्वल ज्योति धूमिल होने लगी। पूर्व मध्यकाल में बहुपत्नीव्रत के अनेक उदाहरण मिलते हैं। दो कन्याओं से विवाह की बात साधारण मालूम पड़ती है, जिसका वर्णन लेखों से भरा पड़ा है। गाहड़वाल राजा गोविन्दचन्द्र की चार पत्नियां थी तथा गोगादेव चेदि की सौ स्त्रियाँ थीं। उस सम्बन्ध में उल्लेख मिलता है कि राजा सभी को लेकर प्रयाग गया तथा वहाँ उसके मरने पर स्त्रियाँ सती हो गयीं। अर्न्तजातीय विवाह के साथ भोजन का भी प्रश्न उठाया जा सकता है। ब्राह्मण अन्य जातियों का भोजन या जल नहीं ग्रहण करते थे। जो लोग चाण्डाल का पानी पीते थे उनके लिए प्रायश्चित्त का विधान स्मृति ग्रंथों में पाया जाता है।

पूर्वमध्यकाल में धार्मिक जीवन - पूर्वमध्यकाल में विभिन्न धार्मिक मतों के कारण इठयोग और तंत्र-मंत्र का खूब प्रचार हो गया था। शाक्तमत के कारण तांत्रिक कार्य बढ़ गये थे। मंत्र के सहारे सफलता की आशा की जाती थी। लेखों में तो यहाँ तक वर्णन मिलता है कि राजदरबार में फलित ज्योतिष की गणना के लिए एक विद्वान नियुक्त किया जाता था। उस समय अधिक कार्य मंत्र के सहारे किए जाते थे। ताबीज पहनना, इष्टसिद्धि के लिए बलिदान, भूत, डाकिनी पर विश्वास, दिक्पालों की पूजा विभिन्न रूप से होने लगी थी। जहाँ तक समाज में चरित्र की बात है भारतवासियों का चरित्र सदा से ही उज्ज्वल तथा प्रशंसनीय रहा है। विदेशियों ने भी उसकी प्रशंसा ही की है। पूर्वमध्यकाल में मुसलमान यात्रियों ने भारतीय ईमानदारी तथा न्याय का वर्णन किया है और सत्य भाषण की विशेषता बतलाई है।

अभिलेखों से धार्मिक जीवन से सम्बन्धित सूचनाएँ पर्याप्त मात्रा में प्राप्त होती हैं। लोगों की धार्मिक भावनाओं की पर्याप्त अभिव्यक्ति अभिलेखों में हुई है। अभिलेखों में हमें विभिन्न धर्मों की स्थिति, धार्मिक क्रियाओं, धर्म स्थानों निर्माण, धार्मिक दान कार्य आदि विषयों से सम्बन्धित सूचनाएँ पर्याप्त मात्रा में उपलब्ध होती हैं। स्थानीय अभिलेखों से राजस्थान में जिन धर्मों के अस्तित्व का हमें बोध होता है, उनमें बौद्ध धर्म का नाम नहीं है। यद्यपि नगरी अभिलेख में आये हुए शब्दों “स (वै) भूतानां दयार्थे” और ता (कारिता) के आधार पर यह अनुमान अवश्य लगाया जाता है कि यह लेख बौद्ध धर्म से

अथवा जैन धर्म से सम्बन्धित हो सकता है।¹⁶ राजस्थान में बौद्ध धर्म के अस्तित्व की सूचना अन्य साधनों से अवश्य प्राप्त होती है, लेकिन अभिलेखीय साक्ष्य तो इस विषय में पूर्णतः मौन है। अभिलेखों से जैन धर्म के विस्तार एवं उन्नति के सम्बन्ध में पर्याप्त सूचनाएँ मिलती हैं। राजस्थान में अत्यधिक मात्रा में जैन मंदिर प्राप्त हुए हैं तथा अधिकांश मन्दिर अभिलेख युक्त हैं। इससे स्पष्ट है कि राजस्थान में जैन धर्म को पर्याप्त लोकप्रियता प्राप्त हुई तथा स्थानीय शासकों की भी इस धर्म के प्रति सद्भावना रही थी। राजस्थान में हिन्दू धर्म अत्यधिक प्रबल रहा है। स्थानीय अभिलेखों में आरम्भ से ही हिन्दू धर्म के अस्तित्व का उल्लेख मिलने लगता है। घोसुण्डी शिलालेख में, जो राजस्थान में प्राप्त प्राचीनतम अभिलेखों में से एक है, हिन्दू धर्म का उल्लेख है। इस अभिलेख में अश्वमेघ यज्ञ व वासुदेव (भगवान विष्णु) तथा नारायण वाटक के निर्माण का उल्लेख हुआ है।¹⁷ इनके उपरान्त प्रत्येक युग में शैव एवं वैष्णव दोनों मतों के अभिलेख प्रचुर मात्रा में उपलब्ध होते हैं।

बुचकला (जोधपुर) शिव तथा विष्णु के मंदिर अभिलेख के अनुसार सन् 815 में नागभट्ट द्वितीय के स्वविषय में निर्मित हुए। वे अपेक्षाकृत बहुत सीधे सादे भवन हैं। त्रिरथ गर्भगृह के ऊपर छोटे लतिन शिखर बने हैं। शिव मंदिर के सामने केवल मुख चतुष्की है, पर विष्णु मंदिर में रंगमंडप भी है। शिव मंदिर के भद्रों में गणेश हरिहर और पार्वती की मूर्तियाँ विद्यमान हैं। मुण्डाना (जोधपुर) शिव मंदिर (825 ई.) का गर्भगृह त्रिरथ है, जिसके भद्रों पर गणेश तथा अन्य देवी देवताओं की मूर्तियाँ अंकित हैं। मंदिर के अंग हैं पंचरथ, गर्भगृह तथा मुखचतुष्की। भद्रों पर गणेश तथा कार्तिकेय की मूर्तियाँ अंकित हैं। ओसियां एवं आभानेरी से भी गणेश की प्रतिमाएँ मिली हैं। पीपला माता ओसियां में गणेश और कुबेर के साथ महर्षि मर्दिनी की मूर्ति है।¹⁸ खंडेले नामक स्थान पर ई. 807 का एक शिलालेख मिला है जो इस स्थान पर स्थित अर्द्धनारीश्वर के मंदिर में लगा हुआ था। यह मंदिर आज नहीं रहा है पर शिलालेख की शिला अब भी सुरक्षित है। इस लेख में कुल 11 पंक्तियाँ हैं। इस मंदिर का निर्माण धूसर जाति के आदित्य नाग नामक महाजन ने करवाया था। खंडेल के पास धीरवर नामक प्राचीन गांव है। उससे निकले हुए महाजनों का वंश धूसर नाम से जाना जाता है। इसी क्षेत्र का सकराय का शंकरा माता का शिलालेख बड़ा प्राचीन है। इसे मंदिर के मंडप निर्माण के समय शंकरा के मंदिर में लगाया गया था। यह विवादित शिलालेख है जिसकी तिथि पर विद्वानों में गहरा मतभेद है। ओझा के अनुसार यह वि. 749 का, भंडारकर के अनुसार वि. 879 का है और एपिग्राफिया इंडिका में इसे संपादित करने वाले डॉ. छाबड़ा के अनुसार यह वि. 699 का है। मंदिर इस तिथि के पूर्व बना होगा। मंदिर में देवी शंकरा की निज मंदिर में मूर्ति प्रतिष्ठित थी और उसके पार्श्व में दोनों ओर गणेश और कुबेर की मूर्तियाँ थीं। इस शिलालेख में सर्वप्रथम गणेश की स्तुति की गयी है। राजस्थान में अनेक जैन मंदिर हैं जो

अपने उत्कृष्ट स्थापत्य और सुन्दर मूर्ति कला के कारण बड़े विख्यात रहे हैं। अनेक जैन शिलालेखों ने राजस्थान के इतिहास की ढकी परतों को उघाड़ा है। जैन स्रोतों का मोटे तौर पर निम्नलिखित रूप से विभाजन किया जाता सकता है।²⁰ (1) पुरातत्व, (2) साहित्य (3) विदेशियों के यात्रा वृत्तान्त। शिलालेख सूचना प्रदान करने के लिए हमारे सर्वाधिक विश्वसनीय स्रोत है। राजस्थान के विभिन्न भू-भागों से ऐसे सैंकड़ों शिलालेख खोज निकाले गये हैं। हजारों ऐसे शिलालेख पूर्वकाल में विद्वानों द्वारा प्रकाश में लाए गए हैं।

सर्वप्राचीन जैन शिलालेखों जो राजस्थान में मिला है वह पांचवी शती ई. पूर्व का बडली अभिलेख है। ओझा का विचार था कि इस अभिलेख में महावीर संवत् 84 (पांचवी शती ई. पूर्व) तिथि अंकित है।²¹ डॉ. राजबली पाण्डेय ने भी इस मान्यता का समर्थन किया है।²² डॉ. दिनेशचन्द्र सरकार बडली पाषाण लेख को इतना प्राचीन नहीं मानते हैं।²³ आरंभिक अभिलेखों में मूल रूप से दस से बारहवीं शताब्दी के लेख आते हैं जो राजस्थान के दक्षिण-पश्चिम भाग से अधिक प्राप्त हुए हैं, और मूलरूप से व्यक्तिगत हैं। परवर्ती काल के शिलालेख चट्टानों, स्तम्भों, मूर्तियों (धातु एवं पत्थर) पर उत्कीर्ण हैं। वे संस्कृत प्राकृत एवं राजस्थानी भाषा में लिखित हैं। कभी-कभी मिश्रित भाषा का भी इनमें प्रयोग देखा जाता है।²⁴ दरा (कोटा) से प्राप्त अभिलेख में वर्णित 'सिपिसेण समणी' को विद्वान जैन श्रमण भिक्षु से जोड़ते हैं।²⁵ इसके अतिरिक्त राजस्थान में जैन लेखों की प्राप्ति का समय 10वीं शती ई. है, जबकि यह मान्यता स्थापित है कि 10वीं शताब्दी से पूर्व ही राजस्थान में जैन धर्म का प्रभाव सुप्रतिष्ठित हो चुका था। इस प्रकार के स्थल, जो 10वीं शताब्दी से पूर्व जैन धर्म से सम्बद्ध थे, उनकी विस्तार से सूची कई ग्रंथों में प्राप्त होती है।²⁶

वैष्णव अभिलेखों में वासुदेव, कैटभरिपु²⁷, मुरारि, आदिवराह, वराह आदि नाम प्राप्त होते हैं। इन्हीं नामों से अभिलेखों के आरम्भ में अभिवादन किया गया है। इसी प्रकार शैव अभिलेखों में भगवान शिव को अभिवादन किया गया है। उदाहरणार्थ संवत् 742 वि. के मण्डोर में अभिलेख का आरम्भ "ॐ नमः शिवाय" से किया गया है।²⁸ इसी प्रकार शंकर घट्टा अभिलेख के आरम्भ में भी शिव की वन्दना की गयी है। कल्याणपुर लेख में "ॐ स्वस्ति प्रणम्य शंकर कर चरण मनः शिरोभिः" शब्दों से शिव की स्तुति की गई है।²⁹

शिव के साथ शक्ति की उपासना भी यहाँ होती रही है। इस विषय में अभिलेखीय साक्ष्य पर्याप्त मात्रा में उपलब्ध है। संवत् 646 ई. (संवत् 703 वि.) के सामोली अभिलेख³⁰ में अरण्यवासिनी देवी के मंदिर के निर्माण का उल्लेख है। संवत् 1056 के किणसूरिया अभिलेख में कल्यायनी, काली, भगवती आदि देवी स्वरूपों की स्तुति की गयी है। इसी प्रकार जगत में स्थित देवी के मंदिर के अभिलेखों में भी देवी की स्तुति की गयी है।³¹ ओसियां के सचियाय माता के मंदिर में उपलब्ध अभिलेखों में देवी की

स्तुति प्राप्त होती है। कई लेखों में अनेक देवताओं का उल्लेख एक साथ भी मिलता है। उदाहरण के लिए प्रतापगढ़ से प्राप्त संवत् 1003 के अभिलेख में³² सूर्य, दुर्गा, शिव आदि अनेक देवताओं की स्तुति दी गयी है। इसी प्रकार राव जैता के रजलानी अभिलेख में³³ भी गणपति, सरस्वती आदि कई देवताओं की स्तुति गाई गई है। पूर्वमध्यकालीन अभिलेखों के अध्ययन से यह भी निष्कर्ष निकलता है कि राजस्थान के राजाओं में धार्मिक कट्टरता नहीं थी बल्कि धार्मिक सहिष्णुता की भावना थी। मेवाड़ के महाराणा आरम्भ से ही शैव मतावलम्बी थे, लेकिन चित्तौड़ दुर्ग में उपलब्ध वैष्णव एवं जैन मंदिर अभिलेखों एवं जैन कीर्ति स्तम्भ के अभिलेखों से स्पष्ट हो जाता है कि उन शासकों ने वैष्णव एवं जैन धर्मों को भी संरक्षण प्रदान किया था। गोडवाड़ के चौहान अभिलेखों से भी इस तथ्य की पुष्टि हो जाती है। इन शासकों ने जैन धर्म को संरक्षण प्रदान किया था। ओसियां एवं घटियाला के अभिलेखों से स्पष्ट है कि प्रतिहार शासकों ने भी जैन धर्म को संरक्षण प्रदान किया था। यह सहिष्णुता की भावना शासकों तक ही सीमित नहीं थी वरन् जनता में भी व्याप्त थी।

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मत्स्य क्षेत्र के प्रमुख अभिलेखों का ऐतिहासिक अध्ययन

सुनील दत्त

अतीत के अध्ययन को अधिक प्रमाणिक बनाने तथा घटनाओं की सत्यता की पुष्टि के लिए पुरातत्व की भूमिका वैसी ही होती है जैसी के बाद को सुलझाने में साक्षी की। हमारे अतीत को गहराई से देखने के साथ-साथ विभिन्न पक्षों पर अन्तर्दृष्टि डालने के उद्देश्य से पुरातत्व एवं बिन्दुओं पर भी प्रकाश पड़ता है जिसे साहित्यिक स्रोत कभी भी उजागर नहीं कर सकते, साथ ही पुरावशेष-कलावशेष उस समय से सीधे जुड़े रहते हैं, अतः इनका अध्ययन इतिहास को वैज्ञानिकता प्रदान करता है। मानव लेखन कला के विकास की कहानी भी उतनी ही प्राचीन है जितनी कि चित्रकला की, क्योंकि चित्र ही वे प्रथम आधार थे जिनसे लिपि को अपना ऊषा-काल प्राप्त हुआ। इस प्रकार प्रागैतिहासिक मानव का नवपाषाण या पाषाणकाल से लिपि के विकास की कहानी को समझा जा सकता है। इस कोटि के चित्रों में मनुष्य की उस लिपि का पूर्वाभास मिलता है, जिसे चित्रात्मक लिपि नाम दिया जाता है।¹ भारत में लिपि का विकास कब हुआ? तथा कैसे हुआ? यह प्रश्न वर्तमान अवस्था में साक्ष्यों के अभाव में निर्विवाद नहीं है। वैसे तो भारत में सिंधु वासियों ने लिपि का विकास कर लिया था लेकिन इसका स्वरूप क्या था इसका विश्लेषण करते हुए श्री गुणाकर मुले ने लिखा है-“हम इस निर्णय पर पहुंचते हैं कि सिंधु लिपि में शुद्ध अक्षरमालात्मक है और न शुद्ध भावाचित्रात्मक। लगभग 250 संकेतों वाली यह लिपि एक मिश्रित योजना ही हो सकती है। इसमें कुछ भाव संकेत हो सकते हैं, कुछ अक्षर संकेत हो सकते हैं और कुछ वर्ण संकेत हो सकते हैं। हम जानते हैं कि ताम्रयुग की कोई भी ज्ञात लिपि वर्णमालात्मक नहीं है। लौह युग की शुरुआत होने पर ही वर्णमालाओं ने जन्म लिया है।² इस प्रकार सिंधु लिपि के बारे में अभी कुछ स्पष्ट नहीं है और यही कारण है कि भारत में लिपि का विकास की कहानी को समझने में बड़ी कठिनाई का सामना करना पड़ता है।

प्रतिहार युग में राजस्थान का अधिकांश भू-भाग प्रतिहारों के अधीन रहा। खेड़ा, कल्याणपुर³, तसई, राजोगढ़, बयाना, कामा से प्रतिहार कालीन बड़े शिलालेख मिले हैं। इन लेखों के अध्ययन से अलवर क्षेत्र में ब्राह्मी लिपि के विकास को आसानी से देखा जा सकता है। अलवर क्षेत्र के इन लेखों में छिपे धार्मिक, आर्थिक, राजनीतिक एवं प्रशासनिक तथा सांस्कृतिक तथ्यों को समझने में आसानी होती है।

मौर्य युगीन लेख - अलवर क्षेत्र की राजधानी बैराठ से भी अशोक के दो लेख प्राप्त हुए हैं। एक लेख कलकत्ता-बैराठ या भाब्रू लघु शिलालेख के नाम से जाना जाता है। द्वितीय लेख भीम डूंगरी⁴ नामक पहाड़ी की तलहटी में एकान्त में एक विशाल प्रस्तर खण्ड पर खुदा है। भीमजी की डूंगरी पर खुदा शिलालेख यदि राजमार्ग पर था तो इस बिन्दु को मिलाने वाला पथ इन्द्रप्रस्थ (दिल्ली) में यमुना पार गिरिकैलाश से श्री विकासपुरी जाते समय पड़ने वाली पहाड़ी है क्योंकि यहाँ भी अशोक का एक गौण शिलालेख मिला है।⁵

खेड़ा कल्याणपुर की मुद्रा - खेड़ा कल्याणपुर (जिला अलवर) से एक मृण मोहर प्रकाश में लाई गई है। इस मुद्रा का समय ई.पू. की प्रथम शताब्दी से पहले का माना गया है। लेख में महा (प्रथम पंक्ति), भट्टियं (द्वितीय पंक्ति), कटकरं (तृतीय पंक्ति) उल्लिखित है। जो यह स्पष्ट करता है कि यह कटकरं (सैन्य संकन्धावर) के महाभट्ट (सेनापति/योद्धा) की मुद्रा है। मुद्रा में दायीं ओर द्विपताक बनी हुई है।⁶

विजयगढ़ लेख - अलवर क्षेत्र के सीमान्त प्रदेश विजयगढ़ (बयाना के पास) से मिले यूप स्तम्भ⁷ जो विजयगढ़ दुर्ग के अन्दर दुर्ग के दक्षिणी दीवार के निकट एक विशिष्ट स्थान पर खड़े लाल बलुए पत्थर से निर्मित एकाक्ष स्तम्भ पर अंकित है। चबूतरे के ऊपर स्तम्भ की ऊंचाई 26'3'' है। लेख स्तम्भ के दक्षिण भाग की ओर अंकित है। यह लम्बवत रूप से पूरे स्तम्भ पर अंकित है तथा ऊपर पठनीय है। यह सम्भवतः अपने मूल स्थान पर नहीं है। अधिष्ठान पर देवनागरी (10वीं-12वीं शती) लिपि में श्री योगी ब्रह्मा सागर का अंकन तथा इसके नीचे वि.सं. 1008 का अस्पष्ट अंकन यह संकेत देता है कि इसी समय यह स्तम्भ यहाँ स्थापित करवाया था।⁸ लेख वरिक कुल के विष्णुवर्धन नामक राजा का है। यह शब्द व अंक दोनों में तिथ्यांकित है। लेख में संवत् विशेष का उल्लेख नहीं परन्तु प्राप्ति स्थान व लेख शैली के आधार पर इसे मालव अथवा विक्रम संवत् में रखना समीचीन होगा। इस आधार पर ई. सन् 371-72 अथवा ई. सन् 372-76 होगी। तिथि के आधार पर यह स्पष्ट होता है कि वरिक विष्णुवर्धन समुद्रगुप्त का सामन्त था।⁹ लेख किसी सम्प्रदाय विशेष से सम्बद्ध न होकर मात्र पुण्डरीक यज्ञ के याज्ञिक स्तम्भ (यूप) की स्थापना का लेखन है। लेख में विष्णुवर्द्धन के पिता यशोवर्धन, उनके पिता यशोराव तथा इनके पिता व्याघ्रराज का उल्लेख भी किया गया है।

तसाई का शिलालेख - तसाई अलवर जिले के भरतपुर राजमार्ग पर अलवर से लगभग 35 मील दूरी पर स्थित है। यद्यपि तसाई अब एक साधारण आधुनिक ग्राम है, परन्तु शिलालेख की यहाँ से प्राप्ति इस क्षेत्र के ऐतिहासिक महत्व को इंगित करता है। शिलालेख विकटाक्ष अर्थात् कुटिला (न्यूनकोण) वाली शैली में मुद्रित है।¹⁰ शिलालेख में लेख में तिथि का उल्लेख वर्ष 182 के रूप में हुआ है।¹¹ यदि यह तिथि हर्ष संवत् की

स्वीकार की जाय तो लेख का समय 788 ई. प्राप्त होता है। लेख में हर्ष संवत् का उल्लेख एक रोचक तथ्य है क्योंकि राजस्थान में हर्ष संवत् का उल्लेख करने वाले शिलालेखों की संख्या कम ही है। अभिलेख का पूर्व में विनय, रिसचर तथा एपीग्राफिया इण्डिया में प्रकाशन हो चुका है।¹²

कामा का प्रथम लेख - कामा में एक ओर अभिलेख प्राप्त हुआ है। अभिलेख का प्रकाशन पण्डित भगवानलाल इंदरजी ने 1881 ई. में इण्डियन एन्टीक्वेरी में किया है। अभिलेख की भाषा संस्कृत तथा लिपि 8वीं शताब्दी की ब्राह्मी लिपि है। लेख प्राचीन गुलाबी पाषाण से निर्मित, स्तम्भ पर टंकित है। लेख के ऊपरी एक चक्रावृत्ति है तथा उसका दायीं ओर का हिस्सा नष्ट हो चुका है।

लेख में शूरसेन वंश के 7 शासकों का प्रशस्ति पूर्ण उल्लेख किया है। श्रीफक्क जिसकी महीषि देयिका भी जिससे कुलभट्ट उत्पन्न हुआ, उसने द्रिंगिणी नामक महिला से विवाह किया था। उनके पुत्र अजीत ने अप्सराप्रिया से विवाह किया। आठवीं पंक्ति में उनके पुत्र दुर्गभट्ट का उल्लेख है जिसे गुरु के प्रति आज्ञाकारी बताया है। उसका वच्छुल्लिका से विवाह हुआ। इनका पुत्र दुर्गदामा नामक वीर था, यह प्रतिपल युद्ध को उद्दत बताया है। इसकी पत्नी वच्छिका थी (पंक्ति 17) जिससे श्री देवराज का जन्म हुआ। देवराज (पंक्ति-23) का विवाह गंगा के समान पवित्र यज्ञिका से सम्पन्न हुआ जिसका पुत्र वत्सदामन था। अभिलेख का महत्व इस दृष्टि से है कि इसमें दुर्गदामा की पत्नी वच्छिका द्वारा एक विष्णु मंदिर के निर्माण की जानकारी मिलती है। इसके अलावा वत्सदामन की पत्नी को चित्रकला में पारंगत बताया है।

कामा का द्वितीय लेख - कामा के दूसरे लेख का प्रकाशन वी.पी. मिराशी ने एपीग्राफिया इण्डिया में किया है।¹³ लेख का प्राप्ति स्थल कामा से 1/2 मील पूर्व में स्थित एक बड़े कूप से प्राप्त हुआ है जो गोकुल के वल्लभलाल जी महाराज के अधि कार क्षेत्र में था। अभिलेख में देवताओं को अलग-अलग तिथियों को दिये गए दान का विवरण है। जिन तिथियों का अभिलेख में उल्लेख है, वे वर्ष 180 से 279 के मध्य हैं। वी.पी. मिराशी ने जो अंतिम तिथि पढ़ी है वह 299 है।¹⁴ ये तिथिया सम्भवतः हर्ष संवत् की हैं। अभिलेख में जो बातें महत्व की हैं, वे निम्न हैं—“उस क्षेत्र में शैव प्रभाव अधिक था। शैव प्रभाव के साथ चामुण्डा, विष्णु व देवी मंदिर का भी वहाँ होना स्पष्ट होता है जो इस क्षेत्र के विभिन्न सम्प्रदायों के निवासियों के सामंजस्य पूर्ण निवास की अभिव्यक्ति है। मंदिर की व्यवस्था के लिए गोष्ठियों का एक समूह¹⁵ नियमित रूप से मंदिर की देखरेख, सिंदूर, प्रकाश हेतु आय के उपयोग का उत्तरदायित्व पूर्ण करती हैं।”

कामा का तृतीय लेख - 1958 में एस.एस.आई. की पश्चिमी वृत्त शाखा ने यह लेख खोजा। लेख चौरासी खम्ब मस्जिद की बाहरी दीवार पर लगा है। अभिलेख में 23 पंक्ति अंकित है। 4 ऊपरी पंक्ति इतनी क्षतिग्रस्त है कि उन्हें आसानी से पढ़ा नहीं जा

सकता है। लेख की भाषा संस्कृत है तथा पद्य लिखा गया है। लिपि 8वीं सदी की सिद्ध मातृका शैली में है। लेख में पिण्डदान के स्मृति स्वरूप मंदिर,¹⁶ बावड़ी तथा कूप के निर्माण की जानकारी मिलती है। मंदिर, निर्माण गोष्ठिकों का सदकार्य बतलाया है परन्तु लेख में पुत्रों द्वारा अपने माता-पिता के पिण्डदान स्वरूप दो धार्मिक कार्य सम्पन्न करना यह संकेत करता है कि मंदिर तथा बावड़ी निर्माण सम्भवतः उन भाइयों के द्वारा करवाया जिनका उल्लेख 7वीं तथा 10-11 पंक्ति में आता है। इस प्रकार मंदिर निर्माता अनुमानतः ईशान के पुत्र थे।

रजोरगढ़ में प्रतिहारों के दो महत्त्वपूर्ण शिलालेख हैं। प्रथम¹⁷ वि.सं. 979 का तथा द्वितीय¹⁸ 1016 का। प्रथम लेख में जैन मंदिर का उल्लेख है वहीं द्वितीय लेख में लक्षुकेश्वर महादेव के मंदिर के खर्च हेतु दिए गए दान का विवरण प्रस्तुत करता है। इसके अलावा वि.सं. 1010 की अभिलिखित विनायक प्रतिमा का भी कनिंघम ने उल्लेख किया है।¹⁹ एक अन्य विनायक प्रतिमा जिसकी चरण-चोकी पर भी लेख उत्कीर्ण है वर्तमान में राजकीय संग्रहालय अलवर की दर्शक दीर्घा में प्रदर्शित है।

वि.सं. 979 का यह लेख²⁰ कई दृष्टियों से महत्त्वपूर्ण है-धार्मिक, साहित्यिक, वास्तुविद्या के महत्त्व एवं भूकम्प तथा वास्तुकारों की सूचना आदि के संदर्भ में। लेख सम्प्रति संग्रहालय नई दिल्ली द्वारा संरक्षित है। अभिलेख पाषाण दो खण्डों में विभक्त है इसका आकार लगभग 79 से.मी. x 50 से.मी. है। अभिलेख वर्तमान में कुछ अक्षरों को छोड़कर बहुत अच्छी अवस्था में सुरक्षित है। लेख की भाषा संस्कृत है तथा बड़ी सावध ानीपूर्वक अलंकृत गद्य शैली में रचा गया है। अभिलेख का प्रारम्भ जिनेन्द्र शांतिनाथ की प्रशंसा से होता है।²¹ शांतिनाथ के लांछन मृग का उल्लेख होने के कारण इस जिन मंदिर को शांतिनाथ का स्वीकारा गया है। वर्तमान खण्डर (मंदिर के गर्भगृह) में जिन की विशाल लेकिन खण्डित खड़ी है। अभिलेख की मूर्ति के लिए 'महाकाय' शब्द का प्रयोग प्रतिमा की इस विशालता के कारण ही किया गया है। जैन मंदिर होने के साथ जिन आचार्य सूरसेनाचार्य राज्यपुर में होने की पुष्टि इस लेख से होती है। इससे यह स्पष्ट होता है कि राज्यपुर शैवधर्म का केन्द्र होने के साथ जैन धर्म का भी केन्द्र था। वास्तुकार सर्वदेव ने इस मंदिर की गोष्ठी के सदस्य एवं श्रद्धान्वित भक्तों की ओर से सूरसेनाचार्य के द्वारा की जाने वाली पूजा के लिए अक्षयनीवि के रूप में समर्पित किया।²²

विग्रहराज का वि.सं. 1030 का हर्षगिरी लेख - अलवर क्षेत्र में चौहानों के प्रारम्भिक इतिहास से जुड़ा अभिलेख वि.सं. 1030 का विग्रहराज का लेख है। इस लेख का प्रथम प्रकाशन डॉ. मिल ने किया लेकिन लेख की अस्पष्ट छाप के कारण मिल का पाठ शुद्ध नहीं था। इसके बाद प्रो. एफ. कीलहॉर्न ने इसका प्रकाशन किया था। सबसे अंतिम पाठ डॉ. भण्डारकर ने प्रस्तुत किया था।²³ जो पूर्व के पाठों की तुलना में निश्चित रूप से श्रेष्ठ था परन्तु कई श्लोकों के भाषान्तर पूर्णतः सही नहीं है। हर्षगिरि के इस

लेख पर हाल ही में डॉ. आर.एल. मिश्र द्वारा एक पुस्तिका²⁴ का प्रकाशन किया गया है जिसमें लेख के विभिन्न पक्षों पर विश्लेषणात्मक विवरण प्रस्तुत किया है।

लेख विग्रहराज के समय वि.सं. 1030 में लिखवाया गया था। अभिलेख के श्लोक 45 में करणिकथीरूक के पुत्र धीरनाग को प्रशस्ति करने वाला बताया है। अभिलेख की लिपि 10वीं शताब्दी की कुटिल लिपि ही है भाषा संस्कृत है तथा यह पद्य में लिखा गया है। इस प्रकार विग्रहराज के इस लेख में तौमर चौहान संघर्ष, कौल सम्प्रदाय के इतिहास तथा मंदिर की भव्यता पर प्रकाश पड़ता है। साथ ही चौहानों का इस समय जिस क्षेत्र पर अधिकार था, उसका नाम अनन्त प्रदेश के रूप में मिलने की सूचना भी इस लेख से प्राप्त होती है।

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पूर्वमध्यकालीन मेवाड़ की मूर्तिकला में परिलक्षित नारी जीवन (9वीं से 11वीं शताब्दी)

डॉ. हेमेश चौरा

मेवाड़ में स्थित पूर्वमध्यकालीन मन्दिर (9वीं से 11वीं शताब्दी) में प्रमुख मन्दिर आहाड़ स्थित विष्णु मन्दिर, आहाड़ स्थित लक्ष्मीनारायण मन्दिर, गंगोदभव शिवालय, रत्नेश्वर शिवालय शोभागपुरा, अम्बिका मन्दिर जगत एवं विष्णु मन्दिर (सहस्र-बहु) का मन्दिर नागदा है। इन मन्दिरों में उत्कीर्ण मूर्तियाँ सामाजिक एवं लौकिक जीवन के सारे लक्षणों को दर्शाती हैं। मैंने इस शोध पत्र में मूर्तिकला के माध्यम से 9वीं से 11वीं शताब्दी (पूर्व मध्यकालीन) के बीच मेवाड़ में सामाजिक जीवन की प्रमुख आधार स्तम्भ नारी जीवन को खोजने का प्रयास किया है।

पूर्व मध्यकालीन मूर्तिकला में नारी जीवन

प्राचीनकाल से ही राजस्थान में पारिवारिक जीवन के प्रतीक मिलते हैं, जो कालीबंगा, आहाड़, बागोर, इसवाल, नठारा की पाल आदि पुरास्थलों के उत्खनन से स्पष्ट हैं। मेवाड़ में पूर्व मध्यकालीन निर्मित मन्दिरों पर उत्कीर्ण मूर्तियों में पारिवारिक जीवन के विभिन्न घटक के दृश्य सुरक्षित हैं। इसी पारिवारिक जीवन के संदर्भ में बारीकी से देखें तो कौटम्बिक जीवन की सृजनात्मक प्रवृत्ति को जीवित रखने का श्रेय नारी को है। स्नेह, प्रेम, वात्सल्य-भाव, आकर्षण, लालन-पालन, धर्म-सवहन, आर्थिक जीवन में भागीदारी आदि गुणों का समावेश स्त्री स्वभाव में निहित है, इसलिए प्राचीनकाल से अब तक धार्मिक एवं सामाजिक व्यवस्था में स्त्रियों का स्थान सर्वदा महत्वपूर्ण रहा है। इस युग के शिलालेखों एवं साहित्य में कुटुम्ब प्रणाली में नारी की भूमिका की कमी नहीं है, साथ ही मेवाड़ की मूर्तिकला इस पक्ष का जोरदार समर्थन करते हुए सिद्ध करती है कि पूर्व मध्यकालीन नारी की भूमिका कौटम्बिक जीवन प्रणाली के धार्मिक एवं सामाजिक सोपानों में महत्वपूर्ण रही है।

मूर्तिकला में परिलक्षित नारी जीवन की विशेषताएँ

(1) **संयुक्त परिवार** : हरिभद्रके विश्लेषण के अनुसार आत्मसंरक्षण एवं आत्म विकास की भावना ने समाज में विवाह और परिवार की संस्था को उत्पन्न किया।¹ मातृ-स्नेह, पितृ-प्रेम, दामपत्य आसक्ति, अप्रत्यक्षी और सहवर्तिका परिवार के मुख्य आधार हैं। पूर्व मध्ययुग में विदेशी आक्रमण होने लगे थे, ऐसे परिस्थिति में संयुक्त

परिवार की स्थिति बड़ी अनुकूल थी। राज्य की अव्यवस्था के कारण नरेशों के आपसी आक्रमणों के अलावा चोर, डाकू, लुटेरों का भी पूर्ण आतंक था, सेना और पुलिस के विशाल तथा व्यवस्थित संगठन नहीं थे। अतः एक बड़े संयुक्त परिवार की आवश्यकता थी, जो सुगमता से रक्षा करें। मेवाड़ में स्थित नागदा के सास-बहु मन्दिर बाह्य भाग की ताकों एवं आहाड़ के मीरा (विष्णु) मन्दिर के नरथर भाग में दो संयुक्त परिवार की मूर्तियाँ अंकित हैं।²

(2) **दाम्पत्य संबंध** : स्त्री-पुरुष का यौन सम्बन्ध जीवन का प्राथमिक आधार है, पर अंतिम नहीं। कर्तव्य और भावना इसके उच्चतर आधार हैं, जिनके प्रभाव से यौन सम्बन्धों को भी सार्थकता और महत्व मिलता है। पूर्व मध्यकाल में पत्नी को गृह स्वामिनी का दर्जा प्राप्त था। दम्पति की कल्पना में पति-पत्नि दोनों गृह के संयुक्त और समान रूप से अधिकारी होते थे। आहाड़, गंगोदभव एवं सास-बहु मन्दिर के मण्डोवर भाग एवं आन्तरिक भागों में कई प्रेम से वशीभूत मूर्तियों का अंकन है, जो दामपत्य संबंधों को अभिजागर करती हैं।³ पति-पत्नी के प्रेम सम्बन्ध अच्छे थे। पति व्यापार आदि के लिए बाहर जाने पर पत्नी को अपने साथ ले जाता था। घर को साज-संभालने, धार्मिक कृत्यों के अनुष्ठान, सम्पूर्ण गृहस्थी के निरीक्षण का कार्य, पति के आज्ञानुसार गृहस्थी का भार-वहन तथा आवश्यकता पड़ने पर उचित परामर्श देना आदि कार्य पत्नी द्वारा होते थे।⁴ इन सभी मन्दिरों में पारिवारिक जीवन के विभिन्न कार्यों को कलाकारों ने बड़ी कुशलता से मूर्तियों के माध्यम से उकेरा है, जैसे आहाड़ के मीरा द्विविष्णु मन्दिर में पत्नी द्वारा परिवार को निर्देशित करते हुए⁵ नागदा के सास-बहु मन्दिर में घट्टी पीसते हुए⁶, आहाड़ के मीरा (विष्णु) मन्दिर में दो महिलाओं को दही मथते हुए दर्शाया है।⁷ इसी तरह अम्बिका मन्दिर जगत की मूर्तियों में पानी का बर्तन सिर पर लिये हुए महिला⁸, पानी पिलाते हुए⁹ तथा कोठी में अनाज भरते हुए महिलाओं का अंकन¹⁰ इस बात की जोरदार पुष्टि करते हैं कि परिवार को संचालित करने में नारी की भूमिका बहुत ही महत्वपूर्ण थी।

विवाह

साहित्यिक स्रोतों के अनुसार प्राचीनकाल में आठ प्रकार के विवाहों का प्रचलन था। पूर्व मध्यकाल में भी इसमें कोई परिवर्तन नहीं आया था। हरिभद्र की दृष्टि से विवाह का उद्देश्य जीवन के पुरुषार्थों को सम्पन्न करना था। गृहस्थ जीवन का वास्तविक उद्देश्य दान-देना, देव-पूजा करना एवं मुनिधर्म को प्रश्रय देना है। साधुओं और मुनियों को दान देने की क्रिया गृहस्थ जीवन के बिना सम्पन्न नहीं हो सकती है।¹¹ गंगोदभव शिवालय आहाड़ में शिव-पार्वती के विवाह की मूर्ति है, जो परिणय संस्कार¹² के बंधन को इंगित करती है। आहाड़ के विष्णु मन्दिर, नागदा के मन्दिर, अम्बिका मन्दिर में ढेरों प्रेम सम्बन्धों को दर्शाती मूर्तियाँ हैं।

इस काल के मन्दिर में उत्कीर्ण मूर्तियों में पारिवारिक नोक-झोंक के बहुत सारे अंकन हैं। आहाड़ के मीरा (विष्णु) मन्दिर के नरथर भाग के सामाजिक जीवन के पैल में एक मूर्ति फलक में नारी-पुरुष को कुछ सुना रही है, और पुरुष कान पर हाथ रखे हुए है,¹³ एक अन्य फलक में पुरुष स्त्री को मनाने का प्रयास कर रहा है।¹⁴ वही प्रेमी-प्रेमिकाओं की अंठखेलियों के अंकन भी हैं।¹⁵

पूर्वमध्यकालीन स्रोतों के अनुसार बहुविवाह की प्रथा इस युग में थी। राजा लोग बहुत-सी स्त्रियों से विवाह किया करते थे। अलबरूनी के अनुसार बाह्यण पुरुष चार स्त्रियों से, क्षत्रिय तीन से, वैश्य दो से एवं शुद्र एक स्त्री से विवाह कर सकता था।¹⁶ हरिभद्र अपनी कथाओं में पुरुषों के एकाधिक विवाह होने की बात कई स्थानों पर करता है। नागदा के सास-बहू मन्दिर में कई मूर्ति फलकों में एक पुरुष एवं दो नारी हैं,¹⁷ जो एकाधिक नारी होने का संकेत करती हैं, वही कलाकार ने इस प्रथा को कुरीति बताने का प्रयास भी एक मूर्ति फलक के माध्यम से किया है, नागदा के सास-बहू मन्दिर में पुरुष के साथ आलिंगन मुद्रा में एक नारी है, वही दूसरी तरफ मुंह किये हुए एवं अपना हाथ सिर पर रखे हुए नारी शायद इस प्रथा पर शोक व्यक्त कर रही है।¹⁸

मातृ-रूप में नारी

इस काल में समाज में माता का पद बहुत ही पवित्र और प्रतिष्ठित माना जाता था। वशिष्ठ सूत्र के अनुसार उपाध्याय की तुलना में आचार्य, दस गुना प्रतिष्ठित है। आचार्य से सौ गुना प्रतिष्ठित पिता है, और पिता से सहस्र गुना प्रतिष्ठित पद माता का है।¹⁹ माता होने के साथ ही स्त्री का घर में स्थान और प्रतिष्ठा दोनों बहुत बढ़ जाते थे।

नागदा, आहाड़ शोभागपुरा में निर्मित मन्दिरों में वात्सल्य प्रेम को दर्शाती ढेरों मूर्तियाँ हैं-आहाड़ के मीरा (विष्णु) मन्दिर में माँ की गोद में बैठा बच्चा स्तनपान की मुद्रा में है, साथ ही इसी मूर्ति में एक बालक माँ की साड़ी पकड़ कर ऊपर चढ़ने के लिए लालायित है।²⁰ शोभागपुरा स्थित के रतनेश्वर शिवालय मन्दिर में बालक स्तनपान के लिए माँ से कह रहा है, वही माँ मुँह झुकाए हुए बड़े प्यार से उसे दुलार रही है।²¹ आहाड़ के लक्ष्मी नारायण मन्दिर में माँ ने एक हाथ में टहनी को पकड़ रखा है, वही दूसरे हाथ से बालक को ऊपर खींच रही है।²² अम्बिका मन्दिर जगत में माँ के गोद में एक बच्चा है, वही दूसरा पुत्र नमन की मुद्रा में बैठा है।²³ ऐसी वात्सल्य दृश्यों की श्रृंखला इन मंदिरों में बड़ी संख्या में है।

आर्थिक जीवन में सहभागिता

पूर्व मध्यकाल में नारी पारिवारिक जीवन को चलाने के लिए पुरुषों के साथ सहयोगी बन कर कार्य करती थी। इस बात का समर्थन मेवाड़ की मन्दिर-मूर्तिकला करती है। नागदा, आहाड़ और जगत में मन्दिरों में उत्कीर्ण मूर्तियों के कई ऐसे शिलापद

मौजूद हैं, जो आर्थिक गतिविधियों में नारी की भूमिका को इंगित करते हैं।

(1) **कृषि एवं पशुपालन**-आहाड़ के मीरा (विष्णु) मन्दिर के शिखर भाग के नीचे सामाजिक जीवन के पैल में महिलाएँ घर के काम के साथ-साथ पशुपालन के कार्य में भी संलग्न हैं,²⁴ आहाड़ के लक्ष्मी नारायणमन्दिर में महिला के हाथ में दांतलीनुमा कृषि का उपकरण है।²⁵

(2) **रंगाई-छपाई**-आहाड़ एक ताम्र-पाषणिक संस्कृति है और उत्खनन के दौरान ऐसे मृदभाण्ड प्राप्त हुए हैं, जो रंगाई-छपाई के कार्य को इंगित करते हैं। साथ ही आहाड़ नदी के तट पर चट्टानों के मध्य प्राचीन कुण्डियां बनी हुई हैं।²⁶ जिसका उपयोग रंग घोलने एवं कपड़े-भिगोने में किया जाता था। संभवतः यह परम्परा प्रत्यक्ष एवं परोक्ष चलती रही। साण्डेश्वर अभिलेख के अनुसार आहाड़ एक व्यापारिक केन्द्र भी था। रंगाई-छपाई सम्बन्धित मूर्तियाँ आहाड़ के विष्णु मन्दिर में मिली हैं। आहाड़ के मीरा (विष्णु) मन्दिर के नरथर भाग के एक मूर्ति फलक में एक ड्रम है, जिसमें स्त्री अपने दोनों हाथों से कपड़ों को हिलाने या रंग घोलन का कार्य कर रही है²⁷ वही इसी पैल में तीन आकृतियाँ एक पट्ट पर प्रदर्शित हैं, बीच में मेजनुमा आकृति रखी है, जिस पर एक वस्त्र बिछा हुआ है और दायीं एवं बायीं ओर बैठी स्त्रियाँ वस्त्र की छपाई का कार्य कर रही हैं।²⁸

(3) **लौह कार्य**-मेवाड़ खनिज की दृष्टि से सम्पन्न राज्य रहा है-प्राचीनकाल से ही आहाड़, ईसवाल, जावर आदि लौह व धातु कर्म का प्रमुख केन्द्र रहा है। पूर्व मध्य-कालीन पुरास्थल ईसवाल से लोहे गलाने की भट्टियाँ प्राप्त हुई हैं। आहाड़ ताम्र धातु एवं लौह-कर्म से निर्मित उपकरणों के लिए विख्यात रहा है। पूर्व मध्यकालीन मूर्तिकला इस आर्थिक गतिविधियों के साथ-साथ इसमें नारी की भूमिका को भी दर्शाती है। आहाड़ के मीरा (विष्णु) मन्दिर के नरथर भाग के एक मूर्ति फलक गाड़ियाँ-लौहारी कार्य को परिलक्षित करती है। शिल्प में स्पष्ट धोकनी, हथोड़ा, और संडासा नजर आ रहा है।²⁹ जिसमें तीनों आकृतियों में बायीं तरफ बैठी स्त्री ने संडासे द्वारा किसी वस्तु को पकड़ रखा है, दायीं ओर वाली स्त्री धोकनी चला रही है, बीच में पुरुष के हाथों में हथोड़ा है, जो पीटने की अवस्था में है। एक अन्य फलक में छैनी, हथोड़ा लिये आकृतियाँ हैं, जिसमें बायीं ओर बैठा-पुरुष के पास पीटने वाला उपकरण है तथा दायीं ओर बैठी स्त्री ने अपने एक हाथ द्वारा किसी नुकीली छैनीनुमा वस्तु को पकड़ रखा है।³⁰

(4) **नट-नटनी**-कलाकार अपनी आजीविका चलाने के लिए अपनी कला का प्रदर्शन करते थे, जिसमें नारी की भूमिका पुरुष को होंसला अफजायी के रूप में रहती थी। इसी तरह की एक फलक जगत के अम्बिका मन्दिर में है जहाँ नट-नटनी में महिला मंजीरे बजा कर पुरुष को उत्साही कर रही है।³¹

(5) **मदिरा सेवन**- जगत के अम्बिका मन्दिर में कई महत्वपूर्ण अकन जो मूर्तिशिल्प में बेजोड़ उदाहरण हैं, ये मूर्तियाँ मदिरा सेवन की हैं, जिसमें पुरुष के हाथों छोटा-सा पात्र है और महिला के हाथ में बोटलनुमा पात्र है, जो पुरुष के पात्र में तरल पदार्थ (मद्य) डाल रही है।³² यह शिल्प तत्कालीन समय में मदिरा सेवन तथा इस क्षेत्र में मदिरा व्यवसाय की तरफ संकेत करती है, और इस व्यवसाय में सहयोगी के रूप में महिला की भूमिका भी इंगित होती है।³³

शिक्षा एवं नारी

वैदिक संस्कृति में सह शिक्षा एवं स्त्री शिक्षा का महत्वपूर्ण स्थान था³⁴। यह स्थान पूर्व मध्यकालीन साहित्य एवं मूर्तिकला में भी परिलक्षित होता है। काव्यमीमांसा पुरुषों के समान स्त्रियों की समानता को भी दर्शाता है। गाथा सप्तशती अनेक विदुषी स्त्रियों का उल्लेख करता है। कालीदास का अभिज्ञान शंकलुतम तथा मालती माधव के नाटकों में स्त्रियों की भूमिका तत्कालीन समय में स्त्री शिक्षा की ओर संकेत करती हैं। गुरु माँ के रूप में संस्कृत के प्रसिद्ध कोष 'अमरकोश' ने उपाध्याय, उपाध्यायी एवं आचार्या शब्द भी आये हैं।³⁵

मेवाड़ में पूर्व मध्यकालीन मूर्तियों में अनेक ऐसे दृश्य अंकित हैं, जो स्त्री शिक्षा एवं गुरु-कुल पद्धति में गुरु माँ एवं स्त्री शिक्षा को दर्शाते हैं। आहाड़ के मीरा (विष्णु) मन्दिर के नरथर भाग में गुरु माँ के सामने शिष्य है, जिन्हें, उनके द्वारा निर्देशित किया जा रहा है।³⁶ वही इसी पैनल में दो शिष्याएँ, गुरु को स्नान करवा रही हैं।³⁷ इसी तरह यही एक फलक में गुरु के सामने पुस्तकासन है, स्त्री सामने बैठी है, जो पुस्तक को पढ़ने एवं समझने का कार्य कर रही है।³⁸

ये सारी शिल्प अंकन मेवाड़ में स्त्री-शिक्षा की ओर संकेत करते हैं परन्तु कालान्तर में इस स्थिति में परिवर्तन आया और यह सिद्धान्त प्रतिपादित किया जाने लगा कि स्त्रियों और शूद्रों को विद्याभ्यास नहीं करना चाहिए और साथ ही साथ समाज में बाल-विवाह की प्रवृत्ति ने जन्म ले लिया। इसके पीछे पुख्ता कारण विदेशी आक्रमण चौथी शती से पूर्व इस देश में होने लगे थे। विदेशी आक्रान्ता सैनिक भारतीय स्त्रियों के साथ विवाह सम्बन्ध स्थापित करने के इच्छुक रहे होंगे तथा भारतीय अपनी कन्याओं को बचाने में प्रयत्नशील रहे होंगे तो स्वभावतः मौर्य युग के पश्चात् स्त्री शिक्षा की परम्परा क्षीण होने लगी और पूर्व मध्ययुग तक आते-आते मन्द पड़ गयी, परन्तु संभ्रात एवं उच्च कुलों की स्त्रियाँ वेद-शास्त्रों एवं अन्य विधाओं की शिक्षा प्राप्त करती थी।³⁹

स्त्री परिधान

आहाड़ नागदा, जगत और शौभागपुरा के मन्दिरों की मूर्तियों में नायिकाओं, अप्सराओं एवं साधारण स्त्रियों में परिलक्षित पहनावा पूर्व मध्यकालीन परिधानों की ओर

संकेत करता है। मूर्तियों के आधार पर नारी साड़ी का उपयोग करती थी। जिसे कर्धनी से बांधती थी तथा ऊपर तक सिर को ढकती थी, स्तनों को कपड़ों से ढक कर उसे पीठ से बांध लेती थी, कई मूर्तियों के स्त्री परिधान में साड़ी को नीचे तक लटका कर ऊपर कंधों या सिर तक ले जाया जाता था, स्तनों को छोटी कंचुकी से ढका जाता था। इस युग में स्त्रियाँ प्रायः लहंगे का उपयोग करने लगी थी, जो 'घाघरा' के नाम से प्रसिद्ध है।⁴⁰

मूर्तियों को देखकर लगता है कि वेश-भूषा में अलंकरण, छपाई और कसीदे का काम इस काल में प्रचलित हो गया था। जगत की स्त्री मूर्तियों से लगता है कि कंचुकी वैकल्पिक थी। नागदा की मूर्तियों में साधारण स्तर की स्त्रियों की वेशभूषा का पता चलता है, जो साड़ी को धोती के अनुरूप पहनती थी तथा अधो वस्त्र का उपयोग करती थी। वही जगत के अम्बिका मन्दिर में उत्कीर्ण अप्सराओं एवं नायिकाओं की मूर्तियाँ उच्चस्तरीय परिधानों की ओर संकेत करती हैं।⁴¹

स्त्री-आभूषण

रत्नेश्वर शिवालय शौभागपुरा, आहाड़ का लक्ष्मी नारायण मंदिर, जगत का अम्बिका मन्दिर एवं नागदा का मन्दिर की नायिकाओं एवं साधारण स्त्रियों से ज्ञात होता है कि मेवाड़ की नारी सौन्दर्य प्रेमी रही है तथा आभूषणों का उपयोग शरीर के हर अंग के लिए करती थी। साहित्यिक स्रोतों के आधार पर स्त्रियाँ सोने-चादी, मोती और रत्न के आभूषणों में रूचि रखती थी और साधारण स्त्रियाँ कांसे, पीतल, तांबा, कौड़ी, सीप और मूंगे का उपयोग करती थी। आभूषणों में कटक, केयूर, कर्णभूषण, कुण्डल, मुक्तावली, नुपुर, कन्डाभरण, कटिसूत्र, रत्नजटित मुकुट और त्रिलोकसार रत्नावली आदि थे।⁴²

केश विन्यास

मेवाड़ के इन मन्दिरों की स्त्री-मूर्तियों से आभास होता है, केश विन्यास के अनेक रूप थे। केशों को जुड़े एवं वेणियों द्वारा प्रशासित किया जाता था।⁴³ इनमें पुष्प, पत्तियों एवं मोतियों की लड़ों से सुसज्जित किया जाता था। जगत, रत्नेश्वर एवं नागदा की नायिकाओं की मूर्तियों में हर नारी पर अलग-अलग डिजायन के केश-विन्यास हैं। ऐसा प्रतीत होता है कि घंटों परिश्रम के बाद इस तरह की केश रचना हो पाती होगी। केश-विन्यास की विविधता का मूलाधार तत्कालीन नागरिकों की सुरूचि एवं कला विलास का परिणाम था। केशों में सुगन्धित मालाएँ आगरू धुप से केशों को सुगन्धित भी स्त्रियाँ करती थी।⁴⁴

जगत में अम्बिका मन्दिर में कलाकारों ने केश विन्यास को इस तरह उकेरा है कि किसी भी नायिका की केश विन्यास की विधि, किसी अन्य नायिका की केश विन्यास की विधि से मेल नहीं खाती है। इसके अलावा में सौन्दर्य के निखारने एवं

संवारने के लिए नारी कांच का उपयोग करती थी, तथा मांग भरने में दृश्य भी हर मन्दिर में मिलते हैं।⁴⁵

संगीत एवं नृत्य

मेवाड़ की ललित कला यथा मूर्तिकला, चित्रकला स्थापत्य, नृत्य एवं संगीत अपने कल्पना जन्य यथार्थ, सौन्दर्य, कलागत आकर्षण एवं माधुर्य के कारण विख्यात रहे हैं। आलोच्यकालीन मन्दिरों में उत्कीर्ण चित्र वल्लरियों एवं चित्र पट्टों पर संगीत एवं नृत्य के दृश्य तत्कालीन समाज में संगीत कला के प्रति लोगों का अनुराग को प्रदर्शित करते हैं। चित्र पट्टों पर स्त्रियों की आकृतियों को नृत्य की विभिन्न मुद्राओं एवं विविध वाद्य यंत्रों के साथ उत्कीर्ण किया है।

साथ ही कलाकार ने यंत्रों को संचालित करने, नृत्य की विभिन्न मुद्राओं को सम्बन्धित भावों को साथ उत्कीर्ण किया है। इन मूर्तियों में स्त्रियों के हाथों में वाद्ययन्त्र में एक तारा, तम्बुरा, वीणा, सुधीर वाद्य बांसुरी, शहनाई, नगाड़ा, मृदंग, मंजीरे परिलक्षित हो रहे हैं, जो पूर्व मध्यकालीन नारी की अभिरूचि को दर्शाते हैं।⁴⁶

धार्मिक जीवन एवं नारी

प्राचीन काल से ही नारी का लगाव ईश्वर की आस्था के प्रति रहा है। पूर्व मध्यकालीन मूर्तिकला के ये अवशेष तत्कालीन नारी के धार्मिक जीवन को पुष्ट करते हैं। जगत के अम्बिका मन्दिर के एक मूर्ति फलक में नारी के हाथ में पूजा का थाल है,⁴⁷ नागदा के मन्दिर के एक मूर्ति फलक नारी के हाथ में कमण्डल है,⁴⁸ वही इसी मन्दिर में एक मूर्ति अंकन गुरु पुजा की ओर संकेत करते हैं, जिसमें नारी को गुरु के चरणों में बताया है।⁴⁹

इस तरह के शिल्प इन सभी मन्दिरों में विद्यमान है। इस काल तक आते-आते नारी को मातृ शक्ति में अपनाया जाना लगा, सप्त मातृका के सारे रूप इन सारे मन्दिरों में विद्यमान है। प्रस्तुत शोध लेख में मैंने अपनी सीमा परम्परागत सामाजिक जन-जीवन में नारी जीवन तक रखी है। उसमें नारी के विविध रूप यथा न केवल पारिवारिक स्तर तक वरन् शैक्षिक, आर्थिक एवं सांस्कृतिक पहलुओं को दर्शाने में सहायक है और इतिहास को पुष्ट एवं प्रमाणिक करने में हमारे लिए सहायक है।

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रावत मल्लीनाथ के राजनैतिक कार्य (1340 से 1399)

श्री अचलाराम चौधरी

ऐतिहासिक परम्परा के अनुसार मारवाड़ की भूमि पर एक नवीन शक्ति के रूप में राठौड़ों का प्रथम चरण 13वीं शताब्दी के उत्तरार्द्ध में शुरू हुआ। मरु प्रदेश में राठौड़ जाति के प्रथम नायक राव सीहा थे। जिन्होंने मारवाड़ क्षेत्र में राठौड़ राज्य की नींव डाली। इसी वंश के शासक आस्थान ने मालाणी के खेड़ क्षेत्र को अपनी राजधानी बनाया। तत्पश्चात् खेड़ लम्बे समय तक राठौड़ों की राजधानी रही। इसी वंश के आगे की पीढ़ियों में राव सलखा हुए। जिनके छः पुत्र हुए, उनमें मल्लीनाथ ज्येष्ठ पुत्र था, जो महेवा का शासक बना। इस क्षेत्र पर मल्लीनाथ का अधिकार होने के कारण यह भू-भाग मालाणी के नाम से प्रसिद्ध हुआ। सिद्ध पुरुष मल्लीनाथ के जन्म के बाद राठौड़ों के इतिहास में एक नया मोड़ आया और आगे चलकर मारवाड़ में स्थायी सत्ता (जोधपुर राज्य की स्थापना) कायम करने का सपना साकार हुआ।

रावल मल्लीनाथ का जीवन परिचय-मल्लीनाथ का जन्म एक योगी के वरदान से पचपदरा के निकट गोपड़ी गांव में हुआ। ऐसी मान्यता है कि सलखा के पुत्र नहीं होने के कारण वह चिंतित रहने लगा। उसने अपनी व्यथा योगी को बताई। कुछ समय व्यतीत हो जाने के बाद योगी के आशीष से सलखा के चार पुत्र हुए। बड़े पुत्र का नाम नाथ योगी के कथनानुसार मल्लीनाथ रखा। उसके जन्म होते ही सलखा की भाग्य रेखाएं प्रकाशनमान हो उठीं। ऐसा प्रसिद्ध है कि मल्लीनाथ के जन्म हो जाने के बाद उसकी 'आंवल भूमि में गाड़ने के लिए खड्डा खोदा गया उस समय वहां स्वर्ण मुद्राओं से भरा एक बड़ा पात्र (चरू) मिला। इससे सलखा की आर्थिक स्थिति में सुधार आया। मल्लीनाथ की माँ के बारे में ख्यात-ग्रंथों में भिन्न-भिन्न मत मिलते हैं। उदयभाण चंपावत की ख्यात में उसे प्रतिहार राणा रूपड़ा की पुत्री की संतान बताया है। जोधपुर राज्य की ख्यात और बांकीदास की ख्यात इस कथन का अनुसरण करती है। नैणसी की ख्यात में बाद में जोड़ी गई राव सीहा के वंशजों की विगत में मल्लीनाथ का जन्म मुजपाल मेहाजोत चौहान की पुत्री से होना लिखा है जो ठीक प्रतीत नहीं होता। रावल मल्लीनाथ के जन्म से सम्बन्धित एक दोहा लोक प्रचलित है जो निम्न हैं-

संवत चवदो चिलोतरो, सुद ज्ञावण मास।

सलखावत जन्मीयो सिरै, प्रकट माल प्रकास।

मल्लीनाथ को घुड़सवारी करने, तीर, कमान व तलवार चलाने आदि युद्ध के तौर

तरीकों का प्रशिक्षण दिया गया और वह कुछ समय में ही इस विद्या में प्रवीण हो गया। 12 वर्ष की अवस्था में उसके पिता का साथ उठ गया इसलिए वह महेवा में अपने चाचा कान्हड़दे के यहाँ जाकर रहा। कान्हड़दे ने प्रतिदिन का वेतन निश्चित कर उसे अपने यहाँ रखा। कान्हड़दे अपने भतीजे मल्लीनाथ के व्यक्तित्व से काफी प्रभावित हुआ। मल्लीनाथ के बिना उसे एक घड़ी भी चैन नहीं आता था। वह साथ में बैठकर भोजन करता व आखेट के समय उसे अपने साथ ले जाता। मल्लीनाथ ने सोचा कि रावजी उस पर इतने मेहरबान है, इसका लाभ जरूर उठाना चाहिए भाग्य आजमाने की घड़ी एक दिन आ ही गई। एक दिन जब वे शिकार कर लौट रहे थे तो मल्लीनाथ ने कान्हड़दे के वस्त्र का छोर पकड़ कर कहा कि धरती का कुछ हिस्सा मेरे नाम करें तो पल्लू छोड़ूँगा। यद्यपि कान्हड़दे ने महेवा का तीसरा हिस्सा उसे देने का आश्वासन दिया परन्तु मल्लीनाथ को विश्वास नहीं हुआ। उसने कहा कि अभी लिखत कर राजपूतों की जमानत दिलवाएँ तो पल्लू छोड़ूँगा। इस पर कान्हड़दे ने वहीं तीसरे हिस्से की लिखत कर दी और महेवा आकर उसके बंट का भू-भाग सुपुर्द कर दिया।

मल्लीनाथ का राज्याभिषेक - राव त्रिभूवनसिंह को परास्त करके मल्लीनाथ महेवा के राजसिंहासन पर 1340 ई. में आसीन हुए एवं रावल की पदवी धारण की इस अवसर पर राज्य के समस्त राजपूत सरदारों ने उसके आधिपत्य को स्वीकार किया। सम्पूर्ण राज्य में इनके राज्यारोहण एवं आधिपत्य की सूचना पहुंचाई गई। इसी अवसर पर भाई बिरादरी के लोग भी इनके साथ सम्मिलित हो गए। जिससे मल्लीनाथ की शक्ति स्वाभाविक रूप से बढ़ गई।

सैनिक अभियान - रावल मल्लीनाथ ने अपनी आन्तरिक स्थिति मजबूत करने के पश्चात् अपने आस-पास के भूमियों के क्षेत्रों पर अधिकार कर अपने राज्य का विस्तार किया। पड़ोसी राज्यों पर अधिकार करके अभियान से पूर्व रावल ने राज्य विस्तार हेतु अपनी सेना का गठन किया एवं इसी सैन्य बल की सहायता से अपने प्रतिद्वंद्वियों के क्षेत्रों से कर वसुलना प्रारम्भ कर दिया। पड़ोसी क्षेत्रों से कर वसुलना रावल की विजय का द्योतक है।

महेवा का आक्रमण - भंडारी फैजचंद की बही में लिखा है कि मल्लीनाथ ने भूमियों को मारकर एक बड़े क्षेत्र पर अधिकार कर लिया फिर उसने आस-पास की धरती में लूटमार की तब जनता ने उसकी पुकार अलाउद्दीन से की। इस पर बादशाह की सेना महेवा पर आई। मल्लीनाथ विजय रहा। ऐसा ही वर्णन जोधपुर राज्य की ख्यात में भी मिलता है, परन्तु अलाउद्दीन खिलजी तो मल्लीनाथ के बहुत पहले हुआ। अतः अलाउद्दीन की चढ़ाई का वृत्तान्त कपोल-कल्पित ही लगता है। वस्तुतः दिल्ली के बादशाह का आक्रमण महेवा पर नहीं हुआ। मल्लीनाथ की बढ़ती हुई शक्ति जब आस-पास के राज्यों को चुनौती देने लगी तो गुजरात के शासक ने उस पर आक्रमण

किया जैसा कि बादर ढाढी प्रणीत वीरवाण ग्रंथ से पता चलता है। मल्लीनाथ ने मुसलमानों के 13 दलों को परास्त कर अपनी शक्ति का परिचय दिया। इस सम्बन्ध में यह पद प्रसिद्ध है-तेरे तुंगा भांजिया माला सलखाणी।

युद्ध में विजयी होने पर उसकी प्रतिष्ठा में वृद्धि हुई और उसकी कीर्ति चारों ओर फैल गई। कई भूमिया और गरासिया आदि लोग उसकी सेना के अंग बन गए।

घड़सी भाटी का महेवा आगमन - जैसलमेर के प्रथम साके के समय भाटियों ने यह विचार किया कि समस्त भाटी मारे जाएंगे। पीछे रहे हुए राज्य को हस्तगत करने वाला कोई जीवित रहना चाहिए, इसलिए उन्होंने चालाकी से काम किया। एक मुर्दे को लेकर चार व्यक्ति उसे उठाकर निकले। इस प्रकार चार व्यक्ति घेरे से निकलने में सफल हुए। जिसमें एक मुर्दे के रूप में घड़सी था। नैणसी की ख्यात में इसका विस्तृत विवरण मिलता है। ख्यात में लिखा है कि मूलराज और रतनसी जब (1314 ई.) साका कर काम आए तब अपना वंश रखने के लिए रतनसी के पुत्र घड़सी को कमालद्दीन को सुपुर्द कर दिया। मूलराज ने गढ़ के घेराव के समय कलालद्दीन को पगड़ी-बदल भाई बनाया था। जैसलमेर विजय कर जब कमालद्दीन बादशाह के पास आया तब कपूर मरहटे ने घड़सी को सौंपने की सारी बात बता दी, इस पर कमालद्दीन ने घड़सी आदि चार लड़कों को वहाँ से निकाल दिया। वे नागौर जाकर रुके परन्तु बादशाह के फरमान के अनुसार नागौर के हाकिम ने उनको कैद कर लिया। वह घड़सी को बादशाह के समक्ष उपस्थित करने के लिए चला। मार्ग में जब वह नमाज पढ़ने लगा उस समय घड़सी ने मौका देखकर उसका वध कर दिया और अश्वारूढ़ होकर चामू पहुंचा। अपने भाईयों को वहाँ छोड़कर घड़सी अपने भाणजे मेगलदे को पहुँचाने के लिए आबू गया। वहाँ से लौटते समय महेवे में आकर एक माली के घर में ठहरा। महेवा का रावल मल्लीनाथ का पुत्र जगमाल शिकार जाते हुए उधर से निकला तब घड़सी ने जगमाल को देखा परन्तु उसने प्रणाम नहीं किया। जगमाल ने रावल मल्लीनाथ से कहा, अपने गांव में कोई राजपूत आया है। या तो वह गंवार है या किसी राजवंश का है। रावल ने उसका पता लगवाया तो ज्ञात हुआ कि वह जैसलमेर के भाटी रतनसी का पुत्र है। उसको बुलाकर बड़े आदर सत्कार के साथ अपने पास रखा और जगमाल की पुत्री का विवाह उसके साथ कर दिया। पांच-महीने के बाद उसने रावल मल्लीनाथ से कहा कि आपकी आज्ञा हो तो मैं शाही सेवा में जाकर अपना राज्य अर्जित करने का प्रयास करूँ। रावल मल्लीनाथ ने खुश होकर उसे विदा किया। घड़सी ने अपने अनुचरों से फलौदी के समीप किरड़ा के पास बधाऊड़ा ग्राम में नियुक्त किया और स्वयं दस भाटियों व दो चारणों को साथ लेकर बादशाह की सेवा में उपस्थित हुआ। बारह वर्ष तक सेवा की परन्तु कोई परिणाम नहीं निकला। एक बार बादशाह शमशुद्दीन दिल्ली पर चढ़ आया। घड़सी के सेवक भाटी जैचंद के पौत्र और ऊदल के पुत्र लूणग ने बादशाह के हाथी की सूंड काटकर अपनी

पाहुरी में डाल दी। घड़सी हाथी के दांत पकड़ कर अंबाड़ी में घुस गया और बादशाह का मुकुट छीन लिया। जब दिल्ली पति को इसका पता लगा तो उसने घड़सी की इच्छानुसार उसे जैसलमेर का राज्य देने का फरमान लिख दिया। इस प्रकार घड़सी जैसलमेर लेने में सफल हुआ। उसने अपना अमर करने के लिए घड़सीसर जलाशय बनाया।

सिवाना पर आधिपत्य - जसोल री तवारीख के अनुसार महेवा के पश्चिम की ओर अमरकोट तक के क्षेत्र को लूट-पाट करके वहां से बहुत सारा धन प्राप्त किया। उसके बाद रावल ने महेवा की सीमा पर स्थित सिवाना पर आक्रमण किया। उस समय सिवाना पर तुर्कों का आधिपत्य था। इस समय दिल्ली का शासन कमजोर हो गया था। इस अव्यवस्था का लाभ उठाकर उन्होंने सिवाना को महेवा का अंग बना लिया। इस विजय से उनके राज्य की दक्षिणी-पूर्वी सीमा का विस्तार हो गया।

बाड़मेर पर आधिपत्य-नैणसी ने अपने ग्रंथ विगत में रावल मल्लीनाथ को बाड़मेर का स्वामी बताया है। इससे इस क्षेत्र पर उनके विजय प्रमाणित होती हैं। इसी क्षेत्र के कुछ गांव रावल ने अपने छोटे भाई वीरम को भाई बंट में दिये थे। इस विजय से महेवा के पश्चिम में सीमा का विस्तार हो गया।

उत्तरी सीमा का विस्तार - महेवा की उत्तरी सीमा सम्भवतः सालोड़ी नामक स्थान तक थी। सीमा की सुरक्षा हेतु वहां पर थाणा स्थापित किया गया था जिस पर रावल ने अपने भतीजे चूंडा को नियुक्त किया था। यह थाणा अत्यन्त महत्त्वपूर्ण था व्यापारिक मार्ग पर इसकी अवस्थिति ने इसके महत्व में और अधिक वृद्धि कर दी थी। इस थाणे पर नियुक्ति से यह उजागर होता है कि रावल ने यहां तक के क्षेत्र पर विजय श्री हासिल करके इस ओर अपने राज्य का विस्तार कर लिया था।

दक्षिणी सीमा का विस्तार - रावल ने अपने राज्य के दक्षिण में स्थित क्षेत्र पर भी अपना वर्चस्व स्थापित किया था यह क्षेत्र चौहानों के प्रभाव क्षेत्र में था, उन्होंने वहां के समस्त भूमियों को अपने अधीन कर लिया था। इसलिए वे सभी उनके अनुयायी हो गये थे। उन्हीं में चौहानों की काम्पलिया शाखा का कुम्भा था जो सांचौर के काम्पला नामक गांव का स्वामी था। वह महेवा के आधिपत्य को मानता था। इसके आधार पर ही यह कहा जा सकता है कि महेवा की सीमा सांचौर तक पहुंच गई थी।

उत्तरी-पूर्वी सीमा का विस्तार - रेड के अनुसार रावल के भाई सोभित ने उनके आदेश पर ओसियां नामक स्थान पर राठौड़ों की विजय पताका फहराई, इस विजय से प्रसन्न होकर रावल ने ओसियां अपने भाई सोभित को दे दिया था। इसका तात्पर्य यह है कि राठौड़ सीमा का विस्तार ओसियां तक हो गया था।

पोकरण के साथ सम्बन्ध - महेवा के उत्तर-पश्चिम पोकरण स्थित था, जिस पर पूर्व में पंवारों का आधिपत्य था एवं बाद में यह स्थान उजड़ गया ऐसा प्रतीत होता है कि यह क्षेत्र महेवा के स्वामी ने अपने अधिकार में कर लिया। इसके बाद कुंवर

अजमाल एवं रामदेव पीर ने यह स्थान अपने निवास हेतु मांगा तब रावल मल्लीनाथ ने इसका आधिपत्य अजमाल को दे दिया। इसके पश्चात् रामदेव तंवर ने पोकरण को आबाद करवाया। कुछ समय पश्चात् रामदेव के भाई वीरमदेव ने अपनी भतीजी का विवाह रावल मल्लीनाथ के पोते जगमाल के पुत्र हम्मीर से कर दिया। बाद में पोकरण उसको दहेज में दे दिया। इस प्रकार पोकरण पर मल्लीनाथ के वंश का आधिपत्य स्थापित हो गया।

कोटड़ा के हड़ियों को परास्त करना - महेवा के उत्तर-पश्चिम में ही कोटड़ा नामक स्थान पर हड़ियों एवं पोहड़ों का आधिपत्य था। उनके अधीन नौ किले थे जो उनकी शक्ति का आधार थे। उनके एवं महेवा के स्वामी के मध्य भैंस के विवाद को लेकर युद्ध हो गया। रावल ने पोहड़ों एवं हड़ियों को परास्त करके अपना वर्चस्व स्थापित किया। इस विजय से महेवा की सीमा पर स्थित कोटड़ा राठौड़ों के आधिपत्य में आ जाने से उस दिशा से भी राज्य की सुरक्षा सुनिश्चित हो गई।

बहेलवा के साथ सम्बन्ध - महेवा के उत्तर में ईंदा राजपूतों का राज्य था जिसकी राजधानी बहेलवा थी। ईंदा राजपूतों का उस क्षेत्र में व्यापक प्रभाव था। रावल मल्लीनाथ के समय उस स्थान का स्वामी राणा उमरड़ा था। ऐसा प्रतीत होता है कि राणा ने महेवा के स्वामी के बढ़ते हुए प्रभाव के वशीभूत होकर उनका आधिपत्य स्वीकार कर लिया होगा। ईंदा सरदार ने रावल की चाकरी स्वीकार कर ली थी एवं महेवा के दरबार में सदैव उपस्थित रहता था। इस प्रकार महेवा के उत्तर में स्थित बहेलवा के स्वामी द्वारा चाकरी कर लेने से उस ओर से महेवा का सुरक्षित हो जाना स्वाभाविक भी था।

मल्लीनाथ के अंतिम दिन - वृद्धावस्था में मल्लीनाथ अस्वस्थ रहने लगे। स्वास्थ्य लाभ हेतु काफी दान-पुण्य किया गया परन्तु कोई लाभ नहीं हुआ। मल्लीनाथ ने अपने पुत्रों को बुलाकर कहा कि इतने दिन तक तो हेमा की हिम्मत यहां आने की नहीं हुई परन्तु मेरे मृत्यु के बाद महेवा आ जायेगा।। ऐसा कोई वीर राजपूत है जो कि हेमा को मारने का प्रण ले। इसके लिए जगमाल का पुत्र कुम्भा तैयार हुआ तब मल्लीनाथ ने कुम्भा को तलवार व कटारी सौंपकर घोड़ा प्रदान किया जिसने हेमा को मारकर अपनी प्रतिज्ञा पूरी की। महेवा पर मल्लीनाथ के अंतिम समय में मुसलमानों ने आक्रमण किया उस समय मल्लीनाथ की डोडियाली गांव के पास उनसे मुठभेड़ हुई और वहीं अपने अश्व सहित डोडियाली के पहाड़ों में लुप्त हो गये। उनके पीछे राणी रुपादे सती हो गई जिस प्रकार मीरां के बारे में कहा जाता है कि वह लोप हो गई और उसकी मृत्यु तिथि का अब तक कोई प्रमाण नहीं मिलता है उसी प्रकार मल्लीनाथ की मृत्यु की तिथि के बारे में सुनिश्चित जानकारी नहीं मिलती है। रेड और जगदीशसिंह गहलोत ने विभिन्न तथ्यों का अध्ययन करने के पश्चात् मल्लीनाथ के निधन का समय वि.सं. 1456 स्वीकार किया है।

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27. श्यामलदास, वीर विनोद, द्वितीय भाग, सं. 802

मेवाड़-मुगल संघर्ष में गोगुन्दा क्षेत्र की भूमिका (महाराणा उदयसिंह व महाराणा प्रताप के विशेष संदर्भ में)

अजय मोची

मेवाड़ सम्पूर्ण राजस्थान में सर्वाधिक गौरवशाली, महत्वपूर्ण और उच्च श्रेणी का राज्य है। इसमें भी विशिष्ट स्थान दो शासकों का है, जिन्होंने मेवाड़ के इतिहास को एक विशिष्टता प्रदान की वे थे-महाराणा उदयसिंह व महाराणा प्रतापसिंह। जिन्होंने तत्कालीन भारत के सबसे शक्तिशाली शासक मुगल सम्राट अकबर की अधीनता को अस्वीकार करते हुए मुगल शक्ति का सामना किया और बहुत सीमित संसाधनों व क्षेत्र के बावजूद मुगल सेना से लोहा लिया और मेवाड़ की आन-बान-शान को बनाये रखा।

इस संघर्ष में उन दो महापुरुषों के व्यक्तिगत गुणों के साथ एक महत्वपूर्ण तथ्य भी इस संघर्ष और सफलता को बनाया रखा वह है- 'भौगोलिक स्थिति व क्षेत्र। मेवाड़ की भौगोलिक स्थिति को महाराणा उदयसिंह और खासकर महाराणा प्रताप ने इस प्रकार प्रयोग किया कि एक नये इतिहास का निर्माण कर सकें और तत्कालीन सर्वशक्तिमान ताकत को रोकने में सफलता प्राप्त की और मेवाड़ को विजित रखा।'¹

मेवाड़ की भौगोलिक विशिष्टता में अरावली पर्वतमाला का महत्वपूर्ण योगदान है और इस पर्वतमाला में महत्वपूर्ण क्षेत्र 'गोगुन्दा' क्षेत्र है।² गोगुन्दा गाँव उदयपुर से 35 किमी दूर उत्तर पश्चिम दिशा में स्थित है, जो अपनी भौगोलिक विशेषताओं और अवस्थिति के कारण महाराणा उदयसिंह द्वारा मेवाड़ की अस्थायी राजधानी बनाया गया और महाराणा प्रताप द्वारा समस्त गतिविधियों का केन्द्र स्थल बनाकर मुगलों के विरुद्ध संघर्ष में प्रयोग किया होगा। गोगुन्दा क्षेत्र में पहाड़ी क्षेत्र की अधिकता के कारण संकरे पर्वतीय मार्गों, दरों जिन पर द्वार बनाकर रास्तों को बंद भी किया जा सकता है और इन पहाड़ों पर चौकियाँ बना कर समस्त क्षेत्र की जानकारी प्राप्त की जा सकती है।

इन क्षेत्रों में घोड़े व हाथियों पर सवार होकर आना मुश्किल है और ऊपर से आक्रमणकारी जरा सी हलचल को आसानी से देख लेते हैं और इन पर तीरों, पत्थरों आदि से हमला कर देते थे और इन संकरे मार्गों से जंगलों में विलुप्त भी हो जाते हैं। इस क्षेत्र में आदिवासी-भील जाति भी बहुतायत में मिलते हैं जिन्होंने महाराणा उदयसिंह व प्रताप की पूरी मदद की ओर इस क्षेत्र मेवाड़ को विजित रखा। इस प्रकार गोगुन्दा क्षेत्र की महत्ता को देखकर गोगुन्दा के महत्वपूर्ण स्थलों का वर्णन किया है जो निम्न है-

1. उदयसिंह द्वारा मेवाड़ की राजधानी

1570 ई. में चित्तौड़ दुर्ग के पतन और मुगल आधिपत्य के बाद महाराणा उदयसिंह मेवाड़ की राजस्थानी सामरिक व सैनिक रूप से महत्वपूर्ण क्षेत्र की तलाश हेतु गिरवा पहाड़ियों को चुना। उदयपुर नगर की स्थापना, किन्तु सामरिक व सैनिक दृष्टि से उपयुक्त स्थल की तलाश में वे कुम्भलगढ़ भी गये, जो मेवाड़ की पुरानी राजधानी भी रह चुका है, किन्तु वह भी सुरक्षा की दृष्टि से उपयुक्त नहीं लगा। इसके बाद गोगुन्दा क्षेत्र का चयन किया जो पहाड़ियों से घिरा हुआ और सरलता से दिखाई भी नहीं देता है।

आस-पास के क्षेत्र से ऊँचाई पर स्थित है, जिससे शत्रु पर आसानी से आक्रमण हो सकता है और सरलता से एक से दूसरी जगह जाया जा सकता है। यह क्षेत्र पहले ईडर के राठौड़ों की अंतिम चौकी के रूप में स्थित था और महाराणा उदयसिंह व प्रताप के समय यह गाँव खालसे में था। गाँव के दक्षिण में वर्तमान राजराणाओं के पुराने व नये महल स्थित है। धारणानुसार इन महलों का उत्तरी-पूर्वी भाग जो बाद में रनिवास व राजराणा के रहने हेतु है, वह महाराणा उदयसिंह के समय भी विद्यमान था। यहाँ महाराणा उदयसिंह 1568-1572 ई. तक गोगुन्दा में रहे व मृत्यु हुई।

(2) उदयसिंह की मृत्यु व छतरियाँ

गोगुन्दा में ही महाराणा उदयसिंह दशहरे पर बीमार हुए और 28 फरवरी 1572 ई. में 42 वर्ष की आयु में उनका स्वर्गवास हुआ। उनका दाह-संस्कार नये महलों से ठीक दक्षिण में 2 फर्लांग की दूरी पर तालाब के पठारी भाग पर किया गया, जिसकी पाल स्वयं महाराणा प्रताप द्वारा बांधी गई थी। तालाब के पठारी भाग पर उनकी व कुल पुरुषों की छतरियाँ आज भी विद्यमान हैं और बड़ी छतरी महाराणा उदयसिंह की है।

(3) राजतिलक स्थल

पुराने महलों से उत्तर दिशा में 1 फर्लांग की दूरी पर महादेव जी का मंदिर व बावड़ी है। इस मंदिर प्रांगण में एक ऊँचा चबुतरा है जिस पर चार खम्भों पर छतरी बनी हुई है। अपने इष्टदेव महादेव को साक्षी मान कर उनका राज्याभिषेक होली पर्व पर मेवाड़ी सरदारों द्वारा किया गया और बाद में गोगुन्दा के राजमहलों में हुआ। इस प्रकार मुगलों से संघर्ष हेतु मेवाड़ व सम्पूर्ण भारत के इतिहास में वीरों का वीर शिरोमणि महाराणा प्रताप मेवाड़ के राजवंश पर स्थापित हुए और नवीन इतिहास का निर्माण किया।

(4) मायरा गुफा

हल्दीघाटी को जाने वाला मार्ग गोगुन्दा के पूर्व में पहाड़ी रास्तों में है। इन पहाड़ों को 'लाम' कहा जाता है। 'लाम' के संकरे रास्तों को लांघकर भूताला गाँव का घाटा पार करते हुए हल्दीघाटी जाया जाता है। 'लाम' लांघने के बाद पूर्व में लगभग से 1 मील

लम्बी छोटी-मोटी घाटियों को पार कर चारों ओर पहाड़ियों से घिरी एक गुफा है, जिसे मायरा गुफा/हरड़ कहा जाता है। यह गुफा हल्दीघाटी से 6 मील पश्चिम में है और मोडी व चोरबावड़ी गाँव के मध्य स्थित है।

यह गुफा हल्दीघाटी युद्ध के समय सैनिक आवास/छावनी व शस्त्रागार के रूप में बनाई गई थी और इसमें सिसोदिया राजवंश की कुलदेवी की मूर्ति व धूणी विद्यमान है। इस गुफा की सबसे बड़ी विशेषता यह है कि ऊँचे-ऊँचे पहाड़ों से 10-12 मील दूर व्यक्ति भी यहाँ से नजर आ सकता है किन्तु इस गुफा को 10-12 कदम दूर खड़ा व्यक्ति भी नहीं देख पाता है। इसके अन्दर करीब 200 लोग आसानी से बैठ सकते हैं।

(5) धोलियाँ जी पहाड़, महल व राणा गाँव

गोगुन्दा तालाब से आधा मील दूरी पर स्थित 'राणा गाँव' व उसके दक्षिण में 1 मील दूर धोलिया जी पहाड़ स्थित है। इस पहाड़ की तलहटी में कुछ खण्डरनुमा महल स्थित है, जिन्हें राणा महल व कोटी कहते हैं। इसके उत्तर दिशा में विशाल मैदान है, जिसे स्थानीय भाषा में 'माल' कहा जाता है। राणा गाँव व महल महाराणा प्रताप द्वारा जब भी गोगुन्दा पर मुगल आक्रमण होता तो वे परिवार सहित धोलिया जी पहाड़ की तलहटी में इस गाँव में आ जाते थे। जब अकबर स्वयं भी गोगुन्दा आया तब महाराणा का पूरा परिवार यही सुरक्षित था। गाँव का नाम भी राणा गाँव इसीलिए पड़ा है। इसी क्षेत्र में रानियाँ/सामंती स्त्रियाँ निवास करती थी और ये सारे महल व कोट जो वर्तमान में खण्डहरावस्था में है। उनके रनिवास थे।

इसी क्षेत्र में एक प्रचलित लोकगाथा भी है, जिसमें घास-फूस की रोटी को एक वनविलाव द्वारा महाराणा के पुत्र के हाथों से छीनकर भाग जाना और पुत्र को रोता देखकर राणा का मन विचलित होना और मुगल संघर्षों को और भी तीव्र करना प्रचलित है। इसके अतिरिक्त यहाँ सामन्तों से चर्चा व राजनीति बनाने हेतु धोलिया पहाड़ है, जिसकी ऊपरी चोरी एकदम सपाट है और वहाँ भी एक धूणी है और आस-पास के क्षेत्र पर आसानी से नजर रखी जा सकती है।

इनके अतिरिक्त गोगुन्दा क्षेत्र के आस-पास में मचीन्द गाँव (धूणी व महल), रोहिड़ा गाँव (जंगल दुर्ग), उबेश्वर जी, कमलनाथ, आवरगढ़ की पहाड़ियों, हरिहर मंदिर (बदराणा), भोमठ का पठार (गोगुन्दा से कुम्भलगढ़ के मध्य का पठार) जरगा जी का पहाड़ आदि महत्वपूर्ण ऐतिहासिक व पर्यटन क्षेत्र मौजूद है। इस प्रकार गोगुन्दा व उसके आस-पास का क्षेत्र जो उदयपुर-हल्दी घाटी-कुम्भलगढ़ के मध्य में आता है और चारों ओर से विस्तृत चढ़ाई पार कर आना पड़ता है। जहाँ से हल्दीघाटी 11 मील दूर पूर्व दिशा में और कुम्भलगढ़ 20 मील दूर उत्तर पश्चिम दिशा में है।

इस क्षेत्र में ही महाराणा उदयसिंह द्वारा आमने-सामने युद्ध करने की राजपूत प्रणाली को छोड़कर युद्ध की पद्धति 'गोरिल्ला पद्धति' का प्रयोग किया और पहाड़ी क्षेत्रों का फायदा उठा कर शत्रु पर भरपुर प्रहार किया। प्रताप ने हल्दीघाटी युद्ध में भारतीय अटाविक प्रणाली युद्ध सर्पव्यूह का प्रयोग किया।

मुगल सम्राट अकबर द्वारा महाराणा प्रताप को संधि वार्ता हेतु दल भेजे वे भी गोगुन्दा में ही प्रताप से मिले थे। जिनमें 1572 ई. अगस्त में जलाल खाँ, 1573 अक्टूबर में भगवंतदास व बाद में राजा टोडरमल आदि महत्वपूर्ण दरबारी व कूटनीतिक गोगुन्दा में प्रताप से मिले किन्तु प्रताप की स्वतंत्रता को संधि से झुका नहीं सकें। कुछ विद्वान् राजा मानसिंह की मुलाकात को भी गोगुन्दा में मानते हैं। मानसिंह 1573 ई. में गुजरात होते हुए ईडर से डूंगरपुर से उदयपुर आया व कुछ गोगुन्दा आना भी बताते हैं।

फरवरी 1615 ई. की महत्वपूर्ण घटना मेवाड़-मुगल संधि भी विद्वान गोगुन्दा में होना बताते हैं। जहाँगीर के काल में शहजादा खुर्रम (शाहजहाँ) का शिविर भी गोगुन्दा में था। जहाँ महाराणा अमरसिंह ने मुगल-मेवाड़ संधि पर हस्ताक्षर किये थे। 16 मुहर्रम सन् व जलूसी वर्ष 1024 बताया गया है जो 3 फरवरी 1615 ई. बताती है।

मेवाड़ के व्यापार का प्रमुख केन्द्र भी गोगुन्दा में ही था। प्रमुख व्यापारिक मार्ग-बूंदी से मांडलगढ़-खमनोर, गोगुन्दा, पानरवा-ईडर तक जो बम्बई बन्दरगाह जाता था। शहजादा खुर्रम को उसके पिता जहाँगीर के विरुद्ध विद्रोह काल में सर्वाधिक सहयोग मेवाड़ से मिला और खुर्रम द्वारा 1628 में स्वयं को मुगल सम्राट घोषित भी गोगुन्दा में किया गया ऐसा विद्वान मानते हैं। सम्राट अकबर स्वयं मोही-मंदारिया होते हुए गोगुन्दा आया व कुछ दिनों तक रहा किन्तु महाराणा प्रताप उसके हाथ न आ सकें और फिर वह वहाँ से डूंगरपुर-बाँसवाड़ा चला गया।

हल्दीघाटी युद्ध के बाद मानसिंह ने गोगुन्दा अधिकार भी किया महाराणा प्रताप को बंदी बनाने हेतु किन्तु जन सहयोग के अभाव में मुगल सेना भूखी मरने लगी और बचा हुआ रसद भी भीलों द्वारा छिन लिया गया और मानसिंह को खाली हाथ जाना पड़ा। गोगुन्दा क्षेत्र के विश्वसनीय व स्वामीभक्त जंगली जाति भील व गरासिया जो मुगल सेना की खबर आनन-फानन में प्रताप को व ढोल बजा कर और इशारों से एक से दूसरे गाँव तक खतरे की सूचना देते और कुछ ही घंटों में 100-150 कोस दूर भी पहुँच जाते थे। दिन-भर में अरावली के एक कोने से दूसरे कोने तक खबर पहुँचा देते इस जानकारी से प्रताप अपना पड़ाव 5-7 दिन पूर्व ही हटा देते थे। इस प्रकार गोगुन्दा व आस-पास का क्षेत्र मेवाड़ के इतिहास व आजादी से लिये महत्वपूर्ण रहा है। इस क्षेत्र ने मेवाड़ के महाराणाओं को आन-बान-शान बनाये रखने में मदद की।

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महाराणा प्रताप कालीन आर्थिक स्थिति

डॉ. ईश्वरसिंह राणावत

भौगोलिक दृष्टि से मेवाड़ तीन प्राकृतिक क्षेत्रों में बांटा जा सकता है। (1) पर्वतीय भूमि (2) पठारीय भूमि और (3) मैदानी भूमि

पर्वतीय—अरावली पर्वत की छोटी और बड़ी शृंखलाएँ मेवाड़ प्रदेश के सम्पूर्ण क्षेत्रफल में बिखरी हुई हैं। राज्य के क्षेत्रफल का 3/4 तीन चौथाई भाग के इस क्षेत्र को मुख्यतः दो भागों में बांटा जा सकता है।

(अ) उत्तर-पश्चिमी अरावली शृंखला—अजमेर की ओर से दिवेर के निकट मेवाड़ प्रदेश करने वाली शृंखला पश्चिमी-दक्षिण में मारवाड़ राज्य आधुनिक जोधपुर संभाग के किनारे—किनारे होती हुई मेवाड़ की दक्षिणी सीमा तक फैली हुई है। इसी इलाके में अरावली की सर्वोच्च चोटी 'जरगा का पहाड़' स्थित है श्रेणी के पर्वतों में कई संकरे और तंग मार्ग स्थित हैं, जिन्हें स्थानीय भाषा में 'नाल' कहा जाता है। इन नालों में देसूरी, झीलवाड़ा और हाथी गुड़ा की नाल जोधपुर राज्य और मेवाड़ के मध्य आवागमन के लिये प्रयोग होती रही थी। इसी भू-भाग से राज्य के केन्द्रीय प्रवेश को उपजाऊ बनाने वाली नदियाँ निकलती हैं। इस पर्वतीय क्षेत्र में अधिकतर भीलों का निवास रहा है।¹ यह जाति पर्वतीय उपज और वालरा कृषि अर्थात् जंगल के सूखे वृक्षों व घास को जला कर खाद बनाना तथा इसी के बीज छिटक कर वर्षा में पकने देना।² इस क्षेत्र में कुम्भलगढ़, सायरा, गोगून्दा, झाड़ोल इत्यादि स्थान जन-जीवन के प्रमुख के केन्द्र थे।

(ब) यह पर्वतीय शृंखला—यह पर्वतीय भाग खान एवं खनिज, औषधियों तथा इमारती काष्ठ की दृष्टि से सम्पन्न रहा है। इस भाग में राज्य के दक्षिणी भाग की ओर बहने वाली नदियों में गोमती, माही तथा वाकल नदी मुख्य हैं। यह प्रदेश पुनः मगरा, मेवल तथा छप्पन नामक उपक्षेत्रों में विभक्त है उदयपुर के आस-पास वाला क्षेत्र मगरा, वाकल नदी के पास वाला भोमट, गोमती नदी के पूर्वी भाग में मेवल तथा गोमती से माही नदी के मध्य का क्षेत्र छप्पन कहलाता रहा है। मेव, मीणा और भील जैसी आदिवासियों की बस्तियों के साथ इस क्षेत्र में सलूमबर, चावंड, आगेना, पानरवा, जुड़ा व जवास के आस-पास सभ्य जातियों की बस्तियाँ भी विद्यमाना रही थी।³

उपरोक्त पर्वत शृंखलाएं मेवाड़ राज्य के लिए दक्षिण, पश्चिम तथा उत्तर की ओर सीमा रक्षक का कार्य करती थी। ऐसे में कल्पना की जा सकती है कि गर्मी के महिनों में मुगल सेना कैसे लड़ी होगी अर्थात् नहीं लड़ी।

उपरोक्त समय में से नीचे वर्णित समय भी शामिल नहीं होगा—

1. यह भी ध्यान देने योग्य बात है कि वर्षा ऋतु में युद्ध नहीं होते थे।

2. गर्मी में मुगल सेना मेवाड़ी प्रदेश की गर्मी कैसे सहन कर सकती थी इसका विवरण बदायूनी, जो हल्दीघाटी युद्ध में मौजूद था इस प्रकार की है। "उष्णकाल के मध्य के इस दिन गर्मी इतनी पड़ रही थी कि खोपड़ी के भीतर मगज भी उबलता था। ऐसे समय लड़ाई प्रातःकाल से मध्याह्न तक चली। उस समय लू आग के समान चल रही थी, हमारे सैनिकों में चलने फिरने की शक्ति न रही थी।"

पठारीय भूमि—मेवाड़ का पठारीय भाग चित्तौड़ से बेगू, बिजोलियां, मांडलगढ़, जहाजपुर, भैंसरोड़गढ़ से कोटा-बूंदी राज्यों अर्थात् आधुनिक कोटा संभाग की पश्चिमी सीमा तक फैला हुआ था। यह क्षेत्र स्थानीय बोलचाल की भाषा में ऊपरमाल के नाम से जाना जाता है। सह पठार उपज की दृष्टि से मेवाड़ का सम्पन्न भाग रहा। इस क्षेत्र में आर्थिक लाभ वाली अफीम की खेती बहुतायत से होती रही है। क्षेत्रीय सम्पन्नता से आकर्षित होकर मराठों ने भी बार-बार इसी ओर अतिक्रमण किये थे। परन्तु यहां की भूमि की स्थिति के फलतः मराठों को यातायात संबंधी कठिनाईयों का सामना करना पड़ा था।

मैदानी भूमि—उत्तर में खारी नदी से कोठारी नदी के मध्य प्राकृतिक भूमि तथा बनास नदी से दक्षिणी वन्य प्रदेश तक फैली भूमि मेवाड़ का मैदानी प्रदेश कहलाता है। इस क्षेत्र को मेवाड़ की भाषा में 'माल' कहा जाता है। मेवाड़ की घनी आबादी वाली बस्तियाँ इसी क्षेत्र में अवस्थित हैं। इन बस्तियों में राजपूत, ब्राह्मण तथा महाजन जातियों के साथ ही कृषि व्यवसायी जातियों में जाट, डांगी, धाकड़ आदि अधिक रहते थे।⁴

शाहबाज खां अक्टूबर 1577 ई. में मेवाड़ की तरफ रवाना हुआ। 3 अप्रैल 1578 ई. को उसने कुम्भलगढ़ पर अधिकार लिया और लगभग आठ माह बाद फतहपुर सीकरी लौट गया।⁵ इसके लौटने के पश्चात् लगभग सितम्बर-अक्टूबर 1578 ई. को भामाशाह और ताराचंद ने रातपुरे से निकलकर ससैन्य मालवे के बादशाही इलाके पर धावा बोला और वहाँ से पच्चीस लाख रुपये एवं दो हजार आशर्फिया दंड स्वरूप वसूल करके राणा के पास चूलिया मुकाम पर पहुंच कर भेंट की।⁶ इस बड़ी राशि से सैनिक एवं प्रशासनिक व्यय की व्यवस्था में बड़ी मदद मिली।

मुगलों को आर्थिक हानि पहुंचाने का प्रयत्न

1576 से 1586 तक मुगलों द्वारा अधिकृत पहाड़ी क्षेत्रों को पूरी तरह उजाड़ने तथा वहां कोई खेती बाड़ी नहीं होने देने की नीति अपनाई। अर्थात् हानि मुगलों की सेना को होती रही यहां विशेष ध्यान योग्य बात यह है कि प्रताप के अधीन क्षेत्र में कृषि कार्य नहीं रोका गया है। इसलिए वहां खाद्यान्न निर्बाध रूप से सप्लाई हो रहा था। इसके

विपरीत प्रताप के आदेशों के उल्लंघन करने वालों को बिना किसी हिचकिचाहट के मौत के घाट उतार दिया जाता था। इसी के परिणामस्वरूप मुगलों के साथ लड़ाईयों में समभूमि वाले प्रदेश के उजड़ जाने के सारा देश बिना बती का चिराग के समान हो गया। जहाँ अन्न की खेती होती थी। वहाँ घास उग आई, मुख्य रास्तों पर कंटीले बबूले खड़े हो गए और बस्तियों में शिकारी जानवर घूमने लगे। मेवाड़ के मध्य में होकर जाने वाला व्यापारिक मार्ग बन्द हो गया क्योंकि माल लूटा जाने लगा।⁷

हल्दीघाटी युद्ध के पूर्व प्रताप के कब्जे के पूर्ण पर्वतीय प्रदेश के साथ की कुछ मैदानी व पठारी भू-भाग भी था।

प्रताप का पहाड़ों में निवास और तत्संबंधी ऐतिहासिक प्रवाद

हल्दीघाटी के युद्ध के समय प्रताप को गोगून्दा के अपने चिरपरिचित राममहल छोड़ने पड़े थे, और अगले वर्ष शाहबाज खां की प्रथम चढ़ाई के समय कुंभलमेर के भव्य राजमहल भी टूट गए। उदयपुर के विख्यात विशाल राजभवन तब तक पूरे बन भी नहीं पाए थे, और सामरिक स्थिति के कारण तब वहाँ रहना संभव भी नहीं था। इस प्रकार सन् 1578 के प्रारंभ से ही प्रताप तथा उसके सारे राज-परिवार को वर्षों तक निरंतर पहाड़ों में ही एक जगह से दूसरी जगह घूमते रहना पड़ा। चावण्ड में नवनिर्मित साधारण, काम-चलाऊ भवनों में स्थायी निवास तक यही स्थिति बराबर बनी रही। जैसा कि ऊपर लिखा जा चुका है दो-तीन बार प्रताप को मेवाड़ छोड़कर सुकुटुम्ब अन्यत्र भी जाना पड़ा था। इन आठ वर्षों में शाहबाज खां और जगन्नाथ कछवाहा की चढ़ाईयों के समय जब-जब शाही सेना ने प्रताप तथा उसके राज-परिवार का पीछा किया, तब-तब उन्हें विषम संकटों का सामना करना पड़ा था।⁸

प्रताप और उसके परिवार के इन विपत्तिपूर्ण दिनों का, विशेषतया जब शत्रु सेना उनका निरन्तर पीछा करती थी, कर्नल जेम्स टाड ने अपने प्रसिद्ध ग्रन्थ 'एनल्स ऑफ राजस्थान' में बहुत ही हृदयस्पर्शी वर्णन किया है, वह लिखता है—

'वर्ष बीतते गये, प्रत्येक वर्ष के साथ साधन घटते गये और विपत्तियों बढ़ती गई। उसे (प्रताप को) सबसे अधिक चिंता अपने परिवार की ही थी कि कहीं उनसे कोई शाही सेना की पकड़ में न आ जाए, क्योंकि कई बार वे शत्रु-सेना के हाथों में पड़ने से बाल-बाल बचे थे। परन्तु इन सारे विकट संकटों में भी प्रताप का धैर्य सर्वथा अडिग रहा।.....'

'किन्तु कुछ ऐसे अवसर आए, जब अपने से भी अधिक प्रिय व्यक्तियों के कष्टों ने उसे कुछ-कुछ विचलित कर दिया। उन पहाड़ी कन्दराओं में भी उसकी प्रियतमा रानी सुरक्षित नहीं थी, और हर प्रकार के सुख-साधनों में पलने के अधिकारी उसके बच्चे भोजन के लिए उसके चारों तरफ रोते रहते थे, क्योंकि अत्याचारी मुगल ऐसी दृढ़ता के

साथ उनका पीछा करते थे कि पांच बार ऐसा हुआ के उन्हें भोजन कर लेने तक का समय नहीं मिल सका और बना-बनाया उन्हें छोड़ देना पड़ा। एक समय उसकी रानी और पुत्र-वधु ने जंगली अन्न के आटे की कुछ रोटियाँ बनाई तथा प्रत्येक के भाग में एक-एक रोटी आई। आधी तत्काल खाने के लिए और बाकी अगली बार भोजन के लिए। विचारों में डूबा प्रताप उन्हीं के साथ बैठा हुआ था कि उसकी पुत्री की हृदय-वेधी चीत्कार ने उसे चौंका दिया। एक जंगली बिलाव झपट कर उसकी पुत्री की रोटी उठा ले गया था, जिस पर वह क्षुधातुर कन्या चिल्लाने लगी। तब तक प्रताप का धैर्य कदापि विचलित नहीं हुआ था। युद्ध-क्षेत्र में अपने पुत्रों और संबंधियों को अपने सामने ही काम आते देखकर भी वह कभी विशुब्ध नहीं हुआ था, क्योंकि वह कहा करता था कि 'राजपूतों का जन्म इसलिये तो होता है।' परन्तु भोजन के लिये अपने बच्चों की चिल्लाहट ने उसे हताश कर दिया और उसकी दृढ़ता स्थिर नहीं रह सकी।⁹

अपने प्राण-प्यारे बच्चों और कुटुम्बियों की इस दयनीय स्थिति से बहुत ही क्षुब्ध होकर, जनश्रुति के अनुसार तब एक बार प्रताप अकबर की अधीनता स्वीकार करने को प्रस्तुत हुआ। अकबर को जब इस संभावना की सूचना मिली तो वह बहुत ही प्रसन्न हुआ और इसकी चर्चा बीकानेर के शासक रायसिंह के छोटे भाई तथा राजस्थानी के सुविख्यात कवि पृथ्वीराज राठौड़ के सामने उसने की। पृथ्वीराज ने इस सूचना को मिथ्या तथा निराधार ही बताया और अकबर के आग्रह पर सही बात का पता लगाने के लिए अपना विशेष दूत प्रताप के पास भेजा। उस दूत के हाथ पृथ्वीराज ने स्वरचित दो सोरठे को लिख भेजे। उनके उत्तर में प्रताप की ओर से तीन दोहे भिजवाये गए, जिन्हें पाकर पृथ्वीराज को पूर्ण संतोष हुआ, तथा प्रताप की प्रशंसा में तब उसने एक गीत लिखा।¹⁰

स्पष्ट है कि टॉड का तत्संबंधी सारा विवरण और प्राचीन काव्यों का वर्णन अतिरंजित है। तथापि उन्हें बिल्कुल काल्पनिक और मिथ्या नहीं कहा जा सकता। जंगल में बैठे बालक के हाथ से जंगली बिलाव का रोटी छीन ले जाना बहुत ही स्वाभाविक घटना है, जो जंगल निवासियों के जीवन में प्रायः होती ही रहती है।¹¹

इन प्रवादों को लेकर मुख्यतः दो भूलें हो जाती हैं। एक तो इस प्रकार के संकट प्रताप को इने-गिने अवसरों पर, और वह भी प्रत्येक बार थोड़े ही समय तक झेलने पड़े थे। परन्तु यह मान लिया जाता है कि प्रताप का सारा जीवन ऐसी ही संकट की स्थिति में बीता, जो सही दूसरे, संकट के इन विवरणों से यह भी निष्कर्ष निकाला जाता है कि प्रताप की आर्थिक स्थिति बहुत ही दयनीय थी और अपनी सेना का निर्वाह भी उसके लिए असंभव हो गया था। भामाशाह द्वारा प्रताप को प्रचुर संपत्ति भेंट किए जाने की कहानी से भी इस धारणा को विशेष बल मिला है। परन्तु संकट के समय की कठिनाईयों और अभाव को प्रताप की गरीबी का सही प्रमाण नहीं माना जा सकता। वे अभाव तथा कठिनाईयाँ जंगल पहाड़ में घूमने के कारण थी; केवल धन-व्यय से वे दूर नहीं हो

सकती थीं। मेवाड़ राज्य के उच्च पदाधिकारियों और प्रधान मंत्री के रूप में भामाशाह और उसके पिता भारमल ने शासन और कोष की जो सुव्यवस्था की थी। उसी के फलस्वरूप राज्य-कोष में जो प्रचुर धन एकत्र हो गया था। आवश्यकता पड़ने पर उसी को सुलभ कर भामाशाह ने प्रताप की उल्लेखनीय सेवा की थी। यह बात स्पष्ट हो जाती है कि ये सारे प्रवाद उसी समय के हैं, जब शाहबाज खाँ अथवा जगन्नाथ कछवाहा के आक्रमणों को विफल करने के लिए प्रताप को जंगलों का आश्रय लेना पड़ा था और पीछा करते हुए मुगल सैनिकों से बच निकलने के लिए प्रताप को बारंबार अपना निवास-स्थान बदलना पड़ता था।¹²

क्या महाराणा प्रताप की आर्थिक स्थिति कमजोर थी? जिसको समझने के लिए ऐतिहासिक तथ्यों एवं सामग्रियों का अध्ययन-विश्लेषण करने पर हम पाते हैं कि—

1. महाराणा कुंभा और संग्रामसिंह (सांगा) आदि मेवाड़ के महाराणाओं ने दूर-दूर तक विजय कर बड़ी संपत्ति संचित की थी।

2. चित्तौड़गढ़, कुंभलगढ़ अथवा अन्य किसी भी दुर्ग से शत्रु को कभी भी द्रव्य-खजाना हाथ नहीं लगा। खनिज की सुव्यवस्था भामाशाह और उसका पिता भारमल मेवाड़ के सच्चे स्वामिभक्त सेवक बनकर करते रहे थे।

3. महाराणा प्रताप और अमरसिंह के समय मुलसमानों से लगातार लड़ाइयां होने के कारण चतुर मंत्री भामाशाह राज्य का खजाना सुरक्षित स्थानों में गुप्त रूप से रखवाया करता था, जिसका ब्यौरा वह अपनी एक बही में रखता था। उन्हीं स्थानों से आवश्यकतानुसार द्रव्य निकालकर वह लड़ाई का खर्च चलाता था। अपने देहान्त के पूर्व अपने उपर्युक्त बही अपनी स्त्री को देकर कहा कि इसमें राज्य के खजाने का ब्यौरेवार विवरण है, इसलिये इसको महाराणा के पास पहुंचा देना,¹³ इस बात का प्रमाण है कि प्रताप को धन की कमी नहीं थी।

4. उत्तर में कुम्भलगढ़ से लगाकर दक्षिण में ऋषभदेव से परे तक लगभग 145 किमी. लम्बा और पूर्व में देवारी से लगाकर पश्चिम से सिरोही की सीमा तक 112 किमी. चौड़े पहाड़ी प्रदेश ने प्रताप के लिये अविजेय प्राकृतिक दुर्ग का काम किया। जिसमें बहुयायत से उपलब्ध पानी, उत्पादन और फलों ने खाद्यान्नों की कमी नहीं आने दी।¹⁴

5. मेवाड़ की सीमा सटे हुए राज्यों—सिरोही, ईडर, डुंगरपुर, बांसवाड़ा, बून्दी, पाली आदि राज्यों को अपने प्रभाव में रखकर मुगल राज्य एवं मेवाड़ के बीच मध्यवर्ती राज्यों (बफर स्टेट) की भांति उपयोग किया, इस कारण मुगल आक्रमण से सुरक्षा एवं आवश्यकतानुसार व्यापार द्वारा रसद शस्त्र आसानी से प्राप्त करने में आसानी रही।¹⁵

6. पड़ोसी राज्यों पर जब भी मुगल सैनिकों ने आक्रमण किया, तब महाराणा

प्रताप ने मेवाड़ इलाकों में मुगल थानों पर दबाव बढ़ाने हेतु आक्रमण किये। इसी प्रकार मेवाड़ी क्षेत्र में मुगल दबाव बढ़ने पर पड़ोसी राज्यों पर प्रताप ने आक्रमण तेज किये थे। इस कारण मुगल सेना पड़ोसी राज्यों से मेवाड़ी एवं मेवाड़ी इलाके से पड़ोसी राज्यों में सहायतार्थ जाने में व्यर्थ समय बर्बाद करें तथा इसी समय कम सैनिकों की उपस्थिति में उनकी रसद एवं शस्त्र लूटने का कार्य किया। इससे भी मेवाड़ी लोगों की खाद्यान्न एवं शस्त्र पूर्ति हुई थी।

7. अरावली के पर्वतों की विशेषता उनके शिखरों पर मिलने वाली बड़ी-बड़ी कन्दराएं हैं, जिनमें मायरा की गुफा, मचीन की गुफा, जावर की गुफा आदि ये कंदराएं ही प्रताप के सैन्य दलों के गुप्त निवास का काम करती थी, जिनमें 200-500 व्यक्ति एक साथ रह सकते थे और जिनसे निकल कर एवं नीचे उतर कर वे मुगल सेना पर आकस्मिक धावे बोलते थे। उनका पीछा करना एवं उनका टोह पाना शत्रु सेना के लिए कठिन था। इन्हीं कन्दराओं में राजकीय धन, शस्त्र-अस्त्र आदि के भंडार सुरक्षित रहते थे। ये आपात काल में निवास स्थान भी रहीं। यहां से सुरक्षित अन्न-शस्त्र आसानी से आस-पास के क्षेत्रों में भेजे जा सकते थे। साथ ही छापामार युद्ध द्वारा शत्रु की रसद अपने लिए उपयोग में लेना और शत्रु को उसके उपयोग से वंचित करने का कार्य भी हो जाता था।

8. डॉ. मोहब्बतसिंह राठौड़ ने महाराणा प्रताप ने संबंधित ऐतिहासिक दस्तावेज नामक शोध आलेख¹⁶ में निम्नलिखित ताम्र पत्र प्रताप द्वारा दिये जाने का वर्णन किया है। जो तांबा पत्र बहिड़ा जिरोक्स प्रताप शोध प्रतिष्ठान, उदयपुर में संग्रहित से लिये गये हैं। ताम्र पत्र का विवरण—

- (1) गांव बलीचों (खमनोर) का ताम्रपत्र चेत सुदी 5 सं. 1891, बहिड़ा पाना 74
- (2) गांव गोदयाणा (झाड़ोल-उदयपुर) का ताम्र पत्र भादवा वद 15 सं. 1895, बहिड़ा पाना 176
- (3) गांव झाड़ोल (उदयपुर) का ताम्र पत्र भादवा वदी संवत 1892, बहिड़ा पाना 219
- (4) लाखोला (सहाड़ा-भीलवाड़ा) का ताम्र पत्र, आसाढ़ सुदी 19 सं. 1891, बहिड़ा पाना 534-35
- (5) गांव झाड़ोल (उदयपुर) ताम्र पत्र, भादवा सुद 4 सं. 1892, बहिड़ा पाना 609
- (6) गांव गोदयाणा (उदयपुर) का ताम्रपत्र, बहिड़ा पाना 615
- (7) गांव गोदयाणा (झाड़ोल-उदयपुर) का ताम्रपत्र आसोज वदी, 6 सं. 1892 बहिड़ा, पाना 617
- (8) गांव गोदयाणा, झाड़ोल व वनपुर (उदयपुर) का ताम्र पत्र, आसोज वदी 8 सं. 1892, बहिड़ा पाना 618

- (9) गांव गोदयाणा (झाड़ोल-उदयपुर), भादवा सुदी 5 सं. 1892, बहिड़ा पाना 619 प्रताप स्मृति ग्रंथ¹⁷ में दिये गये ताम्र पत्रों का वर्णन—
- (1) गांव संथाणा (कुम्भलगढ़-राजसमन्द) का ताम्रपत्र, भादवा सुदी 5, रविवार सं. 1633
- (2) गांव मही (मोही कांकरोली) का ताम्रपत्र, भादवा सुदी 6 मंगलवार, सं. 1633
- (3) गांव पीपली (कांकरोली) का ताम्रपत्र, भादवा सुदी, 11 रविवार, सं. 1633
- (4) गांव मृगेश्वर (बाली, पाली) का ताम्रपत्र, फाल्गुन सुदी 5, सं. 1639
- (5) गांव बांधण का ताम्र पत्र, आसोज बदी 7 सं. 1645
- (6) गांव पडेर (जहाजपुर-भीलवाड़ा) का ताम्र पत्र, काती सुदी 15 सं. 1645
- (7) गांव डायलाणा (देसूरी पाली) का ताम्र पत्र, आसोज सुदी 15 सं. 1651
- उपरोक्त ताम्रपत्रों के आधार पर निम्न निष्कर्ष निकाले जा सकते हैं।

(1) महाराणा प्रताप ने 1576 ई. से 1594 ई. तक के सात ताम्र पत्र जारी किये। अन्य प्रताप द्वारा प्रदत्त 9 ताम्र पत्र 19वीं शताब्दी में मेवाड़ महाराणाओं द्वारा लड़ाई में खो जाने से पुनः प्रदान किये गये। प्रताप कालीन इन ताम्रपत्रों से यह प्रमाणित होता है कि युद्ध काल में भी प्रशासनिक व्यवस्था सुचारू रूप से चल रही थी।

(2) 16 ताम्रपत्रों में गांवों की स्थिति को देखने से पता चलता है कि प्रताप द्वारा 7 ताम्रपत्र मेवाड़ के पहाड़ी क्षेत्र झाड़ोल के, 2 कुम्भलगढ़ के आस-पास व मुख्यतः गोदयाणा गांव के 5 ताम्रपत्र हैं। शेष एक-एक ताम्रपत्र ही अन्य गांवों का है। इस आधार पर कहा जा सकता है कि प्रताप के समय झाड़ोल के ब्राह्मणों का धर्म अनुष्ठानों में विशेष योगदान रहा है, साथ ही प्रताप का झाड़ोल व आवरगढ़ के आस-पास रहना भी इनसे प्रमाणित होता है। ताम्रपत्रों के गांवों को नक्शे पर देखने से ज्ञात होता है कि प्रताप का शासन मेवाड़ के पहाड़ी क्षेत्र में झाड़ोल-कुम्भलगढ़ के आस-पास क्षेत्र में था, वहीं मारवाड़ की ओर गोडवाड़ा क्षेत्र जिसमें बाली के पास मृगेश्वर अरावली पर्वतों से जुड़ा था, में भी प्रताप का प्रभाव क्षेत्र रहा। प्रताप का ननिहाल पाली होने से इस पर प्रभाव क्षेत्र को और अधिक प्रभावी बनाता है। मेवाड़ के मैदानी क्षेत्र के ताम्रपत्रों में भीलवाड़ा के सहाड़ा तहसील के लाखोला गाँव व जहाजपुर तहसील के पंडेर गांव के ताम्रपत्र के अध्ययन से प्रताप कस प्रभाव क्षेत्र बूंदी राज्य की सीमा तक का होना पाया जाता है।¹⁸

(3) मेवाड़ महाराणाओं द्वारा सामन्तों को पट्टे कई बार जहां अन्य किसी का अधिकार होता, वहां दे दिया जाता था। जिसे पट्टेदार द्वारा विजय करना होता था। परन्तु ताम्रपत्र ब्राह्मण, चारण भाट आदि जातियों को ऐसे स्थान पर देने का ही प्रावधान था जहां मेवाड़ी अधिकार क्षेत्र होता।

(4) हल्दीघाटी युद्ध के एक वर्ष बाद 1577 ई. में पं. चक्रपाणि मिश्र द्वारा 'विश्ववल्लभ' नामक ग्रन्थ की रचना इस ओर संकेत करती है कि प्रताप ने मेवाड़ की भौगोलिक स्थिति के अनुसार कृषि, भूमिगत जल, फसलों की बीमारियों एवं उर्वरक आदि पर प्रारम्भ से ही पूर्ण ध्यान दिया था।

9. महाराणा प्रताप के पश्चात् 1614 ई. में महाराणा अमरसिंह ने बादशाह जहांगीर के साथ सन्धि की उस समय शाहजहां खुर्रम से मुलाकात करने पर एक लाल उसको नजर किया, जहांगीर के अनुसार 'उसका मूल्य 60000/- रुपये और तौल आठ टांक था। वह पहले राठौड़ों के राजा राव मालदेव के पास था। उसके पुत्र चन्द्रसेन ने अपनी आपत्ति के समय उसे राणा उदयसिंह को बेच दिया था।¹⁹ तुजुके जहांगीरी के अनुसार 1616 ई. में शाहजादा खुर्रम दक्षिण को जाते हुए मार्ग में उदयपुर ठहरा। उस समय राणा ने शाहजादे को 5 हाथी, 27 घोड़े और रत्नों तथा रत्नजटित जेवरों से भरा एक थाल नजर किया, परन्तु शाहजादे ने केवल 3 घोड़े लेकर बाकी सभी चीजें वापस कर दी।²⁰ अमरसिंह के ज्येष्ठ पुत्र कर्णसिंह राजगद्दी पर बैठा उसने सारा समय अपने उजड़े हुए इलाकों को आबाद करने में लगाया। इसके बाद महाराणा जगतसिंह ने लाखों रुपये लगाकर जगन्नाथ (जगदीश) का मन्दिर बनवाया और उसकी प्रतिष्ठा में लाखों रुपये लगाये। उसने कल्पवृक्ष दान सहित बहुमूल्य दान किये। जिनमें सैंकड़ों हाथी, हजारों घोड़े और बहुत से गांव दान किये।²¹ प्रारम्भ में वह प्रतिवर्ष अपनी जन्म दिवस के दिन चांदी की तुला करता था।²² 1648 ई. से प्रति वर्ष उस अवसर पर सोने की तुला करने लगा।²³ उसकी दानशीलता बहुत ही प्रसिद्ध है। उसके बाद उसके पुत्र राजसिंह द्वारा एकलिंगजी में किया गया रत्नों का तुलादान²⁴ समस्त भारत के रत्नों के तुलादान का यही एक प्राचीन लिखित प्रमाण मिला है। उसने राजसमुद्र नाम का प्रसिद्ध तालाब बनवाया जिसमें 10507584/- रुपये व्यय हुए।²⁵ महाराणा उदयसिंह, प्रतापसिंह और अमरसिंह को तो सम्पत्ति संचित करने का समय नहीं मिला, कर्णसिंह ने उजड़े राज्य आबाद किए। महाराणा जगतसिंह एवं राजसिंह को बाहर से कोई बड़ी सम्पत्ति नहीं मिली। अतः यह प्रमाणित होगा कि यह सारी संपत्ति कुंभा और सांगा की संग्रह की हुई थी और महाराणा प्रताप के समय ज्यों की त्यों विद्यमान थी।

10. आवरगढ़ एक ऐसा स्थान है जहां प्रताप के पश्चात् संभवतः कोई निर्माण एवं कृषि नहीं हुआ क्योंकि ऐसा विपत्तिकाल प्रताप को छोड़कर केवल महाराणा राजसिंह के समय ही आया था, जो अल्पकाल के लिए था। यहां पर मेरे द्वारा किये गये सर्वे में पांच तालाब, एक बावड़ी का निर्माण प्रताप द्वारा करवाया गया था। जिससे यहां निवास करने वाले लोगों को आसानी से अकाल में भी जल उपलब्ध हो जाता था। कई स्थानों पर मेढ़बन्दी कर छोटे-छोटे खेत तालाब से सटे प्रतीत होते हैं। जहां तालाब खाली होने पर कृषि की जाती होगी।²⁹ साथ ही इसके आस-पास का क्षेत्र कृषि के लिए उपयुक्त है।

खाद्यान्नों का महत्व धन से भी अधिक है क्योंकि विकट स्थिति में तत्काल खाद्यान्न की आवश्यकता होती है।³⁰ नैणसी द्वारा 17वीं सदी में मेवाड़ के भौगोलिक वर्णन में भी जल एवं अन्न उत्पादक क्षेत्रों का अच्छा प्रकाश डाला गया है।

11. प्रताप ने अपने सूंधा निवास काल में एक बावड़ी बनवाई थी।³¹ ताराचन्द भामाशाह का छोटा भाई प्रताप के समय गोढवाड़ का हकीम था। उसने सादड़ी के बाहर पर बारादरी और पांच मंजिली बावड़ी बनवायी थी। वह बड़े अमीराना ठाट से सादड़ी में रहता था। ताराबावड़ी का शिलालेख सं. 1654 से ज्ञात होता है कि उसके साथ 11 स्त्रियां सती हुई थी। उसको संगीत, स्थापत्य और साहित्य से अत्यन्त अनुराग था। वह कलाकरों और साहित्यकारों का आश्रयदाता था।³² प्रताप के ठाट-बाट से महाराणा की आर्थिक स्थिति का आंकलन आसानी से किया जा सकता है। चावण्ड के महल, चौपाल, घुड़साल, चबूतरै व सैनिकों के रहने की बस्ती, चामुण्डा माता का मन्दिर, तालाब एवं कूंड। इसके साथ की रोहिड़ा, उबेश्वर, धोलिया जी के महल, मचीन्द, जावरमाला एवं सूंधा आदि स्थानों पर समयानुसार प्रताप ने कई निर्माण कार्य करवाए और निवार किया। यदि इन सभी स्थानों पर बने निर्माण कार्यों के खर्च को कुल मिलाकर देखा जाए तो निश्चित ही इसमें बहुत अधिक व्यय हुआ था। जिससे एक स्थान पर भव्य राजमहल बनाये जा सकते थे।

12. महाराणा प्रताप एवं उनके परिवार को अन्न की रोटी खानी पड़ी, जंगली बिलाव द्वारा रोटी छिन लेना इन कारणों के आधार पर प्रताप की आर्थिक स्थिति ठीक न होने का आकलन उचित नहीं है। शोध पत्र में इसके निवारण का पूर्व में विस्तृत वर्णन किया गया है। यहां पर इस बात पर ध्यान आकर्षित किया जा रहा है कि ऐसी स्थितियां कब बनी, जब प्रताप का लगातार पीछा किया गया और उनको बार-बार स्थान बदलने के कारण भोजन करने में भी दिक्कत हुई। यह काल शाहबाज खां द्वारा 3 अप्रैल 1578 में³³ कुम्भलगढ़ विजय से लगाकर जगन्नाथ कच्छवा का 1586 ई.³⁴ में कश्मीर लौटने तक का है। इन आठ वर्षों में जब प्रताप के पास केवल पर्वतीय प्रदेश ही रह गया था कुछ समय तो पर्वतीय क्षेत्र भी सीमित ही रह गया था। ऐसे समय को रघुबीर सिंह ने तिथिबद्ध करने विशेष प्रयास किया है।

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हाड़ीरानी सलूमबर—समकालीन राजनैतिक स्थिति

डॉ. मोहब्बतसिंह राठौड़

महाराणा राजसिंह और औरंगजेब के 1657 से 1661 ई. के मध्य शान्तिपूर्वक संबंध रहे। एक दूसरे के प्रति बड़ी सावधानी और सतर्कता से अच्छा व्यवहार बनाये रखा। लेकिन दो विरोधी मत, विचारधारा, मान्यता ने आपसी कटुता का सूत्रपात किया। राजसिंह मानवीय मूल्यों पर चलने वाला था तो औरंगजेब कट्टर पंथी संकीर्ण विचारों से ग्रसित मुसलमान। अतः देव विचारों व दानव विचारों का टकराव अवश्य होना ही था। दोनों के बीच संघर्ष तक पहुंचने के कई कारण रहे अथवा यों कहे के कटुता की परिणति युद्ध में होने तक का सफर इस प्रकार रहा—

1. किशनगढ़ की राजकुमारी चारुमती से महाराणा का विवाह (1661 ई.), 2. 9 अप्रैल, 1669 का हिन्दुओं के सभी विद्यालयों और मन्दिरों मूर्तियों को नष्ट करने का शाही आदेश। 3. रावत रघुनाथसिंह चुण्डावत का नाराज होकर मुगल सेवा में (3 जून, 1669) जाना। 4. औरंगजेब का हिन्दुओं पर 2 अप्रैल, 1679 का 'जजिया' कर लगाने का आदेश। 5. महाराजा अजीतसिंह को मेवाड़ में शरण देना

महाराणा राजसिंह और उसके पूर्वजों का जीवन मानवीय मूल्यों के अनुसार वर्तमान परिस्थितियों में जन भावना एवं जन सेवा को करना रहा। इसीलिए जन मानस में उनसे हमेशा ही विपत्ति में सहायता की आशा रही। यहाँ के शासकों ने भी उसके लिये बड़ी से बड़ी कुर्बानी देने में कभी पीछे नहीं रहे। महाराणा राजसिंह और भारतीय स्तर पर मुगल साम्राज्य के शक्तिशाली बादशाह औरंगजेब का समय साथ-साथ होता है। औरंगजेब की शासन नीति उसके स्वधर्म, स्वस्वार्थ, दमन, अत्याचार, स्त्रीपीड़ा, अहंकार व धन साधन के बल पर सम्पूर्ण भारत पर अपने मनोनुकूल कार्य कर रही थी। उसी के विपरीत महाराणा राजसिंह और मेवाड़ मानस की रीति नीति में, पर पीड़ा को स्व पीड़ा, मानवीय मूल्यों हेतु जीवन न्यौच्छावर करने, स्वाभिमान स्वकुलाभिमान, जन व जीव हितार्थ कार्य, नारी रक्षा व जन मानस को साथ लेकर शासन व सेवा के पथ पर थे। अतः दोनों विपरीत विचार व मार्ग में टकराव अवश्य होना था।

सर्व शक्तिशाली सम्राट औरंगजेब ने भारतीय नारी की स्वतंत्रता एवं सतीत्व पर आघात किया। तब महाराणा को नारी रक्षा के लिये पुकारा तो महाराणा ने स्वयं व राज्य के हितों को छोड़ मानवीय दृष्टिकोण के प्रेरित हो औरंगजेब की इच्छा के विपरीत कार्य किया। हुआ यह कि औरंगजेब के बादशाह बनने के कोई तीन वर्ष में किशनगढ़ के स्व.

नरेश रूपसिंह जो कि शाहजहाँ के समय उसका स्वामीभक्त वीर सेवक था, उसकी मृत्यु दारा के पक्ष में औरंगजेब के विरुद्ध लड़ते हुए सामगढ़ की लड़ाई में हो गयी। उसकी मृत्यु के बाद उसका पुत्र मानसिंह मनसबदार किशनगढ़ का शासक बना। औरंगजेब को मानसिंह की बहन व रूपसिंह की पुत्री की सुन्दरता की जानकारी हुई तो उसने मानसिंह को बहन चारुमती से उसका विवाह करने को कहा।¹ मानसिंह न चाहते हुए भी औरंगजेब को मना नहीं कर सका। मन ही मन धर्म व भय का संशय लेकर किशनगढ़ आया। उसे बहन को इससे अवगत कराने का साहस न था।

चारुमती को उसकी सहेली से इस बात का पता लग जाने पर उसने परिवारजनों को स्पष्ट कह दिया कि मैं मुसलमान धर्म और मुगल सम्राट औरंगजेब के साथ विवाह नहीं कर सकती अगर आप ने ऐसे प्रस्ताव को स्वीकार कर लिया तौ मैं अपना जीवन अन्न-जल त्याग समाप्त कर दूंगी। चारुमती के निर्णय से परिवारजन धर्म संकट में पड़ गये। औरंगजेब से संघर्ष की क्षमता और मर मिटने जैसे निर्णय का सामर्थ्य उनमें नहीं रहा। किशनगढ़ परिवार मे इस विपत्ति पर मंथन में मानसिंह के काका रामसिंह ने सुझाव दिया कि मेवाड़ के सीसोदिया कुल के महाराणा राजसिंह ही एक ऐसे व्यक्ति हैं, जिनकी कीर्ति सम्पूर्ण भारत में फैली है। वे हिन्दुओं की लाज रख सकते हैं, वे एकलिंग महादेव के उपासक हैं, उनकी सदैव विजय ही होती है, वो महाराणा प्रताप के प्रपौत्र हैं यदि वे इस संबंध को स्वीकार करे तो यह संकट टल सकता है।² इसी के साथ उन्होंने सुझाव दिया कि यदि चारुमती स्वयं एक विनती पत्र महाराणा को लिखे, जिससे उनके चित्त पर असर होगा। इस पर उन्होंने चारुमती को एक विनती पत्र महाराणा को लिखवाया। उसमें उसकी दुःखद गाथा को सजीव चित्र था। उसी पत्र में चारुमती ने सविनय प्रार्थना की कि वह तुरन्त किशनगढ़ आकर उसके विवाह कर एक क्षत्राणी की लज्जा व धर्म की रक्षा करें।³ इसके साथ ही रामसिंह ने एक अलग पत्र लिख ब्राह्मण के साथ उदयपुर के महाराणा के पास भेजा।

पत्र वाहक से पत्र महाराणा राजसिंह को मिला उसे पढ़ महाराणा के मन पर द्वन्द्व हुआ। उसके समाने दो विकल्प थे एक तो धर्म दूसरा भय से धर्म पथ को छोड़ना। महाराणा ने मानवीय धर्म पथ को स्वीकारना ही उचित समझा। पत्र की मन्शा पर मेवाड़ सभासदों ने भी विचार किया और निर्णय हुआ के मेवाड़ की परम्परानुकूल नारी रक्षा को स्वीकारना उचित होगा और उसके लिये सम्पूर्ण मेवाड़ तैयार है।⁴ उसी विचार अनुसार सलूमबर रावत रतनसिंह अपनी सेना सहित किशनगढ़ पहुँचा। पूर्व योजना अनुसार किशनगढ़ परिवार को कैद की भांति बन्द कर महाराणा राजसिंह ने विवाह किया और पुनः उदयपुर लौट आये।⁵ इस पवित्र कार्य में दो स्त्रियों की पथ प्रेरणा मानव समाज को सदा प्रेरणा देती रहेगी। चारुमती ने स्त्री धर्म की रक्षा हेतु संघर्ष के मार्ग को चुना और ईश्वर ने उसकी लाज रखी। एक और प्रेरणा प्रसंग सलूमबर के रावत रतनसिंह की नव

विवाहित हाड़ी राणी की है। रावत रतनसिंह के विवाह को कुछ ही दिनों हुए और महाराणा का किशनगढ़ विवाह के सुरक्षा सेना का निमन्त्रण रतनसिंह को मिला। रतनसिंह प्रेम बन्धन और कर्तव्य पथ के द्वन्द्व में विचलित होने लगा। घर से रवानगी पर उसका मन प्रेम बन्धन में मुड़ कर देखने लगा और युद्ध में मरने के विचार से हाड़ी का प्रेम उसे भटकाने लगा। हाड़ी ने पति के मन के द्वन्द्व को समझ लिया। पति को प्रेम पथ से कर्तव्य पथ पर लाने का मार्ग स्वाहित के स्थान पर राष्ट्रहित और परमार्थ के लिये मान कर तत्काल अपना सिर काट कर दासी को निशानी के रूप में दे दिया। जिसे रतनसिंह ने अपने गले में बांध कर्तव्य पथ पर निकल पड़ा। जब तक मानवीय मूल्यों और कर्तव्य निर्वहन की बात होगी तभी हाड़ी राणी का त्याग प्रेरणा देता रहेगा। आज राष्ट्रीयता के लोप के समय ऐसे भी प्रेरणा प्रसंगों की आवश्यकता है। ऐसे उदाहरण संसार में कहीं नहीं है। यह इस माटी की प्रेरणा व जन भावना है।

महाराणा राजसिंह का मानवीय मूल्यों की रक्षा के कार्य ने औरंगजेब व महाराणा के मध्य कटुता को बढ़ा दिया। महाराणा के इस कार्य से भारतीय स्तर पर महाराणा की प्रशंसा होने लगी। होनी भी थी क्योंकि महाराणा ने शक्ति सम्पन्न, मुगल सम्राट से मानवीय मूल्यों की रक्षा के ऐवज में शत्रुता ली। चारुमती का विवाह केवल विवाह प्रकरण नहीं था। यह भारतीय सांस्कृतिक मूल्यों, नारी अस्मिता व सम्मान के साथ मेवाड़ महाराणा के 'हिन्दुओं सूरज' के अलंकरण के अनुरूप था। जिसे महाराणा ने अपनी वंश परम्परानुसार कर इतिहास में अपना स्थान बनाया। महाराणा राजसिंह से औरंगजेब नाराज हुआ, लेकिन तत्कालीन परिस्थितियों में वह महाराणा से संघर्ष का मार्ग न अपना सका। उसने प्रतापगढ़ के शासक हरिसिंह के बहकावे में आकर अपना क्रोध न भड़ास प्रतापगढ़ के बसाड़ व गयासपुर परगने महाराणा से लेकर उसे देने के राज्यादेश से ही की। साथ ही उसने चारुमती विवाह का स्पष्टीकरण का पत्र भी महाराणा को भेजा। जिससे दोनों ओर से पत्राचार और विचार-विमर्श से दोनों पक्षों में सम्बन्ध पूर्ववत् चलते रहे।⁶

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बेदला ठिकाने के अन्य जागीरों से रक्त संबंध

डॉ. नरेन्द्रसिंह राणावत

पूर्वकालिक मेवाड़ राज्य की राजधानी रहे नगर उदयपुर से लगभग 6 किमी उत्तर दिशा की तरफ आहड़ नाम की नदी के पश्चिमी किनारे पर एक उपनगरीय बस्ती स्थित है जो बेदला नाम से पहचानी जाती है। बेदला ठिकाने के राजपूत चौहान सरदार हैं और उन्हें 'राव' पदवी से सम्मानित किया गया है। बेदला ठिकाने के चौहान सरदार पृथ्वीराज चौहान के वंशज हैं तथा इनके पूर्वज युद्धों में मेवाड़ के महाराणाओं की सेवा में रहे, जिससे इन्हें विशेष सम्मान प्राप्त हुआ।

पूर्वकालिक मेवाड़ राज्य में बेदला के अतिरिक्त मेवाड़ राज्य के अभिजात्य तंत्र के अन्तर्गत अन्य ठिकाने भी थे, जिनकी श्रेणीवार संख्या सोलह, बत्तीस और त्रिशताधिक (गोल) थी। इन तीनों श्रेणियों के ठिकानेदारों में कई ऐसे थे जो बेदला के निकट दूर के रक्त सम्बन्धी थे अथवा बेदला ठिकाने के छोटे भाइयों में से थे और उन्हें मेवाड़ के महाराणाओं द्वारा अलग से स्वतंत्र रूप से जागीर अथवा भू-संपदा देकर उन्हें किसी निधिरित श्रेणी में स्थान एवं पद प्रदान किया था।

कोठारिया-बेदला भू-संपदा के ऐसे रक्त संबंधियों, जो मेवाड़ में ही अलग से किसी भू-सम्पदा के स्वामी थे तथा उन्हें मेवाड़ के शासक या महाराणा द्वारा मेवाड़ के भू-सम्पदा धारियों या ठिकानेदारों की अलग अलग श्रेणियों में से किसी में कोई स्थान, पद, पदवी तथा अधिकार एवं मर्यादाएं प्राप्त थीं, उनमें सबसे प्रमुख स्थान कोठारिया की भू-सम्पदा के स्वामी (कोठारिया ठिकाने के ठिकानेदार) का है। कोठारिया के भू स्वामी रणथम्भौर के अंतिम चौहान राजा हम्मीर के वंशज हैं।¹ 1526 ई. में भारत में मुगल राज्य की स्थापना करने वाले सम्राट बाबर एवं तत्कालीन मेवाड़ के महाराणा संग्रामसिंह प्रथम (राणा सांगा) के मध्य होने वाली 1527 ई. की लड़ाई में महाराणा संग्रामसिंह को पूरा सैन्य सहयोग प्रदान करने के लिए संयुक्त प्रान्त के मैनपुरी जिले के अन्तरबेद से माणकचन्द्र चौहान एवं उसका भाई चन्द्रभान अपने 8000 सैनिकों के साथ आये थे।² माणकचन्द्र एवं चन्द्रभान, दोनों ही उस युद्ध में वीरगति को प्राप्त हुए³ तथा इन दोनों के वंशधर अपने बचे हुए सैन्य दल के साथ मेवाड़ में ही महाराणा की सेवा में रहे⁴ और प्राण-प्रण से मेवाड़ राज्य के हित में अपनी सेवाएं देते रहे। इस प्रसंग में उल्लेखनीय है कि महाराणा संग्रामसिंह का तीसरा पुत्र विक्रमादित्य जब मेवाड़ का शासक था, तो वि. सं. 1563 (ईस्वी सन् 1506) में महाराणा संग्रामसिंह प्रथम (राणा सांगा) के बड़े भाई

पृथ्वीराज के अनोसर पुत्र बनवीर ने महाराणा विक्रमादित्य की चित्तौड़गढ़ में हत्या कर दी और स्वयं मेवाड़ का महाराणा बन गया। बनवीर, क्योंकि अनधिकृत रूप से मेवाड़ का शासक बना था, इसलिए वह यदाकदा ऐसे क्रियाकलाप करता रहता था जिससे वह मेवाड़ का अधिकृत शासक प्रमाणित हो सके। इसी प्रकार के क्रियाकलापों के अन्तर्गत एक बार बनवीर ने भोजन करते समय चौहान पूरबिया माणकचन्द के चौथे वंशधर, जिसका नाम खान था⁵ को अपना झूठा भोजन खाने का आग्रह किया।⁶ इससे अप्रसन्न होकर खान चित्तौड़गढ़ छोड़कर कुंभलगढ़ चला गया, जहां महाराणा संग्रामसिंह प्रथम (राणा सांगा) का चौथा पुत्र उदयसिंह कुंभलगढ़ के किलेदार आशाशाह देपुरा के संरक्षण में रह रहा था और चित्तौड़गढ़ पर अपना अधिकार स्थापित करने की योजना बना रहा था। खान ने कुंभलगढ़ पहुंचकर उदयसिंह द्वारा चित्तौड़गढ़ पर अधिकार करने की योजना को शीघ्र क्रियान्वित करने की कार्यवाही प्रारम्भ की। उसने चित्तौड़गढ़ में बनवीर के साथ रहे कई सरदारों, यथा-चूडावत साईदास, जग्गा, सांगा (देवगढ़) आदि को यह बात समझा कर कि महाराणा संग्रामसिंह प्रथम (राणा सांगा) का असली वारिस, सांगा का चौथा पुत्र, उदयसिंह जीवित है, को कुंभलगढ़ बुला लिया। फिर सबने साथ मिलकर उदयसिंह के साथ चित्तौड़गढ़ पर धावा बोलकर वहां अपना अधिकार कर लिया। बनवीर को चित्तौड़गढ़ छोड़कर भागना पड़ा और इस प्रकार पूरबिया चौहान माणकचन्द के वंशधर के विशेष सहयोग से मेवाड़ की राज्यगद्दी का असली हकदार उदयसिंह मेवाड़ का शासक बन सका। उदयसिंह के चित्तौड़गढ़ पर अधिकार करने की पूरी कार्यवाही में पूरबिया खान चौहान की महत्वपूर्ण भूमिका रही थी। अतः प्रसन्न होकर मेवाड़ का शासक बनने पर महाराणा उदयसिंह ने खान को 'रावत' की उपाधि प्रदान की, जो मेवाड़ के शासक के पारिवारिक रक्त संबंधियों को ही दी जाती थी। इस उपाधि के साथ कौन-सी भूसंपदा पूरबिया खान चौहान को दी गई इसका उल्लेख अद्यावधि उपलब्ध ऐतिहासिक स्रोतों में नहीं मिलता। किन्तु यह अवश्य स्वीकारा जा सकता है कि निश्चित रूप से कोई न कोई भू-सम्पदा खान चौहान को अवश्य प्रदान की गई होगी, जो उस समय की परिपाटी के अनुरूप बाद में किसी अन्य उमराव या सरदार को हस्तांतरित कर दी गई होगी।⁸

खान चौहान के पश्चात् तातारखान एवं उसके बाद धर्मागद माणकचन्द के वंश में हुए। उसके बाद साहिबखान चौहान हुआ। साहिबखान, चित्तौड़गढ़ पर अकबर बादशाह के आक्रमण के समय मुगल सेना के साथ युद्ध करते हुए वीरगति को प्राप्त हुआ।⁹ साहिबखान का उत्तराधिकारी पृथ्वीराज एवं पृथ्वीराज का उत्तराधिकारी रूक्मांगद हुआ। रूक्मांगद ने महाराणा राजसिंह प्रथम के शासन काल में मेवाड़ और मुगलों के बीच होने वाले युद्धों में भाग लिया एवं शत्रुओं को खदेड़ने में बड़े शौर्य का प्रदर्शन किया। पूरबिया राव रूक्मांगद का पुत्र उदयकरण जिसे उदयभान भी कहा जाता है, ने महाराणा राजसिंह

के शासन काल में कई लड़ाइयों में भाग लिया। उदयकरण महाराणा राजसिंह का अतिविश्वास पात्र था। मेवाड़ पर औरंगजेब के जमाने में उसके पुत्र शाहजादे अकबर की चढ़ाई के समय उदयकरण ने बड़ी वीरता दिखाई और उदयपुर में जो मुगलों का शाही थाना था, उस पर आक्रमण कर उसने मुसलमानों को मार भगाया तथा कई मुगल योद्धाओं को मौत के घाट उतारा। उसकी इस वीरता से प्रसन्न होकर महाराणा राजसिंह ने उसे 12 गांवों की जागीर प्रदान की। इसी समय कोठारिया माणकचन्द के वंशधर उदयकरण को मिला¹⁰ जो कोठारिया भू-संपदा या ठिकाने के नाम से मेवाड़ के प्रथम श्रेणी के उमरावों की भू-संपदा में से एक है। उदयकरण के पश्चात् उसके वंश में देवभान बुधसिंह, फतेहसिंह, विजयसिंह, मोकमसिंह, जोधसिंह, संग्रामसिंह, केसरीसिंह, जवानसिंह, अरजणसिंह, मानसिंह हुए। ये सभी मेवाड़ के महाराणाओं की सेवा में रहे।

कोठारिया का यह ठिकाना, जिसका संक्षिप्त वंश परिचय ऊपर प्रस्तुत किया गया है, मेवाड़ में बेदला भू-संपदा स्वामियों के प्रथम एवं सबसे निकट के रक्त संबंधी है। कोठारिया एवं बेदला भू-संपदा के स्वामी क्रमशः राव माणकचन्द और उसके छोटे भाई राव चन्द्रभान के वंशधर होकर माणकचन्द एवं चन्द्रभान के समय से ही मेवाड़ राज्य की सेवा में साथ-साथ चलते आये थे। इसी कारण रियासती काल में कोठारिया एवं बेदला को बराबर सम्मान प्राप्त था।

पारसोली-बेदला भू-संपदा स्वामियों के मेवाड़ में अन्य जागीरदारों में रक्त संबंधियों में दूसरा स्थान पारसोली भू-संपदा स्वामियों का है। पारसोली उदयपुर नगर से उत्तर-पूर्व में लगभग 130 किमी दूर स्थित एक कस्बा, जो कि पूर्वकालिक मेवाड़ राज्य के अभिजात्य तंत्र से संबंधित प्रथम श्रेणी के भू-संपदा स्वामी की भू-संपदा का केन्द्रीय कस्बा अथवा भू-संपदा राजधानी था।¹¹ इस भू-संपदा में 40 गांव सम्मिलित थे। यह भू-संपदा महाराणा राजसिंह (प्रथम) के शासनकाल (1652-1680 ई.) में पूरबिया चौहान राव माणकचन्द के छोटे भाई राव चन्द्रभान, जिसके वंशधर बाद में मेवाड़ में बेदला भू-संपदा के स्वामी बने, से पांचवें वंशधर राव रामचन्द्र के दूसरे पुत्र केसरीसिंह चौहान को प्रदान की गई थी तथा उसे राव की उपाधि दी गई थी।¹² महाराणा राजसिंह प्रथम ने सलूमबर भू-संपदा के स्वामी चूण्डावत रावत रघुनाथसिंह से नाराज हो जाने से सलूमबर की भू-संपदा भी केसरीसिंह को प्रदान की थी, किन्तु वह सलूमबर भू-संपदा पर अपना अधिकार नहीं जमा सका।¹³

राव केसरीसिंह चौहान ने महाराणा राजसिंह के शासन काल में तथा उसके उत्तराधिकारी महाराणा जयसिंह के शासन काल (1680-1698 ई.) में मेवाड़ की बड़ी सेवा की थी। वह कई युद्धों में मेवाड़ की तरफ से लड़ा था एवं शत्रुओं को परास्त करने में सफल रहा था और अन्त में महाराणा राजसिंह और औरंगजेब के बीच जो संधि हुई

उसमें भी केसरीसिंह की महत्वपूर्ण भूमिका रही थी।

जिस प्रकार स्वामिभक्ति एवं वफादारी से केसरीसिंह ने मेवाड़ की सेवा की, उसी तरह उसके वंशधर भी तत्परता से मेवाड़ की सेवा करते रहे। अतः केसरीसिंह के उत्तराधिकारी भी मेवाड़ के अभिजात्य तंत्र से अपना महत्वपूर्ण स्थान बनाये रखकर महाराणा भूपालसिंह एवं उसके उत्तराधिकारी महाराणा भगवतसिंह के प्रति पूरी स्वामिभक्ति के साथ अपनी सेवाएं मेवाड़ को देते रहे एवं अपने मूल पुरुष बेदला भू-स्वामी राव रामचन्द्र एवं पुरखे राव चन्द्रभान की सेवाओं की स्मृति ताजा करते रहे। पारसोली के प्रसंग में यह उल्लेखनीय है कि जब कभी बेदला भू-संपदा स्वामी के कोई संतान नहीं हुई, तो पारसोली भू-संपदा से संबंधित पुरुष संतान को ही बेदला भू-संपदा के उत्तराधिकारी के रूप में गोद लिया जाता था।¹⁴ बेदला के मूल पुरुष राव चन्द्रभान से दसवें वंशधर राव प्रतापसिंह द्वितीय के कोई संतान नहीं थी तो पारसोली भू-संपदा का सातवां वंशधर केसरीसिंह द्वितीय को बेदला भू-संपदा का स्वामी बनाने के लिए गोद लिया गया और वह बेदला भू-संपदा का स्वामी बना।^{15a}

फलीचड़ा-पूर्व कालिक मेवाड़ राज्य के भू-संपदा स्वामियों (जागीरदारों) में फलीचड़ा भू-संपदा के स्वामी भी बेदला भू-स्वामियों के रक्त संबंधी थे। फलीचड़ा की भू-संपदा कोठारिया भू-संपदा के स्वामी रावत रूक्मांगद के छोटे पुत्र हरिनाथ के वंशधर हैं। महाराणा राजसिंह द्वितीय के शासनकाल (1754-1761 ई.) में रूक्मांगद पुत्र हरिनाथ पुत्र नाथसिंह को यह भू-संपदा दी गई थी एवं उसे मेवाड़ राज्य के अभिजात्य तंत्र के अन्तर्गत तृतीय श्रेणी के सभ्यों (सरदारों) में सम्मिलित किया गया था तथा ठाकुर उपाधि दी गई थी।^{15b} फलीचड़ा के ठाकुर मेवाड़ में आने वाले राव माणकचंद के वंशधर होने से माणकचंद के छोटे भाई राव चन्द्रभान के वंशज बेदला भू-स्वामियों के रक्त सम्बन्धी है तथा उनके सभी प्रकार के क्रिया कलापों में रक्त संबंधियों के रूप में सम्मिलित होते हैं।

गुडला-बेदला भू-संपदा स्वामियों के पूर्व कालिक मेवाड़ राज्य के अन्य भू-संपदा स्वामियों (जागीरदारों) में चौथे रक्त संबंधी गुडला के ठाकुर हैं। जो पूर्वकालिक मेवाड़ राज्य के अभिजात्य तंत्र के अन्तर्गत तृतीय श्रेणी के सभ्य (सरदार) गिने जाते थे। गुडला के भूस्वामी मूलतः राव माणकचन्द्र के छोटे भाई वीरचन्द्र के वंशज हैं।¹⁶ न कि कोठारिया के, जैसा हुकमसिंह ने उनके द्वारा संपादित एवं प्रताप शोध प्रतिष्ठान, भूपाल नोबल्स संस्थान द्वारा प्रकाशित मेवाड़ जागीरदारों की विगत में लिखा है।¹⁷ गुडला के भूस्वामी को ठाकुर की पदवी प्राप्त थी और वे बेदला भू-संपदा स्वामी के दूर के रक्त संबंधियों में से थे फिर भी मेवाड़ में बसने के कारण बेदला भू-संपदा सम्बन्धी प्रत्येक गतिविधि एवं क्रियाकलाप में सम्मिलित होते थे और बेदला एवं कोठारिया वालों को अपना अग्रणी स्वीकारते थे।

अन्य रक्त सम्बन्धी

बेदला भू-संपदा स्वामियों के ऊपर उल्लिखित रक्त संबंधी मेवाड़ के अन्य भूस्वामियों (जागीरदारों) के अलावा भी मेवाड़ में कई छोटे, बड़े ठाकुर ठिकानेदार रक्त संबंधी थे, जिनका उल्लेख श्यामलदास संग्रह, राजस्थान राज्य अभिलेखागार, बीकानेर के ग्रंथ क्रमांक 23 के चोपनियों में दी गई वंशावली में मिलते हैं। इस वंशावली के अनुसार सिंघाड़ी, टाण्डा, कारवेड़ा, जावदया, जावल्या का खेड़ा, साकडा का खेड़ा, करड्यार, कंधारिया, तुमड्या, सुरपुर, बोल खेडा, मुरल्या, नवोतलाव, सतपड़ा, साहाड़ा, कसोरसिंहजी का खेडा, ईटावा, नवो खेडा, केरपुरा, आकोड्या, घरट्या, सापला, मदार, देवगांव, सादी, कोजूदा का खेडा, बरखेडा, उंडवा, करत्यावास, गोवल्या, मेवासो, तुमड्या, लींबडा, रायपुरया, भाटखेड़ा, पनोल्या, गंगरार, रायपुरया, सादापुरा, मोटज्यावास, करत्यास, गेजरो, रूपपुरा, सींगोला, सूरतसिंह जी का खेड़ा, सीतामों, अरण्या, मुकनपुरा, सुरताणपुरा, जूणदा, जूणदाखेड़ी, सांकड़ा का खेड़ा, वगतपुरा, बांदनवाड़ा, बनेड्या, फलौदी, रीछड़ो, पीपली इत्यादि के ठाकुर-सरदार बेदला भूसंपदा स्वामियों के रक्त संबंधियों में थे।¹⁸ इन स्थानों के रक्त संबंधी, जो उदयपुर व चित्तौड़गढ़ जिले में वर्तमान काल तक निवास करते हैं, वे पूर्वकालिक बेदला भूसंपदा स्वामियों के वहां सम्पन्न होने वाले सभी प्रकार के सामाजिक-सांस्कृतिक क्रियाकलापों में सम्मिलित होते हैं तथा उन्हें अपना अग्रणी स्वीकार कर यथा अवसर, समय बदल जाने के बावजूद भी अपनी पुरानी परम्परा के अनुसार नजराना न्यौछावर इत्यादि विधि विधान से सम्पन्न करते हैं।¹⁹

सन्दर्भ

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- इनमें से रावत की उपाधि महाराजा या शासक के रक्त संबंधियों यथा चुण्डावतों, शक्तावतों को ही दी जाती थी, किन्तु महाराणा उदयसिंह ने साहिबखान को यह उपाधि देकर अपना रक्त संबंधी स्वीकारा, पं. गौरीशंकर हीराचंद ओझा द्वितीय खण्ड, पृ. 878
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मारवाड़ के प्रशासन का प्रमुख केन्द्र : दीवान

राह बानो

हमें पूर्व राजपूत राज्यों के प्रशासन की मुगल सम्पर्क से पूर्व की जानकारी साहित्य ग्रन्थ, दान-पत्रों, शिलालेखों से ज्ञात होती है। उन दिनों प्रत्येक राज्य की अपनी शासन व्यवस्था अलग-अलग होती थी। मुगलों के सम्पर्क से पूर्व राज्य में राजा ही सर्वोपरि था। शासन प्रजा के लिए ईश्वर का अंश माना जाता था। शासक का प्रमुख कर्तव्य राज्य को व्यवस्थित रखना एवं प्रजा के हित की रक्षा करना होता था। राज्य के अपराधियों को राजा की ओर से दण्ड भी दिया जाता था। राजा प्रशासनिक कार्यों के अन्तर्गत युद्ध में सेना का नेतृत्व करता था। वह न्याय करता तथा प्रजा की सुरक्षा करता एवं सार्वजनिक निर्माण कार्य करवाना, धार्मिक उत्सवों में भाग लेता था। प्रशासनिक कार्यों एवं व्यवस्था के अन्तर्गत राजा के बाद युवराज का स्थान महत्त्वपूर्ण होता था। युवराज या उत्तराधिकारी को लेकर राजपूत राज्यों में कोई निश्चित नियम नहीं थे। युवराज का कार्य शान्ति व्यवस्था करना तथा राजा को सहयोग प्रदान करना होता था। राजा की अनुपस्थिति में सम्पूर्ण राज्य का कार्य भार युवराज पर होता था। वह राजा के किसी युद्ध के दौरान बाहर रहने की स्थिति में प्रशासन को संचालित करता था। मुगल सम्पर्क के बाद मारवाड़ की शासन व्यवस्था में धीरे-धीरे कई परिवर्तन हमें दृष्टिगोचर होते हैं जिसके चलते राजाओं की स्वतंत्रता का अन्त हो गया। कई राजपूत शासक मुगल सम्राट के मनसबदार बन गए। राजपूत राज्यों पर लगभग पूर्ण रूप से मुगलों का अधिकार हो गया। राजा द्वारा मनसबदार बनने से उनका कार्य भार अत्यधिक बढ़ गया जिसके चलते इन्हें दोहरी भूमिका का निर्वाह करना पड़ता था। मारवाड़ की शासन प्रणाली को व्यवस्थित रखने तथा स्वयं पर अत्यधिक दबाव के चलते राजपूत शासकों ने कई पदों को सृजित किया ताकि राज्य से सम्बन्धित कार्य हेतु उन्हें सहायता मिल सके। राजा द्वारा नियुक्त पद लगभग मुगलों की शासन प्रणाली का मिलता जुलता रूप ही था। राजा की अनुपस्थिति में राज्य को इन्हीं अधिकारियों द्वारा संचालित किया जाता था।

मारवाड़ का सर्वोच्च अधिकारी प्रधान ही रहा। प्रधान राजा का विश्वसनीय मंत्री होता था। प्रधान राजा को सम्पूर्ण सहयोग प्रदान करता रहता था। प्रशासन से सम्बन्धित निर्णय लेने का अधिकार प्रधान को प्राप्त था। प्रधान के कार्य अत्यधिक विस्तृत होते थे जिस कारण उन्हें सहयोग प्रदान करने हेतु कई और ओहदोदारों को नियुक्त किया जाता था। जैसे-दीवान, हाकिम, बख्शी जैसे पद आदि, प्रधान के बाद दीवान का पद आता

था। यह पद अपने आप में महत्वपूर्ण पद था। दीवान प्रशासनिक कार्यों को प्रधान से विचार विमर्श करने के बाद ही करता था और यह प्रधान के लिए बहुत सम्मानजनक बात होती थी। प्रधान ही दीवान को दिशा-निर्देश प्रदान करता था और उसे उसी अनुसार कार्य करना पड़ता था। धीरे-धीरे दीवान मारवाड़ के प्रशासन का केन्द्र बिन्दु बन गया। दीवान का पद मूलतः मुगलों के प्रभाव का ही परिणाम था। यह पद राजपूत राज्यों में मुगलों के सम्पर्क के पश्चात् प्रारम्भ हुआ। दीवान राजस्व सम्बन्धी कार्यों का सबसे प्रमुख एवं उच्च अधिकारी होता था। प्रशासनिक मामलों एवं कार्यों के अन्तर्गत राजस्व की वसूली करना, आय-व्यय का हिसाब रखना होता था। दीवान का सम्पर्क सीधा परगनों के हाकिम एवं कानूनगों में रहता था। राजस्व सम्बन्धित वसूली के लिये कार्य निर्देशन करना दीवान का महत्वपूर्ण कार्य था। इस कार्य के लिए हाकिम एवं कानूनगों जैसे अधिकारी दीवान पर पूर्णतः निर्भर रहते थे। दीवान द्वारा हाकिमों की नियुक्ति की जाती थी। जैसे-जैसे दीवान बदलता था वैसे ही हाकिमों में बदलाव निश्चित किया जाता था। दीवान द्वारा भूमि का वर्गीकरण करवाकर भूमि की किस्म, पैदावार एवं लाभ हानि सम्बन्धी सम्पूर्ण जानकारी रखना अति आवश्यक होता था। दीवान को एवं फौजदारी अधिकारों का अनुभव होना भी आवश्यक होता था। दीवान द्वारा राजस्व सम्बन्धी कामों की जानकारी एवं आँकड़ों के साथ-साथ सहयोगी कर्मचारियों पर निगरानी रखना अति आवश्यक था।

प्रधान के बाद राजा द्वारा दीवान को सर्वोच्च प्राप्त थी। अर्थ विभाग को संचालित करने का दायित्व दीवान का होता था, इससे सम्बन्धित मामले एवं धोखाधड़ी जैसी घटना की सूचना प्रधान को देना जरूरी होता था। अपराधिक गतिविधियों के चलते दोषी व्यक्ति को राजा द्वारा दण्डित भी किया जाता था। मुगलों के प्रभाव के चलते दीवान के अधिकार एवं कार्य शाही दीवान से पूरी तरह मिलते थे। परगनों पर हाकिम की नियुक्ति राजा द्वारा होती थी परन्तु उस पर नियंत्रण स्वयं दीवान का रहता था। हाकिम दीवान के निर्देशानुसार कार्य करते थे। दीवान को राज्य सम्बन्धित सभी प्रशासनिक कार्य में सहायता करने के लिए दरोगा, मुंशी एवं पोतदार जैसे पदाधिकारी भी होते थे। इन सभी पदाधिकारियों पर दीवान की सदैव निगरानी रहती थी। मारवाड़ राज्य में प्रशासनिक कार्यवाही हेतु दीवान के नाम की मुहर भी लागू की गयी थी जिसका उपयोग दीवान कार्यवाही एवं निरीक्षण करने हेतु करता था। इस तरह धीरे-धीरे दीवान का पद अत्यधिक प्रभावशाली हो गया था। दीवान मुख्यतः गैर अपराधिक मामलों सम्बन्धित निर्णय भी लेता था। परन्तु अपराधिक गतिविधियों के चलते उन मामलों में दण्ड देने की स्वतंत्रता प्राप्त थी। दीवान द्वारा दण्ड के रूप में कठोर करावास एवं कैद किया जाता था परन्तु उसे मृत्यु दण्ड देने का अधिकार नहीं था। कई बार राजा की अनुपस्थिति में मामलों की सुनवाई एवं कार्यवाही कर मामलों को निपटाने का कार्य भी दीवान ही करता था।

परगनों के अन्य अधिकारियों द्वारा मामलों की शिकायत शासक से की जाती थी, उसे शासक तक पहुँचाना दीवान का दायित्व होता था। दीवान द्वारा मुख्य रूप से दो तरह के दण्ड दिये जाते थे—जैसे जागीर जब्त करना तथा आर्थिक दण्ड के रूप में भारी राशि वसूल करना था।

मारवाड़ की प्रशासनिक व्यवस्था के अन्तर्गत हमें दीवान के दो रूप दृष्टिगोचर होते हैं जिसके नाम हैं—देश एवं तन दीवान। देश दीवान की नियुक्ति लगातार होती रही महाराजा जसवन्तसिंहजी के शासनकाल में सिंघवी सुखमल का विवरण हमें मिलता है। महाराजा गजसिंह के समय गद्दी प्राप्ति के बाद सिंघवी सुखमल को देश दीवान का पद सौंपा गया। गजसिंह के बाद में यह पद पंचोली मोहनदास को प्रदान किया था। महाराजा ने मियां फरासत को अपना देश दीवान बनाया था, फिर रघुनाथ भाटी को यह अवसर प्राप्त हुआ। महाराजा जसवंतसिंह ने जालोर परगना अधिकार करने हेतु मियां फरासत को भेजा एवं वे इस अभियान में सफल भी रहें। महाराजा जब धरमत युद्ध में व्यस्त थे तब पीछे से मियां फरासत ने मारवाड़ का सम्पूर्ण प्रबंध कर अपने शौर्य को दर्शाया था। देश दीवान जैसे पद के लिए हमें मुहणोत नैणसी की चर्चा करनी अति आवश्यक है। नैणसी देश दीवान काफी लम्बे समयकाल तक बना रहा, जिसके चलते उसने अपने दायित्व का निर्वाह किया। जैसलमेर के रावल सबलसिंह द्वारा जब पोकरण के आसपास लूट मार शुरू करने पर नैणसी ने अपनी कुशलता एवं चतुराई से उस पर चढ़ाई कर पोकरण में शान्ति स्थापित कर अपनी योग्यता का अच्छा परिचय दिया। मुहणोत नैणसी अपने समय का एक इतिहास पुरुष माना जाता है।

मुहणोत नैणसी के बाद पंचोली केसरीसिंह की इस पद पर नियुक्ति की गयी। देश दीवान के रूप में पंचोली एक अच्छा प्रबंधक था। पंचोली महाराजा की मृत्यु तक इस पद पर रहा। केसरीसिंह पंचोली एक स्वामीभक्त तथा विश्वसनीय व्यक्ति था। महाराजा की मृत्यु के बाद औरंगजेब की सेवा में रहा तब बादशाह द्वारा राज्य सम्बन्धित गुप्त जानकारी की मंशा रखने पर महाराजा के विरुद्ध जानकारी ना देकर बादशाह का विरोध करना उचित समझा। बादशाह द्वारा दी गयी इस आज्ञा का पालन ना करने पर उसे कैद कर लिया गया। कुछ दिन बाद स्वयं ने जल त्यागकर अपने प्राणों का आहूति देकर स्वामीभक्ति का उदाहरण प्रस्तुत किया। महाराजा अभयसिंहजी के समय दीवान पद पर नियुक्त अधिकारी ज्यादातर भंडारी जाति के थे। दीवान पद पर भंडारी खीमसिंह का नाम भी आता है। महाराजा अभयसिंह के समय भण्डारी रघुनाथ का दीवान के रूप में विवरण ज्ञात होता है। महाराजा अभयसिंह जब अजमेर अभियान में थे तब भण्डारी रघुनाथ ने महाराजा को अपना समर्थन प्रदान किया था। अजमेर अभियान में मुजफ्फर अली खाँ से संघर्ष में अपनी शौर्यता को दर्शाया। महाराजा अभयसिंह ने मनरूप को दीवानगी एवं सिरोपाव दिया था। संवत् 1804 में भण्डारी मनरूप पुत्र पोमासिंह को दीवानगी इनायत

हुई थी तथा बैठने का सम्मान पहले से ही था। दीवानगी पर रहते महाराजा की ओर से हाथी भी इनायत किया गया था। भण्डारी अमरसिंह भी महाराजा अभयसिंह का दीवान रहा। भण्डारी अमरसिंह एक चतुर एवं बुद्धिमान राजनीतिज्ञ था। महाराजा के साथ अहमदाबाद युद्ध में अभियान में वकील के रूप में उपस्थित रहा।

सवाई राजा शूरसिंह के समय मुलता वेला एवं जग्गा अजबाणी दोनों को साथ में दीवान पद पर नियुक्ति का हमें पता चलता है। सूरसिंह के अन्त के अन्त में भण्डारी लूणा, रघुनाथ को अपना दीवान बनाया। महाराजा अजीतसिंह के समय सिंघवी बख्तावरमल दीवान बना। भण्डारी विट्टलदास जब दीवान बना तब राज्य की विरोधी गतिविधियों के चलते उसकी हत्या करवा दी गयी। महाराजा अभयसिंह द्वारा जब महाराजा अजीतसिंह की हत्या की गयी तब इसमें भण्डारी रघुनाथ भी उनके इस कार्य में साथ था। महाराजा बख्तसिंह ने दीवान की पदवी सिंघवी फतेहचंद को दी साथ ही साथ सिरोपाव एवं पालकी भी इनायत की गयी। बाद में महाराज बख्तसिंह ने पदवी भण्डारी मनरूप के पुत्र सुताराम को दी तथा बैठने का सम्मान प्रदान किया। रामसिंहजी ने दीवान भण्डारी सवाईराम के पुत्र रत्नसिंह को संवत् 1807 में अपना दीवान बनाया। महाराजा अजीतसिंह की हत्या के बाद मारवाड़ के शासकों का भण्डारियों पर से भरोसा उठ गया बाद में उन्हें कैद कर लिया गया। महाराजा ने सभी भण्डारियों को कैद कर लिया था, तब बाद में पंचोली लाला को दीवानगी दी गई। अहमदाबाद की लड़ाई में पंचोली की अहम भूमिका रही। सिंघवी फतेहचन्द बख्तसिंह के दीवानगी के समय मारवाड़ की सेना ने रामसिंह के समर्थन को हराकर मेड़ता पर अधिकार कर अपने कर्तव्य को निभाया। सिंघवी फतेहचन्द के बाद कई वर्षों तक यह पद रिक्त रहा। सिंघवी जोधराण एक प्रभावशाली व्यक्ति था जो बाद में भीमसिंह का दीवान बना।

तन दीवान एक तरह से महाराजा का सचिव होता था। तन दीवान को गुप्त खजाने के साथ-साथ सेना का संचालन भी करना पड़ता था। देश दीवान तथा तन दीवान का अपना अलग अलग एक महत्त्व रहा। तन दीवान का पद सर्वप्रथम खोजा सुन्दर को दिया गया। महाराजा जसवन्तसिंह के समय यह इस पद पर रहा। महाराजा जसवन्तसिंह ने खोजा को खरीद कर अपनी सेवा में उपस्थित किया था। मुहणोत सुन्दरदास पहले हाकिम पद या बाद में उसे तन दीवान का पद दिया गया। मारवाड़ कई परगनों में विभक्त था। प्रशासनिक सम्बन्धित मामलों में दीवान को सहयोग देने एवं समर्थन हेतु हाकिम की नियुक्ति की गयी। यह सर्वोच्च न्याय अधिकारी होता था। अपराधिक मामलों को सुलझाने हेतु दीवान एवं हाकिम मिलकर निर्णय लेते थे। परगनों में चोरी ना हो और ना ही कोई अप्रिय घटना घटित हो इसका दायित्व हाकिम पर रहता था। हाकिम के कार्यों की असन्तुष्टि पर उसके विरुद्ध दीवान से उसकी शिकायत की जा सकती थी। दीवान का पद वंशानुगत तो नहीं होता था परन्तु उसकी विशेष सेवा को देखते हुए इस पद की

उपयोगिता को स्वीकारा जा सकता है। पिता के बाद पुत्र की इस पद पर नियुक्ति की जाती थी। दीवान को उसके कार्यों की सफलता हेतु सम्मानित किया जाता था जो उसके लिए बहुत गर्व की बात होती थी परन्तु वही गलत कार्यों में भागीदार एवं षडयंत्रों में दोषी पाये जाने पर उन्हें दण्ड भी दिया जाता था। आर्थिक दण्ड के रूप में भारी राशि भी वसूली जाती थी। इस प्रकार दीवान मारवाड़ की प्रशासनिक व्यवस्था का केन्द्र बिन्दु रहा, क्योंकि परगनों के हाकिम उसके निर्देशन में कार्य करते थे। दीवान उन्हीं की सहायता से परगनों की आमदनी की जांच कर उसका हिसाब रखता तथा राजा को राज्य की आय से लगातार अवगत करवाता एवं शान्ति तथा सुरक्षा सम्बन्धी गतिविधियों पर भी निगरानी रखता था।

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मेवाड़ के प्रधामन्त्री के रूप में बिहारीदास पंचोली के योगदान का अध्ययन (1700-1751 ई.)

डॉ. विनिता श्रीमाली

मेवाड़ में अनेकों ओसवाल राजनीतिज्ञों और वीरों ने लगातार अनेक वर्षों तक कठिन परिस्थितियों में राज्य की महान सेवाएं की और प्रधान पद पर कार्य किया। मेवाड़ राज्य का अनुमान 500 वर्ष पूर्व तक का हाल मालूम होने से यही पाया गया कि यहां की मुल्की हुकूमत दो कोमों याने कायस्थ और महाजनों के हाथ में रही अर्थात् महाराणा साहिब को युद्ध सम्बन्धी कार्यों से अवकाश न था कि वे माली और मुल्की बन्दोबस्त करते। इस वास्ते ऊपर दोनों कौमवाले अपने में से किसी एक योग्य पुरुष को अपना प्रधान बना करके उसको माली व मुल्की काम का अधिकार देते रहे।¹

मेवाड़ में मुख्यतः भटनागर व माथुर कायस्थों का राजनीतिक, प्रशासनिक, आर्थिक, सांस्कृतिक क्षेत्रों में महत्वपूर्ण स्थान रहा है। इन लोगों को सामान्यतः पंचोली नाम से जाना जाता है। स्थानीय भाषा में 'मद् या सीगे' को ओली कहते हैं और पहले प्रशासन के पांच मुख्य कार्य (मुसाहबी, माल, खजाना, फौज व वकालात) का काम कायस्थ ही करते थे, इससे यह लोग पंचोली कहलाये।² अपनी बुद्धिमानी से कुशल प्रशासन, आंतरिक व्यवस्था व शान्ति व एकता स्थापित करने में महत्वपूर्ण भूमिका निभायी साथ ही राज्य पर बाहरी संकट आने पर या राज्य विस्तार के कार्यों में तलवार उठाकर अपने प्राणों का बलिदान देने में भी हमेशा तैयार रहे।

मेवाड़ में आगमन-इस वंश के उदयसिंह का मेवाड़ आना माना जाता है। भाट के विवरण के अनुसार राणा पृथ्वीपाल जनाना सहित गयाजी गया और वहां पर मुसलमानों से गायों को छुड़ाने में हुई लड़ाई में संवत् 1318 (1261 ई.) में काम आया और उसे अपने पास ही आश्रय दिया।³

वजीर शिरोमणी बिहारीदास पंचोली-मेवाड़ के इतिहास का प्रत्येक पृष्ठ बुद्धिमान, वीर व योग्य व्यक्तियों के वृत्तान्तों से रंगा हुआ है, किन्तु उसमें पंचोली बिहारीदास भटनागर का वर्णन और भी महत्व का है। मेवाड़ में तीन महाराणाओं-अमरसिंह द्वितीय (1698-1710 ई.) संग्रामसिंह द्वितीय (1710-1734 ई.) तथा जगतसिंह द्वितीय (1734-1751 ई.) के समय इसने मेवाड़ रियासत की सेवा की, साथ ही दिल्ली के बादशाह फर्रुखसियर व सैयद बन्धुओं से घनिष्ठ संबंध भी रहे तथा मारवाड़

के महाराज अजीतसिंह दुर्गादास राठौड़ व आमेर के जयसिंह से भी इसे आदर व सम्मान प्राप्त हुआ इस प्रकार इसने दिल्ली मेवाड़ तथा मेवाड़ मारवाड़ आमेर के राजनीतिक संबंधों को अपनी राजनीतिज्ञता व बुद्धिमानी से प्रभावित किया।

राजनीति में योगदान-दिल्ली के बादशाह ने 20 ऊँट भेंट कर लिखा कि कोई तोहफा भेज जाए। बादशाह की फरमाईश पर काफी सलाह मशविरा हुआ। किसी ने जवाहरात पन्ना तो किसी ने तोहफे में धन भेजने की बात कही। बिहारीदास जो रियासत की सेवा में था ने अर्ज किया कि जवाहरात पन्ना आदि तो बादशाह के पास भी बहुत है, तोहफे में वह चीज भेजी जावे जो कम मिलती हो तथा अच्छी हो। तोहफे में यहां राजनगर की खान का पत्थर और आरास (चूना) बहुत है, जिसमें से पत्थर ऊँटों पर नहीं जा सकते, इसीलिए आरास भेज दिया जावे, अगर यही चीज मांगी होगी तो रख लेंगे नहीं तो वापस, लिख भेजेंगे। इस पर आरास दिल्ली भेजा गया, जिसे पाकर बादशाह प्रसन्न हुआ।⁴

इसके बाद बादशाह ने एक चोकोर खाली कागज लिफाफे में बन्द करके भेजा और जवाब मांगा तब महाराणा ने बिहारीदास को कहा बिहारीदास ने महाराणा से अर्ज किया कि 'बादशाह का मतलब इस कोरे कागज को भेजने से यह है कि मेरा राज चारो कोनों पर बराबर है, परन्तु इसमें से एक कोने पर मेवाड़ के महाराणा का राज होने से एक कोना कतर लिया जावे। तब कागज का एक कोना कतर कर बादशाह के पास भेजा गया, जिसे पाकर बादशाह खुश हुआ।⁵ तब बादशाह ने महाराणा को लिखा कि आपके मेवाड़ रियासत के जिस व्यक्ति ने अपनी बुद्धिमानी से हमारी बिना कही मन की बात को जान लिया, उस व्यक्ति को हम मिलना चाहते हैं। जिस पर बिहारीदास को मेवाड़ का प्रथम वकील नियुक्त कर दिल्ली भेजा गया। मराठा दल को मालवा से खदेड़ कर बिहारीदास ने बादशाह फर्रुखसियर व महाराणा संग्रामसिंह द्वितीय के आज्ञानुसार मुगल अधिकारियों के सहयोग से शांति स्थापित की। मुगल सम्राट ने बिहारीदास के कार्यों की सराहना की तथा जयसिंह ने उसे उपहार आदि देकर सम्मानित किया। रामपुरा पर भी बिहारीदास ने अधिकार जमा लिया।⁶

महाराणा संग्रामसिंह द्वितीय ने अपने प्रधान बिहारीदास को उसके विशिष्ट सेवाओं के लिए खिलअत व ताजीम का बीड़ा दिया। ताजीम का बीड़ा मेवाड़ में केवल दो प्रधानों को मिला, इसमें एक बिहारीदास था। बिहारीदास के समान चतुर व विश्वासी मनुष्य इससे पहिले कभी मेवाड़ का मंत्री नहीं बना।⁷

बिहारीदास पंचोली का उदयपुर में टकसाल चालू करवाना-मेवाड़ मुगल संघर्ष के परिणामस्वरूप राज्य की टकसाल बंद हो गयी थी, किन्तु 1714 ई. में महाराणा संग्रामसिंह के प्रधान पंचोली बिहारीदास ने पुनः उदयपुर में टकसाल चालू करने की इजाजत मुगल सम्राट फर्रुखसियर से प्राप्त कर ली थी।⁸

स्थापत्य कला में योगदान

महालक्ष्मी का मंदिर—महाराणा संग्रामसिंह द्वितीय के प्रधान बिहारीदास ने रामपुरा से महालक्ष्मी और ऋषभदेव की सुन्दर मूर्तियां लाकर उनके उदयपुर में अलग-अलग मंदिर बनवाये। महालक्ष्मी का मंदिर उदयपुर के भट्टियाणी चोहट्टा में सड़क के पश्चिमी छोर पर पश्चिमाभिमुख बना है। भीतरी कार्य फर्श चौके आदि को छोड़कर समूचा कार्य 18वीं शताब्दी के पूर्वाद्ध का है। मरम्मत का कार्य 1988 ई. में श्रीमाली समाज के श्रद्धालुओं ने करवाया।⁹

1. दूधतलाई की पाल बंधवाई
2. श्री कैलाशपुरी में इन्दर सागर श्री महादेव जी का मन्दिर बनवाया।
3. पाला गणेश जी के ऊपर माछला मगरा पर ठाकुर जी श्री जगन्नाथ का मंदिर बनवाया।
4. आयड़ व पायड़ा के बीच पुल बंधवाया।¹⁰

अतः राजस्थान के मध्ययुगीन इतिहास का एक महत्वपूर्ण तथ्य यह भी है कि राजपूत शासन में वैश्व और कायस्य के कुशल संगठक तथा प्रशासक के रूप में प्रतिष्ठित हुए हैं। मेवाड़ के पुनर्गठन और पुनर्व्यवस्था को क्रियान्वित करने में इनका योगदान रहा है। ये अनुभवी और कुशल प्रबंधक थे। सत्ता का प्रलोभन उन्हें अपने कर्तव्य से किया नहीं सका। ऐसे कीर्ति पुरुषों पर रचनात्मक लेखन कर्म निःसंदेह एक प्रशंसनीय कार्य है।

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राजेन्द्र सिंह शेखावत एवं डॉ. अविनाश पारीक

मध्यकालीन महापुरुष गोगाजी हिंदू, मुस्लिम, सिख संप्रदायों की श्रद्धा अर्जित कर एक धर्मनिरपेक्ष लोकदेवता के नाम से पीर के रूप में प्रसिद्ध हुए। राजस्थान के हनुमानगढ़ जिले का एक शहर गोगामेड़ी है। यहां भादवा शुक्ल पक्ष की नवमी को गोगाजी देवता का मेला भरता है। इन्हें हिन्दू और मुस्लिम दोनों पूजते हैं। यहाँ पर सभी धर्म और सम्प्रदाय के लोग मत्था टेकने के लिए दूर-दूर से आते हैं। कायम खानी मुस्लिम समाज उनको जाहर पीर के नाम से पुकारते हैं तथा उक्त स्थान पर मत्था टेकने और मन्त माँगने आते हैं। इस तरह यह स्थान हिंदू और मुस्लिम एकता का प्रतीक है।¹

गोगाजी के समय का निर्धारण के सम्बन्ध में इतिहासकार एक मत नहीं हैं और इसी मतभेद के कारण गोगाजी का समय आठवीं शताब्दी से लगाकर पन्द्रहवीं शताब्दी के बीच का माना जाता रहा है। लल्लू भीम भाई देसाई ने लिखा है कि गोगाराव वि.सं. 952 में गद्दी पर बैठा। उसके 45 पुत्र थे। इसने मुसलमानों को 11 दफा युद्ध में हराया। बारहवीं बार वह गायों की रक्षार्थ युद्ध में मारा गया। वि. सं. 982 में गढ़ सांभर में गोगाराव ने समर किया, जिसमें उसके 43 पुत्र मारे गये। वर्तमान में इसकी गोगादेव के रूप में पूजा होती है।²

कविराजा सूर्यमल ने लिखा है कि काना की गद्दी के उतराधिकार के प्रश्न को लेकर गोगाजी चौहान और उनके मौसरे भाईयों अर्जन और सर्जन के बीच झगड़ा हुआ। अर्जुन और सर्जुन हार कर ईरान के बादशाह अबूफर को बुला लाये। इस युद्ध में गोगापीर अपने अनेक पुत्रों के साथ मारे गये। नैणसी के अनुसार गोगाजी का विवाह कोलु में राठौड़ पाबुजी के बड़े भाई बूड़ेजी की बेटी केलमदे के साथ हुआ था। प. झाबरमल शर्मा ने भी पाबुजी की भतीजी केलणबाई के साथ गोगाजी के विवाह सम्बन्ध को मानते हुए, संवत् 1440 में फिरोजशाह तुगलक के साथ हुए युद्ध में इनका वीरगति को पाना लिखा है।³ राजस्थानी शब्द कोश में भी गोगाजी के जीवनवृत्त पर विस्तार से प्रकाश डाला गया है। लेकिन उपर्युक्त मतों में अनेको त्रुटियों से सही काल निर्धारण सम्भव नहीं है।

अब प्रायः सभी विद्वान इस बात को मानने लगे हैं कि गोगाजी का समय 11वीं शताब्दी का रहा है और इसका आधार है कि क्याम खां रासा के अनुसार घांघू बसाने वाले घंघराना की 5वीं पीढ़ी में गोगाजी हुए और पन्द्रहवीं पीढ़ी में गोपाल का पुत्र जैतसी हुआ। मंडलेश्वर गोपाल के इस पुत्र राणा जैतसी के समय का एक अभिलेख सं. 1293 का

अभी ददरेवा में मौजूद हैं। इस जैतसी की सातवीं पीढ़ी में कर्मचन्द हुआ जिसे फिरोजशाह तुगलक ने मुसलमान बनाया था। इस कर्मचन्द और जैतसी के निश्चित समय से गणना करने पर गोगाजी का समय 11वीं शताब्दी ही आता है और वे महमूद गजनवी के सम-सामयिक ठहरते हैं।⁴

गोगाजी का जन्म विक्रम संवत् 1003 (950 ई. के आस पास) में चूरू जिले के ददरेवा गाँव (राजस्थान) में हुआ था। वे राजा जेवर सिंह और रानी बाछल की इकलौती संतान थे। उन के राज्य का नाम बागड़ था और उस का विस्तार हांसी (हरियाणा) तक था। रानी बाछल की कोई संतान नहीं थी, उन्होंने 12 साल तक 'गुरु गोरखनाथ जी' की पूजा की। 'गुरु गोरखनाथ जी' भगवान शिव शंकर के बहुत बड़े भक्त थे। उनको भगवान शिव शंकर का अवतार भी कहा जाता है।⁵ जब 'गुरु गोरखनाथ जी' बागड़ आये थे तब उन्होंने रानी बाछल ने उनसे पुत्र प्राप्ति की प्रार्थना की तो गुरु ने कहा कि वो कल आये, उसको दो पुत्रों का वरदान मिलेगा। भोली-भाली बाछल ने ये बात अपनी जुड़वाँ बहन रानी काछल को बता दी। कपटी बहन काछल जल्दी जा कर वो वरदान अपने लिये ले आई।

बाद में जब रानी बाछल गयी तब 'गुरु गोरखनाथ जी' ने और वरदान देने से मना कर दिया, काफी मिन्नते करने के बाद 'गुरु गोरखनाथ जी' समाधि में लीन हुए और पाताल लोक जाकर अपनी नाग शिष्या को सारी बात बता कर उसके पुत्र पदम् नाग को मांगा, जिसे नाग दम्पति ने सहर्ष स्वीकार किया और उनके पुत्र को गुग्गल में समाने का आदेश दे गुरु ने गुग्गल बाछल को दी और कहा इसे खा लेना, और साथ में से वरदान भी दिया कि तुम्हारा जो पुत्र होगा वो बहुत बहादुर और शक्तिशाली होगा।⁶ रानी बाछल ने उस पुंड्रियों को सभी औरतों को (जो बांज थी) के साथ मिल कर खाया, उन औरतों में एक महल की पंडितानी और एक दासी थी। जिस बर्तन में वो दवाई खाई गयी थी उस बर्तन को एक घोड़ी ने भी चाट लिया था। फिर एक साल के बाद 'गोगाजी' का जन्म हुआ और साथ साथ 'नर सिंह पांडे' और 'भज्जू कोतवाल' का भी जन्म हुआ, और उस घोड़ी ने भी 'नीले घोड़े' को जन्म दिया। यह सभी गुरु गोरखनाथ जी के शिष्य हुए। गोगाजी का नाम भी गुरु गोरखनाथ जी के नाम के पहले अक्षर से ही रखा गया। यानि गुरु का गु और गोरख का गो यानि की गुगो जिसे बाद में गोगा जी कहा जाने लगा। गोगा जी ने गुरु गोरख नाथ जी से तंत्र की शिक्षा भी प्राप्त की थी और इन सब से पहले रानी बाछल की जुड़वाँ बहन रानी काछल के दो पुत्र जन्म ले लेते है, उन का नाम अर्जन और सर्जन रखा जाता है।

जब गोगाजी ने युवावस्था में प्रवेश किया तब उन का विवाह 'कोलुमंद ठिकाने' नगर की 'केलमदे' (रानी सीरिअल) के साथ हुआ, राठौड़ राजपूतों में गोगा जी की ससुराल थी।⁸ चौहान वंश में राजा पृथ्वीराज चौहान के बाद गोगाजी वीर और ख्याति

प्राप्त राजा थे। गोगाजी का राज्य सतलुज से हांसी (हरियाणा) तक था। जयपुर से लगभग 250 किमी दूर स्थित सादुलपुर के पास दत्तखेड़ा (ददरेवा) में गोगादेवजी का जन्म स्थान है। दत्तखेड़ा चूरू के अंतर्गत आता है।⁹ गोगादेव की जन्मभूमि पर आज भी उनके घोड़े का अस्तबल है और सैकड़ों वर्ष बीत गए, लेकिन उनके घोड़े की रकाब अभी भी वहीं पर विद्यमान है। उक्त जन्म स्थान पर गुरु गोरखनाथ का आश्रम भी है और वहीं है गोगादेव की घोड़े पर सवार मूर्ति। भक्तजन इस स्थान पर कीर्तन करते हुए आते हैं और जन्म स्थान पर बने मंदिर पर मत्था टेककर मन्त मोंगते हैं।¹⁰ आज भी सर्पदंश से मुक्ति के लिए गोगाजी की पूजा की जाती है। गोगाजी के प्रतीक के रूप में पत्थर या लकड़ी पर सर्प मूर्ति उत्कीर्ण की जाती है। लोक धारणा है कि सर्प दंश से प्रभावित व्यक्ति को यदि गोगाजी की मेड़ी तक लाया जाये तो वह व्यक्ति सर्प विष से मुक्त हो जाता है। भादवा माह के शुक्ल पक्ष तथा कृष्ण पक्ष की नवमियों को गोगाजी की स्मृति में मेला लगता है। उत्तर प्रदेश में इन्हें जहर पीर तथा मुसलमान इन्हें गोगा पीर कहते हैं।

हनुमानगढ़ जिले के नोहर उपखंड में स्थित गोगाजी के पावन धाम गोगामेड़ी स्थित गोगाजी का समाधि स्थल जन्म स्थान से लगभग 80 किमी की दूरी पर स्थित है, जो साम्प्रदायिक सद्भाव का अनूठा प्रतीक है। जहाँ एक हिन्दू व एक मुस्लिम पुजारी खड़े रहते हैं। श्रावण शुक्ल पूर्णिमा से लेकर भाद्रपद शुक्ल पूर्णिमा तक गोगामेड़ी के मेले में वीर गोगाजी की समाधि तथा गोगा पीर व जाहिर वीर के जयकारों के साथ गोगाजी तथा गुरु गोरखनाथ के प्रति भक्ति की अविरल धारा बहती है। भक्तजन गुरु गोरखनाथ के टीले पर जाकर शीश नवाते हैं, फिर गोगाजी की समाधि पर आकर धोक देते हैं।¹¹ प्रतिवर्ष लाखों लोग गोगा जी के मंदिर में मत्था टेक तथा छड़ियों की विशेष पूजा करते हैं।

गोगा जाहर वीर जी की छड़ी का बहुत महत्त्व होता है और जो साधक छड़ी की साधना नहीं करता उसकी साधना अधूरी ही मानी जाती है, क्योंकि मान्यता के अनुसार जाहर वीर जी के वीर छड़ी में निवास करते है। सिद्ध छड़ी पर नाहरसिंह वीर, सावल सिंह वीर आदि अनेकों वीरों का पहरा रहता है। छड़ी लोहे की सांकले होती है, जिस पर एक मुठा लगा होता है। जब तक गोगा जाहर वीर जी की माड़ी में अथवा उनके जागरण में छड़ी नहीं होती तब तक वीर हाजिर नहीं होते, ऐसी प्राचीन मान्यता है। ठीक इसी प्रकार जब तक गोगा जाहर वीर जी की मेड़ी अथवा जागरण में चिमटा नहीं होता तब तक गुरु गोरखनाथ सहित नवनाथ हाजिर नहीं होते।¹² छड़ी अक्सर घर में ही रखी जाती है और उसकी पूजा की जाती है। केवल सावन और भादो के महीने में छड़ी निकाली जाती है और छड़ी को नगर में फेरी लगवाई जाती है, इससे नगर में आने वाले सभी संकट शांत हो जाते है। जाहर वीर के भक्त दाहिने कन्धे पर छड़ी रखकर फेरी लगवाते है। छड़ी को अक्सर लाल अथवा भगवे रंग के वस्त्र पर रखा जाता है। यदि किसी पर

भूत प्रेत आदि की बाधा हो तो छड़ी को पीड़ित के शरीर को छुआकर उसे एक बार में ही ठीक कर दिया जाता है। भादो के महीने में जब भक्त जाहर बाबा के दर्शनों के लिए जाते हैं तो छड़ी को भी साथ लेकर जाते हैं और गोरख गंगा में स्नान करवाकर जाहर बाबा की समाधि से छुआते हैं। ऐसा करने से छड़ी की शक्ति कायम रहती है।¹³

गौ-सेवक : गोगापीर को एक महान् गौ-सेवक के रूप में याद किया जाता है। गायों की रक्षार्थ उन्होंने अपने प्राणों की बाजी भी लगा दी थी। वे एक आदर्श गौ-पालक भी थे। उनके नगर में 51 गौ शालाएँ थी, जिनमें 7000 गौ माता, 1100 बैल तथा 80 साँड़ के अलावा 8200 बछड़े-बछियाँ थी। राज्य की कुल भूमि के 2 प्रतिशत भाग को गौ-धन के चारे के लिए आरक्षित रखा गया था। लगभग दो हजार नौजवानों का दल अध-बंटाई के हिस्से पर काम करते हुए इन गायों की देखभाल करता था। इन गौ-शालाओं में साफ-सफाई का विशेष ध्यान रखा जाता था। गौ धन को सर्दी-गर्मी एवं धूप से बचाने की व्यवस्था थी। धून जलाकर मक्खी-मच्छरों से बचाव रखा जाता था। जूते पहनकर गौ-शालाओं में जाना भी मना था। सच्चें मन से गौ सेवा कर स्वर्ग प्राप्ति के अधिकारी बनने की अवधारणा जन-मानस में लोक-प्रिय थी। इस प्रकार के विचार और आस्था गोगापीर और उनके भक्तों के थे, तभी उनके राज्य में शूर-वीरों की कमी ना थी।¹⁴

बगदाद की लड़ाई : गोगाजी गायों की बहुत सेवा करते थे और उन की रक्षा के लिए लड़ते थे। बात है सन 953 की, उस समय गोगाजी की उम्र साढ़े 7 साल की थी। अरब देशों की तरफ एक शहर है बगदाद (आज के समय में ये शहर इराक की राजधानी है), उस समय वहाँ के राजा का नाम 'सर्वर सैयद बादशाह' था और वो 'लख दाता पीर' का पिता था, तो उस ने ईद मानाने के लिए 360 गडओं को शहर के बाहर एक जगह पर कैद कर लिया, उस शहर में सभी मुसलमान ही थे और वहाँ पर किसी भी हिन्दू को जाने की इजाजत नहीं थी। कहा जाता है कि, 360 गडओ कि फरियाद सुन के 'भगवान् श्रीकृष्ण जी' ने 'नारद मुनि जी' को बुलाया और उन्हें धरती पर जाके गोगाजी को इस बारे में बताने को कहा।¹⁵

वहाँ जाने पर गोगा जी को पता लगता है कि यहाँ के राजा 'सर्वर सैयद बादशाह' ने ईद पर हलाल करने के लिए इनको रखा है तो गोगाजी आग बबुला हो जाते हैं और महल कि तरफ राजा को मारने के लिए चल पड़ते हैं, पर शहर के बाहर ही गोगाजी को रोक लिया जाता है। वहाँ मौजूद 12000 सैनिकों से युद्ध करने के बाद महल में घुस जाते हैं। 'सर्वर सैयद बादशाह' के मना करने पर युद्ध होता है और गोगाजी उस को हरा देता है। गोगाजी सभी गायों को आजाद करवाते हैं, फिर अपने महल आते हैं।

दिल्ली के राजा और अर्जुन सर्जुन के साथ युद्ध :- गोगाजी के मौसी के

लड़के अर्जुन और सर्जुन गोगा जी से बहुत जलते थे। वो गोगा जी को हरा कर बागड़ का सारा राज अपने अधीन करना चाहते थे, पर वो गोगाजी से डरते थे और उन्हें पता था वो गोगा जी को अकेले नहीं हरा सकते इसलिए उन्होंने दिल्ली में जा कर गोगाजी की बुराई की और राजा से मदद मांगी, उस समय दिल्ली का राजा 'आनंदपाल' था। वो एक तोमर राजपूत था और उस के लड़के का नाम 'पृथ्वीराज' था, वो उनकी मदद करने के लिए राजी हो गया और उस ने गोगा जी को युद्ध के लिए सन्देश भेज दिया। अर्जुन और सर्जुन के बारे में सुन के गोगाजी को बहुत गुस्सा आया और उन्हें सबक सिखाने के लिए गोगाजी ने युद्ध करने की ठान ली।

इस युद्ध में गोगाजी अर्जुन और सर्जुन को मार देते हैं।¹⁶ दिल्ली का राजा माफी मांग के दुबारा ऐसा न करने का वचन दे, वापिस चला जाता है, पर इस युद्ध में नरसी पाण्डे भी मारा जाता है। गोगाजी दोनों भाइयों के सिर लेकर महल में आते हैं। कुछ इतिहासकार इस घटना को सत्य नहीं मानते। उनका मानना है कि गोगापीर की मौसी के लड़के अर्जुन और सर्जुन उन से बहुत जलते थे और हर समय गोगाजी को नीचा दिखाने की सोचते रहते थे। जब रानी सीरियल नौलखा बाग में पानी लाने गई तब दोनों भाइयों ने बदनियत से रानी सीरियल को रोक लिया और अपने गलत इरादे जाहिर किये। रानी वस्तु स्थिति को भांपकर किसी तरह उनके चंगुल से बच निकली और महल में पहुँच कर गोगा को सारी बात बताई। गोगा अपनी पत्नि के इस अपमान को सहन नहीं कर पाये और अपने नीले घोड़े पर नंगी तलवार लेकर तुरन्त नौलखा बाग की ओर प्रस्थान किया। अर्जुन और सर्जुन वहाँ रानी सीरियल का इन्तजार कर रहे थे, गोगा को आते देख वो दोनों भयभीत हो गये। गोगा ने अपनी तलवार से दोनों के सिर घड़ से अलग कर दिये और उनके सिर लेकर महल में लौट आये।¹⁷

अछुत उद्धारक : गोगापीर दीन-दुखियों की सेवा में लगे रहते थे। उन्होने छोटी जाति के लोगों की शिक्षा के लिए अनेक पाठशालाएँ बनवाकर उन्हें शिक्षित करके अपनी पलटन में ऊँचे-ऊँचे पदों पर नियुक्त कर रखा था।¹⁸ गोगापीर के राज्य में जाति-पाँति का कोई भेद-भाव नहीं था। भेद-भाव करने वाले को सख्त सजा दी जाती थी। नशाखोरी पूर्णत वर्जित थी। रिश्वत लेना, दहेज माँगना या स्त्री जाति का अपमान करना, चोरी एवं डकैती जैसी घटनाएँ गोगापीर के राज्य में नहीं थीं।¹⁹

निष्कर्ष में कह सकते हैं कि प्रदेश की लोक संस्कृति में गोगाजी के प्रति अपार आदर भाव देखते हुए कहा गया है कि गाँव-गाँव में खेजड़ी, गाँव-गाँव में गोगा वीर। गोगाजी का आदर्श व्यक्तित्व भक्तजनों के लिए सदैव आकर्षण का केन्द्र रहा है। गोरखटीला स्थित गुरु गोरखनाथ के धूने पर शीश नवाकर भक्तजन मनौतियाँ माँगते हैं। विद्वानों व इतिहासकारों ने उनके जीवन को शौर्य, धर्म, पराक्रम व उच्च जीवन आदर्शों का प्रतीक माना है।²⁰

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साम्प्रदायिक सद्भावना के प्रणेता लोकदेवता बाबा रामदेवजी

डॉ. भंवरसिंह भाटी

राजस्थान में इस्लाम के प्रवेश एवं तुर्क आक्रमणों से प्रदेश पर बाह्य प्रभाव (यथा इस्लामी संस्कृति) तथा आभ्यन्त्रिक दोषों (यथा रूढ़िवाद और बाह्यडम्बर) से उत्पन्न वातावरण में प्रायः प्रबुद्ध मनिषियों की चिन्तन-धारा मंदिरों और मूर्तियों की अपेक्षा ध्यान मनन एवं नाम स्मरण की दिशा की ओर प्रवाहित होने लगी।¹ ऐसी विषम परिस्थितियों में राजस्थान में बाबा रामदेव जी ने अपने अद्वितीय व्यक्तित्व के रूप में जनता के समक्ष उभरे जिन्होंने न केवल तथाकथित निम्न जातियों को संरक्षण एवं स्नेह प्रदान किया। शक्ति, भक्ति, योग, एवं अलौकिक चमत्कारों से जन सामान्य की पीड़ा को दूर किया। बाबा रामदेव जी की कीर्ति केवल राजस्थान की सीमा तक ही सीमित न रहकर सम्पूर्ण भारतवर्ष में फैल गयी।

बाबा रामदेवजी का व्यक्तित्व एवं कृतित्व

पश्चिमी राजस्थान ही नहीं गुजरात, उत्तर प्रदेश आदि राज्यों में 'रामसा पीर' रूपीचा रा धणी बाबा रामदेव नाम से विख्यात लोक देवता रामदेवजी का जन्म तंवर वंशीय अजमालजी एवं भाटी वंशीय मैणादे के यहां चैत्र शुक्ल पंचमी वि. सं. 1409 में हुआ था।² इनके जन्म स्थल के विषय में विद्वानों में मतभेद हैं। डॉ. मनोहर शर्मा, डॉ. सोनाराम विश्णोई, डॉ. एम. एल. गुप्ता उनका जन्म स्थान पोकरण (जैसलमेर) से 13 कि. मी. उत्तर पश्चिम स्थित रूपेचा में होना मानते हैं।³ जबकि डॉ. भवानीसिंह पातावत, भूपतिराम बदरीप्रसादोत् के अनुसार एवं जनमानस में बाबा के प्रति व्याप्त आस्था एवं लोकविश्वास एवं प्राचीन अवशेषों, बुजुर्गों पंडितों एवं बाबा के श्रद्धालुओं से की गई भेंट वार्ता आदि तमाम स्रोतों से ज्ञात हुआ है कि वर्तमान बाड़मेर जिले के उण्डू काश्मीर सरहद स्थित 'थाटी वाली खेजड़ी' स्थान पर रामदेवजी का अवतरण हुआ था।⁴ यह स्थान रामदेरिया के नाम से जाना जाता है।

लोकमानस में रामदेवजी का जन्म भाद्रपद सुदी द्वितीया को 'बाबा री बीज' के रूप में मनाया जाता है।⁵ इन्होंने मात्र सात वर्ष की बाल्यावस्था में अपने पराक्रम का परिचय देते हुये क्रूर दानवप्रवृत्ति के भैरव नामक व्यक्ति का दमन करके उसके आतंक को समाप्त किया था तथा सातलमेर (पोकरण) को पुनः आबाद किया। इससे रामदेवजी

की ख्याति चारों ओर फैल गई।¹⁶ वीरमदेवजी इनके बड़े भाई थे। लाखा व सुगणा दो चचेरी बहिनें थीं। रामदेवजी का विवाह उमरकोट में दलजी सोढ़ा की पुत्री नेतलदे के साथ हुआ था।¹⁷ इनके दो पुत्र हुए सादो एवं देवराज। रामदेवजी ने नाथ योगी गुरु बालकनाथजी से दीक्षा प्राप्त करके अछूतोद्धार, दरिद्र, निम्न एवं असहाय रोगी व अपंग वर्ग की सेवा का बीड़ा उठाया।¹⁸ तत्कालीन समाज में अछूत वर्ग की स्थिति बड़ी दयनीय थी। उनके उत्थान एवं सम्मानजनक स्थिति में लाने हेतु रामदेवजी ने सर्वप्रथम एक मेघवाल कन्या 'डाली बाई'¹⁹ को सगी बहिन तुल्य मानकर भक्ति का उपदेश दिया। उन्होंने सामाजिक परम्पराओं एवं रूढ़ियों को तोड़ा। छुआछूत को स्वीकार नहीं किया। इसलिए उन्हें अपने सम्बन्धियों का विरोध झेलना पड़ा। किन्हीं कारणों से धर्मभ्रष्ट एवं समाज से बहिष्कृत असहाय वर्ग को सम्मानजनक स्थान दिलाने हेतु उन्होंने सर्वप्रथम एक संत सम्प्रदाय की स्थापना की, जो 'कामड़ीया'²⁰ पंथ के नाम से विख्यात हुआ।

बाबा रामदेवजी ने तत्कालीन संक्रमण युगीन मानव समाज के कल्याण हेतु शक्ति और भक्ति का प्रयोग किया था। उन्होंने वीरता एवं पराक्रमी कार्यों से अद्भुत चमत्कार भी दिखाये। आजीवन वैष्णव धर्म का पालन किया एवं अहिंसा का उपदेश ही नहीं दिया अपितु पूर्ण रूप से पालन करके दिखाया। इसलिए रामदेवजी का भाला 'निष्कलंक' माना जाता है। इन्होंने 1441 ई. में अपनी भतीजी को पोकरण दहेज में दे कर नया गांव 'रामदेवरा' (रूणेचा) बसाया।¹¹ वहां ग्रामवासियों के लिये पानी की व्यवस्था हेतु एक भव्य बावड़ी एवं रामसरोवर तालाब का निर्माण करवाया था। इसमें उत्कीर्ण चार शिलालेखों¹² से ऐतिहासिक जानकारी मिलती है। वर्तमान में भी इसके जल को गंगाजल तुल्य पवित्र माना जाता है। इसके आचमन से असाध्य रोग ठीक हो जाते हैं।¹³ इनके लौकिक और अलौकिक कार्यों से प्रभावित होकर हजारों लोग इनके भक्त बन गये। भक्त इन्हें भगवान विष्णु का दसवां अवतार 'कल्कि' मानकर पूजा करने लगे। भाटी उगमसी, मेघवाल धारू, राठौड़ शासक मल्लिनाथ जी एवं उनकी पत्नी रूपादे, गुजरात के जैसल और उनकी पत्नी तोलादे, डालीबाई इनके परम भक्त एवं शिष्य बन गये। रामदेवजी के मौसरे भाई हड़बूजी सांखला ने भी रामदेवजी से ही प्रेरित होकर अस्त्र-शस्त्र का त्याग गुरु बालकनाथजी से दीक्षा प्राप्त की थी।¹⁴ तत्कालीन युग 'धर्म' प्रधान था। हिन्दू-मुस्लिम दोनों समुदाय धार्मिक भावनाओं से प्रभावित होकर सैकड़ों वर्षों से युद्ध करते आ रहे थे, व्यर्थ ही जन-धन को नष्ट कर रहे थे। जातीय एवं धर्म के अहं से ग्रस्त होकर निर्दोष लोगों की हत्याएं कर देते थे। लम्बे समय से चले आ रहे इस संघर्ष को समाप्त करने हेतु रामदेवजी ने मुस्लिम पांच पीरों को अपना चमत्कार दिखाकर अपना अनुयायी बना लिया। उन्होंने रामदेवजी को 'पीरों का पीर' बताकर उन्हें सिद्ध पुरुष घोषित किया। इससे वे मुस्लिम समुदाय के 'रामसा पीर' के रूप में आराध्य बन गये और उन्होंने सर्वप्रथम मध्ययुगीन प्रदेश में साम्प्रदायिक सद्भावना की स्थापना की।¹⁵

*हिन्दुवै पीर म्हानै परचौ दियौ, दियौ कूंडी घोटा दिया बाहीं।
मानस रूपी भोजन कराया, अटल जोत देखी वाहीं।'¹⁶*

वे अपने गुरु में पूर्ण आस्था रखते थे। उन्होंने शुद्ध आत्मस्वरूप को प्राप्त करने हेतु गुरु की महता को बताया। साथ ही वे योग साधना में प्रवीण थे तथा महान् कवि भी थे। इनकी रचित 24 बाणियां प्रसिद्ध हैं।¹⁷ चित्तौड़ के महाराणा कुंभा पर गुजरात की तरफ से जब महमूद खिलजी का आक्रमण हुआ। इस युद्ध में रामदेवजी के भक्त सैनिकों ने कुंभा की ओर से पूर्ण समर्पण से युद्ध किया, परिणामस्वरूप कुंभा की जीत हुई थी।¹⁸ इस प्रसंग की स्मृति में महाराणा कुंभा ने 'निष्कलंक देव' मंदिर का निर्माण करवाया था। जिसमें नीले घोड़े पर सवार भालारोही रामदेवजी की मूर्ति स्थापित की गई। यह मंदिर चित्तौड़ में स्थित है। इससे बाबा रामदेवजी की ख्याती पूर्वी राजस्थान, मालवा, गुजरात में भी फैल गई और वे निष्कलंक देव के साथ-साथ 'पश्चिमाधिपति' 'पिछमाधीश', 'पिछम धरा रा पातसाह' और 'पश्चिम धणी' के रूप में प्रसिद्ध हो गये।¹⁹

उन्होंने आजीवन लोक कल्याणकारी कार्य करते हुए शोक संतप्त जनसमुदाय को आध्यात्मिक उपदेश दिया तथा अपने अंतिम समय में देह त्याग से पूर्व पिता अजमालजी और माता मैणादे तथा भाई वीरमदेव एवं अपनी भाभी और पत्नी नेतलदे को ज्ञानोपदेश देते हुए उन्हें मोह-माया के दलदल से निकालने का प्रयत्न किया, किन्तु इतना सबकुछ करने पर भी उनका करुण-रूदन रुका नहीं। एकत्रित जन-समुदाय का रूदन कोलाहल और विलाप शांत नहीं हुआ तब रामदेवजी ने तुवरों को यह वरदान दिया कि आप लोग किसी के कहने पर अथवा मोह से वशीभूत होकर मेरी समाधि को खोदना मत, आपकी हर पीढ़ी में मुझ जैसा पीर होता रहेगा। तुवरों को यह वरदान देकर भाद्रपद सुदी एकादशी वि. सं. 1442 को रामदेवरा स्थित रामसरोवर तालाब के किनारे रामदेवजी ने जीवित समाधि ले ली।²⁰

रामदेवजी की समाधि स्थल पर विशाल मंदिर बना हुआ है। यह जैसलमेर जिले की पोकरण तहसील मुख्यालय से 13 कि.मी. पूर्व में स्थित है। जहां भाद्रपद सुदी द्वितीया से एकादशी तक विशाल मेला लगता है, इसमें सभी सम्प्रदायों के गरीब से गरीब और बड़े से बड़े अधिकारी, उद्योगपति, राजनेता, प्रदेश के मुख्यमंत्री, केन्द्रीय मंत्री इत्यादि शिरकत करते हैं, बाबा से अमन चैन की दुआ मांगते हैं। खुशहाली की कामना करते हैं। यहां पर राजस्थान ही नहीं देश-विदेश के श्रद्धालु बाबा के दर्शन हेतु पहुंचते हैं। यह संख्या लाखों में पहुंचती है।

रामदेवजी के परचे (अलौकिक कार्य)

बाबा रामदेवजी का अद्भूत व्यक्तित्व था। उनका सम्पूर्ण जीवन चरित्र एक के बाद एक चमत्कार प्रकट करता है। उनके अलौकिक कृत्यों का लोक साहित्य में

निम्नानुसार विवरण मिलता है :-

1. **पिता अजमाल को द्वारिका में प्रदत्त वचन निभाना**- तंवर अजमालजी को उनके आराध्यदेव द्वारिकाधीश श्री कृष्ण द्वारा प्रदत्त वचनानुसार कुंम कुंम के 'पद चिन्ह' बनना एवं बड़े पुत्र वीरमदेव के पालने में चमत्कृत रूप से बालक के रूप में प्रकट होना। रामदेवजी का प्रथम पर्चा माना जाता है।²¹

2. **माता मैणादे का संशय निवारण**- अजमालजी द्वारा रामदेवजी के अवतरण सम्बन्धी रहस्य मैणादे को बताने पर भी माता मैणादे के मन में संशय रह गया था, जिसे जानकर रामदेवजी ने रसोई में गर्म हो रहे दूध को उफानने से रोककर संशय दूर किया।²²

3. **दर्जी को चमत्कार दिखाना**- बालक रामदेवजी ने माता से घोड़े पर घूमने का हठ किया। बालक को बहलाने हेतु माता मैणादे ने दर्जी को बुलाकर उसे एक घोड़ा बनाने हेतु कीमती कपड़ा दे दिया। दर्जी ने कीमती व नया वस्त्र अपने पास रख लिया और पुराने वस्त्र का घोड़ा बनाकर दिया। तब रामदेवजी उस पर बैठे और बैठते ही वह घोड़ा आकाश में उड़ गया। इस प्रकार उन्होंने कपड़े के घोड़े में प्राण डाल दिये, अन्तरिक्ष में उड़ाकर सभी को चमत्कार दिखाया था।²³

3. **भैरव राक्षस का वध करना**- बाबा रामदेवजी ने भैरव नामक क्रूर दानव का दमन करने एवं आमजन का उद्धार करने के लिये अवतार लिया था। इस सम्बन्ध में एक लोकवार्ता मिलती है कि पोकरण के पास एक सातलमेर नामक गांव था। वहां एक माहेश्वरी 'भूतड़ा' गौत्र का बनिया रहता था। उसके पास अन्न-धन बहुत था परन्तु संतान नहीं थी। वह गुरु बालकनाथ की नित्य सेवा करता था। एक दिन उसने बालकनाथजी से कहा कि 'बाबा धन तो बहुत हैं मगर इसे खाने वाला कोई नहीं है।' बालकनाथजी ने क्रोध में कहा कि 'ऐसा पुत्र होगा जो सारे गांव को खा जायेगा।' कुछ समय बाद उसके पुत्र हुआ, जिसका नाम भैरव रखा गया। यह बालक बचपन से ही दुष्ट प्रकृति का था। उसके आंतक से त्रस्त लोग गांव छोड़कर अन्यत्र जा बसे। भैरव रोज बालीनाथ के दर्शन हेतु जाता था। बालकनाथ के बहुत समझाने पर भी वह दानवी गुण नहीं छोड़ सका।²⁴

एक दिन बालक रामदेवजी 'दौटा दड़ी' अपने बाल सखाओं के साथ खेल रहे थे। रामदेवजी ने गेंद को जोर से चोट मारी, जिससे गेंद बहुत दूर चली गई। जिसे ढूढ़ने रामदेवजी अकेले ही जंगल में चल पड़े। चलते-चलते बालकनाथ की कुटीया पहुंच गए। वहां बालकनाथ ने राक्षस भैरव से बचाने के लिए बालक रामदेवजी को अपनी गुदड़ी में छिपा दिया। तभी भैरव वहां आ पहुंचा। उसने बाबा से कहा यहां मनुष्य की गंध आ रही है। लेकिन बाबा बालीनाथ जी ने इन्कार करते हुये कहा यहां कोई मनुष्य नहीं है। भैरव ने बालकनाथजी को ही तंग करना शुरू कर दिया बात को बढ़ती देखकर रामदेवजी ने गुदड़ी में हलचल की तो भैरव जान गया कि इस गुदड़ी में मनुष्य छिपा हुआ

है। उसने तत्काल गुदड़ी हटाने की कोशिश की मगर वह गुदड़ी द्रोपदी का चीर बन गई। तब भैरव डर कर भागने लगा। रामदेवजी ने गुरू बालकनाथ से आज्ञा लेकर भैरव को पकड़ लिया। भैरव द्वारा क्षमा याचना करके प्राणों की भीख मांगने पर रामदेवजी ने उसे एक गुफा में डालकर उस पर सिला सरका दी।²⁵

जिण कारण हर अवतरै, सिमरथ बात सई।

*भौम बसावें पिछम री, दलसी दैत दई।*²⁶

5. **सारथीया खाती को पुनर्जीवित करना**- रामदेवजी का एक बाल सहचर सारथीया खाती था। जिसकी आकस्मिक मृत्यु होने पर उसको पुनः जीवित करके उसकी माता की पीड़ा दूर की।²⁷

6. **पंच पीरों को परचा देना**- रामदेवजी के अलौकिक चमत्कारों एवं पराक्रम की ख्याती सुनकर हिन्दू ही नहीं मुसलमान भी उनके अनुयायी बनने लगे। यह सुनकर मक्का मदीना के पांच सिद्धहस्त पीर रामदेवजी की परीक्षा हेतु रामदेवरा आये। उस समय रामदेवजी अपने नीले घोड़े को जंगल में घास चरा रहे थे। पीरों का बड़ा आदर सत्कार किया और उनसे घर चलने का आग्रह किया। तब पीर वहीं धूप में बैठ गये, रामदेवजी को भी अपने समक्ष बिठा दिया। पीरों ने अपने दातुन को चीरकर वहां जमीन में गाड़ दिये तथा हाथ ऊपर से घुमाया तो वहां पांच पीपल के पेड़ लग गये रामदेवजी पीरों का यह चमत्कार देखकर उनका उद्देश्य समझ गये। फिर वे रामदेवजी के घर पहुंचे। जहां उन्हें भोजन की मनुहार की। पीरों ने कहा कि वे अपने बर्तन मक्का में भूल गये हैं। रामदेवजी ने कहा कि 'प्रेम में नियमों का बन्धन नहीं होता है।' लेकिन पीर नहीं माने तब रामदेवजी ने अलौकिक चमत्कार स्वरूप अपनी भुजा पसारी और उन पीरों के ही कटोरे जो उनके चिन्हित किए हुए थे, उन्हें उन पांच पीरों के समक्ष अपना-अपना कटोरा रख दिया। यह देखकर पीर बड़े विस्मित हुए। पीरों ने कहा, आप श्रेष्ठ पीर हो। जितनी दूरी में पृथ्वी हैं वहां तक हमारा चमत्कार चलता है पर पानी के पार हमारी करामात काम नहीं करती हैं। आपने समुद्र पार से कटोरे मंगवाये हैं। तुम हमसे बड़े करामाती हो। आज से आप हमारे पीर हो हम आपके शिष्य हैं। इस चमत्कार के फलस्वरूप रामदेवजी मुस्लिम समुदाय के आराध्य एवं 'रामसा पीर' के रूप में विख्यात हो गये।²⁸

7. **पूगलगढ़ के पड़िहारों का गर्व नाश करना**- रामदेवजी के शूद्रों के साथ उठने-बैठने एवं हरि कीर्तन करने के कारण पूगल के पड़िहारो ने नाराज होकर अपने जातीय गौरव के अहंम में रामदेवजी के यहां आना जाना बन्द कर दिया था तथा उन्हें हेय दृष्टि से 'कामड़िया' कहते थे। रामदेवजी ने अपने विवाह के उत्सव पर रतना राईका को बहिन सुगना को लेने भेजा। रतना राईका के वहां पहुंचने पर सुगना के ससुराल वालों ने उसे कैद कर लिया। इस घटना को रामदेवजी ने अपनी अलौकिक शक्ति से जान लिया और तेल चढ़ने के उपरांत रामदेवजी नीले घोड़े पर सवार होकर पूगल पहुंचे। पूगल के

पड़हारों की सेना को अपनी अलौकिक शक्ति से पराजित किया। वहां के प्रत्येक वृक्ष के पत्ते-पत्ते में तन्दूरा की धुन के साथ बाणी की आवाज सुनकर पड़हार घबरा गये। पड़हारों ने रामदेवजी के चरणों में आकर क्षमा याचना की।²⁹

8. नेतलदे की पंगुता दूर करना- रामदेवजी का विवाह उमरकोट के राजा दलजी सोढा की पुत्री नेतलदे के साथ हुआ था। नेतलदे के पक्षाघात के कारण पावों से अंपंग हो गई थी। रामदेव-नेतलदे का पाणिग्रहण संस्कार होने के दौरान, रामदेवजी की अलौकिक शक्ति से नेतलदे की पंगुता दूर हो गई।³⁰

9. रानी नेतलदे का संशय दूर करना - एक समय जब रंगमहल में रानी नेतलदे ने रामदेवजी से पूछा कि बताइये मेरे गर्भ में पुत्र है या पुत्री। तब रामदेवजी ने प्रतिउत्तर दिया कि पुत्र है और उसका नाम 'सादा' रखना। रानी का संशय दूर करने के लिए रामदेवजी ने उसको आवाज दी। इस पर अपनी माता के गर्भ से बोलकर शिशु ने अपने पिता के वचनों को सिद्ध किया।³¹ 'सादा' अर्थात् 'आवाज' के अर्थ से उसका नाम सादा³² रखा गया।

10. हड़बू सांखला को पर्चा देना- उनके हड़बू सांखला मौसरे भाई थे। रामदेवजी ने जब समाधि ली, तब हड़बूजी परदेश में थे, हड़बूजी वापिस लौटे तब उन्हें रामदेवजी द्वारा समाधि लेने की जानकारी मिली तो वे रामदेवजी के परिवार से मिलने हेतु रामदेवरा चल पड़े। हड़बूजी जैसे ही रूणीचा ग्राम की सीमा में पहुंचे तो उन्होंने रामदेवजी को एक वृक्ष के नीचे अपने घोड़े को चराते हुये देखा तो उनके हर्ष का पार न रहा। फिर हड़बूजी ने सक्चाते हुए कहा कि न जाने आपके विषय में लोगों ने मुझे अशुभ और मिथ्या बातें क्यों कही? रामदेवजी ने कहा कि हड़बू! इस संसार में विभिन्न प्रकार के लोग रहते हैं, कह नहीं सकते कि कौन सत्य हैं और कौन मिथ्या है-

केई नर साचा हड़बू, केई नर कूड़ा।

साच- कूड़ रा भेद किण जाण्या।³³

भेंट वार्ता के पश्चात् रामदेवजी ने रतन कटोरा तथा एक सोहन चुटिया घर पर देने हेतु हड़बूजी को दिया एवं कहा कि तुम घर चलो मैं अभी आया। हड़बूजी ने अजमाल जी के घर पहुंच कर शोक संतप्त परिवार को रामदेवजी के अभी मिलने की बात बताई एवं चुटिया एवं कटोरा देकर बात की पुष्टि भी की। जो रामदेवजी को उनके माता एवं भाई वीरमदेवजी द्वारा उपहार स्वरूप समाधि में साथ रखे गये थे।

तब रामदेवजी के वंशजों एवं परिजनों ने हड़बूजी को साथ लेकर रामदेवजी को ढूंढा, मगर वे नहीं मिले। तब उन्हें भ्रम हो गया कि रामदेवजी कहीं किसी ढंग से समाधि I से बहार निकल गये होंगे। किन्तु जब समाधि खोदी तो वहां रामदेवजी के फूल (हड्डियां अवशेष) मिले और तत्काल आकशवाणी हुई कि हे तुंवरों! आपने मुझ पर

विश्वास नहीं किया, मेरी आज्ञा का पालन नहीं किया, अब तुम्हारी पीढ़ी कभी पीर नहीं होगा और तुम 'कावा' (पंडा) होना, यात्रियों से जो चढावा आए वह खाना।

आज विज्ञान के युग में भले ही रामदेवजी के अलौकिक कार्यों पर हमें विश्वास न हो या जिन्हें अन्धविश्वास कहे लेकिन तत्कालीन युग से आज तक उनकी शिक्षाएँ, उनका कृत्तित्व हमारे लिए ही नहीं भावी पीढ़ियों तक प्रेरणास्पद रहेगा। वही विविधताओं वाले भारत वर्ष में अमीर गरीब, ऊँच-नीच, जातीय वैमनस्य, साम्प्रदायिकता, धार्मिक भेदभाव के निदान में बाबा रामदेव जी के कृत्तित्व की युगों-युगों तक महती भूमिका रहेगी। बाबा रामदेवजी के मंदिरों पर आयोजित होने वाले मेलों विशेषतः रामदेवरा मेला को साम्प्रदायिक सद्भावना का प्रतीक माना जाता है जिसमें हिन्दू-मुस्लिम समुदाय सहित सभी समुदायों के श्रद्धालु अपनी श्रद्धा अर्पित करने, मनोकामना पूर्ति के लिए पहुंचते हैं।

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मध्यकालीन पश्चिमी राजस्थान में 'मेघवाल-समाज' में सती-प्रथा एवं परिवर्तन - एक अध्ययन

ओमप्रकाश भाटी

प्राचीन काल में हमारे देश में विधवाओं का सती होना एक धार्मिक कृत्य माना जाता था। 'सती' का शाब्दिक अर्थ 'अमर' अथवा 'सत्य' पर स्थिर रहने वाली हैं। सती के लिए प्राचीन काल में हमारे यहाँ 'अन्वारोहण' (मृत पति के साथ चिता पर चढ़ना), 'सहगमन' (मृत पति का अनुगमन करना), 'सहमरण' (मृत पति के साथ मरना), 'अनुमरण' (पति कहीं पर मर जाता और उसे जला दिया और उसकी भस्म या पादुका के साथ या बिना किसी चिन्ह के पति की मृत्यु के समाचार जानने के बाद उसके पीछे मरना) आदि शब्द प्रयुक्त होते थे।¹ भारत में प्राचीन काल में संभवतया सती प्रथा का कारण 'पतिव्रत्य की भावना' रही होगी। कहीं-कहीं पर इसे (सती प्रथा) स्त्री को पति का वियोग अधिकाधिक असह्य प्रतीत होने पर सती होना बताया है। मध्यकालीन मारवाड़² में इस प्रथा के अत्यधिक प्रचलन के पीछे निश्चित रूप से धार्मिक कारण रहा। इस कारण भी तत्कालीन 'नारी वर्ग' इस ओर आकृष्ट हुआ। स्वर्गप्राप्ति, पुण्यलाभ की प्राप्ति, यशकीर्ति आदि अन्य कारण रहे। तत्कालीन असुरक्षित राजनीतिक परिस्थितियों में नारी के लिए अपने सतीत्व धर्म की रक्षा दुष्कर कार्य था। क्योंकि मध्यकालीन युग में युद्धों की अधिकता व विधर्मी शत्रुओं द्वारा शीलभंग व कुल कलंक का भय सदैव बना रहता था।

आज घरे सासू कहै, हरख अचाणक काम।

बहु बळेवा हुळसै, पूत मरेबा जाय।।

अर्थात्- सती प्रथा जैसे मंगल अवसरों को हर्षोल्लास से साथ मनाये जाने की परम्परा थी।

मध्यकालीन पश्चिमी राजस्थान (मारवाड़) में सतियों के उदाहरण निम्न हैं-

राजा-महाराजाओं के पीछे उनकी पत्नियां, पासवाने, पड़दायतें, गायणियां आदि सती हुआ करती थी। मारवाड़ के शासकों जैसे राव सीहा के पीछे सोलंकी रानी पार्वती, राव मालदेव के पीछे संवत् 1619 में रानी उमादे भटियाणी, मोटा राजा के पीछे 4 रानियाँ, जसवंतसिंह (प्रथम) के पीछे 5 रानियाँ, अजीतसिंह के पीछे संवत् 1900 में 1 रानी, 4 पड़दायतें और एक दासी सती हुई थी।³

विभिन्न समाजों में सती प्रथा-मारवाड़ में राजपूत जाति के साथ-साथ ओसवाल, ब्राह्मण, मेघवाल तथा इनकी समकालीन उपजातियों में भी स्त्री के पति के साथ सती होने के प्रमाण हमें प्राप्त होते हैं। हालांकि राजपूत जाति के इतिहास को लिखने वाले उन राजाओं के दरबारी साहित्यकार, चारण तथा भाट होते थे। जो इनका महात्म्य बढ़ा-चढ़ा कर प्रस्तुत करते थे। जबकि आमजन में प्रचलित विभिन्न प्रथाएं तथा तत्कालीन समाज में घटने वाली प्रमुख घटनाओं का लेखा-जोखा करने वाला कोई नहीं था। यदि इतिहास में नई घटनाओं का कहीं वर्णन किया भी गया है तो वह नगण्य ही कहा जायेगा। लेकिन फिर भी हमें सती प्रथा के बारे में तत्कालीन साहित्य तथा विभिन्न समाज विशेष के राव-भाटों के बहियों आदि से जानकारी प्राप्त होती है। अतः यह कहा जा सकता है कि सती-प्रथा एक परम्परा के रूप में समाज के विभिन्न वर्गों में व्याप्त थी।⁴

मेघवाल समाज-मेघवाल जाति समाज का एक महत्वपूर्ण अंग रही हैं। इस जाति को दलित, हीन, पिछड़ी हुई आदि कहा जाता रहा है। देश या सर्वकालीन समाज को जब जब आवश्यकता पड़ी है, तब तब मेघवाल समाज में आगे बढ़कर अपना बलिदान देकर अपनी महत्वपूर्ण भूमिका प्रदर्शित की है। परन्तु इस समाज में भी अन्य तथाकथित ऊँचे समाजों की तरह सती प्रथा का हमें प्रमाण मिलता है। जिसकी जानकारी मेघवाल समाज से संबंधित राव तथा भाटों की बहियों के साथ-साथ तत्कालीन साहित्य में भी प्राप्त होती है।⁵ इस मेघवाल समाज में निम्नलिखित सतियों के उदाहरण प्रमाण सहित प्राप्त होते हैं:-

(1) **जोधपुर**- जोधपुर के मेहरानगढ़ दुर्ग के निर्माण के समय राजाराम⁶, उसकी माता केसर तथा पिता मोहनसी ने विक्रम संवत् 1516, जेठ सुद 11, वार शनिवार (12 मई 1459 ईस्वी) को दुर्ग की नींव में जीवित बलिदान दिया था। 'केसर' के सती होने की पुष्टि तत्कालीन राजा द्वारा प्रदत्त ताम्रपत्र से होती है। इसके अलावा राव प्रहलाद निवासी पाल की पोथी भी यह दर्शाती है। साथ ही सन् 1899 का दस्तावेज 'शाहपुरा रे भांबियों रे चाकरी री विगत' भी यह जानकारी प्रदान करता है। यह रिपोर्ट 17 नवम्बर 1899 को शाहपुरा के मेघवालों ने अपनी आर्थिक स्थिति को सुधारने हेतु मदद के लिए पेश की थी।⁷

(2) **मण्डोवर (वर्तमान में मण्डोर)**-नया तालाब पर मगसर सुदी 5 विक्रम संवत् 1544 को गोरों बाई, करमसीजी के साथ सती हुई थी। वर्तमान में नया तालाब लुप्त हो गया है और यहाँ पर मेघवाल बस्ती तथा रेलवे ट्रेक व स्टेशन आबाद है। यहाँ पर इनका चबूतरा भी बना हुआ है। जो इसका जीता जागता प्रमाण है।⁸

(3) **घटियाली**-यहाँ पर रामां बाई के सती होने के प्रमाण जोधपुर के राव-भाटों की बहियों से प्राप्त होते हैं। परन्तु सती होने का काल अज्ञात है।⁹

(4) **खेजडली**-यहाँ पर करमा बाई के सती होने का उल्लेख आता है। इसकी जानकारी मेघवाल के राव ने उपलब्ध करवाई। परन्तु इनसे संबंधित स्मारक को इतिहास सहेजकर रखने में असफल रहा। इनका सती होने का समय अज्ञात है।¹⁰

(5) **पोकरण¹¹-(क) चनणां बाई**- पोकरण में अथूणा तालाब की पाल पर फाल्गुन सुदी 14 विक्रम संवत् 1362 को चनणां बाई, नींबाजी के साथ सती हुई थी।

(ख) **रूपां बाई**- पोकरण में रूपां बाई मगसर सुदी 8 विक्रम संवत् 1642 को मूलाजी के साथ सती हुई थी।

(ग) **गोरां बाई**-पोकरण में ही गोरां बाई फाल्गुन सुदी 10 विक्रम संवत् 1437 को रूपाजी के साथ तालाब की पाल पर सती हुई। इनके 10 लड़के हुए, जिनसे 10 गौत्र चले।

(6) **जायल (नागौर)**-जायल में धूलांबाई अगुणा तालाब पर गोला की पाल पर गुमानजी के साथ चैत्र सुदी 11 विक्रम संवत् 1107 को सती हुई। यहाँ पाल पर इनका चबूतरा जीर्ण-शीर्ण अवस्था में है।¹²

(7) **परबतसर**-यहाँ पर पुरांबाई अगुणा तालाब पर नींबाजी के साथ चैत्र सुदी 11 विक्रम संवत् 1642 को सती हुई। इस तालाब पर निर्मित इनकी समाधि समय के थपेड़ों से लुप्त हो चुकी है।¹³

(8) **जुनी ब्यावर**-इस स्थान पर सेरां बाई श्रावण सुदी 5 विक्रम संवत् 1793 को कालूजी के साथ सती हुई थी।¹⁴

(9) **नौक**-इस कस्बे के तालाब की पाल पर कुलांबाई कार्तिक सुदी 11 विक्रम संवत् 1664 में खेताजी के साथ सती हुई।¹⁵

(10) **जैसलमेर में सतियां¹⁶**

(क) **भूरीबाई**- जैसलमेर में भूरीबाई पौष सुदी 1 विक्रम संवत् 1441 को सेवाजी के साथ सती हुई।

(ख) **फूलांबाई**- फाल्गुन सुदी 11 विक्रम संवत् 1542 को चेनाजी के साथ सती हुई।

(ग) **चनणांबाई**- मगसर सुदी 13 विक्रम संवत् 1622 को हरजी के साथ सती हुई।

(घ) **चम्पाबाई**-चैत्र बदी 13 विक्रम संवत् 1542 को लाखाजी के साथ सती हुई।

(ङ) **सुन्दरबाई**-मगसर सुदी 12 विक्रम संवत् 1441 को तेजाजी के साथ सती हुई।

- (च) पनीबाई-मगसर सुदी 7 विक्रम संवत् 1337 पेमाजी के साथ सती हुई।
 (छ) मानाबाई-चैत्र सुदी 7 विक्रम संवत् 1522 डूंगाजी के साथ सती हुई।
 (ज) देवाबाई-चैत्र सुदी 11 विक्रम संवत् 1535 लालाजी के साथ सती हुई।
 (झ) सरूपाबाई-मगसर सुदी 7 विक्रम संवत् 1522 पीथाजी के साथ सती हुई।

मेघवाल समाज में सती हुई विभिन्न स्त्रियों में से उपरोक्त उदाहरण तो नाममात्र के हैं। जो हमें विभिन्न स्रोतों से प्राप्त होते हैं। ऐसी अनगिनत स्त्रियाँ हैं, जो सती तो हुई हैं लेकिन उनके नाम आदि के बारे में हमें कोई जानकारी प्राप्त नहीं होती है। इतिहास के विभिन्न शोधकर्त्ताओं तथा विद्यार्थियों के लिये यह शोध का एक अच्छा विषय हो सकता है।

चुनौति एवं परिवर्तन-अकबर, रानी अहिल्याबाई होल्कर, मराठा-पेशवा, सिक्ख गुरू अमरदास आदि के द्वारा भी सती-प्रथा को रोकने के विभिन्न प्रयास किये गये।¹⁷ 19वीं-20वीं शताब्दी भारतीय इतिहास में 'पुनर्जागरण-काल' के नाम से जानी जाती है। इस सदी में समाज सुधार एवं धर्म सुधार आंदोलन हुए। भारतीय समाज एवं धार्मिक संप्रदायों में व्याप्त बुराइयों एवं धार्मिक आडम्बरों को इस आंदोलन के नेतृत्व द्वारा दूर करने का प्रयास किया गया। स्वामी दयानन्द सरस्वती ने आर्य समाज (1875), राजा राममोहन राय ने ब्रह्म समाज (1828), गोविन्दभाई रानाडे ने प्रार्थना समाज (1849), ज्योति बा फुले ने सत्य शोधक समाज (1873), ब्लोवात्सकी व हेनरी आल्काट ने थियोसोफिकल सोसायटी (1882) तथा स्वामी विवेकानन्द ने रामकृष्ण मिशन (1897) की स्थापना की। इन समाज व धर्म सुधारकों द्वारा भारतीय समाज को एक नई दिशा मिली।¹⁸

राजा राममोहन राय के प्रयासों से तत्कालीन गवर्नर जनरल लार्ड विलियम बैंटिक ने 4 दिसम्बर 1829 ईस्वी को 'सती प्रथा निरोधक कानून' बनाया। पश्चिमी राजस्थान के विभिन्न राजाओं ने सती प्रथा के उन्मूलन हेतु कानून बनाये थे। मारवाड़ में भी तत्कालीन शासक महाराजा तख्तसिंह ने 1849 ईस्वी में सती प्रथा विरोधी कानून बनाया था।¹⁹ वर्तमान में सामाजिक परिवर्तन के साथ हम देखते हैं कि सती प्रथा को जघन्य व बर्बर अपराध के रूप में देखा जाता है। इसे रोकने के लिए राजस्थान सरकार ने नया अध्यादेश जारी किया। वैसे सती प्रथा निरोधक कानून तो पहले बना हुआ था ही पर इसे महिमा-मण्डित करने की प्रवृत्ति को रोकने के लिए 01 अक्टूबर 1987 को 'राजस्थान सती निरोधक' अध्यादेश लागू किया गया। यह नया अध्यादेश राजस्थान के ही सीकर जिले दिवराला गाँव में रूपकंवर के सती होने के बाद लागू किया गया। ताकि ऐसी एक भी घटना दुबारा घटित न हो सके।²⁰

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दत्ताणी खेत : एक विस्मृत युद्ध

डॉ. कुसुम राठौड़

चौहानों की नाडोल शाखा से जालोर, सांचोर, सिवाना, बूंदी, कोटा, गागरोन और सिरोही के चौहान वंशों का अभ्युदय¹ हुआ। मुस्लिम आक्रमणों के परिणाम स्वरूप जालोर, सांचोर, सिवाना के चौहान वंशों का अस्तित्व समाप्त हो गया, किन्तु कोटा, बूंदी, सिरोही के चौहान वंश अपना अस्तित्व आज तक कायम रखे हुए हैं हालांकि इनके राज्य स्वतंत्रता प्राप्ति के बाद राजस्थान राज्य में विलीन कर लिये गए। कर्नल टॉड ने भी इस बात का उल्लेख किया है कि चौहानों की एक बड़ी शाखा नाडोल आई जिसका पहला राजा राव लाखण था। (चौहान वाक्पतिराज के तीन पुत्रों (सिंहराज, लक्ष्मण, वत्सराज) में से लक्ष्मण (लाखणसी) ने नाडोल के चौहान राज्य की स्थापना की। इसी नाडोल शाखा से बाद में जालोर, सिरोही, बूंदी व कोटा के चौहान वंश स्थापित हुए।) उसने वि. स. 1039 (ई. स. 982) में अन्हिलवाडा के राव से यह परगना छीना। नाडोल के चौहान राव आल्हणदेव के समय में वि.स.1218 के ताम्रपत्र तथा अचलेश्वर मंदिर में स्थित वि. स. 1377 (ई. 1320) के लेख से इस बात की पुष्टि होती है²।

जालोर के राजा समर सिंह का पुत्र और उदयसिंह का भाई मानसिंह हुआ, जिसके वंश में सिरोही के वर्तमान राजकर्ता हैं। कीर्तिपाल (नाडोल के शासक आल्हण के पुत्र कीर्तिपाल उर्फ कीतू ने पिता से प्राप्त नारलाई की 12 गांव की जागीरी से संतुष्ट न होकर अपने स्वपराक्रम से जालोर व किराडु के परमार राजाओं को पराजित कर जालोर में अलग से राज्यगद्दी कर स्थापना की और उनके वंशजों का अधिकार (स्थापना 1178 ई.) स्वर्णगिरी (जालोर) पर रहने के कारण वे सोनगरा के नाम से प्रसिद्ध हुए,³ परन्तु कीर्तिपाल के पौत्र उदयसिंह के भाई मानसिंह के वंशजों ने जालोर से हटकर पृथक राज्य स्थापित करने का स्वप्न देखा और अपना परिचय देवड़ों के रूप में दिया।

चौहानों की इसी देवड़ा शाखा में मेवाड़ के महाराणा प्रताप की भांति एक वीर व स्वतंत्रता प्रेमी शासक हुए वे थे राव सुरत्राण, जिन्हें सामान्य बोलचाल की भाषा में राव सुरतान भी कहा जाता है। राव सुरतान सिरोही के शासक मानसिंह के दत्तक पुत्र के रूप में उत्तराधिकारी बने थे। जब राव मानसिंह की आबू पर्वत पर कल्ला परमार ने वंश वैर वश कटार मार कर हत्या कर दी, तब मृत्यु से पूर्व उन्होंने अपने सरदारों को उनके बाद सुरतान भाणावत को सिरोही की गद्दी पर बिठाने का आदेश दिया। किन्तु इसके लिए उन्होंने कई लड़ाइयां लड़ी व सब में विजय श्री प्राप्त की। उनकी इसी उपलब्धि का

उल्लेख उदयपुर के दधवाड़िया चारण कवि खेमराज ने इन शब्दों में किया है—

भाणरे कियो भारथ भमान, मारे कई हिन्दु मुसलमान।
शीषोद कमंध खागां चढ़ाय, जद राव दत्ताणी जीत पाय।।
दत्ताणी खेत रो बिरध दीध, कई सोढ प्रवाड़ा अषाकीध।
एकावन बरस जीवयो अनाड, जीतो निज बावन महाराड़।।
षालिआ लाड कविया अपार, सासण चोरासी दिव्या सार।⁴

सोढ-सुरतान, प्रवाड़ा (काय), अनाड़ वीर राव सुरत्राण एकावन वर्ष तक जिये जिसमें उन्होंने कुल छोटी मोटी 52 लड़ाइयां लड़ी और उन सब में विजयी प्राप्त की। उनके द्वारा लड़े गये प्रमुख युद्ध थे—पहला कालन्द्री का युद्ध। दूसरा और सबसे महत्वपूर्ण युद्ध दत्ताणी खेत का युद्ध था जिसे सिरोही राज्य के इतिहास में हल्दीघाटी के युद्ध जैसी महत्ता प्राप्त है।

दत्ताणी क्षेत्र सिरोही राज्य में गिरवर से 6 मील उत्तर-पश्चिम में आबूरोड़ से लगभग 15 कि.मी. की दूरी पर दत्ताणी गांव में स्थित है, दत्ताणी का युद्ध दत्ताणी गांव से पूर्व दिशा में आबू की दक्षिणी-पश्चिमी पर्वत श्रेणी के नीचे हुआ था। वर्तमान में दत्ताणी गांव में एक जैन मन्दिर, एक देवी मां का टूटा हुआ मन्दिर तथा सिद्धेश्वर नाम का प्रसिद्ध शिवालय है।⁵ दत्ताणी क्षेत्र सिरोही राज्य में मेवाड़ क्षेत्र में स्थित हल्दीघाटी रणखेत की भांति ही प्रसिद्ध है किन्तु अभी तक राजस्थान के इतिहास पृष्ठों में यह विस्मृत है। इसी दत्ताणी में वि. स. 1640 (ई.स. 1583) में सिरोही के राव सुरत्राण ने दिल्ली के बादशाह अकबर की सेना को धूल चटा दी। वह अकबर बादशाह जिसका हिन्दुस्तान भर में विजयी परचम फहरा रहा था, राजपुताने के सारे राजपूत राज्य बादशाह के सामने नतमस्तक (मेवाड़ को छोड़कर) हो रहे थे, उसकी अधीनता मानकर उसके रांगमहल में अपनी राजपूत राजकुमारियों के डोले भेज रहे थे। लेकिन सिर्फ मेवाड़ व सिरोही राज्य ही ऐसे रहे जिन्होंने बादशाह की अधीनता स्वीकार नहीं की तथा ना ही कोई डोला बादशाह के महलो में भेजा।⁶ 1568 ई. में चित्तौड़ को खोने के बाद भी महाराणा उदयसिंह ने जिस प्रकार शाही अधीनता स्वीकार नहीं की, उसी प्रकार आबू को हस्तगत करने हेतु सिरोही के महाराव मानसिंह के समय में भी कई बार शाही आक्रमण हुए किन्तु वे सभी असफल रहे। इस प्रकार महाराणा उदयसिंह के उत्तराधिकारी महाराणा प्रताप व महाराव मानसिंह के उत्तराधिकारी महाराव सुरत्राण ने भी शाही अधीनता को स्वीकार नहीं किया। एक चारण कवि ने दोनों राजाओं की प्रशंसा में कहा है—

अकबर नृप पतशाह अगे, होय भ्रत जोड़े हाथ
नाथ उदयपुर न नम्यो, नम्यो न अरबुद नाथ⁷

सिरोही में देवड़ा चौहानों के इतिहास में इस दत्ताणी खेत के युद्ध का बहुत महत्व है। दत्ताणी की लड़ाई बाविसी कटी इस नाम से प्रसिद्ध है और अनेक भाट व चारण

कवियों ने इस युद्ध के अनेक गीत कवित्त रचे हैं। इस युद्ध की पृष्ठभूमि इस प्रकार से है—

बीकानेर के राजा रायसिंह सौराष्ट्र जाते समय सिरोही राज्य से गुजरे (वि.स. 1633) उस समय महाराव सुरत्राण ने उसका स्वागत सत्कार किया। चूंकि वीजा देवड़ा भी रायसिंह से राय सुरत्राण के विरुद्ध मिला तब रायसिंह ने सुरत्राण से वार्तालाप करते हुए कहा कि यदि सिरोही का आधा राज्य बादशाह अकबर के नाम कर दे तो वीजा का विद्रोह खत्म हो सकता है तब राव सुरत्राण ने वीजा से छुटकारा पाने हेतु सिरोही का आधा राज्य बादशाह के नाम कर दिया। रायसिंह ने बादशाह को सूचना भिजवा दी कि आधा सिरोही बादशाह के लिए लिखवा दी है, अब यह धरती चाहे किसी को जागीर में दे या कर वसूलने वाले यहां भेजे⁸। हालांकि अकबरनामा में इसका भिन्न विवरण मिलता है। इसके अनुसार बादशाह ने जालोर के ताज खाँ व सिरोही के सुरत्राण देवड़ा के विद्रोह को शांत करने हेतु रायसिंह, तरसु खाँ और सैय्यद हाशिम बारहा को सेना देकर भेजा। सुरत्राण ने प्रतिरोध नहीं किया और रायसिंह के पास उपस्थित हो गया और बादशाह की सेवा में चला गया, किन्तु कुछ समय बाद ही वह बिना बादशाह की आज्ञा के सिरोही वापस आ गया। रायसिंह ने सिरोही का घेराव किया। सुरतान को आबू जाना पड़ा, किन्तु वहां भी उसका पीछा किया गया तो उसने आबू रायसिंह के सुपुर्द कर दिया। इसके बाद रायसिंह सुरतान को लेकर बादशाह की सेवा में उपस्थित हुआ⁹। किन्तु इस घटना का उल्लेख न तो समकालीन अन्य फारसी ग्रंथों तथा न ही स्थानीय स्रोतों में मिलता है वास्तव में राव ने परिस्थितवश ही सिरोही का आधा राज्य बादशाह को सुपुर्द किया था। जैसा कि नैणसी की ख्यात से स्पष्ट है राव के बादशाह की सेवा में उपस्थित होने का सही प्रमाण नहीं मिलता है। दूसरी तरफ मेवाड़ में महाराणा प्रताप की गद्दीनशीनी से रुष्ट होकर उदयसिंह का दूसरा पुत्र जगमाल अकबर के दरबार पहुंच गया। अकबर ने मेवाड़ के गौरव को नष्ट करने व प्रताप व जगमाल में फूट डलवाने के उद्देश्य से सिरोही का आधा राज्य जागीर के रूप में जगमाल को दे दिया। जगमाल वीजा देवड़ा के साथ सिरोही चला आया इस प्रकार एक म्यान में दो तलवारों की भांति अब सिरोही राज्य में दो राजा हो गये। महाराव सुरत्राण राजमहलों में रहते और जगमाल दूसरे मकानों में। ऐसी स्थिति अधिक समय तक नहीं रह सकती थी और रही भी नहीं। जगमाल की पत्नी (जो सिरोही की राजकुमारी व महाराव मानसिंह की पुत्री थी) व वीजा देवड़ा ने महलों पर अधिकार हेतु जगमाल को उकसाया और एक दिन जब राव सुरत्राण महलों से बाहर गये हुए थे तो जगमाल ने महलों पर आक्रमण कर दिया किन्तु सोलंकी सांगा, चारण आसिया दुदा और अन्य राजपूतों ने आक्रमण विफल कर दिया। यह आक्रमण विफल होने पर जगमाल अकबर के पास मदद हेतु पहुंचा तब अकबर ने राव रायसिंह चन्द्रसेनोत (जोधपुर के चन्द्रसेन का तीसरा पुत्र, अकबर ने उसे राव की पदवी देकर सोजत की

जागीर दी थी) और दांतीवाड़ा के कोलीसिंह की अधीनता में शाही फौज भेजी। राव सुरत्राण भी सिरोही के महलो को छोड़ आबू के पहाड़ों पर चले गए। सुरत्राण का पीछा करते हुए गांव दत्ताणी में सिसोदिया जगमाल और राव रायसिंह चन्द्रसेनोत ने सेना सहित डेरा डाला। देवड़ा वीजा (वजेसिंह) को जगमाल व रायसिंह ने भीतरोट पर आक्रमण करने हेतु भेज दिया। इसी समय पर वि.स. 1640 (ई.स. 1583) में देवड़ा समरा की राय के अनुसार सुरत्राण ने नक्कारा बजाते हुए शाही फौज पर आक्रमण कर दिया। दोनों सेनाओं के बीच दत्ताणी में भयंकर युद्ध हुआ। सुरत्राण ने बड़ी वीरता से लड़ाई कर अतुल पराक्रम का परिचय दिया। जगमाल सिसोदिया के साथ प्रतिपक्ष के निम्नलिखित प्रमुख योद्धा इस युद्ध में मारे गए—रायसिंह - जोधपुर के राव चन्द्रसेन का पुत्र, इसे सोजत का परागना बादशाह ने जागीर स्वरूप दिया था। कोलीसिंह - दांतीवाड़ा का जागीरदार यह अपने 12 आदमियों के साथ मारा गया। गोपालदास - यह किशनदास गंगावत राठौड़ का पुत्र था। सादुल - यह महेश कुपावत का पुत्र था। पुर्णमल - यह मांडण कुपावत का पुत्र था। लुणकरण - यह सुरताण गंगावत का पुत्र था। केशवदास - यह ईसरदास कलावत का पुत्र था। सेंरवा - यह ज्ञानचौहान का पुत्र था। गोरो - यह राधा परिहार का पुत्र था। भांग - यह अभा परिहार का पुत्र था। देवो - यह उदा भाटी का पुत्र था। नेतसी - यह भाटी वंश का था। जैमल - यह भी भाटी वंश का था। ईसर - यह चारणों की बारहठ शाखा का था। किसना-यह सिसोदिया की मांगलिया शाखा से था। धंधू - यह खेतसी का पुत्र था। रतनसी-यह भाटी आसा जोधावत का पुत्र था। कान्ह-यह भाटी अमावत का पुत्र था। गोपाल-यह मांगलिया भोज का पुत्र था। मनोहर-यह ईदा प्रतिहार था। राजसी-यह राधा मांगलिया का पुत्र था। रामा-यह कल्ला का खवास था। उदा-यह राठौड़ था। दौलत-यह जलेबदार था। खेता-यह भी ईदा प्रतिहार था। किसना-यह असायच सिसोदिया गोपालदास का पुत्र था। हिगोल-उहड़ देवसी का पौत्र एवं कांधल का पुत्र था। खीवा-यह राठौड़ जाति का था। पीथा- यह किसना का पुत्र था। रामसिंह-यह राठौड़ जाति का था। साईदास-साईदास का पुत्र था। कचरा- यह आहाड़ा जाति का था।¹⁰ ये सभी रायसिंह के प्रमुख सरदार थे जो युद्ध में काम आये। चारण कवि दुरसा आढ़ा (जो स्वयं इस युद्ध में रायसिंह की तरफ से मौजूद था) ने इस युद्ध का आंखों देखा हाल इस प्रकार लिखा है¹¹—इस युद्ध में महाराव सुरत्राण का नामी सरदार समरसिंह काम आया, जिसके स्मारक की छत्री वर्तमान समय में भी दत्ताणी गांव के गोदरे पर विद्यमान हैं। इस युद्ध में सिलदर के डुंगरावत मांडन का पुत्र कुम्भा भी काम आया मगर उसका स्मारक दत्ताणी में नहीं मिला है। इस लड़ाई का परिणाम यह रहा कि दत्ताणी में मौजूद शाही फौज के सब सरदार अपनी फौज के साथ मारे गये और महाराव सुरत्राण की निर्णायक जीत हुई। दत्ताणी युद्ध में विजय प्राप्त कर महाराव सुरत्राण ने चौहान कुल को प्रसिद्धि दिलाई, देवड़ा चौहानों की कीर्ति जग प्रसिद्ध

हुई। दुरसा आढा ने इसी प्रशंसा में यह कवित रचा—“नन्दगिरी नरेश, कटार बंध चहुआण, दत्ताणी खेतरा, जेत जुहार।” इस प्रकार दत्ताणी में बादशाह अकबर की भेजी शाही फौज की बुरी तरह से हार हुई और थोड़े से आदमी ही बचकर भाग पाये। महाराव रायसिंह का नक्कारा (यह नक्कारा अभी तक सिरौही में रखा हुआ है, जोधपुर महाराजा सूरसिंह के समय इस नक्कारे व रायसिंह के दूसरे सामान को, जो महाराव सुरतान ने छीना था, वापस लेने का प्रयत्न किया गया था, किन्तु वह असफल रहा।), शस्त्र, घोड़े आदि सामान के साथ ही सिसोदिया जगमाल का भी सब सामान महाराव सुरत्राण के हाथ लगा।¹²

इसी दत्ताणी युद्ध क्षेत्र में जख्मी हालत में राव सुरत्राण को चारण कवि दुरसा आढा प्राप्त हुआ, जो कि राव रायसिंह की तरफ से मौजूद था। जब एक राजपूत ने कहा कि इसको भी मार डालना चाहिए, इस पर दुरसा ने कहा कि मैं राजपूत नहीं चारण हूँ और राजपूतों को मेरा मारना उचित नहीं है। इस पर महाराव ने कहा कि यदि तुम चारण हो तो इस देवड़ा समरा की तारीफ में जो अभी मारा गया है, कोई दोहा कहे इस पर उसने तत्क्षण यह दोहा कहा—

घर रांवा जश डुंगरां, ब्रद पोतां सत्र हाण।

समरे मरण सुधारियों, चहु थोकां चहुयआण।¹³

अर्थात् समरा ने चारों तरफ से अपना मरण सुधारा है, महाराव के राज्य की रक्षा की, डुंगरों की तारीफ करवाई, अपने वंशजों को सम्मान दिलाया और शत्रुओं को हानि पहुंचाई। यह दोहा सुनकर सुरतान ने दुरसा आढा को जीवनदान दिया और बाद में पेशुआ तथा साल गांव जागीर के रूप में भी दिये।

इस प्रकार से दत्ताणी की विजय महाराव सुरत्राण की वीरता की विजय थी। इस युद्ध का महत्व इस बात में सबसे अधिक है कि दत्ताणी में बादशाह अकबर की शाही फौज निर्णायक रूप से पराजित हुई और यह पराजय इतनी भयानक थी कि शाही फौज में कुछ ही लोग भागकर बच पाये थे, किन्तु अफसोस यह है कि राजस्थान के इतिहास में दत्ताणी खेत को वह महत्व प्राप्त नहीं हो पाया जो उसे प्राप्त होना चाहिए था।

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मध्ययुगीन मारवाड़ में आवागमन के साधन

डॉ. (श्रीमती) विमलेश राठौड़

व्यापार एवं वाणिज्य की दृष्टि से राजपूताना का सदा ही महत्वपूर्ण स्थान रहा है। व्यापार वाणिज्य के अध्ययन हेतु व्यापार के स्थान संबंधी स्वरूप, बाजार व्यवस्था, व्यापारिक मार्ग, व्यापारिक केन्द्र, व्यापारिक मेले, मार्गों की सुरक्षा, मुद्रा, व्याज, कर व्यवस्था आदि बिन्दुओं का अध्ययन जितना महत्वपूर्ण होता है उतना ही महत्व आवागमन के साधनों के अध्ययन का भी होता है। प्रस्तुत शोधपत्र में मारवाड़ में आवागमन के साधनों का संक्षिप्त अध्ययन किया गया है, जिसमें प्राथमिक स्रोतों के अन्तर्गत बहियों का अध्ययन सम्मिलित है।

चूँकि मध्यकालीन मारवाड़ में पक्की सड़कें नहीं थी अतः व्यापारिक या अन्य परिवहन बैलगाड़ियों, ऊँट गाड़ियों तथा ऊँटों, बैलों व खच्चरों की पीठ पर होता था। बैलगाड़ी के परिवहन में उपयोग के बारे में लेखकों ने लेखन व चित्रकारों ने चित्रों द्वारा बताया है। परन्तु इनका ज्यादा उपयोग पूर्वी राजस्थान में होता था, यहाँ जमीन सख्त होती थी। पहाड़ी क्षेत्र के लिए घोड़े व रेगिस्तानी क्षेत्र के लिए ऊँट व ऊँटगाड़ी का अधिक प्रयोग होता था। हुमायूँ ने रेगिस्तान में अपनी यात्रा के लिए ऊँटों व ऊँट गाड़ियों का बहुतायत में उपयोग किया था। आर.सी. दत्त अपनी 'रेम्बलस ऑफ इण्डिया' में बताते हैं कि जैसलमेर, जोधपुर, बीकानेर आदि रेगिस्तानी भागों में ऊँट पर मर्द और औरत यात्रा करते थे। ऊँट पर अन्य साजो सामान, अनाज, पानी आदि का भी परिवहन होता था। बैलों द्वारा खींचे जाने वाले रथों का उपयोग राजाओं, महाराजाओं, बड़े सैन्य अधिकारियों तथा उनके परिवार द्वारा किया जाता था। राजा महाराजा हाथियों व ऊँटों पर आरामदायक हौदे लगाकर शिकार अथवा यात्रा करते थे। पालकी व 'तामझाम' भी राजाओं द्वारा विवाह व अन्य अवसरों पर उपयोग में लाए जाते थे। महिलाओं के लिए पर्दायुक्त हौदे और पालकियाँ होती थीं।¹ सामन्त एवं जागीरदार भी बहुसंख्य ऊँट, घोड़े रखते थे। उनके गढ़ों और पोखों में घोड़े बांधने के लिए घुड़सालें होती थी जिसे 'पायगा' कहते थे। ऊँट बांधने के लिए भी पृथक स्थान निश्चित होता था। डॉ. हुकमसिंह भाटी ने मेड़तिया राठौड़ों के इतिहास में लिखा है कि—'मध्य युगीन मारवाड़ में हाथी, घोड़े, ऊँट, बैलगाड़ी, रथ आदि यातायात के प्रमुख साधन थे। हाथी पर राजा, महाराजाओं की सवारी निकलती थी तथा इनका उपयोग युद्ध अभियानों में भी किया जाता था। रघुनाथसिंह मेड़तिया ने गजारूढ़ होकर गौड़ों से युद्ध किया था और उनसे मारोठ जीता था। उस समय

रथ का उपयोग भी किया जाता था जिसे घोड़े खेंचते थे। राजसिंह आलणियावास ने रथ में बैठकर पुष्कर युद्ध के लिए प्रस्थान किया था। इसी प्रकार औरतों के लिए 'वैल' होती थी जिसे 'सैझमाल' भी कहा जाता था। मीराबाई चित्तौड़ से मेड़ता वैल में बैठकर आई थी।² पालकी, जिसे आदमी उठाकर चलते थे उसमें राजा, रानियाँ, बड़े ठाकुर आदि बैठ कर किले पर चढ़ते-उतरते तथा युद्ध अभियानों में विशेषतः घायल होने पर पालकी का प्रयोग होता था।³

व्यापारिक परिवहन के लिए ये साधन तत्कालीन समय में अत्यधिक महत्वपूर्ण थे। इन्हीं साधनों पर समस्त व्यापार आधारित था। पश्चिमी राजपूताना में ऊँट गाड़ियाँ अधिक प्रचलित थी।⁴ माल ढोने के लिए विशेष रूप से ऊँटों का प्रयोग किया जाता था। युद्ध अभियानों में भी ऊँट उपयोगी सिद्ध होते थे क्योंकि खाने-पीने का राशन तथा युद्ध सम्बन्धी माल असबाब ऊँटों पर ही लादा जाता था। पोकरण अभियान (1659 ई.) में मेड़तिया राठौड़ों की सेना में 21 ऊँट सवार थे। ऊँट पर बैठने हेतु आसन रखा जाता था जिसे 'पिलाण' कहते थे। वर्षा ऋतु में नदी-नाले पार करने हेतु ऊँट बड़े उपयोगी सिद्ध होते थे।⁵ महाराजा जसवन्तसिंहजी ने काबुल जैसे अनार जोधपुर में लगाने हेतु 1000 ऊँट काबुल की मिट्टी से भरकर जोधपुर भेजे थे।⁶ संवत् 1821 (1764 ई.) में महाराजा विजयसिंहजी के आदेशानुसार नागौर में बर्फ का कारखाना स्थापित किया गया तब सनद परवाना भेजकर तेज दौड़ने वाले ऊँटों पर जोधपुर में नागौर से बर्फ मंगवाया जाता था।⁷ अध्ययन से ज्ञात होता है कि वि.सं. 1833 (1776 ई.) में जालौर से जोधपुर को दस ऊँट गाड़ियों में बारूद भेजा गया था।⁸ पाली के व्यापारी 32 ऊँटों पर कपास, सीसा और परचूनी का सामान लेकर राजगढ़ गए थे।⁹ बीकानेर का खेतसी शाह चार ऊँटों पर हींग लाद कर नागौर गया था।¹⁰ आवागमन हेतु बैलगाड़ी भी एक महत्वपूर्ण साधन थी। राव जोधा ने मेवाड़ अभियान में पाँच हजार बैलगाड़ियों का प्रयोग किया था।¹¹ वरसिंह और दूदा जोधपुर से मेड़ता बैलगाड़ी में बैठकर आए थे।¹² एक स्थान से दूसरे स्थान पर डेरे (तम्बू) लगाने के लिए जो बैलगाड़ियाँ जाती थी उन्हें 'भारवरदारी' गाड़ी कहा जाता था।¹³ सामान्यतः एक बैलगाड़ी पन्द्रह मण वजन लाद सकती थी।¹⁴ बहियों से ज्ञात होता है कि नागौर के व्यापारी 18 बैलगाड़ियों पर तलवास (बूंदी) से नागौर माल लेकर आए थे।¹⁵ लाडनू से 500 गाड़ी घास भरकर डीडवाने भेजा गया था। सोजत परगने के गाँव अटबड़े से 100 गाड़ी घास भर कर गाँव खेजड़ला भेजा गया था। बैलगाड़ियों द्वारा हजार मण गेहूँ बिलाड़ा से सोजत पहुँचाया गया था।¹⁶ बंजारों के द्वारा साम्भर, पचपदरा, डीडवाना व नावा से बड़ी तादाद में नमक का परिवहन राजपूताना व बाहर के भागों में होता था। हीरा भाट मारवाड़ का प्रसिद्ध नमक व्यवसायी था। वि.संवत् 1871 (1814 ई.) में वह 2257 बैलों पर नमक लादकर पचपदरा से बारां व छीपा बड़ोद (कोटा) बेचने हेतु ले गया था। मारू भाट भी मारवाड़ का एक प्रसिद्ध नमक विक्रेता था जो वि.

सं. 1871 (1814 ई.) में 885 बैलों पर नमक लादकर बेचने हेतु पचपदरा से वाया कोटा होते हुए झांसी गया था। इसी प्रकार मारवाड़ के दूल्हा व पिथा चारण वि.सं. 1871 (1814 ई.) को 324 बैल मारवाड़ से उज्जैन वाया कोटा व झालरापाटन होते हुए बेचने हेतु गए थे।¹⁷ माघ सुदी एकम से माघ सुदी पूर्णिमा, वि.सं. 1871 (1814 ई.) के बीच बंजारों द्वारा मारवाड़ से 13140 बैलों पर नमक लाद कर हाड़ौती क्षेत्र में पहुँचाया गया था।¹⁸ बंजारों की तरह चारण और भाट भी परिवहन व्यवसाय से जुड़े हुए थे। इन्होंने जनमानस में अपने पवित्र चरित्र का लाभ उठाते हुए व्यापारिक परिवहन का कार्य अपनाया। मारवाड़ के सबसे बड़े कारवाँ का मालिक पेमा नायक नमक परिवहन के व्यवसाय से जुड़ा हुआ था। वह चालीस हजार भार ढोने वाले जानवरों का मालिक था।¹⁹ आवागमन के साधन के रूप में अश्वों, ऊँटों, बैलों को खरीदने के असंख्य उदाहरण पुरालेखीय स्रोतों में मिलते हैं—उदयपुर के अली मोहम्मद और फतह महमूद ने जोधपुर से पचास घोड़े खरीदे थे।²⁰ अहिल्याबाई के व्यक्तियों ने तीन सौ ऊँट मूण्डवा मेले से खरीदे।²¹ कोटा राज्य के कामदार जोधपुर से 22 बैलों की जोड़ी खरीदकर ले गए।²² रामदेवरा से घोड़े बेचने हेतु दक्षिण (हैदराबाद) में ले जाए जाते थे।²³ जोधपुर के लिए पचास जोड़ी बैल तैयार रखने का निर्देश नागौर कचेड़ी को भेजा गया।²⁴ नागौर से 50 बैलगाड़ी पकी खड्डी मंगवाई गई थी—‘तथा अठै कमठा तालकै खडी पकी पकाई गाडा पचीस मैलण रो तो आगै थोनुं (तुम्हें) लिखियो है नै गाडा पचीस फेर पकीपकाई खडी गाडा 50 भराय नै मैलजो।’²⁵ मजमुए हालात राजमारवाड़ में लिखा है कि मारवाड़ी घोड़े तो खास करके बहुत उम्दा नसल के समझे जाते हैं। सबसे अच्छी नसल के घोड़े मारवाड़ के मालानी, सांचोर व जालौर परगने में पैदा होते हैं। मारवाड़ के ऊँट व घोड़े बहुत दम रखते हैं। नागौरी बैल पूरे हिन्दुस्तान में प्रसिद्ध थे। ये सुन्दर व चालाक होते हैं। अमीरों के रथों में इनको रखा जाता है। जरूरी काम के लिए सांडनी सवार दौड़ाए जाते थे जिनको ओठी कहते हैं।²⁶ पालकी, हाथी और घोड़ा यातायात के प्रमुख साधन थे। शीघ्र संदेश भेजने के लिए सांडनी का उपयोग किया जाता था।²⁷ खुशी के अवसर पर और इनाम स्वरूप भी ऊँट, घोड़े आदि दिए जाने का प्रचलन था। राघोदास रेबारी ने अजीतसिंहजी के जन्म की खुशखबरी जब राठौड़ सरदारों को सुनाई तब राठौड़ भौवसिंह मेड़तिया के पुत्र आनन्दसिंह ने रेबारी को ऊँट प्रदान किया। अन्य उमरावों ने भी ऊँट, घोड़े एवं रुपये मोहरें आदि उपहार के रूप में प्रदान किए।²⁸

18वीं सदी में मारवाड़ में व्यापारिक परिवहन की कुछ दरें इस प्रकार थीं—नागौर से बीकानेर के लिए एक ऊँट पर माल का किराया 8 आने, 1 टका व 6 दाम था। पाली से बीकानेर के लिए चार ऊँट पर चावल ले जाने का किराया 10 रुपये, 8 आने व 25 दाम था। जालौर से जोधपुर एक ऊँट पर 10 सेर बारूद लाने का किराया 3 रुपये था। जालौर से जोधपुर दस बैल गाड़ियों का किराया 33 रुपये था। बीकानेर से पाली के लिए

एक ऊँट का किराया 3 रुपये 4 आने था। जोधपुर से बीकानेर दो ऊँटों पर 12 सेर मिर्ची ले जाने हेतु 6 रुपये किराया लगता था।²⁹ बीकानेर की ओर से आने वाली घोड़ों की कतार नागौर, कौलिया, मारोठ, दौलतपुरा होकर जयपुर की ओर जाती थी। उनका नागौर में प्रति घोड़ा 6 रुपये ‘दरबार री हद रा हासल’ के रूप में लिया जाता था।³⁰ महाराजा मानसिंह की रानी बड़ा भटियाणीजी की सरकार तालके की बही³¹ से भी हमें बैलगाड़ियों, ऊँटगाड़ियों, तांगे आदि के उपयोग एवं किराए से संबंधित जानकारी प्राप्त होती है। उदाहरणस्वरूप बोयल व अरबड़ा गाँवों से घास कटवा कर जोधपुर पहुँचाने हेतु किराए की गाड़ियाँ ली गईं जिन्हें किराया इस प्रकार दिया गया—

घास रा गाडा जोधपुर पौंचाया तीण रा भाड़ा रा दीया जोधपुर रा कागद सुं—

3) तीन रुपिया बोयल रा जोड री गाडी दो तीणा ने भाड़ो दियो प्रत 1।।) (एक रुपया आठ आना) मुकरड़े (कुल, टोटल) रुपिया 3) पोस वद 12

4।।) चार रुपिया आठ आना गाडिया तीन बोयल रा जोड री गाडिया बोयल री नै भाड़ो प्रत 1।।) मुकरड़े रुपिया 4।।) पोस वद 13

12।) बाहर रुपिया चार आना अरबड़ा रा जोड री घास री गाडिया 7 भावी री (भावी गाँव की) ने भाड़ो प्रत 1।।) मुकरड़े रुपिया 12।) (बारह रुपया चार आना) फागण बद अमावस

24।।) चौबीस रुपया आठ आना अरबड़ा रा घास री गाडिया 14 भावी री भाड़ै कीवी प्रत 1।।।) (एक रुपया बारह आना) मुकरड़े रुपिया 24।।) (चौबीस रुपया आठ आना) भादवा सुद 3

इसी प्रकार जोधपुर से मूण्डवा जाने के लिए जोधपुर से गाँव बिराणी तक गाड़ियाँ किराए की उनको दिए गए किराये का विस्तृत ब्यौरा बही में दर्ज है। साथ ही बिराणी गाँव से आगे मूण्डवा जाने के लिए विश्नोइयों की गाड़ियाँ ली, जिसके उल्लेख से ज्ञात होता है कि बिराणी गाँव से मूण्डवा तक का एक गाड़ी का किराया दो रुपया आठ आना था—

गांव बिराणी सुं गाडियां भाड़े किवि तिण रा दिया—

2।) बिसनोई चैनो गाडी 1

2।।) बिसनोई जैसो गाडी 1

2।।) बिसनोई फतौ गाडी 1

2।।) बिसनोई सामो गाडी 1

इसी तरह जोधपुर से मूण्डवा जाने हेतु ऊँट गाड़ियाँ किराए की उनका कुल किराया अट्ठावन रुपये बारह आना खर्च हुआ जिसमें से जोधपुर से बिराणी गाँव तक का

किराया ग्यारह रुपये चार आने लगा—

- 11।) जोधपुर सुं ऊंट भाड़ै कर नै गांव बीराणी ताई त्रै दिया
- 2।) रामो ऊंट 2
- 1।) हीरो ऊंट 1
- 1।) गीरधारी ऊंट 1
- 2।) मैनो ऊंट 2
- 1।) नैमो ऊंट 1
- 1।) गीरधरी ऊंट 1
- 1।) बीसनोई रीडमल ऊंट 1

11।) कुल ग्यारह रुपया चार आना

मूण्डवा से एक बैलगाड़ी नारंगियों की भरकर जोधपुर भेजी उसका किराया जाट दैदारा को तीन रुपये आठ आने दिया गया। इसी तरह मूण्डवा से बर्तन, कपड़े तथा चौधरी रतियो, मस्तैखां, रंगो, छोटु, रामदास आदि को जब जोधपुर भेजा तो तीन बैलगाड़ियों का भाड़ा दस रुपये आठ आने लगा, प्रति गाड़ी तीन रुपये आठ आने के हिसाब से। गाड़ियों की तरह तांगे भी किराए पर लिए जाते थे—

4) रुपिया बैदीयो कीसनाराम नै तागो भाड़ै कर नै जोधपुर मेलियो

10।) दस रुपिया आठा आना मुंडवा सुं कामदार जोधपुर आया त्रे भाड़ा रा दिया फागण सुद छठ गाडी 2 नै तागो 1

3।) जाट रामले तागो 1

3।) जाट चोखो गाडी 1

3।) जाट रामजी हरकारो गाडी 1

गाड़ियों हेतु दिए गए किराये से यदि गाड़ी मालिक संतुष्ट नहीं होते तो उनके द्वारा राज अधिकारियों को अवगत कराए जाने पर उनकी समस्या का समाधान किया जाता था जैसे कि मिति महावद 11 गुरुवार संवत् 1821 के परवाने से ज्ञात होता है कि खालसा के गाँव सीहणोद, बरण आदि के जाटों को भोग का अनाज जोधपुर लाने का किराया एक गाड़ी के 2 रुपये दिए जाते थे सो गाड़ी मालिकों द्वारा श्री दरबार में मालूम करवाने पर प्रति गाड़ी किराया 2 रुपये से बढ़ा कर 3 रुपये कर दिया गया।³²

आवागमन के साधन के तौर पर अश्वों, ऊँटों, बैलों आदि पशुओं का उपयोग तो किया जाता था, पर साथ ही इनकी पूर्ण देखभाल के ब्यौरे भी पुरालेखीय स्रोतों से प्राप्त

होते हैं। इनके लिए घास, दाना, पानी की व्यवस्था, रोगों हेतु उपचार की व्यवस्था, इनके सजावट हेतु विभिन्न प्रकार के वस्त्राभूषणों का इंतजाम व सफर के दौरान इनके दाना-पानी की पूरी व्यवस्था के विवरण हमें बहियों के अध्ययन से ज्ञात होते हैं। महाराजा मानसिंह की रानी बड़ा भटियाणीजी के सरकार तालुकै की बही³³ से हमें अश्वों, ऊँटों, बैलों आदि की पूर्ण देखभाल से संबंधित महत्वपूर्ण व रोचक जानकारी प्राप्त होती है जिसके अनुसार—

— अश्वों, ऊँटों, बैलों आदि को दाना देने की एक निश्चित व्यवस्था थी जिसके अन्तर्गत किस पशु को किस माह में कितना दाना दिया गया इसका पूर्ण ब्यौरा लिखा जाता था, साथ ही बाहर से आए हुए व्यक्तियों के साथ के पशुओं के लिए भी घास दाने की पूर्ण व्यवस्था की जाती थी। बाहर से आई घोड़ियों को पावणी (मेहमान) घोड़ी कहा जाता था।

— जोड़ से घास कटवा कर पशुओं हेतु एकत्रित की जाती थी।

— रोगों के उपचार हेतु पशुओं को गुड़, फिटकरी दी जाती थी।

— ऊँटों, सांडों (ऊँटनी) व टोरडियों (ऊँट के बच्चे) के लिए तेल, गदरफ, लाल मिर्च, गुड़, घी आदि खरीदे जाते।

— तेल व गदरफ शरीर पर लगाया जाता था।

— सांड के आफरा आने पर उसे घी दिया जाता था।

— बैल व बछेरी (अश्वों की मादा बच्ची) को भी घी दिया जाता था।

— सफर में जाने पर अश्वों, ऊँटों, बच्छों आदि के लिए घास, दाना, पानी की पूरी व्यवस्था की जाती थी एवं सफर में उन पर हुए खर्च का बही में अंकन किया जाता था—‘4।) चार रुपये चार आने पोष बद दूज घोड़ी एक गांव अणदपुर मैली तीण रै मारग (रास्ते में) खुराक सारू 4।) हसते चुवाण केसरीसिंघ।’

— घोड़ी द्वारा ठाण दिए जाने पर (बच्चे को जन्म देने पर) उसकी विशेष देखभाल की जाती थी। उसे भी स्त्रियों की तरह ‘सुवावड़’ दी जाती थी अर्थात् उसके भोजन में विशेष सामग्री पिपरामूल, घी, अजवाइन, गुड़ आदि पौष्टिक आयुर्वेदिक खाद्य सामग्री सम्मिलित की जाती थी—

4।।ह)।। घोड़ी एक पीळी ठाण दियो दुजे जेठ सुद 4

=)।। दो आना दो पैसा पीपलामूल 4 सेर

2) दो रुपिया घीरत (घी)

1) एक रुपया अजमो खरीद (अजवाइन खरीदी)

1।।-) एक रुपया नौ आना गुळ

– बैलों हेतु नाथ व ऊँटों हेतु कसणां (डोरियाँ) कराने के लिए सूत व अश्वों के 'खादोटी' कराने हेतु रेजा, घोड़ी के 'तंग' कराने के लिए लुंगी व रेजा, अश्वों के पछाड़िया बनवाई जाती, सजावट हेतु डलिया, गुलमेखा, पैरों के लिए खुरा, ऊँटों के 'पिलाण' हेतु लोहा आदि अनेकानेक सामग्री पशुओं हेतु उपयोग में लाए जाने वाले सामान को बनाने के लिए खरीदी जाती थी। ऊँटों के मुँह पर सुन्दरता के लिए लगाई जाने वाली जाली विशेष बनवाई जाती जिसे 'मोहरी' कहा जाता था।³⁴

– रथों के लिए गदरे बनवाने, चकमें खरीदने, खोलियों के गोटा लगवाने, पुराने गदरों के कारी लगवा कर सुधारने आदि कई ऐसे छोटे बड़े उल्लेख मिलते हैं जिनसे ज्ञात होता है कि आवागमन के साधन के तौर पर उपयोग में लाए जाने वाले पशुओं से संबंधित समस्त कार्य एक पूर्व निश्चित व्यवस्था के अन्तर्गत किए जाते थे। उनसे संबंधित पृथक रूप से एक विभाग होता था जिसे 'सुतरखाना' कहा जाता था।

तखतसिंह की रानी राणावतजी के सरकार तालुकै की बही³⁵ से ज्ञात होता है कि अश्वों के रोग होने पर रोग को ठीक करने हेतु रेवतजी को प्रसाद बोला जाता था। जैसे कि—घोड़ी के गांठ होने पर प्रसाद बोला गया—'1।) एक रुपिया चार आना—रुको वद 4 रो घोड़ी रै गांठ ऊपड़ी तरै परसाद रुपिया एक आना चार रो रेवतजी ने सरूपसिंघजी बोलियो सु दीरावण री दुवाइती खास रुका सु आई तरै दीरायो हस्ते हुकार नै।' इसी बही से अश्वों के आभूषणों—सैली की कड़ियों के थकड़े, खुरसीयो, मोरिया, चन्द्रमा, सीसफुल, दुगची, नेवरिया आदि की जानकारी मिलती है। इसी प्रकार सनद परवाना बही संख्या 21 से ज्ञात होता है कि पशुओं में कोई रोग होने पर उन्हें उपचार के रूप में अभिमंत्रित करवाने का भी प्रचलन था—जोधपुर में तेईस ऊँटों के पांव नामक बिमारी होने पर बावड़ी के मुसलमान से मंत्रित करवाया गया जिस हेतु तेल, गन्दरफ, खांड व मंत्राई की रकम कुल मिलाकर ग्यारह रुपये एक टका खर्च हुआ।³⁶

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मध्यकालीन इतिहास में अर्थूणा एक व्यापारिक नगर के रूप में

डॉ. श्रीमती पंकज आमेटा एवं रणछोड़ लाल वरहात

अर्थूणा वागड़ के बांसवाड़ा जिले का महत्वपूर्ण पुरातात्विक स्थल है। वागड़ प्रदेश 9वीं से 12 वीं तक परमार शासकों के अधीन था। वर्तमान में अर्थूणा 23°30' उत्तरी अक्षांश से 76°06' पूर्वी देशान्तर के मध्य स्थित है। यह जिला मुख्यालय बांसवाड़ा से 55 किमी. पश्चिम में स्थित है।¹ मध्यकाल में परमारों का प्रारंभिक मालवा वर्तमान राजस्थान के डूंगरपुर बांसवाड़ा का क्षेत्र रहा। वे साबरमती व माही के मध्य के प्रदेश बागड़ के शासक रहे और अर्थूणा उनकी प्रारंभिक राजधानी रही हो तो भी आश्चर्य नहीं होता है। जो उस युग की प्रमुख व्यापारिक मण्डी रही। अर्थूणा के अभिलेख व प्राचीन परमार युगीन मंदिर व बावड़ियाँ उसके प्रमाण हैं प्रारंभिक काल में परमारों का शक्ति केन्द्र माही नदी के किनारे खेटक मण्डल में मोहडवासक वेश्य में शिवनाथ मंदिर के आसपास ही रहा होगा। अर्थूणा के पश्चात् माही नदी के किनारे उच्चानगढ और फिर उज्जैन व अन्त में धार नगरी रही।² जिसका उल्लेख सीमक द्वितीय के हरसोला (949 ई.) व अहमदाबाद (969 ई.) ताम्रपत्र अभिलेख में होता है।³ ध्रुवसेन द्वितीय का एक भू-दान पत्र वन्दितपल्ली के स्कन्धावार से दशपुर के दो ब्राह्मणों को एक खेत दान में देते हुए जारी किया गया।⁴ ध्रुवसेन द्वितीय के गुप्त वर्ष 639 व 640 ई. के दो ताम्रलेख 1891 ई. में रतलाम से 20 किमी. दूर उत्तर में स्थित नवग्राम या नौगांवा से एक ब्राह्मण के घर में कुँआ चौड़ा करते हुए प्राप्त हुए थे।⁵ इन्हीं ताम्रपत्रों में प्रथम बार मालवा के उच्चमान भुक्तों⁶ व मालवा के उच्चमान विषये⁷ उल्लेख आये हैं, जिससे ज्ञात होता है कि उस समय उच्चानगढ या कुपडा क्षेत्र मालवा भुक्ति व विषय का मुख्यालय रहा था। यह क्षेत्र दक्षिण में माही नदी से घिरा होकर पश्चिम में संगम स्थल से सुरक्षित दिखाई देने व सामरिक दृष्टि से काफी ऊँचाई पर स्थित होने के कारण सीयक द्वितीय के शासनकाल तक परमारों की सेना/राजधानी का मुख्यालय बन गया हो तो आश्चर्य नहीं होता।

उच्चानगढ 1 किमी में फैले परकोटे से घिरा दुर्ग रहा। यहाँ प्राचीन मार्ग शिवगढ़ से सीधा धामनोद, नामली होता हुआ दशपुर से हुण मण्डल जाता था। प्रतिहारों के उत्तरी मालवा पर आक्रमण व राष्ट्रकूटों द्वारा नर्मदा तट पर आक्रमण का दबाव के कारण ही मुंज व भोज के उज्जैन को राजधानी हस्तांतरित की होगी। अर्थूणा के एक मण्डी व राजधानी के रूप में विकास ने भी मालवा में नगरीकरण की दिशा को उज्जैन की ओर

मोड़ा होगा। तत्कालीन समय में अर्थूणा कला एवं संस्कृति का प्रमुख केन्द्र था। अर्थूणा उत्तर भारत, गुजरात एवं मालवा जाने वाले व्यापारिक मार्ग पर पड़ता था। इस मार्ग से व्यापार प्राचीन समय से होता आ रहा था। बांसवाड़ा क्षेत्र से प्राप्त 'हुण' का अभिलेख से उल्लेख मिलता है कि यशोवर्मन द्वारा मिहिरकुल को हराने के बाद हुण गुजरात की ओर वाया बांगड़ से गये, साथ ही तोरमाण का अभिलेख गुजरात संजेली तालुका पंचमहल जिला भी पुष्टि करता है।⁸

इससे स्पष्ट होता है कि यह मार्ग व्यापार एवं सामरिक दृष्टि से महत्वपूर्ण था। जिससे मध्यकाल तक आते-आते अर्थूणा एक नगर के साथ-साथ एक व्यापारिक केन्द्र के रूप में विकसित हुआ। जहाँ से माल का आदन-प्रदान होता था। यहाँ से माल उत्तर भारत, मध्य भारत से वाया गुजरात से विदेशों में भी निर्यात किया जाता था। परमार शासकों ने अर्थूणा को व्यापारिक केन्द्र स्थापित कर स्थापत्य का निर्माण करवाया जिसमें अर्थूणा में शिवमंदिर, मण्डलेश्वर महादेव मंदिर, दुर्ग, बावड़ियाँ तथा मार्ग में यात्रियों के लिए आरामगृहों व सुरक्षा चौकियाँ निहित हैं। उस समय मार्ग से गुजरने वाले व्यापारियों से कर भी लिया जाता था, जिसका उल्लेख बांसवाड़ा के पणाहेडा प्रस्तरखंड अभिलेख (1059 ई.) में मिलता है। जिसका रचनाकार वलभी का आसराज था।⁹ इसमें पांशुलाखेटक में शिवमंदिर व अर्थूणा के विकास के लिए मार्ग से गुजरने वाले प्रत्येक वृषभ से एक विंशोपाक (मुद्रा) प्रदान करने का उल्लेख किया गया है।¹⁰ इससे ज्ञात होता है कि उस समय व्यापारी लेन-देन के रूप में मुद्रा का प्रयोग करते थे। परमार शासक चामुण्डा राज के अर्थूणा प्रस्तर अभिलेख (वि.सं. 1136) में विभिन्न प्रकार के तौल व पैमानों का उल्लेख है। इसमें 'भारक' संदर्भ पंक्ति 69 में 'वणिजां खंडगुडयोर्भरकं प्रति वणिर्णकां, 'घटक' संदर्भ पंक्ति में 'पूगमेकमपि पूगसहस्रादात्य तैलघटके पलिकै का', 'मानक' संदर्भ पंक्ति में एक मानक नमक पर मृतक कर का उल्लेख आया है। 'पलिका' संदर्भ पंक्ति 47 जैसे घटक व पलिका का उपयोग घी व तेल मापने में किया जाता था। जबकि 'मानक' लकड़ी या मिट्टी का होता था जिसका प्रयोग पैमाना के रूप में करते थे।¹¹ राजा भोजदेव का बांसवाड़ा ताम्रपत्र अभिलेख (1020 ई.) में पंक्ति 16 में वटप्रदक ग्राम से सौ निवर्तन भूमि, सीमा, तृण, गोचर भूमि, हिरण्य, भाग, भोग, उपरिकर सभी प्रकार की आय समेत व माता-पिता के पुण्य व स्वयं यश हेतु कोकण विजय पर्व पर छिच्छा स्थान से आये ब्राह्मण वामन पुत्र भाइल को भू-दान दिया था¹² इससे ज्ञात होता है कि उस समय स्थानीय जनता व व्यापारियों से कर लिया जाता था। इस प्रकार भु-दान पत्रों से नगरीकरण, शिक्षा केन्द्रों व व्यापारिक केन्द्रों को भी प्रोत्साहित किया। नये तीर्थ भी विकसित हुये जो नये मार्गों से जुड़े हैं। अर्थूणा के समकालीन राजस्थान के सिरोही जिले का चन्द्रावती नामक स्थान खोजा गया है। जिसका वर्तमान में उत्खनन कार्य किया जा रहा है। यहाँ से प्राप्त अवशेषों से ज्ञात होता है कि यह 11वीं व 12वीं शताब्दी का बहुत बड़ा व्यापारिक नगर था। यहाँ भी परमार राजाओं का आधिपत्य था। यहाँ से गधैया

सिक्का प्राप्त हुआ है। परन्तु आश्चर्य होता है कि अभी तक कोई भी परमार कालीन टंकित मुद्रा प्राप्त नहीं होती है यहां से इण्डो सारसेनियन गधैया सिक्का प्राप्त हुआ है। व्यापारी अपना माल यहां से आदान-प्रदान करते थे। चन्द्रावती एक व्यापारिक मण्डी के रूप में रही। व्यापारी अपना माल का लेन-देन वस्तु विनिमय के आधार पर करते थे। 11वीं व 12वीं शताब्दी में अर्थूणा व चन्द्रावती दोनों ही व्यापारिक नगरों के रूप में अपना प्रमुख स्थान रखते थे। अर्थूणा प्रस्तर अभिलेख (वि.स. 1136) से विभिन्न प्रकार के तौल व पैमानों के रूप में भारक, घटक, मानक, पलिका व निवर्तन आदि का उल्लेख मिला है इससे ज्ञात होता है कि अर्थूणा 10वीं से 12वीं सदी तक एक महत्वपूर्ण व्यापारिक केन्द्र था। अर्थूणा व्यापार का एक केन्द्र बिन्दु था। यहां से एक मार्ग उत्तर भारत की ओर प्रतापगढ़, चित्तौड़, भीलवाड़ा, अजमेर, जयपुर होता हुआ आगरा व दिल्ली की तरफ जाता था। दूसरा मार्ग बागीदौरा, कुशलगढ़, रतलाम, उज्जैन, धार, एवं पूर्व व दक्षिण भारत की तरफ जाता था। यहाँ से दक्षिण-पश्चिम की ओर बागीदौरा, दाहोद, गोधरा, मोडासा, बड़ौदरा होता हुआ तटीय बंदरगाहों तक जाता था।

भारतीय इतिहास में अर्थूणा को व्यापारिक केन्द्र के रूप में दृष्टिपटल पर लाने का कार्य इतिहासकार एच.वी. त्रिवेदी ने किया है। उन्होंने कार्पस इन्स्क्रिप्शन इंडिकेरम में वागड के अभिलेखों का ही नहीं वरन् मालवा, गुजरात एवं राजस्थान के अभिलेखों का गहन अध्ययन किया है। वर्तमान समय में अर्थूणा एक जीता जागता उदाहरण है अर्थूणा पर ए.एस.आई. पुरातत्त्व विभाग ने इस क्षेत्र का संरक्षण कर लिया है तथा 1970-72 से डॉ. रवीन्द्र डी. पण्ड्या के निर्देशन में इस क्षेत्र की खुदाई की गई है।¹³ पुरातात्विक खुदाई से प्राचीन नगर के खण्डहरों व मन्दिरों को अस्तित्व में लाया गया है।

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महाराणा कुंभाकालीन साहित्य (आधारभूत संरचनाएँ)

नीलम श्रीमाली

महाराणा कुंभा स्वयं विद्वान् थे और कई विद्वानों व साहित्यकारों के आश्रयदाता भी थे। वह ज्ञान की विभिन्न शाखाओं में पारंगत थे। वेद, स्मृति, मीमांसा का उन्हें अच्छा ज्ञान था। उन्होंने अनेक ग्रंथों की रचना की। जिसमें संगीतराज, संगीत मीमांसा व सूड प्रबंध प्रमुख हैं।

महाराणा कुंभा द्वारा लिखित रचनाएँ

महाराणा कुंभा साहित्य प्रेमी थे, इनका सबसे उल्लेखनीय ग्रंथ संगीतराज है। संगीतराज के अतिरिक्त गीत गोविंद की टीका, चंडीशतक की टीका, सूड प्रबंध, कामराज रतिसार आदि भी प्रसिद्ध हैं।

(1) संगीतराज

महाराणा कुंभा द्वारा रचित संगीत विषयक ग्रंथों में से सर्वोत्कृष्ट रचना संगीतराज है। संगीतराज ग्रंथ की रचना कुंभा के काल में ही हुई है। संगीतराज की रचना 1509 वि.स. में चित्तौड़ में की गई। यह ग्रंथ 5 उल्लास में बंटा हुआ है - (1) पाठ्यरत्नकोष (2) गीतरत्न कोष (3) वाद्य रत्नकोष (4) नृत्य रत्न कोष (5) रस रत्नकोष।

इसमें करीब 40 पूर्वाचार्यों के वर्णन मिलते हैं। इन कोषों में से आकार की दृष्टि से पाठ्यरत्नकोष, सबसे छोटा तथा गीत रत्नकोष सबसे बड़ा है। प्रत्येक कोष चार-चार उल्लासों में विभक्त है तथा प्रत्येक उल्लास का विभाजन चार परीक्षणों में किया गया है। इस प्रकार सूचना ग्रंथ 80 परीक्षणों में विभक्त है। महाराणा कुंभा को संगीत के बड़े-बड़े सिद्धान्तों का ही ज्ञान नहीं था, बल्कि वह संगीत के तत्त्व दर्शन के ज्ञाता थे। कुंभा ने अपने गृहीत ज्ञान व अर्जित ज्ञान आधार पर अपने ग्रंथों में संगीतशास्त्र के विभिन्न तथ्यों का विवेचन अपने ग्रंथों में प्रस्तुत किया है जो विशेष मौलिकता लिए हुए हैं। संगीतराज में शास्त्रार्थ शैली का खुल कर प्रयोग किया गया है।

(2) गीत-गोविंद की रसिक प्रिया टीका

महाराणा कुंभा द्वारा अनुदित जयदेव के गीतगोविंद की रसिकप्रिया टीका बड़ी प्रसिद्ध है। गीत-गोविंद की सरस पदावली में कोमलतम भावों से युक्त राधाकृष्ण के संयोग-वियोग के विभिन्न भावों का चित्रण संसार साहित्य में विशिष्ट रूप से वर्णनीय है। महाराणा कुंभा के अध्ययन का क्षेत्र विस्तृत था, वह कई शास्त्रों के ज्ञाता थे।

गीत-गोविंद की रसिक प्रिया टीका में कई जगह कई काव्यों व कवियों का संदर्भ दिया गया है। प्रत्येक पद के अंत में छंद, अलंकार, लक्षण, राग, रागिनियां, नायक, नायिका, वृत्ति रीति का सविस्तार वर्णन किया गया है।

(3) गीत गोविंद की मेवाड़ी टीका

मेवाड़ी भाषा में गीत-गोविंद की महाराणा कुंभा के नाम से कई टीकाएं लिखी गई हैं। जोधपुर वाली प्रति के अंत में एक लंबी प्रशस्ति दी हुई है, जिनका वर्णन मेवाड़ के मध्यकालीन शिलालेखों और ख्यातों में वर्णित किया गया है। महाराणा कुंभा का अलौकिक वर्णन भी इसमें दिया गया है। उदयपुर वाली प्रति में मध्य में कई स्थलों पर महाराणा कुंभा का उल्लेख है। भाषा की दृष्टि से तुलना करने पर उदयपुर वाली प्रति महत्वपूर्ण कृति है। इसकी भाषा में स्पष्टतः मेवाड़ी पुट है।

(4) चण्डीशतक

चण्डीशतक की टीका महाराणा कुंभा द्वारा विरचित है। इस टीका में शब्दों को व्याकरण की दृष्टि से सिद्ध करने में पांडित्य प्रदर्शन की ओर रुचि अधिक रही है। इस टीका की प्रशस्ति में भी स्पष्ट किया गया है कि इनमें पदों को स्पष्ट करने की और ही टीकाकार की रुचि रही है। यह चंडीशतक टीका चंडी के प्रति उसकी भक्ति के फलस्वरूप की गई है। इसकी प्रशस्ति में भी रसिक प्रिया टीका की तरह हमीर से लेकर महाराणा कुंभा तक की वंशावली दी हुई है।

(5) कामराज रतिसार

यह ग्रंथ 7 अंकों में विभक्त है। प्रारंभ में गणपति, बागीश्वरी व कामदेव की स्तुति की गई है। प्रत्येक अंग में संक्षिप्त प्रशस्ति में कुंभा के विशेषण के रूप में विरुद भी दिए हैं। यह ग्रंथ वि.स. 1518 को विजयादशमी को पूर्ण हुआ था। इसका रचनास्थल 'कलशमेरू दुर्ग' अर्थात् कुंभलगढ़ है। बीकानेर वाले ग्रंथ की प्रशस्ति अत्यंत संक्षिप्त है। इसमें हमीर से कुंभा तक की वंशावली दी गई है।

(6) गीत गोविंद

महाराणा कुंभा द्वारा गीत गोविंद की रचना की गई। यह ग्रंथ सूड प्रबंध के लिए प्रयुक्त हुआ है। इसमें 28 प्रबंधों के बनाने का वर्णन है।

(7) सूड-प्रबंध

इसमें राग-रागिनियों को निश्चित कर दिया गया है। सूड-प्रबंध की रचना का उल्लेख संगीतराज के गीतरत्नकोश के सूड प्रबंध परीक्षण में और कीर्तिस्तंभ प्रशस्ति के श्लोक में भी इसका उल्लेख है। इसके अलावा महाराणा कुंभा ने वाद्य प्रबंध नाटक ग्रंथ व शिल्प शास्त्रीय ग्रंथों की रचना की।

(8) एकलिंग महात्म्य

कुंभाकालीन द्वितीय प्रमुख शैव रचना एकलिंग महात्म्य है। इस ग्रंथ की रचना महाराणा कुंभा के काल में हुई थी। रचना में कुंभा के लिए आशीर्वचन दिए गए हैं। जिसमें उनके लिए मंगल कामनाएं की हुई हैं। ग्रंथ का प्रारंभ एकलिंग जी के प्राक्कथ्य से होता है। प्रथमाध्याय में कामधेनु के वरदान का वर्णन है। दूसरे में इन्द्र वरदान का वर्णन किया गया है। तीसरे अध्याय में हारित राशि का वर्णन है। चौथे अध्याय में मेवाड़ प्रदेशीय तीर्थयात्रा से प्राप्त होने वाले फल का विवरण दिया गया है। पांचवें में वंश वर्णन है जो मेवाड़ की इतिहास की दृष्टि से अत्यंत महत्वपूर्ण है। इसमें उपलब्ध ऐतिहासिक तथ्यों की पुष्टि अन्य समकालीन साहित्य स्रोतों से भी होती है। मेवाड़ में उपलब्ध विभिन्न शिलांकित प्रशस्तियों के श्लोकों की पुनरावृत्ति इस ग्रंथ में हुई है। इस ग्रंथ के छठे व सातवें अध्यायों में एकलिंग जी स्तुति से संबंधित श्लोक सम्मिलित हैं।

(9) संगीत रत्नाकर की टीका

महाराणा कुंभा ने संगीत रत्नाकर नामक सुप्रसिद्ध ग्रंथ की टीका भी की थी। संगीत रत्नाकर के एक पाठ का प्रकाशन हुआ, जिसके परिशिष्ट में मूल ग्रंथ की टीकाकारों की नामावली में महाराणा कुंभा का नामोल्लेख हुआ।

वास्तुकला कला विषयक साहित्य

महाराणा कुंभा के काल में संगीतकला के समान वास्तुकला के संबंध में भी पर्याप्त मात्रा में साहित्य की रचना हुई थी। स्वयं कुंभा को भी इस कला का अच्छा ज्ञान था।

(1) प्रासाद मण्डन

देवालय निर्माण कला से संबंधित ग्रंथ प्रासाद मंडन वास्तुकला के सिद्धान्तों की दृष्टि से एक अपूर्व ग्रंथ है। इस ग्रंथ में देवालय निर्माण कला का विस्तृत विवेचन आठ अध्यायों में किया गया है। इसमें प्रासादों के प्रकार, भूमि चयन, मूर्त, शिला, दीवार, द्वार, द्वारशाला, गर्भगृह, सिंहासन, शिखरों का नाम आदि मंदिर के विभिन्न भागों का वर्णन विस्तार से किया गया है। इसके अतिरिक्त वैराज्यादि पंचविंश प्रकार के प्रासादों व केसरी आदि पच्चीस प्रासादों का विस्तृत विवेचन एक स्वतंत्र अध्याय में किया गया है। इस प्रकार तात्कालिन व प्राचीन देवालयों के अध्ययन की दृष्टि से प्रस्तुत रचना अत्यंत महत्वपूर्ण है।

(2) राजवल्लभ मंडन

प्रस्तुत रचना में आवासीय गृहों, कूप, वापी, तालाब, दुर्ग व राजप्रासादों के निर्माण से संबंधित बातों का विस्तृत विवेचन हुआ है। इसमें गृहों के आकार-प्रकार व

शाखाओं के आधार पर किए वर्गीकरण से ज्ञात होता है कि तत्कालीन समाज में किस-किस प्रकार के भवनों का निर्माण किया जाता था। इस ग्रंथ से परंपरागत नगर-योजना का भी ज्ञान प्राप्त होता है। चौदह अध्यायों में निबद्ध यह ग्रंथ वास्तुकला की दृष्टि से अत्यंत उपयोगी है व तात्कालिन विविध प्रकार के भवनों के संबंध में विस्तृत जानकारी देता है।

(3) वास्तु सार मंडन

मंडन का वास्तुकला विषयक तृतीय ग्रंथ वास्तुसार मंडन है। इस रचना में आय तत्व का विस्तृत विवेचन हुआ है।

वास्तुविषयक अन्य ग्रंथ

इस काल के सर्वोत्कृष्ट वास्तुविद् व वास्तु विवेचक सूत्रधार मंडन ही थे। मंडन के अनुज नाथा ने 'वास्तु मंजरी' नामक ग्रंथ की रचना की। इसी प्रकार मंडन के ज्येष्ठ पुत्र गोविंद ने उद्धार-धारणी, कला-निधि व द्वार दीपिका नामक तीन ग्रंथों का प्रणयन किया था।

(4) प्रतिमा कला विषयक साहित्य

वास्तुविद् मंडन के वास्तुकला के साथ-साथ प्रतिमा निर्माण कला का विवेचन करने के लिए स्वतंत्र ग्रंथों की रचना की। मंडन ने अपनी इस क्षेत्रीय ज्ञान गरिमा का परिचय अपनी दो रचनाओं के माध्यम से किया है।

(5) रूपावतार का देवता मूर्ति प्रकरण

प्रस्तुत रचना में प्रतिमा-निर्माण, प्रतिमा स्थापन आदि विषयों का विवेचन किया गया है। इसमें हिंदू धर्म के प्रायः सभी देवताओं व उनके विविध रूपों पर विस्तार से प्रकाश डाला गया है तथा इसी प्रकार जैन प्रतिमाओं का व यक्ष यक्षिणियों की प्रतिमाओं का विस्तृत विवेचन किया गया है। इस दृष्टि से इसे हिन्दू व जैन प्रतिमाओं का विश्वकोष कहा जा सकता है। इसी प्रकार आठ अध्यायों में निबद्ध प्रस्तुत रचना तात्कालिन प्रतिमा निर्माण कला की विस्तृत जानकारी प्रदान करती है। इस ग्रंथ के माध्यम से तत्कालीन प्रतिमाओं का अध्ययन आसानी से किया जा सकता है।

(6) रूपमंडन

मंडन की मूर्तिकला विषयक दूसरा ग्रंथ रूप मंडन है, जिसकी विषय सामग्री शष्ठाध्यायों में विभक्त है। देवता मूर्ति प्रकाण के समान इसमें भी विभिन्न देवी-देवताओं के विभिन्न स्वरूप का विस्तृत विवेचन उपलब्ध होता है। जिन प्रतिमाओं के उपरान्त ग्रंथ के अंत में तोरणों का विस्तार से विवरण दिया गया है। देवता मूर्ति प्रकरण और रूप मंडन में ग्रंथों में मूर्तिया बनाते समय किन नियमों का ध्यान रखना चाहिए इसका विवरण

विस्तृत रूप से दिया गया है। कुंभा वास्तुकला व स्थापत्यकला का मर्मज्ञ था।

महाराणा कुंभा के आश्रय में लेखन

महाराणा कुंभा ही ऐसे शासक थे, जो स्वयं संस्कृत के विद्वान व ज्ञाता थे और कई साहित्यकारों के आश्रयदाता भी थे। उनके आश्रित विद्वानों में कन्हव्यास, महेशभट्ट, सूत्रधार, मंडन संस्कृत के महान् विद्वान थे।

(1) कवि महेश

महाराणा कुंभा के समय कवि अत्रि ने कीर्तिस्तंभ प्रशस्ति की रचना करना प्रारंभ की थी, लेकिन इनकी शीघ्र ही मृत्यु हो गई और इसी कारण इनके पुत्र महेश ने इसे पूर्ण की थी। यह बहुत विद्वान थे। राणा कुंभा ने इसे सोने की डंडी वाले 2 चंवर व 1 छत्र दिया। कवि महेश कुंभा के पश्चात भी जीवित रहे। इनकी बनाई हुई प्रशस्तियों का सविस्तार अध्ययन करने से यह सिद्ध होता है कि कवि की दृष्टि बड़ी सूक्ष्म थी। कीर्तिस्तंभ प्रशस्ति में उसने कुछ तिथियां भी दी हैं। यथा – कीर्तिस्तंभ के निर्माण की विधि, अचलगढ़ के निर्माण की विधि, कुंभलगढ़ के निर्माण की विधि आदि। इनकी प्रशस्तियों में अतिशयोक्ति युक्त वर्णन अपेक्षाकृत कम है।

(2) कन्हव्यास

एकलिंग महात्म्य बड़ा प्रसिद्ध है। इसमें महाराणा कुंभा के लिए वर्तमान कालीन क्रियाओं का प्रयोग किया गया है। आशीर्वादात्मक वचन भी दे रखे हैं। यह छोटा सा ग्रंथ है, जिसमें कुल 55 पत्र हैं। राणा कुंभा के वर्णन के श्लोक 141 से 203 तक वर्णित हैं। इसमें कवि ने अधिकांश श्लोकों को संग्रहित किया है। कन्हव्यास ने महाराणा कुंभा की आज्ञा से ही इसकी रचना कुंभलगढ़ में प्रारंभ।

जैन साहित्य : श्वेतांबर संप्रदाय का साहित्य

महाराणा कुंभा के काल में श्वेताम्बर संप्रदाय के अनेक प्रतिष्ठित साधुओं ने अपनी सरस रचनाओं द्वारा साहित्य भंडार में वृद्धि की। श्वेतांबर संप्रदाय में यहां तपागच्छ व खरतरगच्छ का विशेष प्रभाव रहा।

तपागच्छीय साहित्य

(1) सोमदेव – सोमदेव आचार्य सोम सुंदर के शिष्य थे। रणकपुर जैन मंदिर की प्रतिष्ठा के अवसर पर सोमदेव को वाचक की उपाधि से विभूषित किया गया था। सोम सौभाग्य काव्य से ज्ञात होता है कि महाराणा कुंभा इनकी काव्य कला से अत्यंत प्रभावित थे। महाराणा कुंभा भी इन्हें अत्यधिक आदर देते थे।

(2) जयशेखर सूरी – महाराणा कुंभा के काल में इन्होंने गच्छाचार नामक ग्रंथ का प्रणयन किया था। इस ग्रंथ की रचना हुबड़ जातीय श्रेष्ठी सिंघा ने करवाई थी।

जयशेखर सुरी की कई रचनाएं मिली है।

(3) **जिनहर्ष गणि** – जिन हर्ष गणि भी इस काल के श्रेष्ठ साहित्यकार थे। जिसकी रचना, वास्तुपाल चरित का जैन साहित्य में विशेष महत्वपूर्ण स्थान है। इसके अतिरिक्त इनके द्वारा अन्य ग्रंथ भी 'रमण सेहरी कहा' जो कुंभा के काल में रचा गया।

(4) **रत्न शेखर** – रत्न शेखर द्वारा रचित ग्रंथों में श्राद्ध प्रतिक्रमण वृत्ति श्राद्ध वृत्ति – सूत्रवृत्ति आचार प्रदीप आदि का नाम उल्लेखनीय है।

(5) **माणिक्य रत्न गणि** – यह मुनि सुंदर के शिष्य थे, इन्होंने संवत् 1501 में भव-भावना बालावबोध ग्रंथ की रचना की थी। जैन साहित्य में विशेष रूप से तपागच्छीय व खरतर गच्छेय साधुओं द्वारा संरचित साहित्य है।

(6) **सोम सुंदर** – तपागच्छीय थे, उस युग के महान् आचार्य थे। इनका युग सोम सुंदर युग कहलाता है व उन्हें युग प्रधान भी कहा जाता है। सोम द्वारा विरचित सोम सौभाग्य काव्य में इनकी जीवनी का सविस्तर वर्णन है। इनके लिखे हुए – भाष्यतयचूर्ण, कल्याणकस्तव, रत्नकोश, उपदेशबालावबोध, योगशास्त्र बालावबोध, शडावश्यक बालावबोध, भाष्यत्रय अवचूरि कल्याण स्त्रोत शष्टि शतक बालावबोध आराधना पताका बालावबोध आदि मुख्य ग्रंथ हैं। उपदेश बालावबोध में सदाचार संबंधी उपदेशों का संग्रह है। छोटे-छोटे दृष्टांतों का उपयोग किया गया है। योग शास्त्र में योग स्वरूप उसकी महिमा महात्म्य 5 महाव्रत व उसकी भावना आदि का वर्णन है।

(7) **मुनि सुंदर** – इनके विरचित ग्रंथों में अध्यात्मक कल्पद्रुम मुख्य है। इसके अतिरिक्त इनके अन्य ग्रंथ त्रिदशतिरंगणि, उपदेश रत्नाकार, स्त्रोत रत्नकोष मित्रचतुष्टक, शांतिकरस्त्रोत, पाक्षिकासितरी, अंगुलीसितरी, वनस्पति सितरी, तपागच्छ पट्टावली, शांतिरस रास आदि हैं। ये संस्कृत भाषा के अद्वितीय विद्वान् थे।

(8) **चरित्र रत्नगणि** – चरित्र रत्नगणि ने महावीर जैन मंदिर चित्तौड़ स्थित की प्रशस्ति की रचना की है। मेवाड़ का भौगोलिक वर्णन राजवंश वर्णन व कुंभा का वर्णन बड़ी श्रेष्ठता से किया है। वर्णन शैली भी श्रेष्ठता लिए है। कई विशेषण व अलंकारों की प्राचुर्यता इनकी शैली की विशेषता है।

(9) **रत्नमंदिर गणि** – रत्नमंदिर गणि भी कुंभा के समसामयिक थे। इनके लिखे उपदेश तरंगिनी व भोज प्रबंध 2 ग्रंथ मिले हैं। भोज प्रबंध का वर्णन काफी विस्तृत है।

खरतरगच्छ आचार्य

खरतरगच्छ में कई आचार्य हुए हैं, जिनमें जिनराज, जिनवर्धन, जिनचन्द्र जिन सागर और जिन सुंदर के नाम हैं। खरतरगच्छ के आचार्यों में जिनसागर सूरी बड़े विख्यात थे।

दिगम्बर जैन साहित्य

(1) **सकलकीर्ति** – महाराणा कुंभा के समय सकलकीर्ति व भुवनकीर्ति हुए। इनमें सकलकीर्ति संस्कृत प्राकृत व राजस्थानी के अच्छे पंडित थे। यह छंदशास्त्र के भी ज्ञाता थे। इन्होंने 28 ग्रंथ संस्कृत के और 6 ग्रंथ राजस्थानी भाषा में लिखे हैं। संस्कृत के ग्रंथों में आदिपुराण उत्तरपुराण, शांतिनाथ चरित्र, वर्द्धमान चरित्र, मल्लिनाथ चरित्र, यशोधर चरित्र, धन्यकुमार चरित्र, सुकुमालचरित्र, आगमसार, श्रीपालचरित्र आदि हैं। राजस्थानी में आराधना प्रतिबोधसार, नेमीश्वरगीत, मुक्तावली गीत आदि हैं।

(2) **भुवनकीर्ति** – भुवनकीर्ति भी संस्कृत, प्राकृत व राजस्थानी के अच्छे विद्वान् थे एवं शास्त्रार्थ करने में बड़े कुशल थे। इनके द्वारा विरचित ग्रंथ राजस्थानी भाषा के मिलते हैं। इनमें नेमीराजुलगीत, जीवंधररास, जम्बूस्वामी रास, कलावती चरित्र आदि हैं। इनकी शिष्य परंपरा में ज्ञान भूषण हुए जो भी बहुत विद्वान् हुए।

(3) **ब्रह्मा जिन दास** – महाराणा कुंभा के समकालीन एक अन्य दिगंबर आचार्य ब्रह्मा जिन दास थे। सकलकीर्ति के समान ब्रह्मा जिन दास का भी मेवाड़, वागड़ तथा गुजरात में अच्छा प्रभाव था। साहित्य साधना भी उच्च कोटि की थी। इनकी 60 से अधिक रचनाएं मिली हैं। इन्होंने पुराण काव्य चरित्र को अपनी साहित्य साधना का आधार बनाया। इनकी रचनाओं में रास साहित्य अधिक मात्रा में उपलब्ध होता है। इनके द्वारा लिखित रासों में से रामरासों को विशेष लोकप्रियता प्राप्त हुई है।

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ओसियां के मंदिरों में संरक्षित धार्मिक समन्वय की परम्परा

डॉ. तेजेन्द्र वल्लभ व्यास

ओसियां जोधपुर के दक्षिण पश्चिम में 57 किलोमीटर दूर स्थित है। प्राचीन समय में यह उपकेशपुर या उकेश¹ के नाम से विख्यात था। आठवीं और नौवीं शताब्दी के मध्य यह हिन्दू भक्तों का प्रमुख तीर्थ था, जैसा कि यहां के सौर, वैष्णव, शैव एवं शाक्त मंदिरों से प्रमाणित होता है। परवर्ती काल में जैन केन्द्र बन जाने पर भी² सच्चियाय माता मंदिर के कारण, जो कि महिषासुरमर्दिनी का ही नामान्तर है, ओसियां हिन्दू भक्तों के आकर्षण का प्रमुख केन्द्र बना रहा।

ओसियां की धार्मिक पृष्ठभूमि

धार्मिक एवं सांस्कृतिक गतिविधियों के कारण ओसियां सम्पूर्ण राजस्थान में सुविख्यात रहा है। प्रतिहारों एवं चाहमानों के काल में इस क्षेत्र में ब्राह्मण एवं जैन धर्मों के विकास का अधिक अवसर प्राप्त हुआ। ब्राह्मण तथा जैन धर्म का ओसियां में साथ-साथ प्रभावशाली होना धर्म समन्वय की दृष्टि से महत्वपूर्ण है। आठवीं से बारहवीं शती ई. के मध्य के ब्राह्मण तथा जैन मंदिर ओसियां के समन्वयात्मक स्वरूप को उजागर करते हैं। धार्मिक समन्वय एवं सहिष्णुता भारतीय सांस्कृतिक परंपरा (Cultural Heritage) का अभिन्न अंग रहा है। इसका साक्षात् दर्शन ओसियां के विभिन्न धर्मों एवं सम्प्रदायों से संबंधित मंदिरों तथा मूर्तिकला में प्राप्त होता है। सच्चियायमाता को चण्डिका का स्वरूप माना गया है। खरतरगच्छ-वृहदगुर्वावली में चामुण्डा देवी के अहिंसक और रौद्र से सौम्य स्वरूप में परिवर्तित होने का उल्लेख मिलता है।³ इस प्रकार उपरोक्त परंपरा से ओसियां में ब्राह्मण तथा जैन धर्म के परस्पर समन्वयात्मक संबंधों एवं यहां के निवासियों द्वारा शक्ति पूजन एवं जैन धर्म के प्रति आस्था की सूचना मिलती है। इस दृष्टि से ओसियां के महावीर मन्दिर एवं सच्चियाय माता मन्दिर महत्वपूर्ण हैं, जो पूर्व परंपरा को पुष्ट करते हैं।

महावीर मन्दिर के वि.सं. 1013 (956 ई.) के प्रशस्ति लेख में इस मंदिर के प्रतिहार शासक वत्सराज के काल में विद्यमान होने का संदर्भ प्राप्त होता है, जिसमें कालान्तर में और परिवर्तन एवं परिवर्द्धन हुआ। ऊंची पहाड़ी पर स्थित सच्चियाय माता के मंदिर का निर्माण मूलतः आठवीं शती का स्वीकार किया गया है। इसका भी कई बार जीर्णोद्धार हुआ है। 1177 ई. के एक अभिलेख से ज्ञात होता है कि धनपति गयापाल द्वारा

मंदिर की समाज-सज्जा का प्रबंध किया गया तथा जंघा भाग पर चण्डिका, शीतला, सच्चिका, क्षेमकरी और क्षेत्रपाल की मूर्तियां स्थापित करवाई गई।⁴ सच्चियाय माता के संबंध में विद्वानों में मत मतान्तर है। एम.ए. ढाकी के अनुसार सच्चिया देवी का मूल स्वरूप सौम्य रूपा क्षेमकरी का था।⁵ आठवीं शती ई. का देवी का मूल मंदिर वर्तमान में परिवर्तित हो गया है। मंदिर परिसर में पड़ी एक देवी मूर्ति की पहचान सच्चिया देवी की मूल प्रतिमा से की गई है। किन्तु विभिन्न परंपराओं और अन्य क्षेत्रों से प्राप्त सच्चिका की दूसरी प्रतिमाओं से स्पष्ट है कि सच्चिया देवी के रूप में वस्तुतः महिषासुरमर्दिनी ही पूजित थी।⁶ वर्तमान में भी सच्चिया माता मंदिर के गर्भगृह में महिषासुरमर्दिनी की ही प्रतिमा प्रतिष्ठित है।

ब्राह्मण एवं जैन धर्मों के मध्य समन्वय की भावना तीर्थकर मूर्तियों के ब्राह्मण मंदिरों पर उत्कीर्णन से भी उद्घाटित होता है। ओसियां में हरिहर मंदिर-1 तथा सूर्य मंदिर-3 पर तीर्थकरों की मूर्तियां उत्कीर्ण की गई प्राप्त होती हैं। महावीर जैन मंदिर तथा सात जैन कुलिकाएं ओसियां में जहां जैन धर्म के विभिन्न सम्प्रदायों यथा-वैष्णव, शैव, शाक्त एवं सौर को समर्पित मन्दिर एवं उन पर उत्कीर्ण प्रभूत देव-मूर्तियां, इन सम्प्रदायों के पूजन परंपरा एवं उनकी लोकप्रियता की साक्षी है। पंचदेवोपासना पद्धति की स्मार्त परंपरा में निर्मित पंचायतन शैली (पंचायतन पूजा परंपरा के अनुसार विष्णु, शिव, सूर्य, शक्ति एवं गणेश आदि पंच देवों की पूजा एक ही मंदिर में होती थी)⁷ के दो मंदिर (हरिहर मंदिर) सर्वधर्म समन्वय का प्रतीक है। इसी परिप्रेक्ष्य में ओसियां की संघाट मूर्तियां भी उल्लेख करने योग्य है, जिनमें शिव-विष्णु की हरिहर, शिव-पार्वती की अर्धनारीश्वर तथा हरिहर हिरण्यगर्भ स्वरूपों की संघाट या संयुक्त मूर्तियां विभिन्न सम्प्रदायों के मध्य सौमनस्यता की तत्कालीन भावना को प्रकट करते हैं। यद्यपि ओसियां में गणेश को समर्पित एक भी मंदिर नहीं है, किन्तु किसी एक देवता की सर्वाधिक मूर्तियों में गणेश की सबसे अधिक मूर्तियां तथा प्रमुखता के साथ मंदिरों पर उनका अंकन गणेश पूजन की लोकप्रियता का संकेत देता है।

ओसियां के विभिन्न मंदिरों के गर्भगृहों में मूल-नायक की प्रतिमाओं के न होने से मंदिरों के सम्प्रदाय समर्पण के बारे में निश्चित प्रमाण प्राप्त नहीं होते, किन्तु मंदिरों के पृष्ठभाग की भद्ररथिकाओं अथवा भद्राओं में स्थापित देवमूर्तियों से सम्प्रदाय समर्पण का संकेत मिलता है। ओसियां के अधिकांश मंदिरों पर ललाट बिम्ब में गरुड़ के अंकन से मंदिरों के वैष्णव धर्म से संबंधित होने का संदेह उत्पन्न हो सकता है, किन्तु ललाट में गरुड़ का अंकन वस्तुतः ओसियां के मंदिरों की सामान्य विशेषता रही है। इसीलिए मंदिरों के सम्प्रदाय समर्पण के संकेत हेतु पीछे की भद्ररथिका की मूर्ति को आधार बनाना ही उचित है। केवल दो शाक्त मंदिरों-पीपला देवी एवं सच्चियाय माता के गर्भगृहों में महिषासुरमर्दिनी दुर्गा की प्रतिमाएं हैं।⁸

वैष्णव धर्म से संबंधित छः मंदिर हैं जो विष्णु की सर्वाधिक लोकप्रियता प्रमाणित करते हैं। विष्णु की स्थानक, आसन एवं शयन मूर्तियां मिली हैं, जिनमें विष्णु के चार प्रमुख अवतारों-वराह, नृसिंह, त्रिविक्रम तथा बलराम का प्रमुखता के साथ निरूपण हुआ है। गरुड़वाही बलराम का अंकन पांचरात्र सिद्धान्त के प्रभाव में किया गया प्रतीत होता है। ओसियां में सौर सम्प्रदाय (सूर्य मंदिर) की प्रमुखता तथा लोकप्रियता यहां के तीन सूर्य मंदिरों से प्रकट होती है, जिसमें सूर्य की उदीच्यवेशधारी प्रतिमाएं भद्ररथिकाओं में उकेरी गई है। सूर्य के साथ-साथ एक उदाहरण ये उनके पुत्र रैवत और मनु की मूर्तियां भी बनी है। रैवत की चार प्रतिमाएं मिलती है। सूर्य के साथ गणेश एवं महिषासुरमर्दिनी का समानान्तर अंकन ओसियां के कई मंदिरों पर दिखाई देता है जो यहां महिषासुरमर्दिनी-सूर्य-गणेश की देवत्रयी की विशेष पूजन परम्परा का द्योतक है। परवर्ती मंदिरों पर सूर्य प्रतिमाओं की अनुपस्थिति इस बात का संकेत है कि सूर्य पूजा अब कम हो चली थी। परवर्ती विष्णु मंदिरों पर सूर्य को ब्रह्मा, विष्णु एवं शिव के साथ हरिहर हिरण्यगर्भ मूर्ति रूप में ही दिखाया गया है।

शक्ति स्वरूपों में महिषासुरमर्दिनी दुर्गा सर्वाधिक लोकप्रिय थी। आठवीं से बारहवीं शती ई. के अधिकांश मंदिरों (हरिहर, सूर्य एवं शाक्त) पर देवी का यही रूप अभिव्यक्त हुआ है। सचिया माता एवं पीपला देवी रूपों में महिषासुरमर्दिनी की ही आकृतियां बनी हैं जो स्थानीय जनों की आराध्य देवी है। ओसियां में गणेश, गजलक्ष्मी एवं कुबेर का अंकन भी मिलता है। परवर्ती मंदिरों में सप्तमातृका पूजन परम्परा का भी विशेष स्थान दिखलाई देता है।

ओसियां में विष्णु की अपेक्षा शिव मूर्तियां कम हैं। यद्यपि शिव को समर्पित दो मंदिर हैं, किन्तु शिव की मूर्तियों की संख्या अत्यन्त अल्प है, जिनमें शिव के केवल कुछ सौम्य स्वरूपों का ही अंकन हुआ है। उग्र रूप का पूजन नहीं मिलता। लिंग-पूजन परंपरा के उदाहरण भी मिलते हैं। शिव की सौम्य मूर्तियों में पौराणिक कथाओं पर आधारित विषयों में से केवल रावण-अनुग्रह विषय ही राजस्थान की मूर्तिकला में प्रचुरता से प्राप्त होता है। जिन मूर्तियों का कोई पौराणिक आधार नहीं है, उनमें उमा-महेश्वर तथा कल्याण-सुन्दर विषय राजस्थान में प्रचुरता में उपलब्ध होते हैं।⁹

उत्तर भारत में प्रतिमाविज्ञान लक्षण ग्रन्थों में भी अन्य सौम्य मूर्तियों का कोई उल्लेख नहीं मिलता। रूपमण्डन केवल उमा-महेश्वर मूर्ति का ध्यान प्रस्तुत करता है।¹⁰ इसी प्रकार विष्णुधर्मोत्तर पुराण श्री शिव के मानव रूपों में महादेव,¹¹ गौरशंकर,¹² उमा-महेश्वर¹³ तथा भैरव महाकाल रूप¹⁴ का उल्लेख करता है।

वैष्णव धर्म की प्रधानता के कारण ओसियां के मंदिरों पर कृष्ण की बाल लीलाओं का विस्तारपूर्वक अंकन हुआ है। 6 मंदिरों (3 हरिहर, 2 विष्णु एवं सूर्य मंदिर) पर कृष्ण की बाल-लीलाओं का अंकन प्रमुखता के साथ हुआ है, जिनमें कृष्ण

जन्म से चाणूर-मुष्टिक युद्ध और बलराम के सूतलोहमर्षण वध के प्रसंग है। ओसियां में ब्रह्मा, चन्द्र, नवग्रह, अष्ट दिक्पाल एवं गंगा-यमुना का भी अनेकत्र अंकन हुआ है, जो उनके पूजन की परंपरा के साक्षी हैं।

प्रतिमा विज्ञान की दृष्टि से ओसियां के मंदिरों की मूर्तियां अत्यन्त महत्वपूर्ण हैं। ये देव मूर्तियां जहां ओसियां की प्रतिहार कालीन धार्मिक स्थितियों विशेषकर धर्म समन्वयवादिता का परिचय कराती है, वहीं प्रतिमाशास्त्र की दृष्टि से पूर्ववर्ती कला का विकास भी दर्शाती है। इनमें मौलिकता, भाव संप्रेषण तथा परवर्ती मूर्तिकला एवं प्रतिमाशास्त्र का विकास भी प्रतिबिम्बित है। ओसियां के कला की विरासत की तुलना पूर्ववर्ती गुप्तकालीन कला एवं भुवनेश्वर, एलोरा, खजुराहो जैसे परवर्ती कला केन्द्रों से की जा सकती है।

ओसियां के मंदिरों में ब्राह्मण धर्म के विभिन्न देवी-देवताओं का विविधतापूर्ण निरूपण हुआ है। प्रतिमा लाक्षणिक विकास की दृष्टि से कला केन्द्र का विशेष योगदान रहा है। परवर्ती चन्देल कला केन्द्र खजुराहो की देव-मूर्तियों में स्पष्टतः ओसियां की देव-मूर्तियों का परवर्ती विकास दिखाई देता है। ओसियां के ब्राह्मण एवं जैन मंदिर तत्कालीन धार्मिक समन्वयवादी दृष्टिकोण को भी प्रकट करते हैं। इसी क्रम में हरिहर मंदिर-11 एवं 2 के पंचायतन शैली के मंदिरों के उदाहरण परवर्ती कला केन्द्र खजुराहो में भी द्रष्टव्य है।

ओसियां मंदिरों में जागती, अधिष्ठान, जंघा, कण्ठ, शुकनासा, प्रवेशद्वार तथा शिखर आदि भागों पर विभिन्न प्रकार के अलंकरण और मूर्ति सज्जा द्रष्टव्य है। इन मंदिरों की सम्प्रदाय विशेष से संबद्धता मंदिर की पृष्ठ भद्ररथिका की देव मूर्तियों के आधार पर जानी जा सकती है। इन मंदिरों में शैव-वैष्णव, शाक्त, सम्प्रदायों के मंदिर मिलते हैं। जैन मंदिरों में भी ब्राह्मण देवी-देवताओं का अंकन उस काल विशेष के धार्मिक सद्भाव एवं समन्वय का संकेत है।

वैष्णव मूर्तियां

ओसियां में वैष्णव सम्प्रदाय का वर्चस्व था। फलतः मंदिरों पर विष्णु और उनके विभिन्न स्वरूपों को प्रमुखता के साथ रूपायत किया गया। साथ ही धार्मिक समन्वय एवं उदारवादी भारतीय परम्परा के अनुरूप सूर्य, शिव, गणेश एवं शक्ति के विभिन्न रूपों की भी प्रतिमाएं बनीं। इस दृष्टि से यहां की हरिहर, अर्धनारीश्वर तथा हरिहर हिरण्यगर्भ जैसे संयुक्त प्रतिमाएं विशेष महत्वपूर्ण हैं। इनके अतिरिक्त ओसियां में रेवन्त, ब्रह्मा, कार्तिकेय, अष्ट-दिक्पाल, नवग्रह एवं गंगा-यमुना आदि की भी पर्याप्त मूर्तियां हैं। चन्द्र, शीतला, शृंगार दुर्गा, दशमातृका (नृत्यरत) समूह, मनु(?), नरनारायण, बलराम-रेवती एवं गरुड़वाही बलराम, क्षेत्रपाल तथा योगनारायण स्वरूप ओसियां की देवमूर्तियों में विशिष्ट और विरल स्वरूपों के दर्शन कराते हैं। पौराणिक कथानकों में

कृष्णलीला का विस्तारमय अंकन भी उल्लेखनीय है जिसका समानान्तर उदाहरण विषय एवं निरूपण की विविधता की दृष्टि से अन्यत्र कहीं नहीं मिलता।

यहां विष्णु के सर्वाधिक 5 मंदिर हैं। विष्णु के एकल स्वरूप की स्थानक, आसन एवं शयन प्रतिमाएं केवल प्रारंभिक दो मंदिरों पर ही प्रमुखता से उकेरी हैं। विष्णु के साथ चतुर्भुज में प्रमुख लक्षणों में अभयमुद्रा गदा, चक्र एवं शंख प्रदर्शित हैं। विष्णु के दशावतार स्वरूपों में चार अवतारों—वराह, नृसिंह, त्रिक्रम तथा बलराम का ही निरूपण हुआ है। अवतार मूर्तियां आठवीं से 12वीं शती ई. के विभिन्न मंदिरों पर अंकित हैं, पर बलराम केवल प्रारंभिक मंदिरों पर ही निरूपण है। अन्य कलास्थलों की अपेक्षा ओसियां में बलराम को अधिक महत्व दिया गया। एक चौमुखी स्तम्भ (750-775 ई.) पर विष्णु, सूर्य एवं गणेश के साथ बलराम का निरूपण उनके महत्व को उजागर करता है।

शैव मूर्तियां

विष्णु की तुलना में शिव की मूर्तियां संख्या और स्वरूप दोनों ही दृष्टियों से अत्यल्प हैं। शिव को समर्पित यहां केवल दो मंदिर हैं। शिव मंदिर-1 के गर्भगृह में शिवलिंग (एकमुख) स्थापित है तथा परवर्ती विष्णु मंदिर-3 एवं 5 पर लिंग पूजन के दृश्य हैं। शिव की एकल मूर्तियां का एक भी उदाहरण मंदिरों की भद्ररथिकाओं में नहीं बना है जो विष्णु और शिव के ओसियां में सपोक्षिक महत्व का सूचक है। कुछ छोटी मूर्तियां उत्तरंग की रूपपट्टिका में देव समूह के अन्तर्गत उकेरी हैं। परवर्ती मंदिरों पर उमामहेश्वर स्वरूप की मनोहारी मूर्तियां अंकित हैं, जिनमें शिव परिवार के गणेश एवं कार्तिकेय को भी प्रदर्शित किया गया है, जिसकी परम्परा खजुराहो, भुवनेश्वर एवं वाराणसी के कर्दमेश्वर मंदिरों में भी मिलती है। उमा-महेश्वर की आसीन मूर्तियां प्रारंभिक मंदिरों पर हैं। वृषभ वाहन वाले शिव के तीन हाथों में सामान्यतः अभय त्रिशूल, सर्प या कमण्डलु है और एक हाथ आलिंगन मुद्रा में है। ओसियां की शिव मूर्तियां में कहीं भी त्रिनेत्र नहीं है, जो उनके शान्त या सौम्य का दिग्दर्शन कराता है। एकल स्वरूप के अतिरिक्त शिव के नटराज (2 उदाहरण), राणानुग्रह, कल्याणसुन्दर (1-1 उदाहरण), भैरव तथा वीरभद्र स्वरूपों की मूर्तियां बनीं।

देवी मूर्तियां

ओसियां में शक्ति प्रतिमाओं का बहुविध अंकन प्राप्त होता है, जिसमें सौम्य एवं उग्र दोनों स्वरूप की मूर्तियां सम्मिलित हैं। शक्ति पूजन की लोकप्रियता के साक्ष्य यहां के पीपला देवी तथा सच्चिदाय माता मंदिर हैं। देवी की विविध मूर्तियां गर्भगृह, भद्ररथिकाओं, प्रतिरथिकाओं, शुकनासा आदि भागों पर उकेरी हैं, जो उनकी प्रतिष्ठा का सूचक हैं। देवी मूर्तियां आठवीं से 12वीं शती ई. के अधिकांश मंदिरों पर उकेरी हैं। महिषासुरमर्दिनी को चतुर्भुज, अष्टभुजी और द्वादशभुजी दिखाया गया है। शाक्त मंदिरों

के अतिरिक्त सूर्य मंदिरों पर देवी की मूर्ति प्रायः उत्तरी जंघा पर नियोजित रूप में बनी हैं। प्रत्यालीढ मुद्रा में देवी के चतुर्भुज स्वरूप में खड़ग, त्रिशूल, घंटा तथा महिष की पूंछ प्रदर्शित हैं, जबकि अन्य स्वरूपों (अष्टभुजी, द्वादशभुजी) में चक्र, धनुष, बाण, दर्पण, खेतक आदि भी प्रदर्शित हैं। लक्ष्मी का केवल गजलक्ष्मी स्वरूप ही लोकप्रिय था जिसका अंकन प्रारंभिक मंदिरों पर ही हुआ है। दो अथवा चार गजों से अंकेषित लक्ष्मी द्विभुजा तथा आसीन है। कभी कभी गजलक्ष्मी के पाश्वर्य में गणेश एवं कुबेर का निरूपण लक्ष्मी के साथ उनके पारम्परिक सम्बन्धों का शिल्पांकन और देवी के विशेष महत्व का परिचायक है। मकरवाहिनी गंगा एवं कूर्मवाहिनी यमुना की मनोज्ञ मूर्तियां सामान्यतया मंदिरों के प्रवेश द्वारों के पेड या भाग पर बनी हैं, किन्तु परवर्ती मंदिरों पर इनका अभाव ध्यातव्य है। ओसियां में सप्तमातृकाओं का अंकन केवल परवर्ती मंदिरों (10वीं - 12वीं शती ई.) पर हुआ है। सप्तमातृकाओं के अंकन में विविधता दिखाई देती है।

सूर्य मूर्तियां

विष्णु और शक्ति के पश्चात् ओसियां में सूर्य की सर्वाधिक मूर्तियां मिली हैं। सूर्य के तीन मंदिरों और उनकी कई प्रतिमाओं से ओसियां में सूर्य पूजा की लोकप्रियता स्पष्ट है। सूर्य मंदिर एवं सूर्य की स्वतंत्र मूर्तियां केवल प्रारंभिक काल में ही बनीं। परवर्ती मंदिरों पर सूर्य को नवग्रह समूह एवं संयुक्त प्रतिमा में ही स्थान मिला। यद्यपि ओसियां में एक भी गणेश मंदिर नहीं है किन्तु मंदिरों पर गणेश का बहुविध एवं प्रमुखता के साथ अंकन हुआ है। एक ही देवता की सर्वाधिक मूर्ति संख्या की दृष्टि से गणेश की सर्वाधिक मूर्तियां हैं। गणेश को स्थानक, आसन तथा नृत्य तीनों स्वरूपों में निरूपित किया गया है, जिसमें आसन तथा नृत्य मूर्तियां अधिक हैं। गणेश की मूर्तियां विष्णु मंदिर-3 के अतिरिक्त सभी मंदिरों पर हैं तथा उनका अंकन मंदिर के विभिन्न भागों पर हुआ है। गणेश को कुबेर के साथ तथा सूर्य और महिषमर्दिनी के साथ समानान्तर रूप में दर्शाया गया है, जो ओसियां की विशिष्टता है।

ओसियां में कार्तिकेय की मूर्तियां अत्यल्प हैं। सामान्यतया उन्हें उमा-महेश्वर मूर्ति के साथ अथवा शिव-पार्वती की मूर्तियों में दिखाया गया है। पारम्परिक लक्षणों वाले कार्तिकेय सम्मुख भाग में तीन मुखों वाले (षडानन का भाव) दिखाये गये हैं। ओसियां में ब्रह्मा, चन्द्र, अष्ट दिक्पाल एवं नवग्रहों की मूर्तियां भी पर्याप्त संख्या में बनीं। ब्रह्मा आठवीं से 12वीं शती ई. के मंदिरों पर निरूपित हैं। ब्रह्मा का निरूपण एक निश्चित स्थान का संकेत देता है। द्वार उत्तरगों पर त्रिदेव के अन्तर्गत भी ब्रह्मा का अंकन हुआ है। स्थानक मूर्तियां त्रिमुख हैं जबकि आसीन मूर्ति में ब्रह्मा एकमुख है। प्रारम्भ में ब्रह्मा श्मश्रु रहित और तरुण रूप में है जबकि परवर्ती उदाहरणों में ब्रह्मा श्वश्रुयुक्त है। प्रारंभिक उदाहरणों में ब्रह्मा के साथ हंसवाहन नहीं दिखाया गया है।

इस प्रकार निष्कर्ष रूप में कहा जा सकता है कि ओसियां के मंदिर स्थापत्य में समन्वयात्मक स्वरूप को उजागर करते हैं तथा धार्मिक समन्वय एवं सहिष्णुता भारतीय सांस्कृतिक परम्परा को स्पष्ट करते हैं।

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ऐतिहासिक एकलिंगजी का मन्दिर और उसका प्रबन्धन

डॉ. गिरीश नाथ माथुर

एकलिंगजी का ऐतिहासिक मन्दिर उदयपुर से 8 किलोमीटर उत्तर में राष्ट्रीय राजमार्ग नम्बर 8 पर एक संकड़े पहाड़ी मार्ग पर स्थित है।¹ एकलिंगजी (शिव) मेवाड़ महाराणाओं के आराध्य देव रहे। इसी कारण स्थानीय ताम्र पत्रों, शिलालेखों, पट्टे परवानों और शासकीय पत्र व्यवहार में 'श्री एकलिंगजी' लिखा मिलता है।²

एकलिंगजी का मन्दिर लगभग 50 फीट ऊँचा है इसका व्यास 60 फीट है। पाषाण से निर्मित यह शिखरबंद मन्दिर है। आरम्भ में इसका निर्माण किसने करवाया इसका कोई पुरातात्विक प्रमाण नहीं मिलता है। ऐसी जनश्रुति है कि, सर्वप्रथम मेवाड़ के प्रसिद्ध शासक बापारावल ने इसका निर्माण करवाया था। मन्दिर के प्रवेश द्वार पर लगी शिला एवं राजघरानों के निजी अभिलेखों के आधार पर इस मन्दिर के निर्माण का वर्ष 734 ईसवी था³, राणा रायमल के पूर्व मन्दिर में लिंगाकार मूर्ति प्रतिष्ठित थी, बाह्य आक्रमणों के समय उसे बचाने के लिए उसे इन्द्र सरोवर तालाब में डाल दी गई। रायमल ने इसमें श्याम पाषाण की चर्तुमुखी मूर्ति प्रतिष्ठित करवाई।

मूर्ति का पश्चिमी मुख ब्रह्मा, उत्तर मुख विष्णु, पूर्व मुख सूर्य का एवं दक्षिण मुख रुद्र का मानकर पूजन कार्य होता रहा है। मूर्ति के बीच में ऊँचा उठा हुआ भाग शिवलिंग है⁴ मूर्ति के चारों ओर मुखों की ओर चार द्वार बने हुए हैं। पूर्वी द्वार की ओर पार्वती एवं निकट में श्री गणपति की मूर्तियां बनी हुई हैं। दक्षिण द्वार की ओर कार्तिकेय की मूर्ति हैं। पूर्वी द्वार की ओर प्रकाश आने के लिए दिवारों में पत्थरों की मजबूत जालियां लगी हुई हैं। मुख्य मूर्ति के पास यमुना और सरस्वती की मूर्तियां देखने को मिलती हैं। निज मन्दिर के अन्दर वाले द्वार पर चांदी के किवाड़ों पर सुन्दर बेलबुंटे बने हुए हैं। इन किवाड़ों पर एक ओर स्वयं कार्तिकेय एवं दूसरी ओर गणपति की चंवर हाथ में लिए हुए पितृभक्ति का आदर्श प्रस्तुत करने वाली मूर्ति अंकित हैं।

मन्दिर के बाहर पश्चिम तथा दक्षिण द्वार की ओर कठघरे बने हुए हैं। कठघरों के सामने पश्चिम दिशा में सभा मण्डप है। जहां से एकलिंगजी के दर्शन किये जाते हैं। एकलिंगजी के मुख्य मन्दिर के बीच में चांदी का नन्दीकेश्वर प्रतिष्ठित है मण्डप के बाहर पश्चिम की ओर एक लघु पाषाण का तथा वृहत पीतल का नन्दीकेश्वर बना हुआ है। श्री एकलिंगजी के मन्दिर के (मुख्य मन्दिर) के निकट के कुछ ऊँचाई पर विक्रम संवत् 1810 के बने हुए अम्बा माता, कालिका माता, एवं गणेश के अलग अलग मन्दिर

बने हुए है। कालिका की मूर्ति के सम्मुख बने पाषाण के हाथी पर इन्द्र आरूढ़ है।⁵ एकलिंगजी के मुख्य मन्दिर के दक्षिण में ऊँचाई पर नाथों का मन्दिर है। जिसे हारित वंशज महाराणाओं के कुल गुरुओं द्वारा निर्मित करवाया गया था।⁶

मुख्य मन्दिर के पीछे की और स्वच्छ जल के दो कुण्ड क्रमशः तुलसी एवं कुरज कुण्ड बने हैं। जिनका पानी सेवा पूजा में काम में लिया जाता है। कुरज कुण्ड के ऊँचें वाले भाग में महाराणाओं के कुल गुरुओं की समाधियां बनी हुई हैं। इसके अतिरिक्त मन्दिर परिसर में ही कुल 108 छोटे मन्दिर बने हुए हैं। उनमें विष्णु मन्दिर प्रमुख हैं। मन्दिर परिसर में महाराणा के कुल गुरुओं का निवास स्थान मठ भी बना हुआ है।

एकलिंग मन्दिर का जीर्णोद्धार एवं प्रबन्धन

महाराणा मोकल (1421-31 ई.) के काल में गुजरात के शासक अहमदशाह के आक्रमण के दौरान मन्दिर को क्षति पहुंची, तब महाराणा ने एकलिंग मन्दिर की सुरक्षार्थ चारों ओर एक सुन्दर व सुदृढ़ कोट बनवाया एवं मन्दिर का जीर्णोद्धार किया एवं मन्दिर प्रबन्धन के खर्च की पूर्ति के लिए रामा गांव अर्पित (गांव की आय) किया।⁷ महाराणा कुंभा (1433-68 ई.) ने इसका द्वितीय बार जीर्णोद्धार करवा इसको सुन्दर स्वरूप प्रदान किया⁸ साथ ही इसमें मन्दिर के सेवा भोग आदि व्यय हेतु नागदा, मनवाखेड़ा एवं भीणाय (बांधनवाड़ा अजमेर जिले के अन्तर्गत आदि भेंट कर वहां का राजस्व अर्पित किया)।⁹

महाराणा कुंभा के पुत्र उदयसिंह (1668-73 ई.) के समय प्राकृतिक कारणों से मन्दिर को क्षति हुई तब राणा रायमल (1473-1509 ई.) ने उसका पुनः जीर्णोद्धार करवा उसे सुदृढ़ किया। रायमल ने मन्दिर की सेवापूजा की एवं गांव भी मन्दिर को भेंट किये।¹⁰

एकलिंगजी मन्दिर में सुरक्षित ताम्र पत्रों से भी पता चलता है कि रायमल के बाद के महाराणाओं ने भी खालसा गांव मन्दिर प्रबन्धन हेतु भेंट किए। महाराणा संग्राम सिंह द्वितीय (1710-34 ई.) ने मगरा परगने के चलवा की खड़लाखड़ नामक कर से होने वाली आय को मन्दिर को भेंट की।¹¹

1851 ई. विक्रम संवत् का ताम्र पत्र विशेष रूप से उल्लेखनीय है। 311 फीट लम्बे इस ताम्र पत्र में महाराणा भीमसिंह (1778-1828 ई.) द्वारा एकलिंग मन्दिर को भेंट किए गांवों की पूरी सूची दी गई है। श्री एकलिंग मन्दिर के प्रबन्धन व रख रखाव के लिए न केवल महाराणा वरन् यहां के राव उमरावों ने भी अपनी आय का कुछ हिस्सा मन्दिर को भेंट किया।¹² महाराणा भीम सिंह के शासन काल में ही बागोर के महाराजा शिवदान सिंह ने छापरी गांव, जिसकी अनुमानित आय लगभग 500 रुपये थी, मन्दिर को भेंट किया था।¹³ रियासत काल में एकलिंग मन्दिर के रखरखाव व सेवापूजा सम्बन्धी

सुप्रबन्ध के कारण ही यह ऐतिहासिक विरासत सुरक्षित रह सकी। वर्तमान में इसका प्रबन्धन मेवाड़ चेरीटेबल फाउण्डेशन कर रहा है।

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डूंगरपुर के उदयविहार की राणीवाव प्रशस्ति

डॉ. मलिका बोहरा

डूंगरपुर राज्य में अनेकों महारावलों के समय में पेयजल सुविधा हेतु कई कुएँ-बावड़ियाँ, सरोवरों इत्यादि का निर्माण हुआ। इनमें कई बावड़ियाँ टूट-फूट गई हैं। कईयों को लोगों ने ढक दिया है, मगर कुछ बावड़ियाँ ऐसी भी हैं जिनके पानी का उपयोग आज भी जनहित में किया जा रहा है। तत्कालीन युग में इन बावड़ियों का जब कभी निर्माण होता तब तत्कालीन महारावल वहाँ शिलालेख गढ़वा लेते थे ताकि लोगों को इनके बनने की सूचनाएँ प्राप्त हो सकें। डूंगरपुर के महारावलों द्वारा बनवाई गई कई बावड़ियाँ हैं, जिनमें कुछेक का उल्लेख निम्न हैं-

1. महारावल कर्मसिंह प्रथम की रानी मणिक देवी द्वारा वि.सं. 1453 शके 1318 कार्तिक (चैत्र मार्गशीर्ष वदि 7 सोमवार, 23 अक्टूबर 1396 ई.) में डूंगरपुर के आंतरी-ओबरी गाँव के पास डैसा गाँव में बनी बावड़ी।¹

2. आंतरी गाँव के पास बिलिया गाँव में बनी सुन्दर एक नाल वाली बावड़ी, जिसे महारावल के राज्य समय (1425-59 ई.) में बनवाई थी।² इसी तरह उनके पुत्र महारावल सोमदास के राज्य समय (1459-1460 ई.) में उनकी रानी सुरताण देवी ने उमा बावड़ी का जीर्णोद्धार करवाया था।³

3. महारावल आसकरण की 21 रानियाँ थी, इनमें एक नाडौल की चौहानवंशी रानी प्रेमलदेवी (पीहर का नाम तारादेवी) जो पटरानी थी, महारावल सैसमल की माता थी। उनके द्वारा डूंगरपुर के नौलखा स्थान पर बनवाई तीन मंजिला नौलखा बावड़ी, जिसकी प्रतिष्ठा आषाढ वि.सं. (643 चैत्रादि वि.सं. 1644) वैशाख सुदी 5 (3 अप्रैल 1587 ई.) में करवाई गई थी।⁴ इस बावड़ी की प्रशस्ति वागड़ के चौहानों की वंशावली ज्ञात करने का महत्वपूर्ण स्रोत है। वर्तमान में यह बावड़ी तथा प्रशस्ति दोनों अच्छी दशा में हैं। इस बावड़ी का पानी शहर के उदयविलास महल व उसके समीपवर्ती क्षेत्रों में उपयोग में लिया जा रहा है।

4. डूंगरपुर के महारावल सैसमल या सहस्रमल के समय (1580-1606 ई.) में माडांगामड़ी व बिछीवाड़ा के बनजारों द्वारा सुरपुर में निर्मित गंगेश्वर के प्राचीन शिवालय के दक्षिण-पश्चिम में गांगली नदी से एक फलांग दूरी पर बनी एक नाल वाली बावड़ी। इस बावड़ी को वि.सं. 1661 (सन् 1604) में महारावल सैसमल की महारानी चावड़ी सूर्यकुंवरी, कुंवर कर्मसिंह द्वितीय, मंत्री सिंधा गाँधी, प्रतिहार विजयसिंह

व पुत्र सूरज की विद्यमानता में बनजारों ने बनवाई थी।⁵

5. महारावल जसवन्तसिंह प्रथम की महारानी फूलकुंवरी वीरपुरी द्वारा वीरपुर गाँव में महारावल के राज्य समय 1661-91 ई. के बीच में बनवाई⁶ दो बावड़ियाँ जो वीरपुर कोठी परिसर में स्थित हैं, वर्तमान में दोनों अच्छी दशा में मौजूद हैं। इसके अलावा वि.सं. 1738 (1681 ई.) में खड़ायता ईसरा ने मांडवा गाँव के निकट बावड़ी बनवाई थी⁷ जो सादगी लिये हुए हैं, आज भी मौजूद हैं।

6. महारावल रामसिंह (सन् 1702-1730) के राज्य समय में डूंगरपुर के घाटी क्षेत्र में बनी रामवाव, जिसका उद्देश्य जूनामहल के विभिन्न क्षेत्रों में पानी पहुँचाना था।⁸ यह बावड़ी तीन मंजिला है। वर्तमान में थोड़ी बहुत जगह से नष्ट है। यहाँ अंदर जाने का रास्ता लोगों ने ताला लगाकर बंद कर दिया है।

7. महारावल शिवसिंह के राज्य समय (1730-1785 ई.) में डूंगरपुर के शिवपुरी⁹ या नवाड़ेरा स्थान पर मौजूद बावड़ी जो इस समय दयनीय स्थिति में है। लोगों ने इसमें कचरा डाल रखा है।

8. डूंगरपुर शहर में भैरवों की बाड़ी में बनी गलालवाव जो वि.सं. 1896 (सन् 1889 ई.) में बनवाई गई थी¹⁰ जिसके पानी का उपयोग किया जा रहा है।

9. महारावल उदयसिंह द्वितीय के राज्य समय (1846-1898 ई.) शहर के घाटी क्षेत्र में बनवाई उदयवाव¹¹ जो वर्तमान में अच्छी दशा में मौजूद है, मगर बावड़ी में उतरने के रास्ते पर लोगों ने पत्थर की बहुत बड़ी शिला रख दी है, जिससे रास्ता बंद है।

उपरोक्त बावड़ियों के अलावा हम जिस बावड़ी व उसकी प्रशस्ति की बात कर रहे हैं, वह है-राणीवाव व राणीवाव प्रशस्ति तथा इस बावड़ी का निर्माण डूंगरपुर के महारावल जसवन्तसिंह द्वितीय की महाराणी ईडरणी गुमान कुंवरी ने करवाया था, जिसकी प्रतिष्ठा वि.सं. 1883 (चैत्रादि 1884) शाके 1749, वैशाख शुक्ला 7, गुरुवार 3 मई 1827 ई. में की गई। उस समय महारावल जसवन्तसिंह द्वितीय डूंगरपुर की राजगद्दी से निर्वासित हो वृंदावन जा चुके थे। इस अवसर पर रानी ने करूदरा गाँव पंड्या श्यामदास, जो घाटिया कुल का ब्राह्मण था, उसे पुण्यार्थ दिया था।¹² उस समय यह बावड़ी जहाँ बनवाई गई थी उस जगह का नाम 'चमनबाग' था, जिसका निर्माण महारावल जसवन्तसिंह द्वितीय के पिता महारावल फतहसिंह के शासनकाल (1790-1880 ई.) में उनकी महाराणी मारूणी चमन कुंवरी ने अपने नाम से करवाया था। यहाँ पर कुछ दूरी पर 'केलालाव' भी मौजूद है। यह नाम इसलिए दिया गया था कि, यहाँ केले के वृक्षों की भरमार थी। केले के वृक्षों को पानी भी इसी वाव से लेकर पिलाया जाता था। जब महारावल उदयसिंह द्वितीय के काल में (सन् 1846-1898) में वि.सं. 1832 (सन् 1875) में यहाँ 3 दिन तक इतनी तेज वर्षा हुई कि गोपसागर की पाल, धोबियों की

पाल, खड़ियों की पाल टूट गई, इनका सारा पानी इस बगीचे में घुस गया, जिससे पूरा केलाबाग उजड़ गया। तब महारावल उदयसिंह द्वितीय ने इसे दुरस्त करवाकर अपने नाम से इस बगीचे का नाम 'उदय विहार' रखा।¹³ यहाँ लक्ष्मण क्लब हाऊस, जिसे महारावल लक्ष्मणसिंह (1918-1947 ई.) ने बनवाया था, वहाँ कुछ वर्षों पूर्व कृषि विभाग का कार्यालय था। अब सम्पूर्ण दो मंजिला भवन को जिला सार्वजनिक पुस्तकालय नाम दे दिया गया है। इस कृषि फार्म या चमन बाग को 'हाई स्कूल का बगीचा' भी कहते हैं, क्योंकि यहाँ निकट में रियासत काल में बनवाया गया राजकीय महारावल सीनियर हाई सैकण्डरी स्कूल मौजूद है।¹⁴ इसी उदयविहार में उक्त दो बावड़ियों के अलावा झालन वाव, विजय वाव या सांकली वाव तथा कूजड़ा वाव भी मौजूद हैं।

राणीवाव प्रशस्ति-एक नाल वाली राणीवाव बावड़ी के नाल उतरते हुए दाहिने हाथ की दीवार पर 1 फुट 7.5 इंच लम्बी व 11 इंच चौड़ी पारेवा पत्थर से बनी हुई प्रशस्ति मौजूद है। वर्तमान में इस सम्पूर्ण बावड़ी के चारों तरफ लोहे का जंगला बनवाकर बंद कर ताला लगा दिया गया है। यहाँ से जलदाय विभाग ने जल सप्लाई हेतु बड़े-बड़े पाईप डाल रखे हैं, जिसका पानी लोगों को सप्लाई किया जाता है। इस प्रशस्ति पर डूंगरपुर के तीन महारावलों, जिनमें महारावल वैरीशाल, महारावल फतहसिंह, महारावल जसवन्तसिंह द्वितीय की रानियों, महारानियों, खवासनों, महारानी गुमान कुंवरी के पीहर पक्ष वालों, जो महारावल की पहली रानी थी, जिसके गर्भ से बाईराज सूर्य कुंवरी का जन्म हुआ था, जो बहुत कम उम्र (मात्र 14 वर्ष) में अविवाहित ही असाध्य रोग से ग्रस्त होकर मरी थी,¹⁵ उसका नाम, साथ ही महारावल जसवन्तसिंह द्वितीय के राज्य समय में विद्यमान कामदार, खवास, धायमा, पुरोहित, कथाभट्ट, ड्योढीवान, दास-दासियों, पासवानों के नामों की लम्बी सूची उत्खचित मिलती है।¹⁶ इस रानी ने डूंगरपुर में घाटी क्षेत्र में (कन्या पाठशाला के निकट) रघुनाथ जी का मंदिर बनवाया, जो 'राणीमंदिर' कहलाता है। यह मंदिर एक ऊँचे चबूतरे पर मौजूद है, जिस पर कई सीढ़ियाँ चढ़कर पहुँचा जा सकता है। आज भी यह मंदिर अच्छी दशा में विद्यमान है। प्रशस्ति पर उत्खचित नामों की सूची निम्न प्रकार से है-

महारावल वैरीशाल की महारानियाँ¹⁷

1. सुवा कुंएर पाटवण - शुभ कुंवर पटराणी - यह घाणेराव के मेड़तिया राठौड़ वीरमदेव की पुत्री थी, जिनकी कोख से महारावल फतहसिंह का जन्म हुआ। इस महारानी ने वि.सं. 1856 में सोमपुरा शिल्पी सलाठ ताराचन्द की देखरेख में डूंगरपुर में मुरलीधरजी का मंदिर (मुरली मनोहर का मंदिर) बनवाकर उसकी प्रतिष्ठा करवाई।

2. सावड़ीजी गुमान कुंएर - चावड़ी गुमान कुंवरी - यह वरसोड़ा के चावड़ा तखतसिंह की पुत्री थी, जो माहीकांठा एजेन्सी में एक ठिकाणा था। यहाँ के स्वामी माणसा के चावड़ा जयसिंहजी के दूसरे पुत्र सूरजसिंह के वंशज थे।

महारावल फतहसिंह की महारानियाँ

1. बयौली श्री प्रताप कुंएर - बाईराज प्रताप कुंवरी - यह नीमड़ी के बैयोला जैतसिंह की पुत्री थी।

2. राठौड़ जी एजन कुंएर - राठौड़ जी यजन कुंवरी जी - यह कुशलगढ़ के राठौड़ जालिमसिंह की पुत्री थी। कुशलगढ़ के स्वामी रामावत शाखा के राठौड़ थे। उनकी उपाधि 'राव' थी।

3. मारूणी श्री समन कुंएर - मारूणी चमन कुंवरी जी - यह औरीवाड़ा के राठौड़ विजयसिंह की पुत्री थी, जिनकी कोख से महारावल जसवन्तसिंह द्वितीय का जन्म हुआ था। औरीवाड़ा बांसवाड़ा राज्य में प्रथम श्रेणी का ठिकाणा था। यहाँ के स्वामी मेड़तिया शाखा के राठौड़ थे, जिनकी उपाधि 'ठाकुर' थी।

4. चौआणजी श्री गुमान कुंएर - चौहान श्री गुमान कुंवरी जी - यह वागड़ के हथियावत चौहान जालिमसिंह की पुत्री थी, जो वि.सं. 1865 (1808 ई.) भादो शुक्ला 1 को महारावल के परलोक सिंधार जाने के बाद सती हुई थी।¹⁸ डूंगरपुर की महारानियों में सती होने वाली यह अंतिम रानी थी।¹⁹ इसके बाद सती प्रथा बंद हो गई थी।

5. सावठिजी श्री केशर कुंएर - चावड़ी केशर कुंवरी जी - 'डूंगरपुर राज्य री बड़वे री ख्यात' 'बहीचंगा' तथा 'रानी मंगा की ख्यात' आदि में इस रानी का कुछ भी परिचय प्राप्त नहीं होता। संभव है कि, ये माणसा अथवा वरसोड़ा के ठिकाणों में से किसी एक ठिकाणे के स्वामी की पुत्री हो।

खवासणों (उप पत्नियाँ)

1. बाई मोतीजी - मोती बाई - यह जगतसिंह की पुत्री थी। इनके नाम से महारावल फतहसिंह ने रंगमहल के पास में मोती महल बनवाया गया था, जो बिजली गिरने से नष्ट हो गया। यह खवासण महारावल फतहसिंह जी की मृत्यु पर उनके साथ सती हुई थी।

2. बाई बाली जी - बाल बाई - यह परमार रामाजी की पुत्री थी।

3. अमृत बाई - यह राठौड़ जसरूपजी की पुत्री थी।

4. मेनाजी - मनु बाई - यह राठौड़ दौलतसिंहजी की पुत्री थीं।

महारावल जसवन्तसिंह द्वितीय की महारानियाँ

1. ईडरणी जी गुमान कुंएर - ईडरणी गुमान कुंवरी - यह पौल के ईडरिया राठौड़ विजय सिंह जी की पुत्री थी, जैसा कि प्रशस्ति से स्पष्ट होता है। इस महारानी ने बावड़ी के अतिरिक्त डूंगरपुर में अपने नौहरे (वर्तमान में कन्या पाठशाला) के निकट रघुनाथ जी का एक विष्णु मंदिर बनवाया, जो 'राणी मंदिर' के नाम जाना जाता है।

2. मालपुरी रानीजी श्री दौलत कुंएर-मालपुरी दौलत कुंवरी जी- यह मालपुरा के राठौड़ कुशलसिंहजी की पुत्री थी। मालपुरा माहीकांठा एजेन्सी में एक बड़ा ठिकाणा था, जिसके अधीन 65 गाँव थे। यहाँ के स्वामी ईडर के महाराजा कीर्तिसिंहजी के वंशज थे और 'रावल' उनकी उपाधि थी।

महारानी ईडरनी गुमान कुंवरीजी के पीहर पक्ष वाले

1. गाँव पुलांना (पौल गाँव) के रावतजी श्री भभु (भू) तसेंध (सिंह) जी-माहीकांठा एजेन्सी में पौल नाम एक बड़ा ठिकाणा था, जिसके अधीन 78 गाँव थे। यहाँ के स्वामी ईडर के महाराजा सोनिंग के वंशज थे और 'राव' उनकी उपाधि थी। सोनिंग के बाइसवें वंशधर चन्द्रसिंहजी ने पौल के परिहार राजपूत को मारकर वि.सं. 1777 (सन् 1720) में वहाँ पर अपना अधिकार कर लिया और वे तथा उनके वंशज वहीं रहे। भभूत सिंह चन्द्रसिंह जी से तीसरी पीढ़ी में थे। इनके वंशजों की नामावली उपर्युक्त प्रशस्ति से स्पष्ट जानी जा सकती है।

बाईराज सूर्य कुंवरीजी

1. बाईजी श्री सूर्य कुंएर - बाईराज सूर्य कुंवरी जी - इनका जन्म वि.सं. 1877 (1820 ई.) में महारानी ईडरणी गुमान कुंवरी के गर्भ से हुआ था। वि.सं. 1891 (सन् 1734) के लगभग मात्र 14 वर्ष की उम्र में विस्फोटक रोग से गढ़ी गाँव (बांसवाड़ा) में स्वर्गवास हो गया तब हजुरिन (दासी) बालबाई इनके साथ सती हुई।

राज्य कर्मचारी

1. कामदार मेहता दीपचन्द - यह महारानी ईडरणी गुमान कुंवरी जी का कामदार (मंत्री) था। मेहता खांप के पोरवाड़ इस राज्य के प्रधान जैसे प्रतिष्ठित पदों पर रह चुके थे।

2. खवास लालचन्दजी नवलचन्दजी - ये प्रवालिया श्री गौड़ ब्राह्मण थे। लालचन्द ने गुजरात के मेघरेज तालुके के मौरी गाँव, जो उस समय डूंगरपुर राज्य में था, के निकट एक बावड़ी बनवाई, जो 'लाल खवास की वाव' कहलाती है। नवलचन्द महारावल जसवन्तसिंह द्वितीय के साथ वृन्दावन गया था, जहाँ उनकी मृत्यु के अनन्तर पुनः डूंगरपुर चला आया।

3. रामोजी - यह महारावल जसवन्तसिंह द्वितीय का धायमा था।

4. साकर बाई - यह धायमा रामोजी की पत्नी थी।

5. गोर नन्दलाल जी माणकचंदजी - ये चौबीसा जाति के ब्राह्मण थे, जो महारानी ईडरणी गुमान कुंवरजी के पुरोहित थे।

6. कथाभट्ट ब्रह्मदत्त जी सामदत्त जी - ये भट्ट शाखा के भट्टमेवाड़ा ब्राह्मण थे।

भट्ट शाखा के भट्टमेवाड़ा इस राज्य के बड़े विद्वान ब्राह्मण थे। ये लोग पुराने समय में भी बनारस आदि स्थानों में जाकर विधाध्यन करते थे। भट्ट शाखा के चक्रपाणी ने वि.सं. 1700 (1643 ई.) में महारावल पूंजराज जी के राज्य समय में 'कीर्तिद्रुम' नामक ज्योतिष ग्रन्थ की रचना की।

7. जोइतोजी - यह डूंगरपुर शहर का परमार राजपूत था, जो महारानी ईडरणी गुमान कुंवरीजी का ड्योढ़ीवान था।

8. राणाऊ (वत) खुशालजी - यह डूंगरपुर शहर का राणावत (सिसोदिया की एक शाखा है) राजपूत था।

9. सा(चा) कर कलो, भगवान - ये दोनों महारावल जसवन्तसिंह जी के राज्य समय के हजुरी थे।

10. वडारेण खुंभा, रंगवल, रतन, भजब, लाडू, कोनण - ये महारानी ईडरणी गुमान कुंवरीजी के साथ दहेज में आई हुई दासियाँ थी। गुजरात में दासी को 'वडारेण' कहते हैं और ये दासियाँ पौल गांव से आई हुई थी। अतः इनके लिए 'वडरण' शब्द का प्रयोग किया गया है।

11. मनख खुशाली, कंकु बाई, जेता, पान बाई - ये चारों महारावल जसवन्तसिंह द्वितीय के राज्य समय की दासियाँ थी। वागड़ में लोग को 'मनख' कहते हैं। संभवतः ये महारावल की दासियाँ रही होगी।

12. पासवान नणजोत, जमना, फतली - ये डूंगरपुर राज्य की पुरानी राज-रीतियों के अनुसार अग्रसर होकर कार्य करने कराने वाली राजकीय स्त्रियाँ थीं।

13. वखतचन्द जी - यह खड़ायता जाति का वैष्णव महाजन था, जो बावड़ी के काम का दरोगा (निरीक्षक) था।

14. स(सलाठ) लाभ (अ) चन्द - यह सोमपुरा जाति का सलाठ था, जो उक्त बावड़ी के निर्माण कार्य का मुख्य शिल्पी था।

15. गोरणी अमृत बाई - यह महारानी ईडरणी गुमान कुंवरी जी के पुरोहित की स्त्री थी।

16. ड्योढ़ी काका - महारावल रामसिंह (1701-1730 ई.) के द्वितीय पुत्र महाकुंवर बखतसिंह का विवाह मेवाड़ के छप्पन प्रदेश के कणथोड़ा के स्वामी कौलायत राठौड़ बखतसिंह की पुत्री प्राण कुंवरी बाई से हुआ था। बखतसिंह के रूपसिंह, आनंदसिंह व देवीसिंह नामक तीन भाई थे, जिनमें भूमि के लिए परस्पर झगड़ा होने के कारण छोटा भाई देवीसिंह अपनी भतीजी प्राण कुंवरी के पास डूंगरपुर चला आया। तब प्राण कुंवरी बाई ने अपने काका देवीसिंह को अपनी ड्योढ़ी के कार्य हेतु नियुक्त किया, तब से देवीसिंह के वंशज डूंगरपुर राजघराने की ड्योढ़ी पर नियुक्त होते आये और ये

‘ड्योढ़ी काका’ कहलाये। वि.सं. 1883 में देवीसिंह का चौथा वंशज नाथूसिंह था, जिसका नाम प्रशस्ति में नहीं है। हो सकता है उस समय वह बालक रहा हो।

इस प्रकार यह प्रशस्ति डूंगरपुर राज्य के तीनों महारावलों के पारिवारिक संबंधों की जानकारी देने वाली महत्वपूर्ण ऐतिहासिक स्रोत है, जो दीवार पर अच्छी दशा में मौजूद है।²⁰

संदर्भ

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13. डॉ. मलिका बोहरा : 18वीं सदी की स्थापत्य कला (डूंगरपुर राज्य के विशेष संदर्भ में) पृ. 153
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15. डूंगरपुर राज्यपत्र : शुक्रवार, 5 जनवरी, 1943 ई. पृ. 71
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19. डॉ. मलिका बोहरा : 18वीं सदी की स्थापत्य कला (डूंगरपुर राज्य के विशेष संदर्भ में), पृ. 181
20. स्वयं का अवलोकन

मेवाड़ के देलवाड़ा जैन मंदिर वास्तु - शैली एवं प्रतिमाएं रेखा महात्मा

मेवाड़ का देलवाड़ा कस्बा उदयपुर से 27 किमी दूर नाथद्वारा मार्ग पर एकलिंग जी से 5 किमी दूर राष्ट्रीय राजमार्ग संख्या 8 पर स्थित है। प्राचीनकाल में यह एक समृद्धशाली कस्बा था। इसका नाम देवकुल पाटक, देवउला, देवलवाड़ा था, इसका अपभ्रंश होकर देलवाड़ा नाम से पुकारा जोन लगा।¹ यह कस्बा साहित्यिक व सांस्कृतिक रूप से भी समृद्ध व प्रसिद्ध रहा है। कई जैन व वैष्णव मंदिर आज भी अपनी प्राचीनता, स्थापत्य व कला वैभव से उस काल की भव्यता का परिचय कराते हैं। अनेक जैन संतों का आवागमन इस क्षेत्र में होता रहा जिनकी प्रेरणा से अनेक जिन मूर्तियों की स्थापना हुई एवं जैन साहित्य और चित्रकला की रचना हुई। श्री जयचंद सूरी ने 1503 वि.स. को श्री अभिनंदन स्वामी की प्रतिष्ठा कराई।²

खतरगच्छ श्री जिनचंद्रसूरी वि.सं. 1469 में ऋभदेव मंदिर में आदिनाथ भगवान की मूर्ति की प्रतिष्ठा कराई।³ मुनि सुन्दर के शिष्य माणिक्य रत्नमणि ने संवत् 1501 में भवभावना बालावबोध ग्रंथ की रचना देलवाड़ा में की।⁴ खतरगच्छीय आचार्य श्री जिनसागर सूरी का जन्म देलवाड़ा में हुआ।⁵ इन्होंने सं. 1462 में देलवाड़ा में मेवाड़ के मंत्री रामदेव सहणपाल नवलखा को प्रतिबोधित कर आवश्यक वृहदवृत्ति का दूसरा खण्ड लिखा।⁶ तपागच्छ आचार्य सोमसुन्दर ने स. 1450 में देलवाड़ा में वाचक पद प्राप्त किया और महाराणा लाखा के समय प्रधान रामदेव व कुमार चूण्डा ने इनका नगर प्रवेश का उत्सव कराया। इन्होंने उपदेश बालावबोध, कल्याणस्तव आदि ग्रंथ लिखे।⁷ वृहदगच्छ के हरिभद्रसूरी परिवार के पं. भावचंद्र के शिष्य हीरानंद ने सुपाश्वरनाथ चरितं की रचना ज्येष्ठ वदि 10 शुक्र सं. 1480 को देलवाड़ा में की थी।⁸ विशाल रत्न मणि ने देलवाड़ा में वि.सं. 1482 पोष वदी एकम को भक्तामर की अवचूर्ण बनाई।⁹ श्री जयशेखर सूरी ने वि.सं. 1491 में देलवाड़ा में गच्छाचार ग्रंथ लिखा। यह कुंभा के राज्य के प्रारंभ में लिया गया व हूमड़ जाति के श्रेष्ठि सिंहा ने 2000 व्यय करके यह ग्रंथ लिखवाया।¹⁰

देलवाड़ा में जैन धर्म की अत्यन्त प्राचीन परम्परा रही है। यहाँ जैन धर्म की श्वेताम्बर शाखा से सम्बन्धित 5 मंदिर एवं दिगम्बर शाखा से सम्बन्धित एक मंदिर है। पाश्वरनाथ मंदिर में जिन प्रतिमा लगभग वि.सं. 1300 की एवं गुरु पादुका सं. 1165 की है।¹¹ ऋषभनाथ मंदिर में कई प्राचीन शिलालेख प्रतिमाओं पर उत्कीर्ण है यथा 1469, 1473, 1491, 1494 आदि।¹² नेमिनाथ भगवान के दिगम्बर शाखा के मंदिर में उत्कीर्ण

लेख सं. 1168 का है।¹³ इस प्रकार उपरोक्त शिलालेखों व साहित्य रचनाओं के आधार पर देलवाड़ा के मंदिरों का निर्माण काल 13वीं से 15वीं शताब्दी के मध्य का अनुमान लगाया जाता है।

आदिनाथ बावन जिनालय :-

यह जिनालय देलवाड़ा में मुख्य मार्ग से पूर्व दिशा की ओर बाँये तरफ स्थित है यह सफेद व थोड़े मटमैले संगमरमर पत्थर का बना हुआ अत्यन्त कलात्मक है, जो देलवाड़ा में 14वीं शताब्दी में बने सभी मंदिरों का प्रतिनिधित्व करता है। इसमें शिल्प व वास्तु की दृष्टि से उन सभी विशेषताओं को एक साथ देखा जा सकता है, जिनका यहाँ के अन्य जिनालय में पृथक-पृथक रूप में अंकन हुआ है। यह मंदिर आबू देलवाड़ा की हूबहू प्रतिकृति प्रतीत होती है। यहाँ मूल प्रासाद, गूठमण्डप, चौकी मण्डप, रंगमण्डप, पट्टशाला, देवकुलिकाएँ आदि बने हैं। इनका वास्तु विन्यास इस प्रकार है:-

मंदिर प्रवेश द्वार:-

मंदिर में प्रवेश द्वारा के दोनों ओर सुन्दर अलंकृत स्तम्भों पर चतुर्भुज इन्द्र द्वारपाल के रूप में उत्कीर्ण हैं। प्रवेश द्वार पट्टशाला में खुलता है। प्रवेश द्वार व रंगमंडप के बीच 12 स्तम्भ हैं।

रंगमण्डप :-

रंगमण्डप में प्रवेश हेतु पट्टशाला से 2 सीढियाँ हैं। रंगमण्डप वितान 12 स्तम्भों पर टिका हुआ है। जिसमें से चार स्तम्भ चौकी मण्डप में भी सम्मिलित हुए हैं। स्तम्भों को अतिरिक्त लम्बा करने हेतु उच्छालक (मूल स्तम्भ का चौथाई भाग जोड़कर) बनाये गये हैं। मूल स्तम्भों व उच्छालक के शीर्ष भाग पर बाहर निकली हुई चौकी का निर्माण किया गया है। स्तम्भ के कुंभी भाग, जंघा भाग, शीर्ष भाग को बहुत उत्कृष्ट तराशा गया है। कुंभी भाग में हंस श्रृंखला, पुष्प पल्लव, आदि निर्मित हैं। जंघा भाग में इंद्र के विविध रूप दिग्पाल स्वरूप में कुबेर, निऋति आदि का अंकन हुआ है। सभी मूर्तियों के वक्ष प्रदेश में श्री वत्स चिन्ह उत्कीर्ण है जो इन्हें जैन देवकुल से सम्बन्धित करता है स्तम्भ के मध्य भाग में अनेक देवी मूर्तियाँ ललितासन में उत्कीर्ण हैं। ऊपरी भाग में कल्पवल्लि श्रृंखला के बाद हंस विद्याधर श्रृंखला उत्कीर्ण है। स्तम्भ शीर्ष में कीर्तिमुख श्रृंखला बनाई गई है। मुख्य स्तम्भ का चौकी भाग सादा है। कच्छालक में कोई देवी आकृति उत्कीर्ण नहीं है। यहाँ चौकी भाग में संगीत से सम्बद्ध मुद्राओं में नर्तक, गायक, वादक अंकित हैं। रंगमण्डप वितान में कुल दस थर हैं। पहले थर में खिले पद्मों का अलंकरण किया हुआ है। दूसरे थर में संगीत गायन वादन, नृत्य ढोलक, वादक बांसुरी बजाते विभिन्न मुद्राओं में मानवाकृतियों का अंकन हुआ है। चौथे थर में सोलह उद्यमान पष्टभुजी विद्याधरों का अंकन हुआ है। सभी के हाथ विभिन्न वाद्यों व नृत्य, भाव मुद्राओं

से सुशोभित हैं। वस्त्राभूषणों का भी उत्कीर्णन है। शेष वितान थर सादे हैं। वितान शीर्ष मध्य में पद्मक बनाया गया है।

नव चौकी मण्डप:-

रंगमण्डप से चौकी मण्डप प्रवेश हेतु तीन सीढियाँ हैं। यहाँ 16 स्तम्भ हैं सभी स्तम्भों की बनावट रंगमण्डप स्तम्भों के समान है। वेदिका स्तम्भों के ऊपर वितान चार थरो में विभिन्न रूपांकन किए हुए हैं इनमें आठ विद्याधर विभिन्न वाद्यों के साथ हैं। इनके ऊपर अनेक अप्सराएँ उत्कीर्ण हैं। नौ चौकी का शेष वितान क्षिप्त उक्षिप्त वितान है। इसी मण्डप में स्तम्भों की चौकी भाग में तीन स्थानों पर कीचक के स्थान पर सिंहाकृति, घुटने के बल बैठा, पूंछ उठाएँ बंदर, सिंह की आकृति आदि हैं।

गूठ मण्डप :-

इस मण्डप के प्रवेश द्वारा पर दोनों ओर चतुर्भुज इंद्र उत्कीर्ण हैं। यह वितान आठ स्तम्भों पर आधारित है। वितान में कुल आठ घर हैं। सभामण्डल में नंदीश्वर द्वीप, सहस्रकूट, शांतिनाथ स्वामी, नेमिनाथ स्वामी, सात सर्वकन वाली पार्श्वनाथ (श्यामवर्णी) प्रतिमा स्थित है। एक पट्ट जिसमें मयूर व सर्प को एस साथ अंकित किया गया है, स्थित है। सर्प मयूर पट्ट पर संवत् 1491 वर्षे माघ वदि 5 का लेख है। इस पर नवलखा, रामदेव, भार्यामेलाने, सहणपाल आदि श्रेष्ठियों, श्रावकों के नाम हैं।

गर्भ गृह :-

गर्भगृह में आदिनाथ भगवान ऋषभ लांछन से पहचाने जाते हैं। इस प्रतिमा पर वि.सं. 1469 माघ सुदि 6 रविवार का जिनदत्तसूरि ने प्रतिष्ठा करवाई। ऐसा लेख उत्कीर्ण है। मूलनायक परिकर में जिन चौबीसी का अंकन किया हुआ है। इस प्रतिमा के एक ओर (दांयी) पाँच सर्पकन वाले सुपार्श्वनाथ, दूसरी ओर 7 फन आरोप युक्त पार्श्वनाथ कायोत्सर्ग मुद्रा में हैं।

गर्भगृह मंडोवर :-

गर्भगृह परिक्रमा में मण्डोवर में दिशाओं के अधिपति दिग्पाल यथा वरुण, वायु, कुबेर, ईश, इंद्र, यम व भैरव प्रतिमा हैं। सभी में आयूध व उनके वाहनों का अंकन किया गया है। इनके मध्य अनेक सुन्दर अप्सराएँ अंकित हैं। यथा वंशीवादिका, चामरा, मृदंगवादिनी, नृत्यरता, दर्पणा, पद्मिनी, शत्रुमर्दिनी, पुत्रवल्लभा ये सभी तत्कालीन वस्त्राभूषणों से सुसज्जित हैं। इन अप्सराओं के मध्य कई जिन प्रतिमाओं व साधुओं का भी अंकन हुआ है। जिनके हाथ में ओधा व मुखपट्टिका अंकित हैं। इस तरह के साधुओं का अंकन अन्यत्र देखने को नहीं मिलता।

देवकुलिकायें :-

इस विभाजन में 4 भद्र देवकुलिकाएँ हैं, बाकी लघु देवकुलिकाएँ समान आकार की हैं। सभी 6 प्रवेशद्वार चतुर्भुज इन्द्र व चारों ओर पुष्प पल्लव लतिकाओं से अलंकृत हैं। बाँयी छोटी भद्रदेवकुलिका—में तीन श्वेतवर्णी प्रतिमाएँ हैं। मध्य में स. 1495 के लेखयुक्त, ऋषभ लांघनयुक्त आदिनाथ स्थापित है। दो अन्य लघु प्रतिमाएँ परिकर सहित हैं। बड़ी भद्रदेवकुलिका की बाह्य भित्तियों पर छः पट्टों में तीन स्थानों पर चक्रेश्वरी देवी, शेष में मयूर वाहना देवी का अंकन हुआ है। सभी चतुर्भुजी हैं और परिचारिकाओं एवं किन्नर युगलों से युक्त हैं। इसके प्रवेश द्वार के दाँये बाँये स्थित गोमुख यक्ष व चक्रेश्वरी यक्षी का अंकन उल्लेखनीय है। इस गर्भगृह में चौमुखी प्रतिभा पद्मासन में वैदिका पर स्थापित है। गर्भगृह के ठीक पीछे स्थित भद्रदेवकुलिका का वितान सोलह विद्याघरों को विभिन्न वाद्ययंत्रों के साथ विभिन्न मुद्राओं किया गया है। यहाँ सरस्वती, अम्बिका चक्रेश्वरी आदि का अंकन हुआ है। दाँयी ओर की भद्रदेवकुलिका में तीन प्रतिमाएँ हैं। मध्य में ऋषभ लांछन तथा संवत् 1486 के लेख युक्त आदिनाथ की प्रतिमा है।

देवकुलिका मंडोवर :-

मंडोवर के (जंघा भाग) में अनेक चतुर्भुज देवी प्रतिमाएँ हैं, सरस्वती, चक्रेश्वरी, अम्बिका, पद्मावती आदि का अंकन किया हुआ है। दिग्पाल आयुध व वाहनों के साथ, देवियों में चक्रेश्वरी, अंबिका, अच्युतायक्षिणी विद्यादेवी सरस्वती, महाकाली आदि का चित्रण किया गया है। जंघा के ऊपरी भाग को विभिन्न ज्यामितीय अंलकरणों से सुसज्जित किया गया है। गर्भगृह के पीछे भद्रदेवकुलिका के गुम्बज पर सुन्दर संवरणा की रचना की गई है। मण्डोवरों के ऊपरी भाग के सिरों पर विभिन्न मुद्राओं में वानरों का अंकन आकर्षक रूप से किया गया है। इस जिनालय के गर्भगृह के पीछे भद्रकुलिका के मण्डोवर में दोहरी जंघा निर्मित कर उसे मेरूमंडोवर का रूप दिया गया है, जो यहाँ विशेष है।

शिखर :-

जंघा के ऊपरी भाग से गर्भगृह के पटाव से शिखर प्रारंभ हुआ है। शिखर जैसे—जैसे ऊपर उठा है, वैसे—वैसे संकरा होते हुए कोणाकार हो गया है। इसके ऊपर पत्थर की छोटी सी शिला है। इस शिला पर पत्थर की आँवले के आकार की एक विशाल शिला (आमलक) लगा दी गई है। यह थोड़ी बड़ी है।

कलश :-

आमलक के ऊपर गोलाकार में एक कमलदल से अलंकृत गोल पत्थर है। इसी के ऊपर छोटा आमलक है, इस पर पाषाण कलश स्थापित है।

आदिनाथ जिनालय के प्रमुख देवी-देवता :-

(1) जिन मूर्तियाँ :- इस जिनालय में ऋषभभदेव की कुल 6 प्रतिमाएँ हैं, जिन पर ऋषभ लांछन अंकित है। इसी प्रकार तीर्थकारों की अनेक प्रतिमाएँ अपने लांछनों से युक्त प्रतिष्ठित हैं।

(2) यक्ष-यक्षी :- जैन ग्रन्थों में यज्ञ-यक्षियों का उल्लेख जिनों के शासन व उपासक देवों के रूप में हुआ है। अनेक ग्रंथों के आधार पर 24 यक्ष व 24 यक्षियों की सूची प्राप्त होती है। इस जिनालय में गर्भगृह के पीछे स्थित भद्र देवकुलिका के बाहर चक्रेश्वरी देवी की चतुर्भुज प्रतिमा हैं। ये आदिनाथ की यक्षी है। इनके ऊपरी दोनों हाथों में चक्र नीचे के बाँये हाथ में कमण्डल एवं दायीं हाथ वरदाक्ष है। ये नरवाहना है। चौमुखा भद्रदेवकुलिका प्रवेश पर चक्रेश्वरी चतुर्भुजी यक्षी तीन हाथों में चक्र व एक हाथ अभयमुद्रा में है। साथ ही गोमुख यक्ष को भी उत्कीर्ण किया गया है।

(3) अम्बिका—ये जिन नेमिनाथ की यक्षी है। इनका वाहन सिंह है, इस जिनालय में भद्रदेवकुलिका के गर्भगृह के बाहर बने 8 फलकों में से एक में द्विभुजी यक्षी बाँयी जंघा में शिशु धारण किए हुए हैं, दाँये हाथ में आम्रलुम्बी पकड़े हुए है। ये सिंह वाहन के साथ ललित मुद्रा में विराजमान है। चक्रेश्वरी के बाद सर्वाधिक अम्बिका का ही अंकन (द्विभुजी या चतुर्भुजी रूप में) हुआ है।

(4) पद्मावती—23वें तीर्थकर पार्श्वनाथ की यक्षी है। इनका वाहन कुर्कुट है व दाये हाथ में पद्म, पाश व बाँये हाथ में फल व अंकुश होता है। चतुर्भुज देलवाड़ा में मण्डोवर में पद्मावती की 2 चतुर्भुज मूर्तियाँ हैं। एक में पद्मासन पर दूसरे में पद्म की अपेक्षा आसन रूप में सर्प कुण्डली का अंकन है।

(5) ब्रह्मशांति यक्ष :- जटा मुकुट, छग अक्षमाला, कमण्डल और कभी-कभी हंस वाहन का प्रदर्शन ब्रह्मशांति पर हिन्दु प्रभाव दर्शाता है। इस जिनालय में मूलप्रसाद के जंघा भाग में चतुर्भुज ब्रह्मशांति यज्ञ का अंकन है। दो भुजाएँ खण्डित दो में सुवा, वरदाक्ष है। चेहरे पर लम्बी दाढ़ी व मूँछे उकेरी गई है। चौमुखा भद्रकुलिया की जंघा में भी ब्रह्मशांति का शक्ति के साथ अंकन है। खड़ी पुरुष आकृति में लम्बी व तराशी हुई दाढ़ी व मूँछे बनाई गई है। दोनों आंलिनयुक्त मुद्रा में है।

(6) दिग्पाल :- दिशाओं के स्वामी दिग्पालों का पूजन जैन धर्म में वास्तु देवताओं के रूप में भी लोकप्रिय रहा है। जैन शिल्प में अष्ट दिग्पालों का उत्कीर्णन लोकप्रिय है:-

(अ) इन्द्र :- पूर्व दिशा का अधिपति वाहन हाथी/इनके आयुध वज्र, अंकुश व कमंडल होते हैं। देलवाड़ा में जंघा भाग में चतुर्भुज इन्द्र का अंकन, दो भुजा में वज्र व अंकुश, नीचे वाले दोनों हाथ खण्डित है। चौमुख भद्रदेवकुलिका के जंघा भाग में इन्द्र व

पास ही इंद्राणी का अंकन हुआ है। यहाँ बाह्य मण्डोवर में इन्द्र को जय मुकुट, यज्ञोपवीत धारण किये, मोटे पेट वाला दर्शाया है, दाढ़ी मूछ की बनाई गई है।

(ब) अग्नि—दक्षिण-पूर्व (अग्निकोश) दिशा का स्वामी। मेघ वाहन है और मूर्ति के पैर के पास अग्नि ज्वाला युक्त कुण्ड है। मुख्य आयुध सूची शाखा है।

(स) यम—दक्षिण दिशा अधिपति—वाहन भैंसा व आयुध दण्ड है। दो हाथों में लेखनी व पुस्तक है। इस जिनालय में मूल गर्भगृह के जंघा भाग में यम की चतुर्भुज प्रतिमा जिसके तीन छप खण्डित, चौथे में लेखनी है। वाहन के रूप में भैंसा अंकित है। चतुर्भुज यम की प्रतिमा में चारों छपों में दण्ड, पारा, लेखनी पुस्तक है।

(द) नेत्रहति—द.प. कोण का अधिपति इसे भैरव या क्षेत्रपाल भी कहा जाता है। चार हाथों में कलिका, खड्ग, ढाल व दुश्मन का मस्तक होता है। वाहन श्वान् (कुत्ता) है। इस जिनालय के मूलप्रासाद की जंघा में षष्ठभूजी नेत्रहति का अंकन है। हाथ में कृतिका, ढाल, नरमुण्ड, तीन हाथ खण्डित है। सिर पर ऊर्ध्वकेश में मुण्ड का अंकन। चेहरे पर दाढ़ी मूछ का अंकन/नैत्रहति का नग्न स्वरूप में अंकन है। वाहन श्वान् है। एक प्रतिमा में ऊपर की 2 भुजा में डमक व ढाल है, ऊर्ध्वकेशी व दाढ़ी-मंछे वाला बताया गया है।

(य) वरुणः—पश्चिम दिशा का अधिपति है। चारभुजाओं में पाश का आयुध मुख्य है। आयुध वरद, पारा व कमण्डल होते हैं। वाहन मकर है इस जिनालय की जंघा में (मूल गर्भगृह व भद्रकुलिका) दोनों में चतुर्भुज वरुण अंकित/आयुध पद्म पाश कमण्डल वरदाक्ष है। वाहन मकर है। यहाँ द्विभुजी प्रतिमा का एवं वारुणी की प्रतिमा का भी अंकन है।

(र) वायु :- उत्तर पश्चिम का अधिपति। चार भुजाओं में दोध्वज, वरद व कमण्डल आयुध रूप में वाहन हिरण होता है। यहाँ चौमुखी भद्रकलिका के जंघा में वायु का युगल रूप निर्मित हैं, चारों भुजाओं (देलवाड़ा) में 2 ध्वज, कमण्डल, वरदाक्ष हैं।

(ल) सोम (कुबेर) :- उत्तर दिशा अधिपति—पत्नी हरिति वाहन हाथी। पेट बड़ा/4 भुजाएँ—ऊपर के 2 हाथों में निधि द्रव्य की थैली या फल, गदा, कुम्भ कमण्डल धारी है। आयुध मुख्य गदा है।

(व) कौबेरी—यह कुबेर की पत्नी है। इसका वाहन हाथी है। इसके आयुध एक, गदा कुम्भ व कमण्डल है।

इस जिनालय में भद्रदेवकुलिका के जंघा भाग में चतुर्भुजी प्रतिमा के हाथ में नकुलिका व तीन हाथ खण्डित अवस्था में हैं। वाहन हाथी है। मूलप्रासाद के मंडोवर कुभा भाग में कुबेरी प्रतिमा की ऊपर की 2 भुजा के नकुलिका, 2 के कमण्डल व वरदाक्ष। पद्माशन पर बिठाया है।

(प) ईशान :- उत्तर पूर्व का अधिपति ईश शिव का स्वरूप है वाहन नन्दी हैं वह त्रिनेत्री है। जटामुकुट में ऊर्ध्वचन्द्र है। चार भुजा में वरदा, त्रिशूल, नागेन्द्र व बिजारु है। मूलप्रासाद के जंघा भाग में ईशान अंकन है। ऊपर के हाथ में निशूल व नाग है। वाहन नन्दी है। नीचे के हाथ खंडित है, इसकी शक्ति ईशानी का श्री भद्रदेवकुलिका के जंघा भाग के अंकन हुआ है। चारों हाथों में त्रिशूल, नाग, बिजारु, वरदाक्ष का अंकन। सिर पर जटामुकुट धारण किए हैं, नन्दी वाहन है।

सरस्वती:- जैन परम्परा में सरस्वती का उल्लेख मेघा व बुद्धि के देवता के रूप में प्राप्त है। इस जिनालय में बड़ी भद्रदेवकुलिका के बाहर बने फलक में 2 जगह सरस्वती प्रतिमा अंकित है। चतुर्भुजी प्रतिमा में वीणा का पदम् ऊपरी हाथ में नीचे कमण्डल व एक हाथ खण्डित है। दोनों ओर हस्तियुग्म है। वाहन हंस हैं भद्र देवकुलिका के मंडोवर की जंघा में 4 जगह हंसवाहिनी सरस्वती है जिसके हाथों में वीणा पद्म, पुस्तक व वरदाक्ष है।

अप्सरा—

इन प्रतिमाओं के अतिरिक्त परम्परागत रूप में अप्सराओं के देवांगना स्वरूप उत्कीर्ण करने का प्रचलन रहा है। ये देवांगनाएँ देवताओं का मनोरंजन करती हैं। उनकी अनुकृति देवालयों के शिल्पों में की जाती है। देलवाड़ा के आदिनाथ जिनालय में भी अप्सराओं का सुन्दर अंकन हुआ है। अप्सराओं के हार, कटिसूत्र कड़े पादवलय, पाद जालक आदि आभूषणों का अंकन हुआ है। इस जिनालय में निम्न अप्सराएँ उत्कीर्ण हैं:-

1. सिंह का मर्दन करती हुई गौरी चौमुखा देवकुलिका के मण्डोवर जंघा भाग में।
2. पुत्रवल्लभा जिसमें कमर पर पुत्र धारण किया हो।
3. चित्रिणि—नृत्य भाव में जिसका बायाँ हाथ कपाल मस्तक पर।
4. सुस्वभावों—दाहिना पैर ऊपर रखकर दो हाथ मस्ते पर नृत्यांगना।
5. हंसावली—पैर का श्रृंगार करती हुई झांझर पहनती हुई।
6. दर्पणा—हाथ में दर्पण लेकर मुख दर्शन करती हुई।
7. मेनका—हाथ में खड्ग धारण करके बायाँ पाँव ऊपर करके नृत्यरत।
8. उर्वशी —दाँहिने हाथ से दैत्य की शिखा खींचकर उसे खड्ग से मारती हुई।
9. वीणावादिनी—वीणावादन करते हुए।
10. ढोलकवादिनी —ढोलक बजाते हुए।
11. कुम्भधारिणी —कलश लिए हुए।
12. चामरा —चवर लिए हुए।
13. सघ स्नाता (चित्र—27) —बाल निचोड़ते हुए।

14. वंशी वादिनी (चित्र-28)—बंशी बजाते हुए।

उपरोक्त वर्णित विशेषताओं के कारण देलवाड़ा के जिनालय तत्कालीन धर्म, परम्पराओं, संस्कृति, शिल्प स्थापत्य का सम्पूर्ण परिचय कराते प्रतीत होते हैं। अतः लेख का उद्देश्य इतिहासविज्ञों व पुरातत्ववेत्ताओं का ध्यान तत्कालीन अदभुत शिल्प कृतियों की ओर आकृष्ट करना है, ताकि उनका पूर्णरूपेण संरक्षण किया जा सके। वर्तमान में मंदिर का जीर्णोद्धार किया जा रहा है। वास्तुशिल्प एवं पुरातत्व परम्पराओं का पूर्णरूपेण पालन किया जा रहा है।

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मेवाड़ राज्य में उद्यान-स्थापत्य एक आलोचनात्मक विश्लेषण (15वीं से 18वीं शताब्दी)

पूनम पाठक

मेवाड़ में राणा मोकल, कुम्भा के काल में बाग लगावाये गये जिनमें कई प्रकार के फल-फूल लगाये जाते थे। इन बागों को चारों ओर दीवारों से सुरक्षित रखा जाता था, जिनमें पानी की नालियाँ, फव्वारे, बरादरियाँ, फूलों के तख्ते आदि मुख्य हैं। मण्डन ले गृह के वागमाग (उत्तर दिशा) में उद्यान निर्मित करने को कहा है, इससे स्पष्ट है कि 15वीं शताब्दी से उद्यान-निर्माण की प्रक्रिया विकसित थी। मण्डन ने कहा है कि राजगृह के वाम भाग में तीन प्रकार की वाटिकाएँ बनवानी चाहिए—

1. श्रेष्ठ वाटिका — 300 दण्डमान।
2. मध्यम वाटिका — 200 दण्डमान।
3. कनिष्ठ वाटिका — 100 दण्डमान।

इसके क्षेत्र को 7 भागों में बांट कर 3 भाग में भद्र, मध्य भाग में 24 पद की वापी (या हौद) बनाए, एक भाग में स्थण्डिल, कर्ण पर रूपान्वित (मण्डप) तथा मध्य में द्वादश स्तंभ (वाला तोय मण्डप) बनाये।' ऐसी मण्डप युक्त वाटिका उदयपुर में महाराणा संग्रामसिंह द्वितीय (1710 ई.-1734 ई.) ने बनवाई, जो 'सहेलियों की बाड़ी' नाम से प्रसिद्ध है। ग्रीष्म व शरद ऋतु में बाला, प्रौढ़ा स्त्रियों के जलानुरन्जन के लिए इसका निर्माण निर्देश भी मण्डन ने किया है और वहाँ घटी यंत्र (अरहट) बनाकर सिंचाई करने तथा दोला यंत्र (हिण्डोला) लगाने को भी कहा है। दोलायंत्र का समरांडगण सूत्रधार में विशेष विवरण है। इस प्रकार की सरंचना उदयपुर में सर्वऋतुविलास चम्पाबाग में देखी जा सकती है। वाटिका में लगाए गए वृक्षों की सूची इस प्रकार है—चंपा, कुंद, चमेली, लता (वल्ली) निर्वालिका, जाती, पीत, केतकी, श्वेता, पाटल, गुलाब, नारियल, कनैल (कर्णिकार) वसंतलता, रक्त पुष्प, जंबीर, खेर, सुपारी, महुआ, आम्र, बिल्व (मालूर), कदली, चंदन, बरगद, पीपल, हरीतकी, आँवला, इमली, अशोक, कदम्ब, नीम, खजूर, दाडिम, कर्पूर, अगर, पलाश हरिपु, (श्वेत कनेर), पुनाग, नींबू, नागवेल, बीजौरा, नींबू, तेंदु, लाडली (करिहारी), द्राक्ष (अंगुर), इलायची, शतपत्री, मौलसिरी, धतूर, कडकोल, शाल, ताल, तमाल, अगस्त, मदार, पारिजात आदि उत्तम वृक्ष और पृथक से चम्पक का आरोपण।² 16वीं शताब्दी में उद्यान-निर्माण की ओर विशेष ध्यान

नहीं दिया गया फिर भी तत्कालीन राजगृहों के निकट उद्यान निर्माण अवश्य हुए थे।

17वीं शताब्दी के प्रारंभिक वर्षों में महाराणा कर्णसिंह (1620 ई.-1628 ई.) से महाराणा हमीरसिंह (1773 ई.-1778 ई.) तक कई उद्यानों का निर्माण हुआ। महाराणा कर्णसिंह ने उदयपुर नगर की सुरक्षा दीवार में बने 'उदयपोल' नामक दरवाजे के बाहर एक कृष्ण-विहार नामक उद्यान बनवाया। इस उद्यान के मध्य भाग में विलास भवन के रूप में सुन्दर महल बनवाये गये थे और उसके चारों ओर कई प्रकार के फलों वाले पेड़ों व नाना प्रकार के फूलों आदि के पौधे लगाये गये थे। इसमें जलयंत्रों (फव्वारों) की व्यवस्था भी की गई थी। इसके अतिरिक्त 'चम्पा बाग' नामक एक सुन्दर उद्यान का निर्माण भी करवाया गया।³ इसी भाँति महाराणा राजसिंह ने अपने युवराज अवस्था में ही 'उदयपोल' प्राचीर के अंदर की ओर (पश्चिम) तथा सज्जन निवास बाग के पूर्व की तरफ 'सर्वत्रतु विलास' उद्यान का निर्माण करवाया था।⁴ इसमें राजसिंह ने एक सुन्दर महल बनवाया था जो अब तक विद्यमान है। जल यंत्र (फव्वारे) और होद की व्यवस्था विशुद्ध भारतीय स्थापत्य परम्परा का अंग है,⁵ उसमें मुगल प्रभाव या बाह्य प्रभाव देखना उपयुक्त नहीं है।

महाराणा अमरसिंह के समय में पीछोला झील के दक्षिण में 'जग मंदिर' का निर्माण कार्य प्रारम्भ हुआ, जो महाराणा कर्णसिंह के काल में इस जल महल के भवनों के काफी भागों का निर्माण कार्य पुरा हुआ। इसी महाराणा के समय शहजादा खुर्रम ने भी इस जल महल में कतिपय निर्माण कार्य करवाये थे। उसके पश्चात् महाराणा जगतसिंह ने इसमें अपनी रूचि के अनुसार विविध निर्माण कार्य पूर्ण करवाये और अपने नाम पर इस जल-महल का नाम 'जग-मन्दिर' रखा। जल महल के दक्षिणी-पश्चिमी भाग में एक विस्तृत सुन्दर उद्यान भी था जहाँ आम, अमरूद, आँवला, नारंगी आदि के कई पेड़ लगे हुए थे।⁶

जग-मंदिर मेवाड़ मुगल स्थापत्य का अनुपम उदाहरण है। इसके स्तम्भों, बरामदों खिड़कियों, महाराबों, छज्जों, छावनियों, ऊपर के गुम्बदों की रचना, होद, नहर, मण्डप आदि में मुगल शैली के सुस्पष्ट दर्शन होते हैं। जहाँगीर के काल में अपने विद्रोह के समय शहजादा खुर्रम ने चार-पाँच माह उदयपुर में व्यतीत किये तब उसने भावी ताजमहल की रचना के पूर्व नमूने के रूप में जगमंदिर के मध्यवर्ती भाग में सामने दोनों कोनों पर दो लघु गुम्बदों व मध्य में पत्थर के बने एक विशाल गुम्बद वाले भवन को बनवाया था।⁷ जग मंदिर के सम्पूर्ण निर्माण में कोणात्मकता अथवा तीक्ष्णता नहीं है अपितु गोलाई को अधिक महत्व दिया गया है।

18वीं शताब्दी के प्रारंभिक वर्षों में, महाराणा संग्रामसिंह द्वि (1710 ई.-1734 ई.) के काल में उदयपुर नगर के उत्तर की ओर तथा फतहसागर तालाब के पूर्व की तरफ की पाल के आगे नीचे विस्तृत भूमि पर 'सहेलियों की बाड़ी' नामक उद्यान निर्मित

करवाया जो भारतीय मध्यकालीन उद्यानों में अपना अनुपम स्थान रखता है। यह उद्यान तीन भागों में विभक्त है-प्रथम भाग बाहर सड़क के किनारे का है, जिसे सड़क की तरफ बनी एक दीवार से परिवेष्टित किया गया है। इसके बाद करीब 30-40 फुट ऊँची दीवार की परिधि है, जिसकी पूर्व दिशा में एक बड़ा दरवाजा है। इस द्वार को पार कर पश्चिम दिशा में आगे बढ़ते ही उत्तर एवं दक्षिणी भाग में 'सहेलियों की बाड़ी' उद्यान के दो भाग हैं, जिनमें किनारों पर सघन वृक्षावली है। बीच में लॉन है और उसमें कई तरह के फूलों के पौधे लगे हुए हैं। मध्य के आगे बढ़ने का पत्थरों से जड़ा रास्ता है, जिसके दोनों किनारों पर भूमिगत जल यंत्र (फव्वारें) लगे हैं। यों इस मार्ग के दोनों किनारों पर क्रम से करीब एक-एक फुट की दूरी पर फव्वारें लगे हुए हैं। करीब 30 फुट मार्ग को पार करने के पश्चात् आगे एक अर्द्धचन्द्राकार आँगन बन है। जिसके आगे के किनारों पर उसी तरीके के एक-एक फुट की दूरी पर भूमिगत जल यंत्र से ऊपर लगभग 7-8 फुट ऊँचे बाहर निकले जल यंत्र बने हैं, जिनके बीच में पुतलियाँ लगी हैं, और उनके हाथों में गुलदस्ते हैं और उनमें से पानी ऊपर आसमान की ओर उछल कर निकलता है। यह चन्द्राकार चौक हल्के गुलाबी व काले रंग के पत्थरों की जड़ाई से युक्त लहरदार प्रतीत होता है। इस चौक के आगे एकदम बीच में चन्द्राकार सीढ़ियाँ बनी हुई हैं और सीढ़ियों के आगे मध्य में एक द्वार बना हुआ है। इस द्वार से अन्दर प्रवेश करने पर इस उद्यान के ठीक बीच में बना एक होद या चैपचा आता है।

सहेलियों की बाड़ी का यह मध्य का होद वाला स्थान मध्यकालीन भारत की उद्यानों में की जाने वाली जल यंत्र प्रणाली (फव्वारों की व्यवस्था) का बेजोड़ उदाहरण है। इस स्थान के मध्यवर्ती भाग में सतत् पानी से भरे रहने वाला पर्याप्त बड़ा होद या चैपचा बना है। इस होद के बीच में अष्ट स्तम्भों से बनी ऊपर भद्रयुक्त वृत्ताकार गुम्बर छत्री बनी हुई है। इस छत्री के नीचे काले भाग में जहाँ नीचे के स्तम्भों के मध्य लगे पान और उन पर लगाये गये उतरंग एवं छत्री के गुम्बद का भाग मिलता है, वहाँ चारो तरफ छतरी से करीब दो फुट बाहर निकलता हुआ छज्जा लगाया गया है। छतरी के ऊपर पद्मकोष बना है और उसके ऊपर कलश है। कलश के ऊपर चाँदी का बना हुआ कबूतर लगा हुआ है। पुरी छतरी सफेद संगमरमर की बनी हुई है। सहेलियों की बाड़ी उद्यान का प्रमुख आकर्षण उसकी जल यंत्र प्रणाली है, इस होद व छतरियों के चारों ओर किनारों पर एक-एक फुट की दूरी पर भूमिगत फव्वारें लगे हुए हैं। इसी भाँति जल यंत्रों की व्यवस्था होद के बीच बनी गोल छतरी के चारों ओर की नीचे की जगह पर भी की गई हैं। यह फव्वारे जब चलते हैं तो इनका पानी 15-20 फुट ऊँचा जाता है। तक ऐसा लगता है। जैसे वर्षा हो रही हो। इस उद्यान के जल यंत्रों की सर्वाधिक आकर्षक एक आश्चर्यजनक व्यवस्था होद की छतरियों में देखी जा सकती है। जब इस उद्यान के जल यंत्रों को चालू किया जाता है तो इन छतरियों के गुम्बदों पर लगे कलशों के ऊपर के चाँदी

के कबूतर तथा चारों कोनों की चारों छतरियों के चारों कोनों पर लगी चिड़ियाएँ अपने स्थान पर ही घूमने लगती हैं और अपनी चोंचों में से पतली जलधारा प्रवाहित करने लगती हैं। बीच के छतरी के चारों ओर लगे छज्जों के आगे के किनारों के मध्य में से चारों ओर पानी गिरने लगता है। इतना ही नहीं इस उद्यान के सभी भागों में चारों ओर भूमिगत जल यंत्र लगे हैं। इस उद्यान के पीछे के भाग में बना एक वृत्ताकार विशाल होद के चारों दिशाओं पर लगे मध्यम कद के सफेद संगमरमर पत्थर के बने हाथियों की एक आटी खाकर ऊपर की ओर उठी हुई सूंडों में से पानी निकलने की व्यवस्था भी आश्चर्यजनक है। हाथियों की सूंड से जल निकलने की इस व्यवस्था को वर्तमान अभियांत्रिकी के संदर्भ में मानव के बूते के बाहर की कला की स्वीकारना होगा। वर्तमान अभियांत्रिकी में ऐसी रचना नितान्त असंभव ही है।⁸ शास्त्रीय परम्परानुसार⁹ सहैलियों की बाड़ी के इस उद्यान की व्यवस्था एवं जल यंत्रों की व्यवस्था, मेवाड़ के शिल्पियों तथा स्थापतियों के उच्चतम ज्ञान को प्रकट करती है।

अप्रैल 22, 1746 ई. को महाराणा जगतसिंह ने पीछोला झील में 'जग निवास महल' की नींव डाली। यह भवन डोडिया ठाकुर सरदारसिंह की देख-रेख में बनने लगा। इसके अंदर संगमरमर का बड़ा महल, खुश महल, कमल महल, फूल महल, धौला महल, हौज नहर, फव्वारे, बुर्ज आदि बनवाये गये तथा उद्यान भी लगाया गया था। इसकी दीवारों व कमरों के अंदर की दीवारों एवं छतों के नीचे सुन्दर चीणी की पच्चीकारी का काम हुआ है। दीवारों पर महराब के रूप में विभिन्न रंगों से युक्त चीणी के टुकड़े सुन्दरता के साथ जड़े गये। वर्तमान में कमरा नं. 127 में मेहराब व गुम्बज युक्त ताक में जड़ी चीणी की पच्चीकारी, कमरा नं. 129 कमल महल की पच्चीकारी तो सभी कमरों से बढ़ कर है। फव्वारों व संगमरमर के पत्थरों पर सुन्दर नक्काशी तथा पत्थर तराश कर सुन्दर जालियां बनाई गई थीं। कमरों के दरवाजे महराब युक्त हैं। कमरों तथा खिड़कियों के किंवाड़ देवदार वृक्ष की लकड़ी के बने हुए थे। स्थापत्यकला की दृष्टि 'जगनिवास' जैसा सुन्दर महल मेवाड़ ही नहीं अपितु राजस्थान में भी निर्मित नहीं हुआ था। इस महल में तथा साथ के उद्यान से राजपूत-मुगल शैली का सुन्दर समन्वय दिखाई देता है। नगीना बाड़ी भी 18वीं शताब्दी में निर्मित की गई थी। बाग-बगीचों में 'गोठ' आदि का आयोजन किया जाता था। फव्वारों के साथ जल क्रीडा कर हर्षित होते थे।¹⁰ रईसों, सामंत-सरदारों की भी निजी बाड़ियां, बाग, बगीचे थे, परन्तु जनसाधारण के उपयोग के लिए राज्य की ओर से कोई सार्वजनिक उद्यान की व्यवस्था नहीं थी।¹¹ जन सामान्य को त्यौहार आदि उत्सवों पर शासकों, सामन्तों के उद्यानों में जाने की अनुमति थी।

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मेवाड़ के सुरक्षा द्वारा रूपनगर—झीलवाड़ा ठिकाने

गोविन्द सिंह सोलंकी

भौगोलिक स्थिति : सामान्य परिचय—झीलवाड़ा ठिकाना अरावली पर्वतमाला के मेवाड़ मारवाड़ के प्रवेश द्वारा पर स्थित है। यह क्षेत्र मारवाड़ व मेवाड़ के बीच प्राकृतिक सीमा का निर्धारण करता है। यह ठिकाना देसूरी की नाल के ठीक ऊपर स्थित कुंभलगढ़ को स्पष्ट झाँकते हुए उसको सुरक्षा विषयक चौकसी रखने वाला ऐतिहासिक जागीरदारी ग्राम रहा है। प्राचीन शिलालेखों, पांडुलिपियों में इसका नाम चेलाख्यपुर, चेलवाट, जीलवाड़ा आदि मिलता है। महाराणा मोकल के वि.सं. 1485 (1428 ई.) के 'श्रृंगी ऋषि' नामक स्थान (एकलिंगजी से 5 मील पर) के शिलालेख में लिखा है कि हमीर ने चेलाख्यपुर ने (जीलवाड़े)¹ को छीना। एकलिंग महात्म्य में भी चेलवाट (जीलवाड़े) के स्वामी राघव को, जो बड़ा अंहकारी था, चुल्लू कर जाना (मर्दन करना) लिखा है।² झीलवाड़ा की भौगोलिक स्थिति उपयुक्त होने से वि.सं. 1552 (ई.सं. 1495) में सोलंकी ठाकुर रायमल के पुत्र शंकरसिंह ने बल्ला राजपूतों को हराकर इसे अपनी राजधानी बनाया।³ झीलवाड़ा ठिकाना उदयपुर से 105 किमी उत्तर में 25°13' उत्तरी अक्षांश एवं 73°40' पूर्वी देशान्तर पर समुद्रतल से 725 मी. (2500 फुट) की ऊँचाई पर स्थित है। यह गोमती नदी के अपवाह तंत्र का भाग है।⁴ इस ठिकाने की पश्चिमी सीमा गोड़वाड़ परगने में स्थित घाणेरव देसूरी ठिकाने से मिलती थी। उत्तर में मेवाड़ के प्रथम श्रेणी का ठिकाने देवगढ़ तथा पूर्व में आमेट ठिकाने से झीलवाड़ा ठिकाने की सीमाएँ लगती थी।⁵

सोलंकी वंश का ठिकाना रूपनगर मेवाड़ राज्य के द्वितीय श्रेणी के जागीरदार थे। ऐतिहासिक परम्परा की दृष्टि से पद-प्रतिष्ठा में रूपनगर के जागीरदार की हैसियत मेवाड़ के जागीरदारों में विशिष्ट थी। इस विशिष्ट स्थिति का कारण इस वंश के द्वारा मेवाड़ राज्य की रक्षा के लिए समर्पित उनकी अनुपम सेवाएँ व बलिदान था। चारभुजा, रूपनगर, झीलवाड़ा व सैवन्त्री तथा गोमती नदी का क्षेत्र वोरट कहलाता है तथा रूपनगर के जागीरदारा को वोरटनाथ भी कहते थे।⁶

रूपनगर ठिकाना मेवाड़ राज्य के उत्तरी भाग में स्थित था। इस ठिकाने की अक्षांशीय स्थिति 25°17' एवं देशान्तरीय विस्तार 73°38' है। समुद्र तल से 803 मी. (2635 फुट) की ऊँचाई पर स्थित है।⁷ यह भाग गोमती व सुकड़ी नदी के अपवाह क्षेत्र में बसा हुआ है तथा ढाल पूर्व से पश्चिम की ओर है। रूपनगर कुंभलगढ़ से उत्तर की

और चारभुजा के पास में स्थित है। रूपनगर का नामकरण इसलिए हुआ कि गढ़ का निर्माण जहाँ हुआ वो रूपजी का मंगरा था।⁸ "..... अग्रंच रूपनगर नाम तो मगरा को नाम रूपजी का मथारो हो जी सु रूपनगर नाम पड़्यो....." रूपनगर ठिकाना अरावली पर्वतमाला के ऊँचे पहाड़ों पर स्थित है। यहाँ से संभाग मुख्यालय उदयपुर 110 किमी. तथा जिला मुख्यालय राजसमंद की दूरी 50 किमी. है।

प्रमुख धार्मिक पर्यटन स्थल चारभुजा (गढ़बोर) से लगभग 8 किमी. दूर ऊँचे-ऊँचे पहाड़ों, घाटियों में चढ़कर रूपनगर गढ़ तक घोड़ा, ऊँट, पैदल सवारी द्वारा ही पहुँचा जाता था।⁹ घोड़े व ऊँट पर बैठे हुए व्यक्ति को सवारी से बार-बार नीचे उतरना पड़ता था। मारवाड़ के किनारे एवं अरावली के पहाड़ों के ऊपर स्थित होने से यहाँ से मारवाड़ बहुत स्पष्ट एवं सुरम्य नजर आता है। तलहटी से काफी ऊँचाई पर स्थित होने से नीचे देखने पर गहरी खाई (गर्त) दिखाई देती है।¹⁰

रूपनगर ठिकाने की स्थापना—मेवाड़ महाराणा अरिसिंह ने वि.सं. 1826 (1769 ई.) में गोड़वाड़ को जोधपुर महाराजा विजयसिंह को नाथद्वारा में फौज रखने एवं मेवाड़ में शान्ति व्यवस्था बनाये रखने में सहयोग करने के एवज् में दिया था।¹¹ गोड़वाड़ परगना मारवाड़ को देने पर देसूरी ठाकुर वीरमदेव सोलंकी द्वितीय ने जोधपुर की अधीनता स्वीकार नहीं की और बगावत कर दी। तब मेवाड़ के महाराणा ने वि.सं. 1828 (ई.सं.1771) में देसूरी छोड़ने के बदले में मेवाड़ में रूपनगर की जागीर देकर शान्त किया।¹² "..... अग्रंच देसूरी छूटी अर मगरा में आन ढाणा बांध्या आ सीम गाटड़ा की है.....।"

रूपनगर दुर्ग में दाखिल होने के लिए 4 मील पर एक दरवाजा था, उसमें होकर ही आना पड़ता था। रूपनगर के चारों ओर कुदरती पहाड़ों का परकोटा बना हुआ है। जो प्राकृतिक रूप से रूपनगर दुर्ग और वहाँ के निवासियों को सुरक्षा प्रदान करता था। कहा जाता है कि एक जमाने में इस परकोटे पर 84 चौकियाँ लगती थी। इससे स्पष्ट होता है कि रूपनगर का मेवाड़ में महत्वपूर्ण स्थान था।¹³ रूपनगर के पहाड़ों का वर्णन कर्नल टॉड इस तरह करता है, "गौरवपूर्ण आबू का केन्द्र दक्षिण को था, 25° पश्चिम, चौबीस मील दूर, यहाँ से अरावली की चोटियाँ, जिनको मैं अपने दूर दर्शक-यंत्र से समीप ले आया था, सादड़ी और रूपनगर पर सब से ऊँची दिखाई दी। कुंभलमेर इन दोनों के बीच में दबा हुआ सा दिखाई पड़ रहा था परन्तु यहाँ के निवासियों ने कहा कि इसे ऊँचे धरातल के भाग में सैमुर के पास जरगा वाली चोटी सब चोटियों से ऊँची दिखाई देती है।"¹⁴

दक्षिण व पश्चिम का भाग घने जंगलों एवं अरावली-पर्वत श्रेणियों से आच्छादित होने के कारण यह मेवाड़ राज्य की प्राकृतिक प्रहरी के रूप में रक्षा करता है। यों इस राज्य का लगभग दो-तिहाई भाग मैदानी प्रदेश है और शेष पहाड़ी एवं पर्वतीय शृंखलाओं में कई लम्बे तंग दर्रे भी हैं। जिन्हें स्थानीय बोली में 'नाल' कहते हैं।¹⁵ अरावली

पर्वतमाला राजस्थान राज्य के एक कोने से दूसरे कोने तक जाती है, जिसकी दिशा दक्षिण-पश्चिम से उत्तर-पूर्व की ओर है। यह लगभग 700 किमी. क्षेत्र में फैली हुई है। ये पर्वत श्रेणियाँ इन दिशाओं में मेवाड़ राज्य की प्राकृतिक सीमाएँ बनाती हैं। दक्षिण पश्चिम में मारवाड़ के किनारे अरावली पर्वत शृंखलाओं की ऊँचाई बढ़ती गई है।¹⁶

झीलवाड़ा और रूपनगर ठिकानों से जुड़ी सामरिक महत्त्व की नालें

झीलवाड़ा की नाल¹⁷—इसको लोग पगल्या नाल भी कहते हैं।¹⁸ यह अनुमानतः 4 मील लम्बी तथा बहुत संकड़ी है और मारवाड़ से मेवाड़ में आने का रास्ता है। इस नाल के ऊपर की तरफ झीलवाड़ा स्थित होने से झीलवाड़ा की नाल एवं नीचे मारवाड़ की तरफ देसूरी स्थित होने से देसूरी की नाल से भी जानी जाती है। झीलवाड़ा की नाल उदयपुर से 113 किमी दूर है और केलवाड़ा से 22 किमी और चारभुजा के समीप स्थित है। मुहणोत नैणसी ने इस नाल को ही झीलवाड़े का घाटा कहा है। इसके पश्चिम में मारवाड़ और पूर्व में मेवाड़ है। पहले इस श्रेणी के पश्चिम में गोड़वाड़ परगना मेवाड़ में शामिल था। महाराणा अरिसिंह के समय यह परगना मारवाड़ में चला गया।¹⁹ पगल्या की नाल मध्यकाल में आवागमन का मुख्य रास्ता था। इस कारण व्यापारिक व सामरिक दृष्टि से महत्वपूर्ण थी। युद्ध के अवसर पर सैनिक संचालन एवं शांति के समय व्यापार वाणिज्य की दृष्टि से पगल्या नाल का विशेष महत्व था।²⁰ सन् 1828 से 1922 ई. तक यह नाल बंद रही।²¹ तब घाटड़ा की नाल से आवागमन होता रहा था।

सोमेश्वर की नाल—यह नाल देसूरी (मारवाड़ में) से कुछ मील उत्तर की ओर है। यह बहुत लंबी और विकट है इसलिए झीलवाड़ा की नाल के खुल जाने पर लोगों ने इससे बहुधा आना-जाना बंद कर दिया था।²² सोमेश्वर की नाल को बोलचाल में सुमेर की नाल भी कहते हैं। सुमेर की नाल को घाटड़ा की नाल भी कहते थे, इस नाल के ऊपर घाटड़ा गाँव है, इस कारण इसे घाटड़ा की नाल भी कहते हैं। यह नाल मेवाड़-मारवाड़ को जोड़ती है। यह नाल जहाँ से प्रारम्भ होती है वहाँ सोमेश्वर महादेव का मंदिर है इसलिए इसे सोमेश्वर की नाल कहते हैं।

हाथीगुड़ा²³ की नाल—देसूरी से दक्षिण में 5 मील की दूरी पर यह नाल है। इसके मुँह पर एक मोर्चेबन्द फाटक है और मेवाड़ के सिपाहियों का वहाँ पहरा रहता था। कुंभलगढ़ का पहाड़ी किला इस नाल के ठीक ऊपर है और केलवाड़े का कस्बा उसके निकट ही है। इस नाल में लड़ाई में मारे जाने वाले वीर पुरुषों के स्मारक रूपी चबूतरे भी बने हुए हैं।²⁴

भाणपुरा की नाल—यह घाणेराव से 6 मील दक्षिण में है, खासकर रणकपुर जैन मन्दिरों के लिए प्रसिद्ध है और लोग ऐसा कहते हैं कि प्राचीन नगर के स्थान में ये बने हुए हैं।²⁵ यह कुंभलगढ़ के दक्षिण में स्थित है तथा भानपुरा गाँव से प्रारम्भ होती है इस कारण इसे भाणपुरा की नाल कहते हैं।

चेली माता की नाल—यह नाल रूपनगर को मारवाड़ से जोड़ती है। यह नाल सुमेर की नाल के पास स्थित है मध्यकाल में रूपनगर आने के लिए बहुधा इसी नाल का उपयोग होता था। यहाँ रूपनगर की चौकी लगती थी।²⁶

खैरा की नाल—गाँव झीलवाड़ा और मजेरा के बीच खैरा की नाल है। यह नाल ठिकाने के अन्तर्गत थी। झीलवाड़ा से सूरजकुण्ड या झीलवाड़ा से मजेरा जाने के लिए खैरा की नाल का प्रयोग होता था।²⁷ खैर वृक्ष की बहुतयात से इसे खैरा की नाल कहा जाता है। यह नाल झीलवाड़ा से मजेरा होते हुए केलवाड़ा तक जाती है। इस नाल में पेयजल हेतु ठिकाने की ओर से कुएँ का निर्माण कराया गया।²⁸

ऊमरवास की नाल—सैवत्री के पास ऊमरवास की नाल है, जो मेवाड़ को मारवाड़ से जोड़ती है। बाद में इस नाल का प्रयोग बहुत सीमित हो गया।²⁹ इसके अलावा रूपनगर इलाके में मुण्डी की नाल, घासा की नाल³⁰ इत्यादि हैं।

झीलवाड़ा से कुंभलगढ़ जाने के लिए नाले एवं दरें—कुंभलगढ़ मेवाड़ की राजधानी रहा है युद्धकाल एवं शांति काल में कुंभलगढ़ की महती उपयोगिता रही है कुंभलगढ़ की सुरक्षा का दायित्व रूपनगर, झीलवाड़ा और घाणेराव का था। अतः इस काल में पथ मार्ग इस प्रकार थे—इन पथमार्गों के द्वारा ठिकाने से कुंभलगढ़ शीघ्र पहुँचा जा सकता है। झीलवाड़ा से कुंभलगढ़ जाने के लिए—³¹

(क) हाड़वेरी-जोजी का नाड़ा-नीमा री डांडी-मांडिया भँवर-सूरत कुण्ड-भंवरा वाली काठ-कुंभलगढ़।

(ख) हाड़वेरी-सोपा-ओदी की नाल-डाड़म वाला बंदा-वेरस-टप्पा का होड़ा-भगततलाई-कुंभलगढ़।

व्यापारिक महत्त्व के साथ-साथ इन नालों का सामरिक महत्त्व भी था। इन नालों में रक्षात्मक चौकियाँ स्थापित की जाती थी, क्योंकि बाहरी आक्रान्ताओं का प्रवेश इन्हीं मार्गों से होता था।

मेवाड़-मारवाड़ सीमा

ठिकाना दस्तावेज से जानकारी मिलती है कि सं. 1946 (सन् 1889) में मेवाड़-मारवाड़ सीमा का फैसला हुआ जो बहुत कुछ मेवाड़ के पक्ष में हुआ। झीलवाड़ा और देसूरी के मध्य सीमांकन हो गया।³² मारवाड़-मेवाड़ के सीमांकन का काम हो गया। कुंभलगढ़ पगल्या की नाल के फैसले पर मारवाड़ की तरफ से महाराज प्रतापसिंह और मेवाड़ की तरफ से मेहता पन्नालाल को नियुक्त किया गया। मेहता पन्नालाल ने महाराजा प्रतापसिंह को अपील उठाने के लिए राजी कर लिया एक शर्त के साथ कि मेवाड़ पहाड़ों के पानी को नहीं रोकेगा। इस वार्ता में लाला त्रिभुवन लाल भी साथ थे।³³

मारवाड़ में जाने का कोई रास्ता नहीं था, सिर्फ पगल्या की नाल³⁴ ही ऐसी थी

कि गाड़ी आ-आ सकै। यह नाल भी बंद थी सो खुलवाई गई। खोलते ही मारवाड़ ने सरहद का दावा बहुत ऊँचे पहाड़ों तक खड़ा कर दिया। इसके फैसले के लिए साहब नियुक्त हुए फैसला इसका मेवाड़ के हक में बहुत ठीक हुआ। पहाड़ों के तलहटी के करीब मीनारबंदी हुई। इस समझौते के समय मेहता पन्नालाल के साथ सोहनलाल और लक्ष्मीलाल पंचोली थे।³⁵

उपयुक्त प्राकृतिक स्थिति ने यहाँ के इतिहास को यथेष्ट रूप से प्रभावित किया है। ऊँची-ऊँची पर्वत-मालाओं तथा झीलवाड़ा, देसूरी, सोमेश्वर तथा हाथीगुड़ा की नाल (तंग घाटियों) के भयानक जंगलों में राज्य के नागरिकों एवं सैनिकों को संरक्षण मिलता रहा है। राज्य पर आक्रमण करने वाले विदेशी आक्रांता पूर्व पश्चिम तथा दक्षिण की ऊँची तथा विस्तृत पर्वतमालाओं को लाँघने में सदा असमर्थ रहे। इन्हीं पर्वत-शृंखलाओं के संरक्षण में रहते हुए स्थानीय शासकों ने 'गुरिल्ला युद्ध नीति' का अवलंबन लेकर अपनी स्वतंत्रता को अक्षुण्ण बनाए रखने का प्रयास किया।³⁶

संदर्भ

1. एकलिंगजी के मंदिर के दक्षिण द्वारा प्रशस्ति में, जो वि.सं. 1545 की है, हमीर का केलिवाट (केलवाड़े) से जाकर चेलवाट (जीलवाड़ा) लेना लिखा है (श्रो.22) झीलवाड़ा गोडवाड़ के निकट मेवाड़ का ऊँचा पहाड़ी स्थान है। गोडवाड़ की तरफ से मेवाड़ पर होन वाले हमले को रोकने के लिये यह मोर्चे के अच्छे स्थानों में से एक है। पहले गोडवाड़ पर भी अपना अधिकार जमाया हो। महाराणा रायमल के समय से यह कथन सोलंकी सरदार की जागीर में चला आता है, हमीर के समय में शायद यह चौहानों के अधिकार में हो। (गौ.ही.ओझा, उदयपुर राज्य का इतिहास भाग-1, पृ.सं., 236-37, पाद टिप्पणी 4)
2. ओझा, उदयपुर राज्य का इतिहास, पृ.सं. 236-237
3. नारयण सिंह जी बड़वा पोथी, प्रतिलिपि, पृ. 6
4. भारतीय स्थलाकृतिक मानचित्र संख्या 45 जी, भारतीय सर्वे विभाग देहरादून सन् 1977
5. ठिकाना रेकार्ड्स झीलवाड़ा के आधार पर। नक्शा मीनारे मारवाड़ सरहद;
6. मनोहर सिंह राणावत, नैणसी की ख्यात, पृ.सं. 13
7. भारतीय स्थलाकृतिक मानचित्र संख्या 45 जी, भारतीय सर्वे विभाग देहरादून सन् 1977
8. ठिकाना रेकार्ड्स एक पत्र।
9. वर्तमान में कच्ची सड़क बनी हुई है जिस पर जीप, कार जा सकती है।
10. हालात मौजा रूपनगर खास ठिकाना रूपनगर सेटलमेन्ट डिपार्टमेन्ट राजस्थान, पृ.सं. 7
11. श्यामलदास वीर विनोद, पृ. 1573-74
12. रूपनगर की तवारीख अप्रकाशित, बड़वा पोथी, प्रतिलिपि, पृ.सं. 34
13. हालात मौजा रूपनगर खास ठिकाना, रूपनगर, पृ. 8
14. जेम्सटॉड, पश्चिमी भारत की यात्रा, अनुवादक-बहुरा, गोपाल नारायण, पृ.56
15. जे.के. ओझा, मेवाड़ का इतिहास, पृ.1
16. बदरी प्रसाद साकरिया, (सं) मुहंता नैणसी री ख्यात, भाग 1, जोधपुर, 1960 ई., पृ.सं. 42

17. झीलवाड़ा की नाल को देसूरी की नाल भी कहा जाता है। राणावत, मनोहर सिंह, मुहणोत नैणसी की ख्यात, पृ.1
18. यह नाल जहाँ से प्रारम्भ होती है। वहाँ लोकदेवता बाबा रामदेव के पगल्ये (पद चिन्हों) का पूजा स्थान है, इस कारण झीलवाड़ा की नाल की पगल्या की नाल भी कहा जाता था।
19. रूपनगर तवारीख अप्रकाशित, पृ.सं. 4; श्यामलदास, वीर विनोद, भाग 1, पृ.सं. 106, 169
20. (अ) प्रतापसिंह झीलवाड़ा को महकमा खास से पत्र पगल्या नाल के संबंध में सं. 1982 पोष सुद 13.ता. 28 दिसम्बर, 1925 ई.; चंदन सिंह झीलवाड़ा को कोठारी राधाकिशन का पत्र सं. 1910 काती सुद 8; उदेपुर मेहन्द्राज सभा का परवाना ठाकुर प्रताप सिंह को सं. 1960 जेठ सुदी (1) ता.14 दिसम्बर 1904; राजसिंह झीलवाड़ा के नाम साह प्रतापमल जवर, उदयपुर का पत्र अप्रंच कागद चेत सुद 7 को लखो समाचार बांच्या ओर पगल्या की नाल में देसूरी वाला चोक्या मेली जी ताबे लखी सो कोठारी जी सु ईतला करी सो इरो बंदोबस्त हुवोगा ओर चोकी बोलाई का चोथ पगल्या की नाल की चुकावें जीरी लागत की करद भेज वा सं. 1926 चेत सुद 11
21. "..... श्री जी हुजुर का हुकुम सु सो सन् 1828 थी लगाएन 1922 तक बंद राखी....."
22. ओझा, उदयपुर राज्य का इतिहास, पृ. 3, भाग-1, नैणसी की ख्यात, पृ. 73-81
23. जनश्रुति है कि महाराणा कुंभलगढ़ रहते थे उस समय उनके हाथी इस नाल के नीचे रहा करते थे जहाँ पर एक छोटा सा गाँव था वह गाँव हाथी गुड़ा एवं यह नाल हाथीगुड़ा की नाल से प्रसिद्ध हुई। (वीर विनोद, भाग 1, पृ.106, 'पाद टिप्पणी 1)
24. ओझा, उदयपुर राज्य का इतिहास, भाग-1, पृ.3
25. श्यामलदास, वीर विनोद, भाग 1, पृ.107
26. रूपनगर, की बही 1989, पृ. 49
27. रीछेड़ पटेलो के नाम छगनलाल, उदयपुर का पत्र अप्रंच खेरा री नाल रो मंगरा तो झीलवाड़ा रो हे सो सं. 1905 पोष वद 3
28. चतरसिंह झीलवाड़ा के नाम, जोरावर देवड़ा का पत्र सं. 1996 रा पोष सुद 3
29. रूपनगर, ठिकाना रेकार्ड्स मुतफरिफ कागजात्।
30. ठिकाना रूपनगर रोकड़ बही, पृ. 29
31. साक्षात्कार भगवान सिंह सोलंकी, नि. झीलवाड़ा, उम्र 68 वर्ष; द्वारा सर्वे।
32. ठिकाना रेकार्ड्स, नक्सा मीनारे मेवाड़ मारवाड़, सरहद सर्वंत 1946 का; उदयपुर महकमा खास से जारी पत्र ठाकुर तखत सिंह झीलवाड़ा को सवत् 1945 वैशाख वद 8 तारीख (24 अप्रैल 1889)
33. पन्नालाल मेहता, 'स्वजीवनी', ग्रंथाक 161, पृ.129-130
34. पगल्या नाल, इसे झीलवाड़ा की नाल, झीलवाड़ा का घाटा या देसूरी की नाल भी कहते हैं उदयपुर-जोधपुर के मध्य आज भी यही यातायात का प्रमुख मार्ग है।
35. पन्नालाल मेहता, 'स्वजीवनी', ग्रंथाक 161, पृ. 30-31
36. जी.एन.शर्मा, मेवाड़, एण्ड दी मुगल एम्पयर्स, पृ. 2-5

शेखावाटी भित्तिचित्रों का एक वैशिष्ट्य— गोपी-कृष्ण स्वरूप

डॉ. शिल्पी गुप्ता

राजस्थान कला की दृष्टि से समृद्ध प्रदेश है। चित्रकला में भी यहाँ अनेक शैलियाँ—मेवाड़ मारवाड़, हाड़ौती, ढूँढाड़, किशनगढ़, नाथद्वारा, शेखावाटी² आदि शैलियाँ, प्रमुख क्षेत्रों में राजकीय संरक्षण के साथ पनपीं। राजस्थान के इन चित्र शैलियों व भित्तिचित्रों में विविध विषयों के साथ धार्मिक विषयों का अंकन पर्याप्त मात्रा में हुआ, जैसा कि धर्म सदैव ही भारतीय संस्कृति का अहम पक्ष रहा है। धर्म में जहाँ विविध देवी-देवताओं के चित्र बने हैं, वहीं विष्णु के अवतार, कृष्ण संबंधी चित्रों में उनकी अनेक लीलायें प्राप्त होती हैं। ब्रज में रहते हुए कृष्ण अपनी अनेक लीलायें करते हैं, इन्हीं दिनों में कृष्ण-राधा की रासलीला भी होती है। श्रीमद्भागवत के दशमस्कंध में रास लीला, गोपियों के कृष्ण संबंधी प्रेम का भलीभांति उल्लेख हुआ है।³ तत्संबंधी कृष्ण-राधा, रासलीला के चित्र भी काफी बने हैं इसी प्रकार चित्रों मध्य, गहन अध्ययन के दौरान, भारतीय धर्म व दर्शन की अभिव्यक्ति करता हुआ एक चित्र उभरा—अल्पज्ञात नवनारी या गोपी कृष्ण कुंजर का। जिसका साहित्यिक उल्लेख प्रत्यक्षतः अद्यावधि बंगला साहित्य के 'दशरथि राय की पाँचाली' में प्राप्त होता है। उड़ीसा में इसे 'गजरास लीला' कहा गया है, बंगाल में आज भी नवनारी पूजन की परम्परा है।⁴

यही विषय या अलंकरण उकेरा गया है बंगाल के विष्णुपुर के मंदिरों की मृणमूर्तिकला में, उड़ीसा के ताड़पत्र व पट्टचित्रों⁵ में, धातु कला में, दक्षिण भारतीय शिल्प में, श्रीलंका, पहाड़ी चित्रकला तथा राजस्थान में विशेषतः शेखावाटी के भित्तिचित्रों में। इनमें मुख्यतया नारियों से संयुक्त एक गज का निर्माण उल्लेखनीय है। यद्यपि नारी कुंजर के साथ-साथ चित्रकला में पशु कुंजर, नारी अश्व, पशु व्याघ्र, पुरुष अश्व, कामाश्व, पशु अश्व, नवनारी वृषभ, पशु ऊंट इत्यादि अनेक प्रकार के संयुक्त चित्र बने हैं, जहाँ विभिन्न जीव-जन्तुओं को एक साथ एक शरीर में दिखाया गया है। परंतु शेखावाटी के भित्तिचित्रों में यह विषय प्रमुखतः कृष्ण एवं गोपियों (राधा व साखियाँ-ललिता, विशाखा, सुमित्रा, चम्पकलता, सुंदरी, रंगदेवी, इंदुरेखा व तुंगदेवी⁶ परंतु राधा व अष्ट सखियों के लिए विभिन्न ग्रंथों में अलग-अलग मत है।) के संबंध पर बनाया गया है, तथा शेखावाटी के मंडावा, फतेहपुर, नवलगढ़, हमनसर, बिसाऊ, खेतड़ी, चुरू की हवेलियाँ, दुर्गो इत्यादि के आकर्षक मेहराबी द्वार, गवाक्षों, भित्तियों के ऊपरी भागों

पर, स्पष्ट रूप से परिलक्षित होता है, अतः विषय शेखावाटी के भित्तिचित्रों के एक वैशिष्ट्य के तौर पर सामने आता है, कृष्ण-गोपी संबंधी ये असाधारण चित्र निम्न रूपों में दृष्टव्य हैं—

नवनारी कुंजर या गोपी कुंजर—इस रूप में बने चित्र शेखावाटी के नवनगढ़⁷ (पोद्दार हवेली), मंडावा⁸ की हवेलियों, बिसाऊ, खेतड़ी के दुर्गो⁹ फतेहपुर के रामप्रसाद गोयनका की हवेली,¹⁰ श्री मुक्तिनाथ अतिथिगृह रेवासा, सीकर¹¹ में प्राप्त होते हैं। इस प्रकार के चित्रों में अधिकांशतः प्राकृतिक परिदृश्य में पर्वत, पेड़-पौधे, नदी तट पर, विहार के माहौल में सात, आठ या नौ की संख्या में गोपियों से बने मस्त गजराज को दर्शाया है, जिसके ऊपर बैठे सवार के रूप में, मुख्यतः अंकुश लिये महावत कृष्ण है या कृष्णराधा, राम-सीता (चुरू) हैं, जिन के सिर पर दैवीय प्रभाव युक्त प्रभामंडल है, कृष्ण ने मोर मुकुट पहन रखा है, उनके आगे-पीछे स्त्रियाँ चंवर, छत्र, मोरपिछ, दंडादि राजकीय चिन्ह के साथ चल रही है। इसी राजसी शानशौकत के मध्य कहीं-कहीं कृष्ण, राधा के साथ विवरण कर रहे हैं, जहाँ राधा को फूल सूंघते हुए और कृष्ण को बांसुरी बजाते दिखाया गया है। चुरू¹² के नारी कुंजर में हस्ति हौदे पर बैठ रामसीता सवारी कर रहे हैं और हनुमान उन्हीं की सेवा में आगे विराजमान हैं। जबकि मारवाड़ चित्र शैली में भी नारीकुंजर के चित्र बनें, जहाँ परम्परागत वस्त्राभूषणों एवं वाद्ययंत्रों से सज्जित 8 स्त्रियों से बने गज पर नीलवर्णी शंख, चक्र, गदा, पद्म लिये विष्णु¹³ आरूढ़ है। सीताराम मंदिर (डूंगरी, 18 वीं शताब्दी) बूंदी शैली¹⁴ में भी गोपीकुंजर कृष्ण का अंकन हुआ है। जयपुर¹⁵ के ही सिटी पैलेस से प्राप्त एक चित्र में भी नवनारी कुंजर आकृति में स्त्रियों से हाथी की मस्त चाल को दिखाया गया है। इसी तरह 19वीं शताब्दी के एक अन्य चित्र (निजी संग्रह, जर्मनी)¹⁶ में भी गोपी कुंजर हौदे पर सवार कृष्ण को लिए, खड़े होने की मुद्रा में है। जिनके आगे-पीछे चंवरधारिणी, हाथी के आगे एक स्त्री पताका लिये, एक पीछे छत्र लिये है। इन चित्रों में मुख्यतः प्राकृतिक पृष्ठभूमि के साथ भूरे, नीले, लाल, पीला, कत्थई, हरे रंगों की प्रधानता है।

गोपी अश्व या तुरंग—शेखावाटी से ही प्राप्त बिसाऊ¹⁷ दुर्ग, महनसर¹⁸ एवं मंडावा¹⁹ के भित्तिचित्रों में 5, 6, नारी से निर्मित गतिशील अश्व को भी प्रदर्शित किया गया है। यहाँ भी गोपियों द्वारा सुन्दर हाव-भाव के साथ बनाये अश्व पर सवार कृष्ण ही है जो घोड़े की लगाम थामे, तो कहीं बांसुरी बजाते दर्शाये गये हैं। पृष्ठभूमि में हरी या सादी दीवार या फूलपत्ती अलंकरण है लाल, कत्थई, नीले, हरे रंगों का प्रयोग हुआ है। महनसर में घुड़सवार के आगे-पीछे चंवर भाला लिये स्त्री अनुचर भी है। इसी तरह से संभवतः जयपुर²⁰ से प्राप्त चित्रों में से एक में नवनारियों से बने अश्व सवार 'नीलमणि कृष्ण' प्रभामंडल, मोरमुकुट, वैजयंतीमाला युक्त वाम कर से घोड़े की लगाम थामे, दायें से अश्व नियंत्रण हेतु कोमल पुष्पों की तलवार अथवा चाबुक लिये है। इस कथानक का

विवरण भी उड़ीसा साहित्य में दिवाकर दास कृत 'रासपंचक' में मिलता²¹ है कि बद्रिकाश्रम में राधा एवं ललिता, मंजरी, चंद्रभानु आदि अष्ट सखियों से निर्मित नारी तुरंग पर श्रीकृष्ण सवार हुए।

गोपी पालकी—इस तरह के चित्र मंडावा²² एवं महनसर²³ से प्राप्त हुये हैं, जो अत्यन्त आकर्षक है क्योंकि यहां गोपियों ने अपने कृष्ण के लिए स्वयं को पालकी में तब्दील कर दिया है। सादे दीवार की पृष्ठभूमि में लाल, भूरे, नीले, हरे रंग के राजस्थानी परिधानों से युक्त 7-8 गोपियों में से कुछ एक-दूसरे के कंधों पर हाथ रखकर, पालकी का कहार बने, तो एक उनके मध्य लेटकर राधाकृष्ण को अपनी पीठ पर आसन दे रही हैं तो अन्य दो ऊपर की ओर मिलकर पालकी का रूप ले रही हैं, उनके आगे-पीछे, सामने की ओर चंवरधारिणी है तथा मनोरंजन हेतु वाद्ययंत्र भी बजाया जा रहा है। यह भी असाधारण है, क्योंकि लगभग हर जगह अश्व, गज पशु के ऊपर सवार हुए कृष्ण-राधा है, परन्तु यहां गोपियों ने तो अपने कृष्ण हेतु निर्जीव वस्तु पालकी को भी एक जीवन्त रूप दे दिया है, जो अन्यत्र दुर्लभ है। संभवतः राजस्थान में ही अन्यत्र 'गोपी झूला' भी बना है।²⁴

इस तरह से शेखावटी के भित्तिचित्रों में नवलगढ़, बिसाऊ, महनसर, खेतड़ी, मंडावा, चुरू आदि में ये अभिप्राय 'गोपी कृष्ण' विशेष है। मंडावा में तो सभी प्रकार-गोपी कुंजर, गोपी पालकी, गोपी अश्व तथा पशुकुंजर प्राप्त होते हैं अतः मंडावा तो सभी रूपों के रूपांकन में अग्रणी रहा है।

मुख्यतया इस प्रकार के चित्रों में कतिपय बिंदु उभरकर सामने आते हैं, इनमें—

राजस्थान के भित्ति चित्रों एवं चित्रशैलियों में अनेक पक्षों के साथ-साथ धर्म संबंधी चित्र बहुयायत में बने हैं। देवी-देवताओं संबंधी चित्रों में कृष्ण लीलाओं का भी अंकन प्रचुर मात्रा में हुआ है शेखावटी में भी इस प्रकार के राधाकृष्ण, रासलीला, गोपियों के संग चित्र निर्मित हुए हैं परन्तु यहां इन चित्रों में गोपियों एवं कृष्ण के प्रति संबंध को प्रमुख महत्व दिया गया है कि, किस प्रकार गोपियाँ कृष्ण के प्रति भक्ति रखती हैं कि उनकी बांसुरी की तान से वह अपना कार्य जैसे के तैसे, उसी अवस्था में छोड़, भागी चली आती है, उन्हें किसी और की सुधबुध ही नहीं है और जंगल में कृष्ण-राधा के साथ विचरण करते हुए कृष्ण ने उनके सामने गजसवारी, अश्वसवारी या पालकी की सवारी की इच्छा व्यक्त की, तो वे अपने प्रियतम कृष्ण के लिए स्वयं क्रमशः कभी कुंजर, अश्व बन जाती हैं तो कभी पालकी का निर्माण डालती हैं। इस दौरान ये गोपियाँ स्वयं आपस में मिलकर इस सुन्दरता के साथ तरह संयोजित हो जाती हैं कि वो एक विशुद्ध हाथी, अश्व, पालकी ही लगती है।

ये गोपियाँ हाथी के पैर की विशालता को दिखाने हेतु अपने दोनों पैरों को एक

साथ जोड़ लेती हैं तो कभी उनके पैर गज सूंड बन जाते हैं, अग्रभाग में आगे की गोपियाँ अपना हाथ बाहर बढ़ा के गजदंत बना डालती हैं। फिर कभी घोड़े के मुख को बनाने हेतु, अपने पांव व शरीर को इस तरह समेट बैठती हैं कि इस उम्दा कौशल पर आश्चर्य चकित हो जाना स्वाभाविक ही है। कहीं उनकी केशराशि घोड़े के पीठ का बाल बन जाती है, तो कहीं लम्बी-गूंथी चोटी हाथी पूंछ या खुले केश हाथी के कर्ण, तो कहीं उनके चंवर को, कलाकार घोड़े की पूंछ में बदल डालता है। गोपियों का यहाँ अपने आराध्य के लिए एकजुट होकर कार्य करना भी यह संदेश देता है कि एकता में शक्ति होती है। तभी तो वह एक विशाल गजराज, फुर्तीले अश्व और मिलकर पालकी और उसे ढोने वाले कहार तक का काम कर लेती हैं। जो अन्यथा वे अकेले-अकेले नहीं कर पाती।

ध्यान योग्य यह भी है कि शेखावटी के इन चित्रों में भारतीय साहित्य में वर्णित 'श्रीमद्भागवत' या लोक साहित्य के विवरण अनुसार चित्र बनाये गये हैं न कि मुगल प्रभाव अन्तर्गत। मुगल लघुचित्रों²⁵ में पशु कुंजर, दानव का अंकन हावी है परन्तु यहां अधिकांशतः 5, 7, 8, 9 की संख्या में गोपियाँ हैं, आगे-पीछे चंवरधारिणी या स्त्री अनुचर राजकीय चिन्ह लिये हैं और सवार, हिन्दु देव विष्णु के अवतार—राम, कृष्ण या कहीं स्वयं विष्णु हैं। परन्तु अधिकांशतः कृष्ण, कृष्ण-राधा ही है अतः से चित्र व कलाकार भारतीय साहित्य से प्रभावित है, उन्हीं के अनुसार उन्होंने परम्परागत क्षेत्रीय वेशभूषा भी पहनाये हैं। इस प्रकार के चित्रों में कहीं-कहीं ही वस्त्रों में मुस्लिम प्रभाव दिखता है, अतः प्रधानतया शेखावटी के चित्रकारों ने अपनी संस्कृति के प्राधान्य को स्वीकारा है। गोपी रूपी पालकी वाले चित्र भी अद्यावधि इसी क्षेत्र से प्राप्त हैं तो, यह भी शेखावटी की चित्रशैली की विशिष्टता है, साथ ही मेरा यह भी मत है कि बजाय हम इन्हें नवनारी कुंजर, या नारी अश्व कहें, इन्हें गोपियों के नाम सहित संबोधित करना ज्यादा सटीक होगा, क्योंकि समस्त चित्रों में एवं कथानक में वह साधारण नारी नहीं है अपितु कृष्ण से जुड़ी उनकी भक्त, प्यारी गोपियाँ हैं जो कृष्ण की सेवा में हर तरह से तत्पर हैं और गजसवार, घुड़सवार, पालकी सवार कृष्ण उन्हें मार्गदर्शित कर रहे हैं, जैसा कि भारतीय दर्शन में माना गया है कि, यहाँ पर योगी कृष्ण²⁶ महावत का स्थान लिये है तो संभवतः गोपियों की चंचलता, व्याकुलता, मोहमाया, इंद्रियों को वश में कर उन्हें रास्ता दिखा रहे हैं। कतिपय चित्रों में कृष्ण को महावत के अकुंश के साथ दिखाया गया है जिससे भी इस मत की पुष्टि होती है।

यह भी उल्लेखनीय है कि उनके मतों को समेटे, नारी कुंजर या गोपी कुंजर, अश्व, पालकी के ये समस्त उदाहरण उत्तर मध्यकालीन, लगभग 16वीं से 19वीं शताब्दी तक बने हैं, भारत के अन्यत्र स्थानों से भी प्राप्त इस प्रकार के उदाहरण उत्तर मध्यकालीन है अतः भारतीय साहित्य में इसका उल्लेख प्राचीन साहित्य में रहा हो परन्तु कला के रूप में इनके गोपी कृष्ण भाव ज्यादा मुखरित हैं। संभवतः शेखावटी के सेठ

जब बंगाल की तरफ पहुंचे तो, वहाँ से इन्होंने इस भाव को समझा और अपनी हवेलियों में स्थान दिया तथा अपनी बहुलता के कारण ही यह विषय, शेखावटी भित्तिचित्रों का वैशिष्ट्य बन गया है परन्तु शेखावटी शैली में इसे एक विशिष्ट विषय के रूप में स्थान नहीं मिला है अतः इसके महत्व को समझते हुए चित्रकला के मूर्धन्य विद्वानों को इसे एक 'विशिष्टता' के तौर शामिल करना चाहिए, जिससे साधारण से दिखने वाले विषय 'नारी से बने गज, अश्व, पालकी की असाधारण एवं उसमें छिपे प्रतीकात्मक भावार्थ 'चंचल गोपियों से बने कुंजर, अश्व पालकी व उनके योगी कृष्ण सवार' की महत्ता उजागर हो सके।

सन्दर्भ

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अडोणी किले के क्षेत्र में स्थित बीकानेर राजवंश की स्मृतियां

डॉ. नरसिंह परदेसी-बघेल

मुगल कार्यलय में मुख्यतः बादशाहों द्वारा वर्जित पराक्रमों को अधिक विस्तार पूर्वक लिखने पर ज्यादा बल दिया जाता है। मगर इन अभियानों में विभिन्न सरदारों की सहभागिता तथा उनके योगदान को केवल उनका नाम लिखकर उनके पराक्रम को दुर्लक्षित किया गया है। यह एक नुकीली वास्तविकता है। दक्खन में विभिन्न अभियानों में बीकानेर राजवंश के योगदान से यह बात साफ तौर पर स्पष्ट होती है। इसी वास्तविकता को मद्देनजर रखते हुए, इतिहास के मध्यकाल में बीकानेर के जिन नरेशों ने दक्खन के विभिन्न अभियानों में अपना योगदान दिया तथा दुर्भाग्यपूर्वक इसी दक्खन की भूमि पर अपनी आखिरी सांस ली। ऐसे बीकानेर के नरेशों एवं उनके राजपुत्रों के योगदान तथा उनके द्वारा निर्मित विभिन्न वास्तुओं पर नजर डालने हेतु प्रस्तुत शोध पत्र द्वारा प्रयास किया जा सकता है।

बीकानेर राजवंश का दक्खन में आगमन

सन् 1570 में मुगल बादशाह अकबर एवं बीकानेर के नरेश राव कल्याणमल में हुई संधि अनुसार राव कल्याणमल के पुत्र रायसिंह एवं पृथ्वीराज को शाही सेना में सहभागिता देनी पड़ी थी।¹ सन् 1574 में राव कल्याणमल के मृत्यु पश्चात् रायसिंह बीकानेर के नरेश बने। उन्हें राव की जगह महाराजा उपाधी बहाल की गयी। इसी महाराणा रायसिंह को बादशाह अकबर ने सन् 1593, 1597 एवं 1601 में थोड़े थोड़े समय के लिए दक्खन के विभिन्न अभियानों में भेजा था। सन् 1605 में अकबर के मृत्यु पश्चात् मुगल बादशाह बने जहांगीर ने महाराजा राजसिंह दक्खन के असिरगड (बुरहानपुर) का किलेदार नियत किया था। यही पर उनका 22 जनवरी, 1612 में देहांत हुआ। इस तरह दक्खन में मृत्यु पाने वाले महाराजा रायसिंह बीकानेर राजवंश के पहले नरेश थे।²

महाराजा रायसिंह के पश्चात् नरेश बने दलपतसिंह अल्पकाल ही सत्ता में रहे। उनके देहांत के पश्चात् सूरसिंह को बीकानेर की गद्दी पर बिठाया गया। महाराजा सूरसिंह को चार हजारी जात एवं तीन हजारी का मनसब प्राप्त हुआ था। उन्हें 4 मार्च, 1630 को दक्खन से रवाना किया गया। इसी महाराजा सूरसिंह का भी सन् 1631 में बुरहानपुर में देहांत हुआ था।³

सुरसिंह के पश्चात् बीकानेर के उत्तराधिकारी बने महाराजा कर्णसिंह को मुगल बादशाह औरंगजेब ने दौलताबाद किले का किलेदार नियत किया था। महाराजा कर्णसिंह के साथ दक्खन में आये उनके सुपुत्र केसरीसिंह, पदमसिंह, मोहनसिंह एवं अनुपसिंह ने शाही फौज के साथ सेवारत रहते हुए दक्खन में वीरता दिखाई थी। महाराजा कर्णसिंह के सुपुत्र केसरीसिंह दक्खन के कांगरा की लड़ाई में तथा द्वितीय सुपुत्र पदमसिंह सन् 1682 में गोलवाड़ी के युद्ध में वीरगति को प्राप्त हुए थे। तृतीय सुपुत्र मोहनसिंह का दक्खन में ही मोहमंद शहा पीर तोजक नामक सरदार के साथ हुए फसाद में औरंगाबाद में ही मृत्यु हुई थी। याने के महाराजा कर्णसिंह के तीनों सुपुत्रों का दक्खन में ही देहांत हुआ था। महाराजा कर्णसिंह का भी सन् 1669 में औरंगाबाद स्थित कर्णपुरा में ही देहांत हुआ था।⁴

महाराजा कर्णसिंह के पश्चात् उत्तराधिकारी बने अनुपसिंह को भी दक्खन में ही सेवारत रहना पड़ा। सन् 1671 में दक्खन में गये अनुपसिंह ने बीजापुर, गोलकोंडा तथा छत्रपती शिवाजी महाराज के खिलाफ जंग में शौर्य अर्जित की थी। उसी की बदौलत बादशाह ने उनकी मनसब में बढोत्तरी करते हुए उन्हें तीन हजारी मनसबदार बनाया था। औरंगजेब ने सन् 1689 में उन्हें अडोणी (आन्ध्रप्रदेश स्थित करनूल जिला) का किलेदार नियत किया था। दक्खन में ही विभिन्न अभियानों को संभालते हुए अनुपसिंह का इसी अडोणी के किले में 6 मई, 1698 में देहांत हुआ था।⁵

अनुपसिंह के पश्चात् स्वरूपसिंह अल्पकाल ही सत्ता संभाल सके। मगर वे उनके बचपन से ही दक्खन में कार्यरत रहे थे। सन् 1700 में बीमारी के कारण उनका दक्खन में ही देहांत हुआ था। उनके बाद सुजानसिंह को बीकानेर का शासक नियुक्त किया गया। उन्हें भी दक्खन में शाही सेवा में उपस्थित रहना पड़ा। सन् 1707 में औरंगजेब की मृत्यु पश्चात् उन्हें अपने स्वक्षेत्र बीकानेर में वापस जाने का मौका मिला। औरंगजेब के पश्चात् दक्खन में मुगलों की सत्ता कमजोर होती गयी। अतः बीकानेर के किसी भी शासक को दोबारा दक्खन में आने की नौबत नहीं आयी। इसी कारण सुजाणसिंह यह दक्खन में आने वाली बीकानेर राजवंश के अंतिम शासक ठहरे थे।⁶

उपरोक्त विवेचन से यह स्पष्ट होता है। कि सन् 1593 से लेकर सन् 1707 तक करीबन 111 वर्षों तक बीकानेर के कुल 7 नरेश एवं 3 राजपुत्रों ने दक्खन में अपनी सेवा अर्जित की थी। उनमें से 4 नरेश तथा 3 राजपुत्रों का इसी दक्खन की भूमि पर देहांत हुआ था। इन शासकों के कार्यकाल में शैने: शैने: राजपुताना की छाप छोड़ने वाले विभिन्न वास्तुओं का निर्माण अडोणी किले के क्षेत्र में हुआ दिखाई देता है।

अडोणी का किला

दक्षिण भारत के महत्वपूर्ण रियासत विजयनगर, जिसे वर्तमान में हम्पी के नाम से जाना जाता है, इसके उत्तर दिशा के करीबन 60 कि.मी. की दूरी पर बड़े बड़े पत्थरों से

निर्मित पहाड़ी क्षेत्र में अडोणी का किला स्थित है। इस किले का निर्माण पूर्व मध्यकाल में हुआ है। यह किला ऐसे जगह पर बना है, जहाँ से विजयनगर, बिजापुर, बीदर, गुलबर्गा एवं गोलकोंडा पर नियंत्रण रखा जा सकता है। इन सभी महत्वपूर्ण राजकीय क्षेत्र के केंद्रीय स्थल पर यह किला स्थित है। इस किले पर बड़ी बड़ी पत्थरों की शृंखलाओं के कारण प्राकृतिक संरक्षण प्रदान होने के साथ साथ इस किले के क्षेत्र में पानी की बड़ी उपलब्धता दिखाई देती है।⁷ पुरातत्व विभाग द्वारा मिली जानकारी के अनुसार विजयनगर साम्राज्य के कार्यलय में इस किले में विजयनगर का खजाना रखा जाता है। सामरिक दृष्टिकोण में महत्वपूर्ण इस किले पर विजयनगर का अधिकार था, जो बहामनी साम्राज्य के खिलाफ प्रहरी के रूप में अपनी भूमिका अदा करता था। इस किले की इसी सामरिक तथा केंद्रीय स्थान की महत्ता को ध्यान में रखते हुए औरंगजेब ने इस किले पर अपना अधिपत्य बनाया और दक्खन क्षेत्र पर अपना दबदबा बनाये रखने हेतु महाराजा अनुपसिंह को इस किले का किलेदार नियत किया।⁸ महाराजा अनुपसिंह के कार्यलय में बनी कुछ वास्तुएं आज भी उनकी इस किले पर उपलब्धी दर्ज कराती है।

अडोणी किले की तलहटी में स्थित महाराजा अनुपसिंह का दरबार हॉल

अडोणी किले के पूर्व दिशा में, जहाँ से किले के चढाई का मार्ग स्थापित है, इसी मार्ग में कुछ ऊँचाई पर महाराजा अनुपसिंह द्वारा बनाया गया दरबार-ए-आम दिखाई देता है। करनूल जिला गॅजेटियर के अनुसार इस दरबार हॉल का निर्माण महाराजा अनुपसिंह के कार्यकाल में संपन्न हुआ था।⁹ करीबन 8 फुट ऊँचे चबूतरे पर इस दरबार हॉल का निर्माण किया गया है। इस दरबार हॉल में कुल 36 खंबे हैं, जो बेहद कलात्मक तरीके से तराशे गये हैं, ऐसी कलात्मकता राजपुतों के अन्य दरबार हॉल/महल या छत्रियों में दिखाई नहीं देती है। इसके साथ इन खंबों पर विभिन्न देवी-देवताओं की मुर्तिया खुदरी गयी दिखाई देती है। वास्तुकला की दृष्टि से इस दरबार हॉल की रचना राजपुताना-मुस्लिम एवं दक्षिणी वास्तुकला का मिश्रण दिखाई देती है। यह दरबार हॉल आज भी अच्छी स्थिती में स्थित है तथा अपने इतिहास की उपलब्धी महसूस करता है। इसी दरबार हॉल के प्रांगण में पत्थरों को तराशकर एक विशिष्ट प्रकार की डिजाईन तैयार की गयी है। जो युद्ध में चक्रव्युह की नीति को दर्शाती है। यह कलात्मक आकृतिवाला शिल्प किसके काल में निर्मित हुआ, इसकी जानकारी हमें पुरातत्व विभाग से प्राप्त नहीं होती है। मगर यह शिल्प हॉल के प्रांगण में बना होने के कारण यह महाराजा अनुपसिंह के कार्यकाल में ही बना हुआ होगा ऐसा प्रतीत होता है।

अडोणी स्थित महाराजा अनुपसिंह की समाधि

आंध्रप्रदेश एवं कर्नाटक के सीमा पर बने अडोणी इस किले की तलहटी में

महाराजा अनुपसिंह की छत्री बनी हुई है। अनुपसिंह को औरंगजेब के समय अडोणी का किलेदार नियत किया गया था। उनका देहांत अडोणी में ही हुआ था। उनके स्मृति में इस किले कि तलहटी में एक छत्री बनाई गयी है।¹⁰ जो की 8 खंबों पर स्थित है। बड़ा गुंबद तथा चोड़े छज्जे इस छत्री की विशेषताएं हैं। करीब 6 फुट के ऊँचे चबुतरे को सोपान से सजाया गया है। इस छत्री की विशेषता यह है कि, इसी छत्री के गुंबद पर अंदर की ओर से एक शिलालेख लगाया गया है। जिससे महाराजा अनुपसिंह की स्मृति में इस छत्री का निर्माण किये जाने की बात अधोरेखित होती है। इतिहास की दृष्टि से यह एक बेहद महत्वपूर्ण साधन है।

बीकानेर के राजवंश की अज्ञात योद्धा की छत्री

अडोणी के किले के तलहटी में महाराजा अनुपसिंह के छत्री के समीप ही चार खंबों पर स्थित एक छत्री दिखाई देती है। वर्गाकार आकार में बने ऊँचे गुंबद की वास्तुरचना दर्शाती हुई इस छत्री की सज्जा भी काफी विस्तिर्ण है। खंबों पर फुल-पत्तियों की नक्काशी की गयी है, जो राजस्थानी वास्तुकला का परिचय कराती है। करीबन 6 फुट ऊँचे चबुतरे पर बनी इस छत्री की हालात बेहद खराब हैं। यह छत्री किस योद्धा के स्मृति में बनाई गयी है, इसकी जानकारी इस छत्री से नहीं मिलती है। मगर भारतीय पुरातत्व विभाग द्वारा प्राप्त जानकारी के अनुसार यह छत्री महाराजा अनुपसिंह के काल में ही निर्मित तथा बीकानेर राजवंश से ही संबंधित है।

बीकानेर के राजवंशों से सम्बन्धित तीन छत्रियों का समुह

अडोणी किले के पश्चिम क्षेत्र में तलहटी में स्थित एक खुले मैदान में तीन छत्रियों का समुह दिखाई देता है। जिनकी बनावट से वे बीकानेर के राजवंश से संबंधित व्यक्तियों की छत्रियाँ होने की बात स्पष्ट होती है। तीनों छत्रियाँ 4 स्तंभों पर निर्मित हैं तथा गोलाकार गुंबद एवं विस्तिर्ण सज्जा से इसकी विशालता अधिक महसूस होती है। स्तंभों पर फुल-पत्तियों तथा अलंकरण युक्त नक्काशी दिखाई देती है। करीब 6 फुट ऊँचे बने चौतरे पर इन छत्रियों का निर्माण किया गया है।¹¹ इन तीन छत्रियों में से एक छत्री के गुंबद के अंदर की ओर एक शिलालेख लगा हुआ है। जिसके अक्षर कुछ धुमिल हो गये हैं। मगर जो कुछ अक्षर पढ़ने योग्य हैं, उनसे यह छत्री बीकानेर के राजवंश से संबंधित व्यक्तियों का समाधि स्थल होने की बात अधोरेखित करती है। वर्तमान में इन छत्रियों के आसपास कुछ मकान बन जाने की वजह से एक ऐतिहासिक धरोहर को नुकसान पहुंचता दिखाई दे रहा है। अतः इस स्मारक के भी योग्य रखरखाव की आवश्यकता है।

राजपुताने के विभिन्न शूरमाओं ने हिन्दुस्तान के विभिन्न प्रदेशों में अपना पराक्रम अर्जित किया है। जिसमें दक्खन में इनकी संख्या अन्य प्रांतों की तुलना में अधिक पायी जाती है। यहां पर विभिन्न अभियानों में उन्होंने अपने शौर्य एवं पराक्रम का परचम लहरा

दिया था। साथ-साथ यहां पर एक नयी संस्कृति-परम्परा को जोड़ने का प्रयास भी किया था। इसी भूमि पर निवास करते हुए उन्होंने अपने राजपुताने की छाप छोड़ते हुए विभिन्न वास्तुओं का निर्माण भी किया था। यह वास्तुएं आज भी उनके अलौकीक कार्य का परिचय कराती हैं।

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10. अनुपसिंह की छत्री में स्थित शिलालेख
11. इस छत्री में स्थित शिलालेख
अन्य स्रोत—
भारतीय पुरातत्व विभाग, हम्पी द्वारा प्राप्त जानकारी
भारतीय पुरातत्व विभाग, बीजापुर, द्वारा प्राप्त जानकारी
महाराजा अनुनसिंह संस्कृत लाइब्रेरी से से मिली जानकारी
उत्तराधिकारी से मिली जानकारी एवं स्वयं द्वारा ऐतिहासिक स्थलों का अवलोकन

विष्णु मन्दिर, ईसवाल—एक अध्ययन

प्रो. नीलम कौशिक एवं श्रीमती लीला माली

उदयपुर नगर से 20 किमी. दूर गोगुन्दा मार्ग पर ईसवाल गांव में मध्यकालीन विष्णु मन्दिर विद्यमान है जो कि 12वीं सदी का पंचायतन शैली का विष्णु मन्दिर है।¹ संभवतः इस प्रासाद का निर्माण रावल अरिसिंह के काल में हुआ था।² मन्दिर के सभामण्डप के अन्दर बाईं ओर इन्द्र प्रतिमा के ऊपर संवत् 1161 का सात पंक्तियों का अस्पष्ट लेख दीवार पर उत्कीर्ण है। जिसमें देवता का नाम वोहिघ स्वामी अंकित है। इसके घिस जाने के कारण तत्कालीन नरेश का नाम लुप्त हो गया है। सभामण्डप के छावणे पर इस लेख के पास ही मेवाड़ नरेश महाराणा मथन सिंह के राज्य काल का संवत् 1242 का 2 पंक्तियों का लेख खुदा है, जिसमें वोहिघ स्वामी उल्लेख कर दान देने की व्यवस्था अंकित की गई है।³ सभामण्डप की छत अन्दर से गोल है और फर्श से लगभग 15 फुट ऊँची है। सभामण्डप के अन्दर के भाग का आकार 21 गुणा 14 फुट है। प्रासाद के सभामण्डप के 16 स्तम्भों के ऊपर बनी कीचक आकृतियों के ऊपर दो-दो स्तम्भों के मध्य बनी आयताकार ताकों में आठ मातृका भाव की प्रतिमाएं और उनके ऊपर सभामण्डप की छत पर लटकी सी आठ सुरसुन्दरियों की प्रतिमाएं लगी हुई हैं।⁴

ये सुरसुन्दरियां अपने सम्पूर्ण स्वरूप में जगत के अम्बिका प्रासाद की प्रतिमाओं के समरूप हैं। इनमें से एक प्रतिमा के हाथ में शुक व 'आम्रलुम्बी' दर्शाई गई है जो शुकप्रिया के भाव को प्रकट करती है। इस सभा मण्डप के बाएं भाग में एक स्थानक इन्द्र प्रतिमा लगी है।⁵ सभा मण्डप से गर्भ की ओर लघु मण्डप में बाईं ओर तीन फुट ऊँची मूर्ति करण्ड मुकुटाधारिणी एवं अश्वारूढी स्त्री की है, जो चारों हाथों में खण्ड, तीर, ढाल एवं धनुष लिए हैं। संभवतः यह अच्युतादेवी की प्रतिमा है।⁶ गर्भ गृह में परेवा पत्थर की बनी हुई चार फीट ऊँची मध्य युगीन सुन्दर विष्णु की आकर्षक प्रतिमा है।⁷ गर्भ गृह का आकार 64 गुणा 64 इंच है। यह मन्दिर पूर्वाभिमुख है और इसका क्षेत्रफल 40 गुणा 40 फुट है। निज मन्दिर के गर्भगृह का समूचा बाह्य भाग प्रतिमाओं से अलंकृत है। मन्दिर के बाह्य भागों पर जड़ी दिक्पाल प्रतिमाएं प्राचीन परम्परा अनुसार द्विबाहु हैं। दिक्पालों में अग्नि, वरूण, कुबेर, वायु एवं यम का अंकन किया गया है। गर्भगृह के पीछे मध्यवर्ती भाग की प्रधान ताकों में चर्तुभुज एवं बद्धांजलि मुद्रा में सूर्यनारायण प्रतिमा है।⁸ उसके दोनों ओर सुर सुन्दरी प्रतिमाएं हैं। दक्षिण की ओर मध्य प्रधान ताक में आसनस्थ विष्णु, बाजु में सुर सुन्दरियों आकृतियों व कोनों पर यम व

अग्नि, अग्नि के बाद सभा मण्डप की ओर सुरसुन्दरी व विष्णु आकृतियां बनी हुई है। उत्तर की ओर बाह्य भाग के मध्य में ललितासनस्थ एवं चर्तुभुज देवता की मूर्ति है। जिसके सिर पर मुकुट है। हाथों में दक्षिणाध क्रम से लेकर क्रमशः वरदाक्ष, त्रिशूल, कमलाधि है, जो संभवतः एकमुख ब्रह्मा, विष्णु व महेश के एकरूप की द्योतक है। यह प्रतिमा विशेष महत्वपूर्ण है।⁹ मन्दिर में सुर सुन्दरियों की प्रतिमाएं भी विशेष रूप से आकर्षक लगती है। यह सभी वेशभूषा का ज्वलन्त उदाहरण प्रस्तुत करती है। इनमें नानाविध केश विन्यास, तोता लिए स्त्री, अंगड़ाई लेती हुई स्त्री आदि का अंकन अति भव्य है। यह मन्दिर पंचायतन शैली का है। जिसमें प्रवेश करते समय दाहिनी ओर गणेश मन्दिर है व उसके सामने कुबेर का मन्दिर है। पीछे सूर्य एवं चामुण्डा देवी के मन्दिर है इस प्रकार ये लघु मन्दिर बनाकर 'पंचायतन' भाव का पूरा किया गया है।¹⁰ इन मन्दिरों के बाह्य भाग में अनेक लघु मूर्तियां पड़ी है। कुबेर, गणपति, चामुण्डा एवं सूर्य का अंकन असाधारण है। गणपति मन्दिर के अन्दर दो भव्य प्रतिमाएं पूजान्तर्गत है। जिनमें एक द्विबाहु गणपति की परेवा पत्थर की मूर्ति है। चामुण्डादेवी मन्दिर के बाह्य भाग में तीनों ओर मातृ प्रतिमाएं ही रखी है। जिसका शास्त्रीय अध्ययन होना परम आवश्यक है। इसके द्वारा उस समय के मातृका स्वरूप पर प्रकाश पड़ सकता है। इस प्रकार ईसवाल के प्रासाद की प्रतिमाएं योजना, संयोजन एवं रचना की दृष्टि से परम्परा के साथ नवीनता और नवीनता के साथ परम्परा के सममिश्रित स्वरूप को उद्घाटित करती है। जो इस प्रासाद की प्रतिमाओं की निजी विशेषता है।¹¹

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उदयपुर की हवेलियों का जातिगत आधार पर आकलन

प्रो. मीना गौड़

उदयपुर स्वतंत्रता प्राप्ति पूर्व मेवाड़ राज्य की राजधानी था। इस नगर की नींव महाराणा उदयसिंह ने 1553 ई. में वैशाख शुक्ल तृतीया के दिन रखी थी।¹ नई राजधानी के रूप में उदयपुर का चयन यहां नदियों, सघन वन एवं घाटी के रूप में शत्रु द्वारा प्राकृतिक सुरक्षा को ध्यान में रखते हुए किया गया था, ताकि वह चित्तौड़ की अपेक्षा ज्यादा सुरक्षित साबित हो सके। उदयपुर की प्राकृतिक सुंदरता ने भी इसे सभी के लिए नयनाभिराम बना दिया। 1559 ई. में उदयपुर नगर प्रवेश कार्यक्रम सम्पन्न हुआ।²

राजधानी चयन के बाद ही यहां महाराणा के लिए राजमहलों एवं सामंतों, सरदारों तथा महाराणा के दरबार से संबंधित व्यक्तियों के लिए हवेलियों³ का निर्माण शुरू हो गया था। सामान्य तौर पर हवेली से तात्पर्य पक्का बड़ा मकान या भवन जिसमें सुविधा युक्त कई कमरे, उनसे जुड़े बरामदा, दरीखाना, बैठक, गवाक्ष आदि एक अथवा से अधिक मंजिलों से युक्त इमारत से है। शासक के रहने का बड़ा भवन राजमहल होता था तथा उसके दरबारी सामंत सरदारों सेठ-साहूकारों एवं विशिष्ट जनों के निजी आवास हवेली कहलाती थी। उदयपुर में भी महाराणा के भवन को राजमहल तथा महाराणा के शेष दरबार से संबंधित व्यक्तियों के भवन हवेलियां कहलाती थी। सामंत सरदारों की अपनी हवेलियां थी।⁴ हवेली का अर्थ अस्थायी भी होता है अर्थात् मुख्य निवास या मुख्यालय से अन्यत्र अस्थायी निवास हेतु बनी जगह हवेली कहलाती थी। किन्तु सामंत सरदारों या ठिकानेदारों के अपने-अपने ठिकानों में बने विशाल भवन को हवेली न कहकर 'रावला', 'महल' या 'राजमहल' कहा जाता था। यदि भवन ऊंचे टीले या पहाड़ी भू-भाग पर बना होता था जो उसे किला या दुर्ग कहते थे। साथ ही उस ठिकाने विशेष के जागीरदार, कामदार, अधिकारी, पुरोहित, नगर सेठ आदि के मकान या भवन को 'हवेली' कहते थे। परन्तु इन्हीं ठिकानेदार, सामंत सरदारों के भवन जब मेवाड़ राज्य की राजधानी उदयपुर में बने होते थे तो उन्हें 'हवेली', 'हाजरी' या 'नौकरी' देने के समय आकर रहते थे। दूसरे शब्दों में इन हवेलियों का निर्माण ठिकानेदारों के प्रशासकीय कार्यालयों एवं राजमहल में चाकरी के समय आवासीय भवनों के रूप में किया गया था। सुरक्षा की दृष्टि से इनका विशेष महत्व था। इन हवेलियों में सरदारों के विशेष वफादार एवं भरोसेमन्द सैनिक अस्त्रशस्त्रों के साथ रहते थे, जिनकी संख्या ओहदे के हिसाब से 30 से लेकर 500 तक हो सकती थी। इनका खर्च ठिकाने की आय से चलता था। हवेलियों का स्थान एवं आकार भी सुरक्षा की दृष्टि से महत्वपूर्ण थे। प्रायः समस्त हवेलियां राजमहल को केन्द्र

मानकर अर्द्धचन्द्राकार स्वरूप में राजभवन की बाहरी सुरक्षा पंक्ति के रूप में बनी है। बिना इन्हें पार किये कोई भी शत्रु राजभवन तक नहीं पहुंच सकता था। प्रायः सभी हवेलियां भूमिगत सुरंग द्वारा राजभवन से जुड़ी थी। जिनसे आपातकाल में महिलाओं एवं बच्चों के साथ रसद सुरक्षित रूप से पहुंचाई जा सकती थी। किसी विशिष्ट सेवा पर प्रसन्न होने पर दरबार से इन्हें कांच का कमरा, गुंबद, बाड़ी, फव्वारे, भित्ति चित्र आदि बनवाने की स्वीकृति दी जाती थी। अतः यह भवन उनके अस्थायी निवास होने के कारण भी हवेली नाम से संबोधित किया जाता रहा।⁵ अभिलेखीय साक्ष्यों से भी स्पष्ट होता है कि उदयपुर में सामंत सरदारों के निवास को 'हवेली' ही कहा जाता था जब कि महाराणा के निवास को राजमहल के नाम से जाना जाता था। परन्तु जनसामान्य को कोई भी व्यक्ति अपने निजी आवास को हवेली नाम से संबोधित नहीं कर सकता था। यह केवल विशिष्टजनों के आवास का द्योतक थी। हवेली निर्माण स्थापत्य कला मुख्यतः भारतीय वास्तुकला के अनुरूप ही रही है। हवेली की लम्बाई-चौड़ाई और कमरों के निर्माण की अपनी परम्परा रही है। प्रायः सभी हवेलियों में निम्नलिखित विशेषताएं दिखाई देती हैं—

1. मुख्य दरवाजा जिसे हवेली का द्वार कहते थे, ऊंचाई और विशालता लिये होता था, किन्तु यह मुख्य द्वार महाराणा के महलों के प्रमुख द्वार से किसी भी स्थिति में ऊंचा या बराबर नहीं होता था।

2. विभिन्न हवेलियों के प्रमुख द्वारों की भिन्न-भिन्न लम्बाई-चौड़ाई एवं ऊंचाई को देखते हुए स्पष्ट कहा जा सकता है कि संबंधित हवेली का स्वामी अपनी स्वेच्छा से उसका निर्माण नहीं कर सकता था। महाराणा द्वारा दरबार से स्वीकृत नाप-माप के अनुरूप ही उसे अपनी हवेली निर्माण कार्य को पूरा करना होता था।

3. मुख्य द्वार के दोनों तरफ कलाकृतियों से युक्त गवाक्ष होते थे। प्रायः द्वार से प्रवेश कर एक लम्बी या छोटी पोल पार करनी पड़ती थी। यह पोल प्रायः पुरुष वर्ग के लिए बैठक का कार्य करती थी। पोल के बाद बड़ा या छोटा हवेली के स्वरूप के अनुरूप चौक आता था। चौक के अगल-बगल में कमरे सामने चौबारा और चौबारे के अगल-बगल और पृष्ठ में कमरे होते हैं।⁶ हवेली के भी मुख्य दो स्वरूप विशेष नजर आते हैं, छोटी एवं बड़ी हवेली यदि हवेली बड़ी होती है तो उसमें प्रमुख द्वार के बाद दो चौक, तीन चौक होते हैं तथा दो या तीन कई मंजिल हो सकती है। अंतिम मंजिल की छत पर एक कोने में या बीच में दीवार के सहारे ढंका हुआ कमरा होता है ताकि गर्मी या वर्षा ऋतु में उसका उपयोग किया जा सके तथा छत के चारों ओर की दीवारें कंगूरेदार या सीधी बड़ी होती है जिससे छत पर अड़ोस-पड़ोस के लोग देख न सकें। हवेली के नीचे के कमरों को प्रायः 'ओवरा' कहा जाता जो स्टररूप होते थे। ऊपर के कमरे को 'मेड़ी' कहते थे जिसमें प्रायः कीमती सामान रखे जाते थे। कमरों के कोने में दीपक रखने की

जगह इस भांति छेद बना होता था कि एक कमरे में रखे दीप से कई कमरों तक एक दूसरे से जुड़े उस छेद के माध्यम से रोशनी हो जाती थी। दिन के समय बालकोनी व छोटी खिड़कियों से पर्याप्त रोशनी रहती थी।⁷ हवेलियों में विशेषाधिकार या सम्मान प्रदान करने के लिए महाराणा समय-समय पर कांच की ओवरी या कांच का कमरा, फव्वारे, एक-दो या तीन गुम्बद बनाने, भित्ति चित्र एक, दो या अधिक कमरों, बरामदों पर बनवाने, बाड़ी या बगीची लगाने की अनुमति प्रदान करता था।⁸ देलवाड़ा की हवेली, बागोर की हवेली इस सन्दर्भ में विशेष उल्लेखनीय हैं। इन हवेलियों में स्त्रियों के रहने के लिए अलग से कमरे बने हुए थे जिन्हें जनाना कहा जाता था। 'जनाना' की ओर अचानक को कोई पुरुष नहीं जा सकता था। 'हवेली' में अंदर की ओर राह चलते व्यक्ति की एकाएक नजर से बचने हेतु 'जनानी ड्योड़ी' के रूप में दरवाजे के बाद सामने की आरे दीवार बनी हुई होती थी। यद्यपि ऊपरी तौर पर सभी हवेलियां समान दिखती थी किन्तु महाराणा के सामंत सरदारों एवं उनसे संबंधित अन्य जातियों की हवेलियों में जातिगत आधार पर कुछ भिन्नताएं होती थी। उन्हीं भिन्नताओं को सामने लाने के लिए प्रस्तु शोध पत्र में सभी जातियों की हवेलियों को अध्ययन हेतु लिया गया है।

स्वयं के सर्वेक्षण पर आधारित

ब्राह्मणों की हवेलियां—छोटे पुरोहितों की हवेली-उदयपुर के गणेशघाटी स्थित छोटे पुरोहितों की हवेली लगभग 400 वर्ष से ज्यादा पुरानी है। इसका निर्माण उदयपुर की स्थापना के साथ हुई थी। पहले पुरोहितों की मुख्य हवेली यही थी। बाद में पुरोहितों की हवेली बनने के बाद इसे छोटी पुरोहितों की हवेली कहा जाने लगा। पहले कहावत थी, रोना-धोना पुरोहित जी के घर। यह वही हवेली है, जो महाराणा काल के हर शोक की साक्षी रही है। परम्परा के अनुसार राजपरिवार में किसी की भी मृत्यु होने पर राजमहल में शोक नहीं मनाया जाता था। देहावसान होते ही पुरोहित जी की हवेली पर रोना शुरू होने पर लोगों को पता चलता था कि राजपरिवार में किसी की मृत्यु हुई है। शोक सभा और बैठक पुरोहितों की हवेली में होता था। पूर्व महाराणा भगवतसिंह तक यह परम्परा कायम थी। समय के साथ परम्पराएं बदली, मगर पुरोहित जी की हवेली आज भी सीना ताने खड़ी है। गणेशघाटी स्थित यह हवेली लगभग साठ हजार स्क्वायर फीट में फैली है। हवेली से पूरे शहर को निहारा जा सकता है। हवेली का प्रवेश द्वार शानदार है। हवेली में 70 कमरे और 6 बड़े चौक हैं। हवेली में ही कुलदेवी का मंदिर भी है। हवेली में महाराणाओं के बैठने और रहने के लिए अलग से गोखड़ा और कमरे हैं। पहले कभी-कभी महाराणा यहां मेहमान बनकर आते थे, अतः उनके लिए पूरी सुविधाएं थीं। अंदर से इमारत पर भिन्न-भिन्न छतरियां बनी हुई है। गणेशघाटी उदयपुर के सबसे ऊंचे स्थल पर स्थित है। उदयपुर रियासत काल में नियम था कि कोई भी हवेली महाराणा के महल में ऊंची नहीं हो सकती थी किन्तु पुरोहित हवेली की छतरी राजमहल के बराबर

ऊंची है। सामाजिक वर्णव्यवस्था के अन्तर्गत ब्राह्मणों को प्राप्त उच्चस्थिति के कारण उन्हें महाराणा द्वारा विशेषाधिकार प्रदान किया गया था।

बड़े पुरोहित जी की हवेली—चांदपोल से हाथीपोल जाते समय ऊंची पहाड़ी पर बड़े पुरोहितजी की हवेली है जिससे राजमहलों की तरह ही पीछेला झील का रमणीय दृश्य दिखाई देता है। यह एक विशाल हवेली है जिसमें हाथी घोड़े बांधने एवं सेवकों के रहने के स्थान हैं। इस हवेली में कई देवालय-प्रांगण एवं लघु उपवन हैं।⁹ अन्य ब्राह्मण हवेली में अमरचन्द बड़ा की सुप्रसिद्ध चर्चित बागोर की हवेली है। मूलतः महाराणा प्रताप द्वितीय एवं महाराणा अड़सी के प्रधान मंत्री अमरचंद बड़वा जो सनाढ्या ब्राह्मण था, उसकी थी। इसी हवेली के पास राजघाट, जिसे गणगौर घाट भी कहते हैं, उसका निर्माण अमरचंद बड़वा ने करवाया था। अमरचंद बड़वा के देहान्त के बाद हवेली बागोर के महाराज को दी गई थी। महाराणा सरदारसिंह, स्वरूपसिंह, शम्भूसिंह और सज्जनसिंह इसी हवेली से गोद आये।

राजपूति जाति की हवेली—हवेली स्थापत्य का उद्भव व विकास राजपूत सामंतों एवं सरदारों की देन है। राजपूत सामंत अपने ठिकाने के शासक होते थे और महाराणा के समर्थक। वे प्रायः महाराणा के छोटे भाई या चचेरे भाई होते थे, इस कारण इन्हें राज्य से थोड़ी दूरी पर क्षेत्र दिये गये थे जहां वे स्वतंत्रतापूर्वक शासन कर सके। ठिकाना में उनका राजनीतिक निवास होता था जहां उनका परिवार रहता था। किन्तु जब इन ठिकानेदारों को राजधानी में चाकरी करनी पड़ती थी तो ये राजधानी में बनी अपनी हवेलियों में रहते थे। ये हवेलियां महल से दूर, नगर की चाहरदिवारी के बाहर होते थे। ऐसी व्यवस्था का आधार सुरक्षा व्यवस्था को ध्यान में रखकर किया जाता था। वैदिक वर्णव्यवस्था के अन्तर्गत राजपूतों को ब्राह्मणों के बाद समाज में दूसरा स्थान प्राप्त था। राजपूत हवेलियां दो प्रकार की होती थी प्रथम हवेलियां उन लोगों की थी जो राजपूत सामंत जागीरदार थे। दूसरी हवेलियां उन राजपूतों की थी जो सेना में या अन्य प्रकार के पदों पर होते थे।

राजपूत हवेलियों के प्रवेश द्वार पर लोहे के ढाल व तलवार बने होते थे। द्वार पर चौकीदार की छोटी कोठरी भी होती थी ताकि किसी अनपेक्षित व्यक्ति का प्रवेश रोका जा सके। राजपूत हवेलियों में कम से कम तीन प्रांगण या चौक होते थे। एक बाह्य जो नौकरों, सेवकों, अस्तबलों और पुरुष (मर्दाना) मेहमानों के स्वागत के लिए होते थे। हवेली के आंतरिक भाग में महिलाओं या जनाना के लिए चौक होते थे। राजपूत हवेली का बैठक कक्ष प्रायः बड़ा होता था, जहां दरबार के समान सभा का आयोजन किया जा सकता था। मुगल दरबार के तर्ज पर इन हवेलियों में भी भव्यता का ध्यान रखा जाता था तथा दीवान-ए-आम, दीवान-ए-खास, रंग महल, दरीखाना आदि का निर्माण होता था। कठोर पर्दा प्रथा के कारण मर्दाना चौक में प्रवेश के लिए एक प्रत्यक्ष प्रवेश द्वार तथा एक अप्रत्यक्ष प्रवेश मार्ग जो दीवार द्वारा घेरकर जनाना चौक में खुलता था इन हवेलियों का

निर्माण सुरक्षा को ध्यान में रखते हुए किया जाता था। इसी कारण इसमें खुला मार्ग कम होता था। राजपूत एकल परिवार के स्वामित्व में होता था। जहां सभी तरह की सुख सुविधाओं का उपयोग वह कर सकते थे।

राजपूत परिवार के एक स्थान पर अनेक भाइयों की हवेली कम होती थी। भाई-भाई अलग-अलग ही रहते थे। उदयपुर के प्रमुख राजपूत हवेलियों में सलूमबर की हवेली, आमेट की हवेली, आसीन्द की हवेली आदि प्रमुख थी।

महाजन या वैश्य वर्ग की हवेलियां—यदि हवेलियों का जनक राजपूतों को माना जाता है तो व्यापारी या वाणिज्य ने इसका बहुत गौरव बढ़ाया। राजस्थान में ज्यादातर हवेलियों का निर्माण इसी वाणिज्य-वर्ग द्वारा किया गया। चूंकि यह समाज का सबसे सम्पन्न वर्ग था अतः उन्हें अपनी सम्पन्नता प्रदर्शन का हवेली निर्माण द्वारा एक अच्छा मौका मिलता था। इनकी हवेलियां ज्यादातर प्रतिष्ठित व्यापारिक स्थलों या गलियों में होती थी। इनका व्यापारिक कार्य था और सभी भाई (परिवार) मिलकर एक व्यापार को करते थे, अतः ये हवेलियों में संयुक्त रूप से रहते थे और इनकी हवेलियों में सबका संयुक्त रूप से एक ही प्रांगण या चौक होता था। सभी परिवारों का एक संयुक्त एक प्रांगण होता था। इन हवेलियों में बैठक सामने के भाग में होता था जो उनके कार्यस्थल के रूप में प्रयोग में लिया जाता था वहां उनका खजांची भी अपने बहीखाता के साथ बैठता था। इस जाति में पर्दा-प्रथा ज्यादा कठोर नहीं थी। इस कारण हवेली में प्रवेश के लिए प्रत्यक्ष एवं अप्रत्यक्ष दोनों प्रकार के प्रवेश द्वार थे। हवेलियों के प्रवेश द्वार के ऊपर एक झरोखा के साथ गणेशजी की मूर्ति लगी होती थी। इनमें जालियों और पत्थर का काम बहुत सुंदर होता था। जैसलमेर की पटवा हवेली तथा शेखावाटी में इस जाति द्वारा निर्मित अनेक हवेलियां आज भी अपने सौन्दर्य से दर्शकों का मन मुग्ध कर देती हैं। पटवा जो सोने चांदी के तारों व धागों के व्यापारी थे उनकी हवेलियां जैसलमेर के अलावा, इंदौर, रतलाम, कोटा और झालरापाटन में भी थी। भंडारी, कोठारी इन सभी की आकर्षक हवेलियां थी। इस वर्ण की जातियों के उपनाम महाराणा द्वारा उनको प्रदत्त कार्य के आधार पर किया गया था।

मंदिर या साधना स्थल के रूप में मंदिरों का प्रयोग—हवेली स्थापत्य का प्रभाव तत्कालीन मंदिर निर्माण पर भी पड़ा और विशाल हवेलियों के रूप में मंदिर बनने लगे। इन हवेलियों की अपनी विशिष्ट संस्कृति रही है इसलिए आज हवेली स्थापत्य हवेली संगीत, हवेली चित्रकला, हवेली शिष्टाचार आदि कई रूप सांस्कृतिक क्षेत्र में प्रसिद्ध हो गये। हवेली के रूप में मंदिर या साधना स्थल के निर्माण की अवधारणा वैष्णव सम्प्रदाय के पुष्टिमार्ग के रूप में दिखाई देती है। ऐसा विश्वास किया जाता है कि मुगलों से सुरक्षा के लिए वैष्णवों ने अपने मंदिरों को हवेली का नाम दिया। राजस्थान में 'पुष्टिमार्ग' हवेली में श्रीनाथजी की हवेली सर्वोपरि है। इस हवेली में अनेक प्रांगण (चौक) है।

इसमें अतिरिक्त अनेक ऐसे हवेली मंदिर हैं, जिनके लिए हवेली शब्द का प्रयोग हुआ है किन्तु मूलतः वे मंदिर हैं। निःसंतान देहांत हो जाने पर बागोर ठिकाने के साथ यह हवेली भी खाली कर ली गई। बाद में यहां विदेशी मेहमानों के ठहराये जाने का प्रबंध कर अतिथिगृह बना दिया गया।¹⁰ वर्तमान में पश्चिमी सांस्कृतिक केन्द्र का ऑफिस इसी हवेली में है। राजस्थान सहित उदयपुर में भी सामान्यतः ज्यादातर हवेलियां राजपूतों की अपेक्षा महाजन या व्यापारिक वर्ग की हैं। इसके बाद ब्राह्मणों (पुरोहितों) का स्थान आता है। उदयपुर शहर में वर्तमान में 200 से 300 हवेलियां हैं। इनमें से कुछ हवेलियां अब होटल्स में परिवर्तित हो गई हैं या उनका व्यावसायीकरण कर दिया गया है। व्यावसायीकरण की इस दौड़ में हवेली स्थापत्य अपनी मूल शैली व स्वरूप से दूर हटती जा रही है। हवेलियों को तोड़-फोड़ कर नया रूप प्रदान किया जा रहा है। ये हवेलियां नये रूप में दुकानों और गेस्ट हाउस के रूप में परिवर्तित हो रही हैं। कुछ लोगों ने अपनी विरासत को बचा कर रखा है, लेकिन ऐसे लोगों की संख्या अधिक है जिन्हें इस विरासत की असल कीमत मालूम नहीं। जबकि हकीकत यह है कि शहर का असली सौन्दर्य इन्हीं हवेलियों के कारण है। हमारी इन विरासत को देखने के लिए ही पर्यटक खींचे चले आते हैं। आज शहर की इन विरासतों को सहेजना बहुत जरूरी है। लोगों में यह जागरूकता व चेतना आनी चाहिए कि जो विरासत उनके पास है वह अमूल्य है। इसे बचाने की जिम्मेदारी हम सभी की है।

सन्दर्भ

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अलवर राज्य के राजगढ़ क्षेत्र का कलात्मक अध्ययन (स्थापत्य एवं चित्रकला के विशेष सन्दर्भ में)

डॉ. फूलसिंह सहारिया

दिल्ली जयपुर रेलवे मार्ग तथा भिवाड़ी-सिकन्दरा मेगा हाइवे पर अलवर से दक्षिण में 40 किमी की दूरी पर राजगढ़ स्थित है। अलवर राज्य की स्थापना 1775 ई. से पूर्व राजनीतिक शक्ति का केन्द्र माचैड़ी रही, उसके पश्चात् राजगढ़ रहा। राजगढ़ नरुका शासकों की अलवर से पूर्व राजधानी रहा। इस दौरान राजगढ़ राजनीतिक शक्ति के केन्द्र होने के साथ यहां के शासकों ने इस क्षेत्र में शान्तिकाल में विविध कलाओं का सृजन किया।

स्थापत्य कला-भवन निर्माण कला

1. किले एवं महल, मंदिर-अलवर राज्य की स्थापत्य कला उच्च कोटि की है। यह राज्य महाभारत और बौद्धकालीन कला से प्रभावित रहा है। माचैड़ी, राजगढ़, भानगढ़, राजौरगढ़, नीलकण्ठ आदि प्राचीन कला के केन्द्र रहे हैं। यहां प्राचीन, मध्यकाल और आधुनिक काल में कला पनपी और परिपोषित हुई। अलवर राज्य की भौगोलिक स्थिति कुछ इस प्रकार रही है जो मुस्लिम शासन के केन्द्र दिल्ली से प्रभावित रही है। मध्यकाल में स्थापत्य को जोड़ा एवं तोड़ा गया है। वहां उन लोगों ने अपनी कला को स्थान-स्थान पर बढ़ावा दिया है। इस क्षेत्र में प्राचीन स्थापत्य के अवशेष प्रचुर मात्रा में यहां उपलब्ध हैं। चीनी यात्री हुवेन चांग जो लगभग 634 ई. में इस क्षेत्र में आया, उसने अपनी यात्रा विवरण में लिखा है कि इस प्रदेश के निवासी बड़े वीर साहसी एवं कला प्रेमी थे। महमूद गजनवी ने मूर्तियों व मंदिरों को तोड़ने की दृष्टि से इस प्रदेश पर कई बार आक्रमण किये।¹ राजगढ़ क्षेत्र की स्थापत्य एवं तक्षणकला अन्य कलाओं की भांति उच्च कोटि की है।

राजगढ़ क्षेत्र के माचैड़ी, राजगढ़, देवती, राजौरगढ़, कांकरवाड़ी आदि स्थलों पर गुर्जर प्रतिहार शासकों (बड़गुजर) द्वारा स्थापत्य कला का खूब विकास किया। साथ ही तक्षणकला में प्रवीण कारीगरों ने एक ओर मंदिर, महल, बावड़ियों, कुओं, किलों आदि का निर्माण किया, वहीं मूर्तियों का निर्माण एवं मंदिरों में दक्षिण शैली का प्रयोग किया।

गुर्जर प्रतिहारों के काल में बड़गुजर शासकों ने माचैड़ी में स्थापत्य कला पर जोर दिया। माचैड़ी की पहाड़ी पर बड़गुजर वंश के राजपूत शासकों द्वारा दुर्ग का निर्माण

कराया जो आज खण्डहरों में तब्दील हो चुका है। यह स्थापत्य कला का उदाहरण है। इस किले में कंगूरे, झरोखे, छोटे-बड़े महाराबदार दरवाजे देखने योग्य हैं। दुर्ग में बना शीशमहल स्थापत्य की दृष्टि से उच्चकोटि का है। शीश महल के अन्दर छोटे-बड़े 26 आले बने हैं। छत की महाराब में शीशे लगे हैं जो अब उखड़ चुके हैं। इसी किले के पास एक प्राचीन दाऊजी का मंदिर है, जिसमें प्राचीन शिवलिंग स्थापित है।¹² माचैड़ी का वराहदेवी मंदिर महत्वपूर्ण है। यह देवी नरूका वंश की कुलदेवी है। माचैड़ी में 16 मंदिर थे, जिनमें वामन जी महाराज, बराही देवी का मंदिर प्रमुख हैं।¹³

गुर्जर प्रतिहार काल में राजगढ़ में जनरल कर्निधम को बांध की पाल पर तीन जैन प्रतिमाएं, दो खम्भे प्रवेश द्वार के अलंकृत स्थिति में प्राप्त हुए थे।¹⁴ तीनों प्रतिमाओं के समीप एक वाघ की प्रस्तर प्रतिमा प्राप्त हुई है, जिसे 'वाघराज' कहा जाता है। उसकी पूरे राजगढ़ में पूजा होती है। वाघराज के बारे में बताते हैं कि वह रात्रि काल में चोर, लुटेरों से सुरक्षा करता था। इसी कारण चोरों ने वाघराज की मूर्ति की गर्दन तोड़ दी। आज बिना मुंह एवं गर्दन के प्रतिमा है, जिसकी पूजा होती है।¹⁵ वाघराज ने राजगढ़ नगर की नींव रखी, जबकि राजा राजदेव बड़गूजर ने राजगढ़ नाम दिया।¹⁶ गुर्जर प्रतिहारकालीन प्राप्त तीन जैन मूर्ति, द्वार खम्भों पर उकेरे गये चित्र, वाघराज की प्रतिमा मूर्तिकला के सुन्दर एवं कलात्मक उदाहरण हैं।

राजगढ़ में कलात्मक ईंटें भी प्राप्त हुई हैं। पुराना राजगढ़ वर्तमान कस्बे से कुछ दूर उत्तर में स्थित था जहां बड़गूजर नरेशों द्वारा निर्मित महलों के भग्नावशेष तथा कलात्मक देव प्रतिमाएं उसके दिवगत वैभव एवं स्थापत्य कला को दर्शाते हैं। अलवर राज्य के संस्थापक राव प्रतापसिंह द्वारा 1770 ई. में राजगढ़ को नये सिरे से बसाया गया। यहां सुदृढ़ दुर्ग, महल बना कर राजधानी स्थापित की।¹⁷ दुर्ग में शीशमहल स्थापत्य की दृष्टि से मनमोहक है। 'प्रताप सागर' बांध का निर्माण कराया। पूर्व-पश्चिम व उत्तर-दक्षिण की चौड़ी सड़कें एक दूसरे को चौपड़ स्थान पर समकोण में काटती हैं। पूर्वी बाजार अनाज मंडी, पश्चिम बाजार कांकवाड़ी, दक्षिणी बजाजा बाजार नाम रखे गये। प्रत्येक बाजार के अन्त में एक सिंह द्वार का निर्माण कराया। पूर्वी द्वार माचाडी दरवाजा, पश्चिमी द्वार कांकवाड़ी दरवाजा, उत्तरी द्वार मालाखेड़ा दरवाजा तथा दक्षिणी द्वार बसवा दरवाजा नाम दिया गया।¹⁸ राजगढ़ की पूर्वी द्वार का निर्माण जयपुर नगर की तर्ज पर किया गया।

अलवर नरेश प्रतापसिंह द्वारा 1772 ई. में मालाखेड़ा, सैंथल, बैराठ, बाम्बोला, आमरा, तालाघोटा, प्रयागपुरा, दुब्बी, हरदेवगढ़, सिकराय तथा बावड़ी खेड़ा आदि स्थानों को अपने अधीन कर यहां स्थापत्य कला को बढ़ाया और किलों का निर्माण किया गया। खाई और परकोटों का निर्माण विनयसिंह द्वारा किया गया। पक्की सड़कों का निर्माण पत्थरों से कराया गया। ये सभी निर्माण कार्य स्थापत्य की दृष्टि से उत्कृष्ट नमूने हैं।¹⁹ इनके अतिरिक्त राजगढ़ के मंदिरों माचैड़ी का बडहल देवी (बराई माता) का मंदिर,

जगदीश जी का मंदिर, गोविन्ददेव मंदिर, चौपड़ बाजार, राजगढ़ में सीताराम मंदिर, थाना राजा जी, राम मंदिर रामबाग (राजगढ़), हनुमान एवं महादेव मंदिर भानगढ़, बलदेव मंदिर बलदेवगढ़, छाजूरामपुरा का शिव मंदिर आदि का निर्माण किया गया।¹⁰ इन मंदिरों में स्थापत्य कला का भरपूर उपयोग किया है। भानगढ़ के मंदिरों में दक्षिण शैली का प्रयोग किया गया है।

राजगढ़ क्षेत्र में शैव धर्म, वैष्णव धर्म, जैन धर्म, हिन्दू धर्म खूब फला-फूला और उनकी आस्था के प्रतीक मंदिर, वास्तुकला के श्रेष्ठ उदाहरण हैं। राजौरगढ़ का शिव मंदिर विश्व प्रसिद्ध है, जो पवित्र तीर्थ स्थल भी है। इसका निर्माण बड़गूजर राजा अजयपाल द्वारा 953 ई. में कराया गया।¹¹ इसी के पास शिल्पी सर्वदेव द्वारा निर्मित शान्तिनाथ मंदिर प्रमुख है। इसमें शान्तिनाथ की 13 फुट 9 इंच की मूर्ति है, जिसे 'नौगजा' भी कहा जाता है। यहां खण्डित मूर्तियों के ढेर, कलात्मक खम्भे, शिल्पकला के उदाहरण हैं।¹² मंदिर की जगती में हाथियों, संगीतकारों, नृत्यकारों, अप्सराओं, देवी-देवताओं आदि की भव्य कलात्मक मूर्तियां उसके वैभव को उजागर करती हैं।¹³ इस मंदिर में कई नग्न मूर्तियों का प्रदर्शन किया है जो दक्षिण शैली 'खजुराहो' के प्रभाव से परिलक्षित लगती है।

राजौरगढ़ में एक शिलालेख काले पत्थर पर अंकित है जिसे महाराजाधिराज परमेश्वर श्री मथनदेव ने विक्रम संवत् 1016 में लिखवाया था। राजौरगढ़ मथनदेव सामन्त की राजधानी थी। इन्होंने अनेक मंदिरों का निर्माण किया। इस शिलालेख में एकमात्र नीलकण्ठ मंदिर का वर्णन है। इस मंदिर के गर्भ में ब्रह्मा और विष्णु की मूर्तियां मौजूद हैं। इस पश्चिममुखी मंदिर के विशाल चबूतरे के बाद 10 फुट ऊंचे चार कोरित स्तम्भों पर विशाल मंडप मिला है। काले पत्थर के स्तम्भ सुन्दर मूर्तियों एवं बेलबूटियों से मंडित हैं। शाल भंजिकाओं की नक्काशी सुघड़ और कलात्मक है। आगे 6 फीट लम्बे चौड़े गर्भगृह में नीलकण्ठ महादेव का लिंग प्रतिष्ठित है, जिसमें आज भी ज्योति जलती है। उत्तर, पूर्व और दक्षिण में स्थापित ब्रह्मा, शिव और विष्णु की मूर्तियां स्थापित हैं। शिव लिंग के कारण इस मंदिर को 'त्रिभुवन' नाम से भी सम्बोधित करते हैं। मंदिर का शिखर नागर शैली का है, जिसमें लगभग दो दर्जन मूर्तियां जड़ित हैं। मंदिर के आस-पास पुरातत्व विभाग ने स्थानीय संग्रहालय बना रखा है, जिसमें सैकड़ों मूर्तियां, प्रस्तर खण्ड, पारानगर के वैभव को प्रकाशित करते हैं। बत्तख की देवरी, कोटान की देवरी, लाखों की देवरी, हनुमान की देवरी, बाग की देवरी आदि के खण्डहर वहां के स्थापत्य एवं सांस्कृतिक वैभव को उजागर करते हैं।¹⁴

कांकवाड़ी का किला भी स्थापत्य की दृष्टि से महत्वपूर्ण है। किले के निर्माण में बड़गूजर शासकों, अलवर नरेश प्रतापसिंह एवं जयपुर नरेश सवाई जयसिंह का पूरा योगदान रहा है। इस किले में सुरंगनुमा गलियारे, गोल सुदृढ़ बुर्जे, दुर्भेद दुर्ग की दीवारें,

पानी का टैंक, महल, रनिवास, बारहदरी, भव्य आकर्षक छतरियां स्थापत्य कला के सुन्दर आकर्षण हैं।¹⁵

भानगढ़ में भी स्थापत्य कला देखने योग्य है। यहां ऊंचा एवं चौड़ा परकोटा, विशाल प्रवेश द्वार, सड़क के दोनों ओर जीर्ण-शीर्ण पंक्तिबद्ध दुकानें, महल, रनिवास, सेवडे की छतरी महत्वपूर्ण है। इसी के साथ शिव मंदिर, गोपीनाथ मंदिर, मंगला देवी, केशवराय मंदिर मध्यकालीन स्थापत्य कला के सुन्दर उदाहरण हैं। मंदिरों का निर्माण दक्षिण भारतीय शैली पर किया गया है।¹⁶ इन विभिन्न स्थापत्य के नमूनों में दुर्ग की प्राचीर में महाराव, गोल दरवाजे, रनिवास, महलों के निर्माण में मुस्लिम शैली का प्रभाव देखा जा सकता है।

2. कुएं, बावड़ियां, बांध एवं छतरियां-राजगढ़ क्षेत्र में गुर्जर प्रतिहार शासकों द्वारा किलों, मंदिरों का निर्माण किया, वही जल की व्यवस्था हेतु कुएं, बावड़ियां, बांध बनाकर जल स्थापत्य के सुन्दर उदाहरण प्रस्तुत किये जिनमें वास्तुकला का खूब प्रयोग किया है।¹⁷ अलवर नरेशों द्वारा अपने इस क्षेत्र में विभिन्न बांधों, जलाशयों के निर्माण के साथ-साथ छतरियों का निर्माण भी किया है।

मत्स्यपुरी (माचैड़ी) के बड़गुर्जर राजा ईश्वरमल की रानी चम्पादेवी ने 1458 ई. में एक विशाल एवं भव्य कुएं का निर्माण करवाया, जो प्रतिहार कालीन जल स्थापत्य कला का सर्वोत्तम उदाहरण है। कुएं के अन्दर जाने के लिए घुमावदार सीढ़ियां एवं सुन्दर झरोखे हैं। कुएं के अन्दर दीवार में शिव लिंग भी स्थापित है।¹⁸ बड़गुर्जर वंशीय असलदेव के पुत्र गोगादेव के समय के दो शिलालेख 1369 ई. तथा 1382 ई. के मिले हैं। उसके शासनकाल में कुओं, बावड़ियों तथा तालाबों का निर्माण किया गया। ये स्थापत्य कला, दानशीलता एवं परोपकारिता के परिचायक हैं।¹⁹ मत्स्यपुरी में एक बावड़ी शिलालेख के अनुसार खण्डेलवाल परिवार द्वारा सन् 1382 ई. में एक विशाल बावड़ी के निर्माण का उल्लेख है। यह बावड़ी दर्शनीय है। माचैड़ी गांव के दक्षिण छोर पर श्री ६ नराज मित्तल (अग्रवाल) द्वारा बावड़ी का निर्माण कराया। यह बावड़ी भी 600-700 साल पुरानी है। यह अपनी विशालता और स्थापत्य कला की अद्भुत मिशाल है। मेला की बावड़ी भी जल स्थापत्य का कलात्मक उदाहरण है।²⁰ माचैड़ी में खण्डेलवाल परिवार का रोका तमोलिया अच्छा प्रभावशाली व्यक्ति था, जिसने 1396 ई. में एक खण्डों का कुआं एवं शिवालय का निर्माण कराया। यहां हट्टी गोपाल की बावड़ी एवं मंदिर भी स्थापत्य कला के सुंदर उदाहरण है।²¹ माचैड़ी में मिर्जा गालिब के पिता और उनके चाचा नसरुल्ल खां की बड़ी कब्र पर मकबरा और बाग है, जो अब जीर्ण-शीर्ण स्थिति में है।

राजगढ़ की सुंदरता में चार चांद लगाने वाले विभिन्न बाग-गंगा बाग, खवास बाग, राजा जी का बाग, महलबाग, दीवान का बाग, वकील का बाग, मनफूल की

बगीची, तेल मील का बाग, चुन्नीलाल का बाग, कान्हा का बाग, ठेकडा का बाग, पटवारी का बाग, बीलों का बाग, कोकली का बाग, नारायण मीणा का बाग, बाबाजी का बाग, बल्लुपुरा का बाग, हरिशंकर का बाग, कालेज का बाग, नाथजी का बाग, सेठ जी का बाग, गुसाई का बाग, खैराती का बाग, नजर बगीची, साबौला का बाग, तुकरानी का बाग, महन्त का बाग आदि थे।²²

राजगढ़ में जल स्थापत्य की विभिन्न बावड़ियां थी जिनमें-तालाकुंची बावड़ी भुखमारियों की बावड़ी, महाविद्यालय परिसर के पास वाली बावड़ी, माचैड़ी रोड पर शाह की बावड़ी, जनाना अस्पताल के सामने वाली बावड़ी, पुराने राजगढ़ वाली बावड़ी आदि हैं। कुण्ड मोहल्ले में बना कुण्डा, जगन्नाथ मंदिर के सामने बाग का कुण्ड जल स्थापत्य के सुन्दर उदाहरण हैं। राजगढ़ के प्रमुख बांधों में 'साबोला का बांध', 'प्रताप बांध 1', 'बाघोला बांध', 'मानसरोवर झील' (टहला 1910 में महाराजा जयसिंह द्वारा निर्मित) मंगलासर बांध (टहला से 3 किमी आगे) का निर्माण 1896 में किया गया, जिसका पुनर्निर्माण 1926 में कर जल स्थापत्य का उत्कृष्ट नमूने पेश किये। ये अलवर नरेशों द्वारा कृषि व्यवस्था एवं जल एकत्रित करने की दूरदर्शिता को प्रस्तुत करते हैं।²³

राजगढ़ तहसील के टहला, तालाब, राजौर, भेंडोली, राजपुर और देवती बड़गुर्जरों के अधिकार में रह चुके थे। उन्होंने देवती को अपनी राजधानी बनाया। बड़गुर्जर क्षत्रियों के शासनकाल में राजौरगढ़ का प्राचीन दुर्ग का निर्माण हुआ। देवती नगर के पीछे राजौर नगर की स्थापना कर उसे अपनी राजधानी बनाया। बड़गुर्जरों के समय का प्राचीन बांध और एक बावड़ी राजौर नगर में बनी हुई है। भेंडोली गांव में भी बड़गुर्जरों के समय के दुर्ग के भग्नावशेष हैं, देवती की झील का पक्का बांध, उलू बांध, देवती के बड़गुर्जर राजा की रानी केवल देवी के पिता द्वारा निर्माण कराया गया। चील बावड़ी केवल देवी द्वारा बनवायी गई थी।²⁴ गुर्जर प्रतिहारों की स्थापत्य कला पूरे राजगढ़ क्षेत्र में थी एवं जल स्थापत्य को भी उन्होंने काफी बढ़ावा दिया। लेकिन मुस्लिम आक्रमणों ने माचैड़ी, देवती, राजौरगढ़ आदि में स्थापत्य के केन्द्रों किलों, मंदिरों, बावड़ियों को खण्डहरों में तब्दील कर दिया था।²⁵ जो आज भी भग्नावशेषों के रूप में मूक होकर अपनी व्यथा का बखान कर रहे हैं।

छतरियां-राजगढ़ क्षेत्र में विभिन्न छतरियों का निर्माण कर स्थापत्य कला को बढ़ावा दिया है। रामबाग स्थल पर 1936 ई. में बाबा श्याम दास द्वारा सुन्दर विशाल 'यज्ञशाला' का निर्माण कराया गया। भारत वर्ष के दो चार स्थलों को छोड़कर ऐसी यज्ञशाला देखने को नहीं मिलती है। इसी के पास अलवर के प्रथम शासक प्रतापसिंह की विशाल छतरी जो 68 खम्भों पर बनी (32 खम्भे छतरी तथा 36 खम्भे परिक्रमा) है। यह लगभग 237 वर्ष पुरानी स्थापत्य कला का बेजोड़ उदाहरण है।²⁶ राव प्रतापसिंह के पिता मोहब्बतसिंह चौथे के बरवाड़ा के युद्ध में मराठों के विरुद्ध जयपुर राज्य की ओर से लड़ते

हुए 1756 ई. में वीरगति को प्राप्त हुए, जिसकी याद में राव प्रतापसिंह द्वारा रामबाग में एक विशाल छतरी का निर्माण कराया।²⁷ यह छतरी वास्तु शास्त्र का एक उत्कृष्ट उदाहरण है। इस छतरी की विशेषता है—यह हथेलीनुमा (पाम सेफ) बनी हुई है। यह बारह खंभों पर टिकी है। इस तरह की छतरी कहीं नहीं मिलती क्योंकि ज्यादातर छतरियां 6 या 8 खम्भों पर ही बनी हैं, जबकि यह 12 खम्भों पर बनी है। 258 साल पुरानी अपने आप में एक अनोखी, अमूल्य निधि और वास्तुकला का श्रेष्ठ उदाहरण है।²⁸

राजगढ़ के पास थाना ठिकाना जो अलवर नरेशों का पैतृक स्थान रहा है। इसी ठिकाने ने अलवर राज्य को चार राजा दिये।²⁹ राव राजा विनयसिंह यहीं से गोद आये थे। उनके भाई हनुवंतसिंह थाना के जागीरदार, अलवर के सेनापति के साथ ब्रिटिश डायरेक्टर एण्ड एडमिनिस्ट्रेटिव कौंसिल के सदस्य भी थे। हनुवंतसिंह ने एक बाग लगाया था। इनकी मृत्यु 1860 ई. में हो गई। मृत्यु होने पर उनकी रानी तख्तकंवर भटियाणी सती हुई। जिसकी याद में थाना के हनुवंतसिंह बाग में विशाल छतरी का निर्माण कराया जो अपने आप में वास्तुकला एवं चित्रकला का सर्वोत्तम उदाहरण है।³⁰

टहला की छतरी भी प्रमुख है, जो सन् 1832 ई. में किसी एक मिश्र (ब्राह्मण) द्वारा बनाई गई है। इस छतरी में स्थापत्य कला के प्रयोग के साथ श्रेष्ठ चित्रकला का प्रयोग किया।³¹

सेवड़े की छतरी—भानगढ़ की पहाड़ी पर एक छतरी है जो यहां सेवड़े की स्मृति में बनाई गई थी। भानगढ़ मिर्जा राजा मानसिंह के छोटे भाई माधोसिंह का राज्य था।³² कहा जाता है कि यह क्षेत्र तांत्रिकों का गढ़ बन गया था। इन्हीं तांत्रिकों में से सैंधा तांत्रिक ने माधोसिंह के रानी रत्नावती द्वारा मंगवाये गये सिर के बालों में डालने वाले तेल को अभिमंत्रित कर दिया था। तेल को भंवरित होते देख रानी सेवड़े की नियत को भांप गई। रानी ने उस तेल को दासी द्वारा सामने पड़ी हुई विशाल शिला पर डलवा दिया। शिला पर तेल डालते ही शिला हवा में गतिशील हो गई और अन्त में सैंधा सेवड़े के ऊपर जा गिरी। शिला के गिरते ही उसकी जीवनलीला वहीं समाप्त हो गई। आज भी उस शिलाखण्ड पर बनी हुई छतरी सैंधा सेवड़े की छतरी के नाम से विख्यात है।³³ भानगढ़ के किले की चार दीवारी से बाहर एक भव्य विशाल मकबरा बना हुआ है, जो माधोसिंह के वंशज हरिसिंह के पुत्रों द्वारा मुस्लिम धर्म ग्रहण कर लिया था, उसने मरने पर उनकी स्मृति में एक विशाल मकबरा बनाया गया। यह मकबरा स्थापत्य की दृष्टि से महत्वपूर्ण है। डिगावड़ा में 300 वर्ष पुरानी महादेव की छतरी, गंगाबाग में दादूपंथी निर्भय राम महाराज व उनके शिष्यों की छतरियां हैं।³⁴

3. भित्ति चित्रकला—अलवर की चित्रकला के सम्बन्ध में उपलब्ध भित्तिचित्रों, पोथीग्रंथों, लघुचित्रों, पट्टचित्रों एवं हाथीदांत अभ्रक और लकड़ी के पट्टों के अवलोकन से ज्ञात होता है कि अलवर की चित्रकला राजस्थानी चित्रकला की अन्य शैलियों से

किसी प्रकार कम नहीं है। इससे सम्बन्धित सामग्री संग्रहालयों, महलों, मंदिरों तथा व्यक्तिगत संग्रहों में आज भी शोध का इन्तजार कर रही है। अलवर चित्र शैली का जन्म अलवर राज्य की स्थापना के बाद से ही माना जाना चाहिए। 1770 में राजगढ़ का किला बनाया। राजगढ़ को नये ढंग से प्रतापसिंह ने बसाया। कला प्रेमी राव राजा प्रतापसिंह के समय शिवकुमार एवं डालूराम दो चित्रकार जयपुर से आये। इनके बनाये चित्र राजकीय संग्रहालय अलवर में आज मौजूद हैं। शिवकुमार वापिस जयपुर चले गये। डालूराम की नियुक्ति राज्य कलाकार के रूप में हुई। ये भित्ति चित्रकला में दक्ष थे। राजगढ़ किले के शीश महल में अंकित सुन्दर कलात्मक भित्ति चित्र डालूराम के द्वारा ही बनाये गये हैं।³⁵

राजगढ़ किले में बना शीश महल भित्ति चित्रों के लिए महत्वपूर्ण है। यह 25×10 फुट की ढालू बरण्डा उससे सटा हुआ 25×12 कर विशाल कमरा है। दोनों के मध्य स्तम्भ बड़ी कलाकारी से बनाये गये हैं। इन पर सफेद अराइज का कार्य बड़ी बारीकी से किया गया है। कमरे की छत तथा गर्दन विभिन्न रंगों के शीशों से कलात्मक ढंग से सुसज्जित किये हैं। बीच का लम्बा चौड़ा भाग लाल, नीले व सफेद कांच के टुकड़ों से सजाया है। दीवारों पर अनेक आलिये हैं, जिनमें राधाकृष्ण की लीलाओं, देवी के अनेक रूपों, शृंगारी भावों से सदी हुई कलम से चित्रित किया है। अंगड़ाई लेती, कांट काढती, शृंगार करती, वेणी गूँथती, बालक खिलती, तबला, सारंगी, सितार बजाती नायिका एवं सेवा करती दासियां भावपूर्ण एवं लावण्य रूप से चित्रित है।³⁶ इनकी वेशभूषा ठेठ राजस्थानी है। कमरे से सटा बरामदे का चित्रण मन मोहक है। इसमें सोने की हिल का काम दर्शनीय है। पूर्व और पश्चिम दीवारों पर धनुर्भंग तथा राजतिलक का अंकन, राव प्रतापसिंह के दरबार का अंकन, कृष्ण लीला का चित्रांकन कर सामन्ती वैभव और प्रकृति चित्रण मनोहारी है।

राजपूत शैली का स्थापत्य—केले के गाछ, ब्रज का सतरंगी परिवेश, हाथी घोड़ों की सवारी, सेवकों की कार्यशैली अजंता शैली की याद ताजा करता है।³⁷ राजगढ़ के किले में बादामी, हल्के नीले, हरे सुनहरी तथा श्वेत रंगों की छटा देखते ही बनती है। भगवान राम, कृष्ण के जीवन से सम्बन्धित चित्र—रामलीला, रासलीला, धनुष भंग, पशु-पक्षियों, प्राकृतिक दृश्यों, पुष्प लताओं का सुन्दर सजीव चित्रण हुआ है।³⁸ राजगढ़ के शीशमहल का निर्माण प्रतापसिंह के पुत्र बख्तावरसिंह के समय माना जाये तो भ्रांति की सम्भावना नहीं होगी क्योंकि बख्तावरसिंह स्वयं कवि एवं कलाप्रेमी थे।³⁹

थाना ठिकाने में हनुवंतसिंह की छतरी में चित्रकला का प्रयोग खूब किया है। छतरी के भित्ति चित्रों में चटख नीले, कलथई, सुनहरी हल्के रंगों का भली-भांति प्रयोग किया है। यह भित्ति चित्रों का द्वितीय चरण था। इस विशाल छतरी में मारीछ वध, सीताहरण, रावण जटायू युद्ध, राम-रावण युद्ध, सोने की लंका, अयोध्यापुरी, जनकपुरी, कृष्णलीला, इन्द्र की सवारी, गणेश नृत्य, जगन्नाथ दर्शन पंचमुखी हनुमान, ठाकुर

हनुवंतसिंह व राजा विनयसिंह की सवारी के साथ महाभारत के दृश्यों का चित्रांकन बड़ी सहजता और गंभीरता से किया है। इस छतरी को तख्तकुंवर की छतरी के नाम से भी सम्बोधित करते हैं। टहला गांव के थाने के पीछे किसी मिश्र (ब्राह्मण) की छतरी में भित्ति चित्रों का चित्रांकन भी उल्लेखनीय है। यह अत्यधिक कलात्मक एवं सूक्ष्म कारीगरी का उदाहरण है। ये अठ पहलू छतरी की गोलावृत्ति में स्थान को बांट-चूट कर आलियानुमा सजावट कर उसमें दशावतार का चित्रण शास्त्रानुसार किया गया है। परसु अवतार, कल्कि अवतार, वराह अवतार, नृसिंह अवतार आदि का रेखांकन तथा भाव मुद्राएं इस प्रकार अंकित की हैं, जैसे लघु चित्रों में की जाती है। समुद्र मंथन, कृष्णलीला सम्बन्धी दृश्यों का भी चित्रांकन किया है। उस पेनल के ऊपर दरबार की सवारी, युद्ध का दृश्य, देवी का परिवार, राजतिलक आदि का अंकन बेल बूटों के बीच में चित्रण अत्यधिक बारीकी से किया गया है। यह छतरी किसी टहला के सम्मानीय व्यक्ति की यादगार में बनवायी गयी है, जिनमें अलवर की चित्रशैली का भलीभांति परिचय मिलता है।⁴⁰ अलवर के राजकीय संग्रहालय में अनेक चित्रित ग्रन्थ हैं जो अलवर शैली की पहचान बनाये हुए हैं। अलवर की चित्रकला के विकास में अलवर नरेशों का पूर्ण सहयोग रहा है, वहीं अलवर के प्रमुख चित्रकार-डालूराम, बलदेव, सालिगराम, गुलाम अली, जमुनादास, चरतसाल, गंगाविशन, बख्साराम, छोटेलाल, रामचन्द्र, चोखचन्द्र, उदयराम, रामसुख, नानगराम, हीरालाल, रामगोपाल, रामलाल आदि थे। जिन्होंने चित्रकला के विविध पक्षों पर अपनी तूलिका के प्रयोग के साथ रंगों का खुलकर प्रयोग किया है। यही कारण है कि अलवर शैली की चित्रकला राजस्थान की शैलियों में प्रमुख स्थानी रखती है।

सन्दर्भ

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मेवाड़ के लोक कलाओं में बदलते सामाजिक मूल्य

डॉ. मीनाक्षी बोहरा (शर्मा)

‘लोक की कला’ या लोक में प्रचलित कला अथवा लोकमानस की कलात्मक अभिव्यक्ति आदि लोक कला के विभिन्न पक्ष हो सकते हैं।¹ लोक कलाएं लोकजीवन की आस्थावान सांस्कृतिकपरक सुभाषिनियां हैं। ये पीढ़ी दर पीढ़ी जीवनान्तरित होती हुई निरन्तर चेतनोन्मुखी बनी रहती है। इसलिए इनमें सदाबहार सादगी और उत्फुलता बनी रहती है। लोक संस्कृति के रूप में न केवल अपने भीतर विकास की मौलिक व स्वायत्त अवधारणा वहन करते हैं, बल्कि उनकी इन लोक अवधारणों पर बाह्य सामाजिक, आर्थिक व सांस्कृतिक शक्तियों द्वारा जब भी कोई प्रहार होता है, तो उसका चिह्न उसके लिए प्रतिक्रिया भी लोक संस्कृति में दिखलाई पड़ती है।² भारत जैसे देश में लोक संस्कृति अभी भी जीवंत है। लोक परम्परा अपनी लोच बनाये रखती है व साथ-साथ नये तत्वों को भी आत्मसात करती है। लोक परम्पराओं में समकालीन वस्तुओं के नये प्रतीक भी लिये जा रहे हैं³ उदाहरण दूरबीन, रेल आदि। एक अवधी लोकगीत में महिला रेलगाड़ी को सौतन बताती है, क्योंकि वह उसके पति को दूर ले जाती है। आधुनिकीकरण के प्रारम्भिक युग में जिस प्रकार का विरोध लोक जीवन शैली का था, वैसा वातावरण अब नहीं है। बदली भौतिक व विचारात्मक स्थितियों में यह सम्भव है कि लोक संस्कृति को विकास हेतु नये मार्ग मिल सके।⁴ सब कलाओं में लोक कलाएं आजकल बड़ी चर्चा का विषय बनी हुई हैं। कोई भी सभा समारोह, उत्सव हो, उसका लोक कलात्मक रूप रंग आवश्यक हो जाता है।⁵ लोक कला का क्षेत्र मंदिर, घर का आंगन या रंगमंच ही नहीं रहा। वह उद्योग और व्यवसाय में भी प्रवेश कर गई है। अब धार्मिक विश्वासों व प्रतीकों का स्थान वैज्ञानिक दृष्टिकोण व उससे सम्बद्ध प्रतीक लेने लगे हैं।⁶

आज नृत्य, गान, नाट्य जैसी लोककलाएं अपने-अपने छोटे-छोटे क्षेत्र से बाहर आकर विशेष सम्मान भाजन बन रही हैं। आज उनका विस्तार हुआ है। लोक कलाओं में पुनर्जागरण हो रहा है। लोक कलाओं के प्रति आकर्षण में उनका आर्थिक मूल्य बढ़ा दिया है और उनका व्यवसाय भी चल पड़ा है। किन्तु इससे लोक कला की आत्मा का ह्रास भी हुआ है, ऐसा कुछ विद्वान मानते हैं।⁷ लोक कलाओं का स्वरूप बदलता जा रहा है। ये अपनी वास्तविकता से दूर जाती हुई प्रतीत होती हैं। लोक कलाओं का दायरा बढ़ने से सांस्कृतिक मेलजोल के सरोकार बढ़े। लोक कलाओं का क्षेत्र व्यापक और विस्तृत

होने लगा। विभिन्न सभ्यताओं, संस्कृतियों व परम्पराओं के प्रभाव ने इन लोक कलाओं की स्वतंत्र अपनी वैयक्तिक पहचान के आधारों को झकझोरा।⁸ जो जमीन इनको जकड़ी हुई थी, उसकी जड़ें अब जर्जरामयमान हुई जा रही हैं। कई कला विधाएं बदल गई हैं कि वे पहचानी ही नहीं जा रही हैं। कई नकलची असलची बन बैठे और जो असली हैं उनकी स्थिति दुर्भाग्यपूर्ण हो चुकी है। आज वे यह कहते हुए सुनाई देते हैं कि आज असली कला को समझने वाला कोई नहीं रहा है।⁹

भवाई कला

भवाई नाम से उस नृत्य की पहचान की जाती है, जिसमें सिर पर एक के ऊपर एक दस-बारह मटके रखकर नाचा जाता है। मूलतः भवाई एक जाति है जो अपनी कठिन क्रियाओं द्वारा बड़े रोचक संवादों में बड़ा सशक्त अनुरंजन देती है।¹⁰ इस जाति के कलाकार अपने-अपने यजमानों के लिए प्रदर्शन करते हैं। हालांकि इसे सभी वर्ग देखते हैं। भवाई वर्ग के यजमान रावला राजपूत, मेघवाल, सालवी, रावत, जाट, कीर, तेली और भील समाज के लोग होते हैं। भवाई जाति के लोगों की सर्वाधिक संख्या मेवाड़ के चित्तौड़गढ़ जिले में बताई जाती है। इस जाति के लोग अपने यजमानों से जुड़े होते हैं और इनके यजमानों का मनोरंजन करना ही इनका प्रमुख व्यवसाय रहा है। हालांकि अब ये यजमानों के अलावा देवस्थानों रूप से ही अपनी प्रस्तुति देने लगे हैं। ये कलाकार बड़े विनोदी, वाचाल और व्यंग्यक होते हैं। अपने नाट्याभिनय में ये अच्छे-अच्छे को हास्य का पात्र बना देते हैं। यजमानी में चूक होने पर किसी न किसी माध्यम से अपने रंग प्रदर्शन द्वारा बदला लेने में ये माहिर होते हैं। यही कारण है कि लोग भवाई को अपने गांव में आया देखकर उसकी अच्छी खातिरदारी करते हैं और नेग चार देकर बिना प्रदर्शन ही विदा कर देते हैं, क्योंकि उन्हें प्रदर्शन द्वारा हास्य का पात्र बनाये जाने का डर रहता है।¹¹

भवाई में नारी पात्र का मंचन आज भी पुरुष पात्र द्वारा ही किया जाता है। इस मंचन में नगाड़े, हारमोनियम, मंजीरा एवं तबला प्रमुख वाद्य यंत्र होते हैं। ये स्वांग आज भी ग्रामीणों में खासे लोकप्रिय हैं यद्यपि वर्तमान परिदृश्य में भवाई कला में प्रस्तुतिकरण का तरीका बदला है। मनोरंजन के लिहाज से पहले धार्मिक भक्ति एवं विरह गीतों पर नृत्य किया जाता था किन्तु अब लोगों की फरमाइश पर फिल्मों के लेटेस्ट फास्ट एवं फूहड़ गानों से भी परहेज नहीं किया जाता है और तो और फरमाइश का दर्शकों का तरीका भी काफी रोमांचकारी एवं प्रतिस्पर्धा होता है। इस कारण आजकल के अभिनय में गहराई नहीं है जो पहले हुआ करती थी।¹² भवाई नृत्य, भवाई लागों का एक नृत्य है, जिसमें सिर पर मटके रखकर नाचने के साथ-साथ कई कठिन क्रियाओं का प्रदर्शन होता है। जब दयाराम ने कला मण्डल में पहली बार अपने सिर पर मटके रखकर नाच दिखाया तो कला मण्डल के संस्थापक देवीलाल सामर ने उसका नाम भवाई दे दिया और दयाराम को जो जाति से भील था, भवाई कलाकार के रूप में प्रस्तुत करना प्रारम्भ कर दिया।

आज भवाई कलाकारों की बहार हर कहीं देखने को मिल रही है। इस भवाई में महिलाएं भी उतर आई हैं। स्कूलों में भी लड़के-लड़कियों की भवाई प्रस्तुतियां विशेष उत्सव समारोहों पर देखने को मिल जाती है। भवाई नाच को लेकर कई मण्डलियां ही खुल पड़ी है जो यत्र-तत्र मेलों तथा अन्य समारोहों में अपना कमाल दिखाती है।¹³ अधिकांश समारोहों में जिनका संबंध परम्परा या किसी विशेष अनुष्ठान से नहीं होता है। जो नृत्य पेश किये जाते हैं, वे बहुधा मौलिक न होकर नकल मात्र होते हैं। कहीं कहीं तो यह नकल केवल पोशाक तक सीमिति रहती है।

घूमर

पारम्परिक तौर पर गणगौर पर किये जाने वाले घूमर नृत्य में मुख्यतः एक सौ साठ तक कलियों तक का घेर घुमेरदार घाघरा पहना जाता है और गज-गज भर तक का घूंघट रहता था। परन्तु आधुनिकता की होड़ में घूंघट हटा लिया जाता है व यहां तक कि अब पोशाकों में भी बड़े-बड़े परिवर्तन हुए हैं। अब केसरिया रंग के परिधानों का फैशन चल पड़ा है तथा नर्तकियां बिना घूंघट के नृत्य करती हैं व चेहरे पर मेकअप किया जाने लगा है।¹⁴

गवरी

भीलों में प्रचलित गवरी नृत्यानुष्ठान उदयपुर खण्ड के भीलों का मेरू-नाट्य है। इसका कथानक शिव को केन्द्र बनाकर संगठित किया है। शिव तथा भस्मासुर का प्रतीक राईबूड़िया, मोहिनी तथा पार्वती की प्रतिमूर्ति दोनों राईया कुटकड़िया तथा पाटभोना में पांच गंवरी के प्रमुख नायक होते हैं जो मांजी कहलाते हैं। गवरी में जो दृश्य अभिनीत किये जाते हैं, वे खेल, भाव अथवा सांग के नाम से पुकारे जाते हैं। कुड़कड़िया इस नाट्य का सूत्रधार होता है जो प्रत्येक खेल के पूर्व उसकी संक्षिप्त कथा सुनाता है। इसे इस खेल का झामटड़ा सुनाना कहते हैं। इससे आने वाले खेल तथा उसकी कथा की जानकारी दर्शकों को पहले से ही हो जाती है। गवरी के मूल में नृत्य की प्रधानता रही है। इस कारण इसे 'गवरी का नाच' भी कहते हैं। जब यह नृत्य अपने विकास की मंजिल को पहुंच गया, तब इसमें नाना स्वांग स्वरूपों की रचना आरम्भ हुई। इसके आधार पर कथा तत्व का गठन हुआ और गीति तत्व ने जोर पकड़ा। गांव का चौराहा अथवा खुला आंगन की गवरी का रंगमंच होता है। भाद्र महिने से प्रारम्भ होकर पूरे सवा महिने तक प्रतिदिन प्रातः से सायं तक, जहां-जहां गवरी वाले गांव की बहन बेटियां ब्याही हुई होती हैं, इसके प्रदर्शन आयोजित किये जाते हैं।¹⁵ गवरी में अभिनेताओं की संख्या 40-50 से लगाकर 90-100 तक देखने को मिलती है। भारतवर्ष में कहीं ऐसा नाट्य देखने को नहीं मिलेगा, जो इतनी लम्बी अवधि तक इतने बड़े समूह के साथ विविध गांवों में इतने सुव्यवस्थित ढंग से दिन भर प्रदर्शित होता हो। युग बोध के बदलते हुए परिवेश के साथ-साथ इनमें अनेक उतार-चढ़ाव तथा आवर्तन परिवर्तन हुए। गवरी में गीत-तत्वों का

समावेश और विकास भी इसी क्रम से हुआ। पहले मेवाड़-वागड़ के पूरे इलाके में गवरी होती थी अब उससे बागड़ छूटता जा रहा है। वहां भीली संस्कृति का यह सर्वांग सुन्दर स्वरूप अपने प्रतीक रूप में रहकर स्वांगोत्सव ही जैसे रह गया है। अब वहां न पूरी गवरी परिलक्षित होती है और न वैसा धार्मिक आचरण ही देखने को मिलता है। समाज सुधार और शिक्षित सभ्य कहलाने के नाम पर भी कई जगह गवरी का प्रदर्शन बंद होता देखा गया जो अब पिछड़ेपन में गिना जाने लगा है।¹⁶

मांडणो

मांगलिक पर्वों पर, धार्मिक गतिविधियों में पूजा स्थलों की शुद्धि के लिए मांडे जाने वाले मांडणों में समय के साथ परिवर्तन होता गया, इसका विकास होता गया। भौतिक बदलावों के कारण लुप्त हो रहे मांडणों को नया आयाम दिया जाने लगा। मांडणों को अब कैनवास पर भी मांडा जाने लगा तथा इसके लिये पारम्परिक मांडणों में उपयोग लिये जाने वाले लाल गेरू गोबर-मिट्टी, पीली मिट्टी घोल से कैनवास को पोतकर उस पर उजाले सफेद रंग से मांडणों को मांडा जाता है। इन मांडणों की विशेषता यह है कि श्री गणेश जी के माथे का तिलक, मुकुट उस पल लगा हुआ मयूर पंख सूपड़े जैसे कान, गले के आभूषण, दंत-सूंड और बहु-भुजाओं में लिए अस्त्र-शस्त्र आदि मांडणों के ढंग में ही है। कई मांडणों में ऑयल, एक्रैलिक जैस मिक्स मिडियम रंगों का प्रयोग भी किया जाता है। यद्यपि आजकल मांडणों में कलात्मक स्वरूप की अधिकता है। परन्तु अभी भी लक्ष्मी को घर आमंत्रित करने की मूल भावना स्त्रियों के मन में विद्यमान है और वे पारम्परिक मांडणों से अपने घर-आंगन को सजाती हैं।¹⁷ यद्यपि आंचल विशेष की कलाओं का विस्तार विश्व स्तर पर हुआ, फिर भी बाहरी प्रभाव के कारण गड़बड़ा गई है। आजादी के बाद जो कुछ बदलाव आया उसका इन कलाओं पर बहुत असर पड़ा। इनके यजमान उठ गये। कलाकारों का रहन-सहन, खान-पान और जीवनयापन के तौर तरीकों का स्वरूप बिल्कुल बदल गया। इससे कई कलाएं लुप्त होने लगी। मेवाड़ का एकमात्र रासधारी खेल जिसमें राम का वनवासगमन नृत्याभिनीत होता था, सदैव के लिए समाप्त हो गया। इन कलाओं की निरन्तरता नहीं रहने के अनेक कारण रहे हैं। कई कलावंत जातियों ने समाज सुधार की भावना से प्रेरित अपनी इन पारम्परिक धरोहर से नाता तोड़ लिया है। इसके अलावा इन कलाओं ने समय के बदलाव को स्वीकार न करते हुए उन्हीं परम्पराओं को जारी रखा, जो आज के परिप्रेक्ष्य में निरर्थक व अनुपयोगी हो चुके थे। कठपुतली प्रदर्शन कला भी इसी कारण निष्क्रिय हो रही थी। लोक कला मण्डल के कलाकारों ने समय के बदलाव को आत्मसात करते हुए बुखारेस्ट में कठपुतलियों के अन्तर्राष्ट्रीय समारोह में पहला पुरस्कार प्राप्त करके सारी दुनिया को आश्चर्य में डाल दिया।¹⁹ अतः लोक कलाकारों की उपयोगिता व प्राणवत्ता तभी संभव है, जब वह सामयिक जीवन चक्र के साथ अपनी सार्थकता को जोड़े रखती है।

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मेवाड़ के आदिवासी समाज में नाता प्रथा

डॉ. अनिता कावड़िया

राजस्थान में मेवाड़ राज्य का गौरवमय और वीरतापूर्ण इतिहास रहा है। मेवाड़ में यहाँ आदिवासी समुदायों का बाहुल्य रहा है। आठवीं शताब्दी के उपरान्त राजपूतों ने स्थानीय जातियों को परास्त करके राजस्थान में अपने साम्राज्य स्थापित किये।¹ कालान्तर में ये अरावली पर्वत श्रृंखलाओं में रहने लगे और अरावली पर्वत क्षेत्र को आदिवासियों के 'मुख्य घर' की संज्ञा दी गई है।² समयान्तर में ये कई शाखाओं और उपशाखाओं में विभक्त हो गये यथा-भील, मीणा, गरासिया, डामोर आदि। वर्तमान में इन जातियों को अनुसूचित जनजाति की श्रेणी में रखा गया है। हिन्दू समाज में विवाह मानव समाज की सार्वभौमिक व आधारभूत सामाजिक संस्था है। सामाजिक संस्था के रूप में विवाह को सभी प्रकार के समाजों में मान्यता मिली है साथ ही कुछ स्वीकृत प्रणालियों को भी लचीले स्वरूप के साथ आदिवासी समाज में स्वीकृत किया गया, जिनमें विवाह के संस्कार गत रूप तो नहीं थे लेकिन इन प्रणालियों द्वारा पति-पत्नी के पद प्राप्त हो सकते थे। इसमें नाता प्रथा पुनर्विवाह का एक ऐसा ही लचीला स्वरूप रहा, जिनमें पति के मरणोपरान्त या तलाक होने पर अथवा विद्यमान वैवाहिक सम्बन्धों में तनाव के कारण या पति के बीमार होने पर अपने वर्तमान पति को छोड़कर अन्य को पति के रूप में चुनना। नाता मुख्यतः कृषक व जनजातियों में विद्यमान है संभवतः इन जातियों में कृषि भूमि के विभाजन को रोकने के लिए नाता प्रथा स्वीकृत की गई थी। इस अवसर पर कोई विशेष खर्च नहीं किये जाते थे सिर्फ पति-पत्नी नये कपड़े पहन लेते थे और कुछ खान-पान के साथ विवाह सम्पन्न हो जाता था। आदिवासी स्त्री इसे अपनी स्वतन्त्रता एवं इच्छा के लिए प्रयुक्त करती थी, जबकि पुरुष इसे अपने आधिपत्य के लिए प्रयोग में लेता था, द्विज जातियों में विधवा विवाह धर्म के विरुद्ध माना जाता था।³ मर्दुमशुमारी मेवाड़ सन् 1941 की रिपोर्ट के अनुसार मेवाड़ में तीन कौमो-ब्राह्मण, राजपूत एवं महाजनों में नाता नहीं होता था।⁴ आदिवासी समुदायों में विवाह का उद्देश्य धार्मिक के बजाए आर्थिक महत्व को दृष्टिगत करता है। विवाह के उद्देश्यों के अन्तर्गत सन्तति का समाजीकरण, पालन-पोषण एवं आर्थिक सहयोग से है। आदिवासियों या भील जनजातियों में विवाह को एक समझौते के रूप में स्वीकार किया जाता है।

भीलों में विवाह संस्कार नहीं होता था बल्कि यह विभाज्य संस्था थी। यदि पत्नी पति के साथ नहीं रहना चाहती थी तो वह दूसरे पति के साथ रह सकती थी, लेकिन दूसरे पति को वधू-मूल्य देना पड़ता था। लेकिन भीलों में विवाह की अनिवार्यता रही

थी। यदि भील लड़का विवाह नहीं करता था तो, उसके आर्थिक दृष्टि से गया-गुजरा माना जाता था कि वह वधू मूल्य की व्यवस्था भी नहीं कर सका। भीलों में अपनी जाति के अन्तर्गत विवाह को ही वैध माना जाता था, गैर भीलों के साथ किया गया विवाह अच्छा नहीं माना जाता था। भीलों में वधू-मूल्य के अतिरिक्त नाता-विवाह भी प्रचलित था, जो विधवा या परित्यक्ता स्त्री के साथ किया जाता था। इसमें वधू-मूल्य की रकम मूल रकम से कम होती थी। इसके अलावा 'देवर विवाह' इसमें पति की मृत्यु के बाद वह देवर के साथ विवाह कर लेती थी। इस तरह के विवाह दक्षिणी राजस्थान के भीलों में प्रचलित थे। इसके पीछे यह धारण थी कि वधू मूल्य परिवार ने चुकाया है, अतः बहु परिवार की सम्पत्ति थी और देवर के साथ विवाह वधू-मूल्य की बचत थी। इसके अतिरिक्त भीलों में बहुपत्नी विवाह परम्परा भी प्रचलित रही थी, जो उनकी प्रतिष्ठा की प्रतीक मानी जाती थी, जैसे ही अतिरिक्त धन का इजाफा होता था, वैसे ही एक अन्य पत्नी आ जाती थी।¹⁵ कालान्तर में निम्न वर्ग के लोगों ने कार्य भार को बांटने की दृष्टि से बहु-पत्नी विवाह करने प्रारम्भ कर दिये थे।

मीणा जाति में वधू-मूल्य देने की परम्परा नहीं होती थी, विवाह में लड़की को दहेज दिया जाता था, ब्राह्मण विवाह की रस्म करवाता था, जिसमें अग्नि के सामने सात फेरे लगाये जाते थे। विवाह के बाद पत्नी, पति के साथ रहती थी, लेकिन यदि उग्र छोटी हुई तो एक, तीन या पांच वर्ष बाद गौना किया जाता था। मीणा जाति में भी विधवा पुनर्विवाह मान्य था। विधवा-विवाह में फेरे नहीं होते थे। सामान्यतः विधवा देवर, या अन्य व्यक्ति से विवाह करने को स्वतन्त्र होती थी। मीणा जाति में भी विधवा या परित्यक्ता स्त्री के लिए नाता प्रथा प्रचलित थी। इनमें दूसरे पति को पहले पति को मुआवजा देना पड़ता था, यदि स्त्री विधवा होती तो वैर की रकम उसके पिता या संरक्षक को मिलती थी। साधारणतया मीणा जाति में बहुपत्नी विवाह नहीं होते थे।¹⁶ लेकिन यदि पत्नी निःसंतान है तो वह स्वयं अपने पति को दूसरा विवाह करने का आग्रह कर सकती थी। यदि पति द्वारा छोड़ी गई या विधवा दूसरा विवाह नहीं करती तो वह अपने पिता या भाइयों पर आश्रित रहती थी। विवाह-विच्छेद के समय पति या पत्नी को अपने बच्चों, गहनों आदि का अधिकार छोड़ना पड़ता था। यदि पहले पति के बच्चे को दूसरा पति रखना चाहता था तो मुआवजे में धन देना पड़ता था। गरासिया जाति में वर-वधू की सहमति से विवाह होता था चाहे विवाह परम्परागत, भगाकर, नाता विधि से ही हो। गुप्त पलायन विवाह गरासिया जाति में लोकप्रिय होता है। इसके अन्तर्गत लड़के के पिता को तुरन्त वधू-मूल्य नहीं चुकाना पड़ता था। इनमें आंटा-सांटा विवाह भी प्रचलित थे। इस विवाह में दोनों परिवारों को वधू-मूल्य नहीं देना पड़ता था। पुत्र नहीं होने पर सेवा विवाह भी होते थे, जिसमें वह उस परिवार को संभालता था। गरासिया जाति में पति की तरफ से वैवाहिक सम्बन्ध तोड़ने पर पत्नी का पिता वधू-मूल्य नहीं देता था।¹⁷ लेकिन दूसरी

जगह विवाह करने पर पत्नी को जो वधू-मूल्य मिलता था, उसे उसका पिता स्वीकार करता था। लेकिन यदि पत्नी स्वयं विवाह-विच्छेद करती थी तो उसके दूसरे पति को या पिता का वधू-मूल्य लौटाना पड़ता था।¹⁸ कृषक एवं पशुपालक जातियों में नाता प्रथा के अन्तर्गत पति की मृत्यु के पश्चात् स्त्री को यह स्वतंत्रता होती थी कि वह विधवा का जीवन व्यतीत करें या पुनः विवाह करें। यदि वह पुनः विवाह करना चाहती है तो वह सफेद एवं काले रंग की ओढ़नी नहीं पहनती थी, प्रथम पति की मृत्यु के वर्ष भर बाद वह नवीन पति के घर चली जाती थी इस तरह प्रथम पति के घर सामाजिक आर्थिक सम्बन्ध विच्छेद हो जाता था। दापा की मूल्य का कुछ भाग कन्या का पिता तथा कुछ भाग परित्यक्त परिवार द्वारा ग्रहण कर लिया जाता था। जीवित प्रथम पति 'लुगड़ा-फाड़' करने के लिए जाति पंचायत के साक्ष्य में नवीन पति से रुपये लेकर समझौता कर लेता था।¹⁹ स्त्री द्वारा यह टुकड़ा अपने पिता के घर में टांग दिया जाता है, जिसका अभिप्राय है कि अब उसके पति का अधिकार नहीं है। अब वह चाहे तो नवीन पति के साथ रह सकती थी।

कालान्तर में पुरुष सत्तात्मकता की संस्कृति में विवाह के साथ-साथ 'नाता' को भी बनाए रखा और नारी को महज खरीद-फरोद की वस्तु बना दिया, जिसे जातीय पंचायतों से भी स्वीकृति प्राप्त हो जाती थी। इसमें महिला की अनुमति या सहमति की कोई आवश्यकता नहीं है। इस तरह की घटनाएँ यह स्पष्ट करती हैं कि विभिन्न जातियों को प्रभावशाली पुरुषों और महिला के नातेदारों ने किसी भी विवाहित एवं विधवा महिला को नाता के माध्यम से खरीदने एवं बेचने का अधिकार प्राप्त कर लिया है। अतः नाता की इन घटनाओं के पति महिला विरोधी प्रथाओं को समाप्त करने के लिए या ऐसी घटनाओं पर रोक लगाने के लिए कदम उठाए जाएँ; क्योंकि नाता की ये घटनाएँ स्त्रियों की बदहाली की तरफ ध्यान आकर्षित करती हैं, इस तरह की घटनाओं के प्रति महिला आयोग एवं सरकार लगभग खामोश है, जो चिन्ता का विषय है।

संदर्भ

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राजस्थान की सती एवं सता (पुरुष विशेष) परम्परा

डॉ. योगवती पारीक

‘सती’ एक संस्कृत शब्द है जो कि सत् शब्द से निकला है और सत् का अर्थ सत्य, वास्तविकता, सत्ता, अस्तित्व आदि।¹ सती का अर्थ सहगमन एवं सहमरण से भी लिया जाता है। सती शब्द का उल्लेख पुराणों में दर्ज एक कथा में किया गया है। भगवान शिव की पत्नी का नाम सती था। देवी सती ने अपने पिता दक्ष द्वारा अपने पति भगवान शिव के तिरस्कार से व्यथित हो यज्ञ की अग्नि में कूदकर आत्मदाह कर लिया था। किसी स्त्री के अग्नि में जलकर अपने अस्तित्व को मिटा देने का यह पहला उदाहरण है। कालान्तर में यह एक प्रथा के रूप में परिवर्तित हो गयी। इसके अलावा हिन्दू धर्म में तीन प्रमुख सतियों का उल्लेख भी हमें प्राप्त होता है—सती अनुसुया, सती अहिल्या एवं सती सीता। ऋग्वैदिक काल एवं उत्तरवैदिक काल में कहीं पर भी सती प्रथा के प्रचलन के पक्ष में प्रमाण नहीं मिलते। राजा राधाकान्त देव ने कतिपय साहित्यिक अंशों के आधार पर सती प्रथा सिद्ध करने की चेष्टा की थी, परन्तु इन अंशों की प्रामाणिकता संदिग्ध है। इसी प्रकार उन्होंने अथर्ववेद 18.21 को अपने मत के पक्ष में उद्धृत किया है। परन्तु इस अंश में एक मात्र विधवा को अपने पति के साथ क्षण भर के लिए चिता पर चढ़ना प्रदर्शित किया गया है। दूसरे ही क्षण वह चिता से उतर जाती है और तत्पश्चात् उसी अंश में उसके दीर्घ जीवन के निमित्त प्रार्थना की गई है। अतः अधिक से अधिक इस प्रसंग से यही सिद्ध होता है कि किसी पूर्वैतिहासिक काल में आर्यों में सती प्रथा रही होगी।²

मौर्य काल में सती प्रथा का प्रचलन नहीं था। कौटिल्य के अर्थशास्त्र में सती प्रथा के प्रचलित होने का कोई प्रमाण नहीं मिलता। बल्कि कौटिल्य ने तो ‘सती’ होना आत्महत्या करने के समान घृणित व दण्डनीय बताया है।³ इस समय के धर्मशास्त्र इस प्रथा के विरुद्ध थे। बौद्ध तथा जैन अनुश्रुतियों में भी इसका उल्लेख नहीं है, किन्तु यूनानी लेखकों ने उत्तर-पश्चिम में सैनिकों की स्त्रियों के सती होने का उल्लेख किया है। योद्धा वर्ग की स्त्रियों में सती की प्रथा प्रचलित रही होगी।⁴ सती प्रथा के संबंध में पहला अभिलेखीय उदाहरण गुप्तकाल में 510 ई. का एरण शिलालेख है, जिसमें गोपराज नामक सेनापति की पत्नी के सती होने का वर्णन है। यह शिलालेख एक स्मारक के रूप में स्थापित किया गया था। उत्तर भारत की कुछ सैनिक जातियों में बड़े पैमाने पर विधवाओं के जलकर मर जाने की प्रथा थी। जब सैनिक पति युद्ध करते हुए मारे जाते थे तब अपने सम्मान की रक्षा के लिए स्त्रियां सती हो जाती थीं। बाद में यह प्रथा मध्य

भारत तथा पूर्वी भारत व नेपाल के उच्च वर्गों तक पहुंची। अल्लेकर के अनुसार 700 से 1100 ई. में भारत में सती प्रथा प्रचलित हो गयी।⁵ इस प्रथा के बढ़ने के कई कारण थे—जैसे वैराग्य तथा कठोर संयम संबंधी विचारधारा का समाज पर विशेषतः ब्राह्मण वर्ग पर बढ़ता हुआ प्रभाव, पुनर्विवाह का निषेध, विधवाओं के सम्पत्ति विषयक अधिकार को विलंब से तथा हिचकिचाहट के साथ मान्यता देना आदि। विधवाओं के इस संपत्तिगत अधिकार पर कई तरह के प्रतिबंधों ने विधवाओं की दशा को शोचनीय बना दिया और पति के साथ सती होने में ही उसे जीवन के इन कष्टों से मुक्ति दिखाई दी। यहां तक कि अंगिरा, हारीत आदि पूर्वमध्यकालीन स्मृतियों तथा अपराक, विज्ञानेश्वर आदि निबंधकारों ने तो सती प्रथा की प्रशंसा भी की।⁶

राजपूत स्त्रियों के सतीत्व और देशभक्ति के उच्च आदर्श थे। राजपूत इतिहास में असंख्य उदाहरण मिलते हैं कि सतीत्व एवं स्वाभिमान की रक्षा के लिए स्त्रियां प्रसन्नता से आग में जल गयीं या अपने पति के प्रति श्रद्धा और सराहना प्रकट करने के लिए उसकी चिता पर ही जल गयीं। ‘जौहर’ सामूहिक आत्महत्या की एक रीति थी, जो निकृष्ट समझा जाता था। जबकि ‘सती’ वैयक्तिक आत्महत्या थी।⁷ राजस्थान की सती परम्परा कुछ भिन्नता लिए हुए है। यहां हमें जगह-जगह सती के थान एवं देवले देखने को मिलते हैं। सामान्यतः कोई भी महिला मृत पति के लिए सती होती थी, लेकिन राजस्थान में हमें इसके अनेक रूप दृष्टिगत होते हैं। पति, पिता, भाई आदि अन्य पारिवारिक पुरुष सदस्यों के लिए भी हमें सती बनने के उदाहरण प्राप्त होते हैं, जिन्हें ‘मां सती’, ‘दादी सती’, ‘राणी सती’, ‘सती’ आदि विभिन्न नामों से जाना जाता है। जबकि ऐसा हमें राजस्थान के अलावा भारत के किसी भी कोने में दृष्टिगत नहीं होता। एक विचित्र किन्तु सत्य तथ्य यह भी है कि राजस्थान में न केवल हमें सती के दृष्टांत प्राप्त होते हैं बल्कि हमें ‘सत्ता’ पुरुष विशेष के भी उदाहरण प्राप्त होते हैं।

सती एवं सती प्रथा के प्रति मेरी जिज्ञासा मुझे दिवराला गांव ले गयी। यह गांव राजस्थान के सीकर जिले में है। इस गांव में 4 सितम्बर 1987 ई. में रूपकंवर नामक 18 वर्षीय महिला अपने पति मालसिंह शेखावत जिनकी उम्र 24 वर्ष थी, की मृत्यु के बाद एवं कानूनन सती प्रथा पर रोक होने के बावजूद सती बन गयी। यह घटना विश्व भर में चर्चित रही थी। मैं जानना चाह रही थी कि रूपकंवर जो कि एक पढ़ी-लिखी 10वीं पास महिला थी, ने आखिर सती होने का निर्णय क्यों लिया? क्या उस पर राजपूती समाज एवं परिवार का दबाव था या उसने स्वप्रेरणा से यह निर्णय लिया या फिर उसे बाध्य किया गया। या वह अपने भावी कष्टमय विधवा जीवन की कल्पना करके डर गयी थी। इन सभी प्रश्नों का समाधान खोजने के लिए मैं दिवराला स्थित रूपकंवर के घर गयी। इसमें मेरी मदद सरोजकंवर नाम की भद्र महिला के द्वारा की गयी। रूपकंवर के घर में ललिताकंवर नाम की औरत से बात हुई जो कि रूपकंवर के परिवार में ही है। ललिता

कंवर ने बताया कि सती के ससुर का नाम सुमेरसिंह एवं देवर का नाम भूपेन्द्र है, एक देवर जिसका नाम पुष्पेन्द्र था, की मृत्यु हो चुकी है। एक ननद है, जिसकी शादी सीकर हुई है। घर में सती का थान बना रखा है जिसमें सती एवं उनके पति मालसिंह जी की तस्वीर लगी हुई है। पूजा अर्चना भी जारी है। सती का कमरा जिसमें वह रहती थी। वहां रूपकंवर ने सती बनने से पहले अपने मेहंदी वाले हाथों का थापा लगाया एवं एक दांत की चूड़ी वहां छोड़ी थी। गांव के कुछ लोग जो कि उस घटना के प्रत्यक्षदर्शी हैं ने बताया कि रूपकंवर सती अपनी इच्छा से हुई थी।⁸ रूपकंवर शादी के बाद दूसरी बार ही अपने ससुराल आई थी। मालसिंह किसी शादी में गया हुआ था जहां उसे शराब पिलाई गयी। जिससे मालसिंह जी को पेट में दर्द हुआ था जिसकी वजह से सीकर लेकर गए और वहीं उनकी मृत्यु हो गयी थी। जैसे ही रूपकंवर को पता चला वह रोई नहीं बल्कि अपनी शादी का जोड़ा पहन लिया और सबको बता दिया कि वह सती होगी। रूपकंवर की शादी को महज सात महिने हुए थे। शादी बसंत पंचमी को हुई थी। इस घटना के बाद राजपूती समाज के कई लोगों को सरकार ने तीन महिने की जेल की सजा सुनाई थी। ससुर एवं अन्य परिवारवालों को सजा भुगतनी पड़ी थी एवं राजस्थान सरकार ने केस भी चलाया था। हमें हंसकंवर से बात करने से पता लगा कि जब रूपकंवर ने सती बनने का फैसला किया तो गांव में से किसी ने पुलिस को फोन कर दिया अतः पुलिस आई लेकिन वह सती स्थल तक नहीं पहुंच पाई। हंसकंवर बताती है कि यह सती का सत था जिसने पुलिस को बाहर ही रोक दिया और पुलिस गांव में तभी आ पाई जब वह सती बन चुकी थी। रूपकंवर तब तक बोलती रही जब तक कि उसके वक्षस्थल तक अग्नि नहीं पहुंच गयी। हंसकंवर ने बताया कि गांव के किसी भी राजपूत को नहीं छोड़ा गया सबको पुलिस पकड़ कर ले गयी। गांव के लोगों की सती में पूरी आस्था है। यहां तक कि लोग यह भी कहते हैं कि सती दुःख दर्द कम करती है। हम दिवराला गांव की श्मशान भूमि में उस स्थल पर भी गए जहां रूपकंवर को सती बनाया गया था। राजपूती समाज के युवकों ने नंगी तलवारों के द्वारा इस स्थल की रक्षा की। सती स्थल का मुआयना किया तो वहां पर सती के देवले पर चुनड़ी-चूड़ा एवं बिन्दी आदि सुहाग के प्रतीक चिह्न चढ़ाए हुए मिले। एक और तथ्य देखने को मिलता है कि सती के थान पर झाड़ू भी चढ़ाई हुई थी एवं जब लोगों की मनोकामना पूर्ण हो जाती है तब लोग झाड़ू से सफाई भी करके आते हैं। ऐसा माना जाता है कि सती दाद, खाज, खुजली एवं मस मिटाती है। प्रायः सती स्थल पर त्रिशूल एवं झाड़ू रखे हुए मिलते हैं। यह त्रिशूल प्राचीन शक्ति पूजा से संबंधित है। शक्ति पूजा में नारी को शक्ति का रूप माना गया है।

गांव के लोगों से बात करने से हमें यह भी पता लगा कि दिवराला गांव में एक नहीं बल्कि दो सतियां हुई थी। दोनों सतियों के घर भी एकदम पास पास ही है। दोनों राजपूत जाति की ही है। लगभग सौ साल पहले मीठूकंवर नाम की एक 35 वर्षीय

महिला भी सती हो गई थी। मैं उनके घर गयी जहां ज्योति नाम की एक एम.ए. की छात्रा से बात हुई। उसने बताया कि मीठूकंवर को सती नहीं होने दिया गया लेकिन वह बाद में सती हो गयी। गांव में वह बड़ी सती के नाम से जानी जाती है। इनके घर में भी सती का थान बना हुआ है। जहां पूजा होती है। सती के मेहंदी वाले हाथों का थापा लगा हुआ है। घर के बाहर पानी का कलश रखा हुआ है एवं लिखा हुआ है सती मीठूकंवर। यह विचारणीय तथ्य है कि मैंने दिवराला गांव में रूपकंवर के घर एवं बाहर सभी लोगों से बात की। मगर सभी ने यही बताया कि रूपकंवर स्वप्रेरणा से सती बनी थी। किसी ने भी यह नहीं कहा कि रूपकंवर को जबरदस्ती सती बनाया गया था। लेकिन तत्कालीन अखबारों ने रूपकंवर को जबरदस्ती सती बनाना लिखा था। ऐसी परिस्थितियों में हमारे लिए यह निष्कर्ष निकालना कठिन हो जाता है कि इन दो अलग अलग तथ्यों स्वप्रेरणा एवं बाध्यता में से किसे सही माना जाए।

स्त्रियां न केवल अपने पति की मृत्यु के बाद सती बनती थी, बल्कि अपने बेटे एवं भाई के लिए भी सती बनती थी। विचारणीय बात यह है कि स्त्रियां पति की मृत्यु के बाद प्रेम के वशीभूत होकर जीने की इच्छा त्याग देती थी और सती बनना पसन्द करती थी। लेकिन हमें एक भी ऐसा उदाहरण नहीं दिखाई देता जिसमें कोई पुरुष अपनी पत्नी की मृत्यु के बाद अपने जीवन के प्रति मोह त्याग कर सत्ता बनना पसन्द करता है। यह तथ्य इंगित करता है कि भारतीय समाज में पुरुष सर्वोपरि है। हां इतना अवश्य है कि यहां हमें किसी पुरुष के लिए पुरुष द्वारा ही सत्ता बनने के उदाहरण प्राप्त होते हैं। झुंझनूं जिले के चिड़ावा नगर में 'सत्ता दादा' के नाम से श्मशान भूमि में एक मन्दिर बना हुआ है। सत्ता का नाम पिरामल था और ये अपने भाई की मृत्यु होने के बाद सत्ता बने थे। यह लगभग 300 साल पुरानी घटना है। ये ओजटु गांव के थे।

ओजटू गांव चिड़ावा से एक डेढ़ किलोमीटर दूर है। मंदिर के पंडित जी श्री रामवलास शर्मा ने इनकी जाति जाट एवं गौत्र डांगी बताया तो वहीं मंदिर में आने वाले एक यात्री ने इनकी जाति बंजारा बताया अतः हम इस निष्कर्ष पर नहीं पहुंच पाए कि वास्तव में इनकी जाति क्या थी। इनके मंदिर में भी झाड़ू रखी हुई है। जिनकी मनोकामना पूरी हो जाती वे बड़े मनोभाव से मंदिर में झाड़ू लगाते हैं और प्रसाद चढ़ाते हैं एवं मंदिर में भेंट स्वरूप किसी आवश्यक वस्तु का दान भी देते हैं। इनको खीर एवं लापसी का भोग लगाया जाता है। यहां के स्थानीय लोगों का मानना है कि सत्ता दादा के प्रताप से दाद, खाज, मस एवं खुजली मिटती है। इनका मेला भादवा बदी दसमी को लगता है। नौमी को जागरण लगता है। इनकी आरती एवं गीत भी सामान्य प्रजा में प्रचलित है।⁹

मृत्यु एक सच्चाई है लेकिन फिर भी किसी प्रिय के जाने पर व्यक्ति यही कहता है कि मुझे छोड़ दो मुझे भी मरना है मैं जीकर क्या करूंगा लेकिन क्या ऐसे में कोई उसे

आग या कुएं में कूद जाने देता है। नहीं ना तो कोई महिला भी यह बात कह दे कि पति के बिना मैं क्या करूंगी मुझे मरना है तो इसे आप ये कैसे समझ सकते हैं कि वह दैवीय शक्ति से संचालित है और सती होना चाहती है। राजस्थान में आज भी सती के देवस्थान और मंदिर मिल जाएंगे और उनको मानने वाले श्रद्धालुओं की संख्या भी बहुत है।¹⁰ यह तथ्य विचारणीय है और हमारी तथाकथित आधुनिकता पर प्रश्नचिह्न भी लगाता है।

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मेवाड़ राज्य के राजस्थानी साहित्यिक स्रोतों में जल : 17वीं-18वीं शताब्दी के संदर्भ में

डॉ. प्रियदर्शी ओझा

पृथ्वी पर मानव सभ्यता के प्रादुर्भाव के साथ ही जन संसाधनों एवं जल-प्रबंधन का महत्व रहा है। प्राचीन काल से अर्वाचीन तक विकास का प्रमुख आधार जल ही है। प्रस्तुत शोध-पत्र में मैंने मेवाड़ में जल-प्रबंधन से संबंधित 17वीं-18वीं शताब्दी के संदर्भ में राजस्थानी साहित्यिक स्रोतों का विश्लेषण करने का प्रयास किया है। निःसंदेह राजस्थानी साहित्यिक स्रोत भी इतिहास परक जल-प्रबंधन साधन-सामग्री जुटाने में पर्याप्त सहायक होते हैं। इसके लिये राजस्थानी स्रोत इस प्रकार हैं—

भडली कृत सकुनावली : भडली कृत सकुनावली में वृष्टि विज्ञान विषयक सूत्रों को लोक भाषा में निबद्ध किया गया है। इसमें दोहा, चौपाई एवं सोरठों में वर्षा-ज्ञान का बोध कराया गया है। कुल 38 पृष्ठों के कलेवर में 1877 ई. (वि.सं. 1934) में यह पुस्तक इंदौर से प्रकाशित हुई है।¹

वर्षा ऋतु रा दोहा : प्राच्य विद्या प्रतिष्ठान, उदयपुर में संग्रहीत ग्रन्थ सं. 2004 वर्षा ऋतु रा दोहा नामक महत्वपूर्ण ग्रन्थ में वर्षा ऋतु से संबंधित 91 पृष्ठों में विविध दोहों से अतिवृष्टि अनावृष्टि, सुकाल, दुष्काल आदि को समझने में पर्याप्त सहयोग मिलता है।

चित्तौड़ की गजल : 17वीं शताब्दी के उत्तरार्द्ध में 1689 ई. (वि.सं. 1746) खतरगच्छ के यति खेता या खेतल कृत 'चित्तौड़ की गजल' प्राच्य विद्या प्रतिष्ठान उदयपुर में ग्र.सं. 4016 के रूप में उपलब्ध है। इसमें पत्रों की संख्या 96-97 है। इस में हमें चित्तौड़ के जलाशयों नदी-नालों एवं कुडों के बारे में ज्ञान होता है।

उदयपुर गजल : 18वीं शताब्दी के प्रारंभ में (1700 ई.) विरचित खेतल कृत 'उदयपुर गजल' प्राच्य विद्या प्रतिष्ठान, उदयपुर में ग्रंथ सं. 12709 पर संग्रहीत एवं सुरक्षित है। इस ग्रन्थ से हमें उदयपुर के ताल-तलैया, बगीचे, कुण्ड आदि के बारे में जानकारी मिलती है।

उदयपुर-वर्णन छन्द : प्रस्तुत रचना तपागच्छीय जसवन्त सागर रचित उदयपुर वर्णन-छन्द है। इसकी रचना विजयदया सूरि के समय में होने का निर्देश किया गया है। उनका समय 1728 ई. से 1852 ई. (वि.सं. 1785 से 1805) तक का है। इसी बीच

इस छंद की रचना हुई है। इसकी दो प्रतियां प्राप्त हुई थीं जिसमें से एक अगरचंद नाहटा के संग्रह में है तथा दूसरी उदयपुर में प्राच्य विद्या प्रतिष्ठान ग्रन्थांक 4192 (4), 4361 (14) पर संग्रहीत है इसमें उदयपुर नगर की विशेषताओं और प्रसिद्ध स्थानों विशेषतया बाग-बगीचों, जलाशयों, वापिकाओं आदि का बड़ा ही सरल एवं मनोरंजक- ऐतिहासिक वर्णन है। श्री अगरचन्द नाहटा ने इसे मरुभारती वर्ष 6, अंक 4, जनवरी 1959 ई. में प्रकाशित किया है।²

देश वर्णन : जैन कवि हेम रचित 'देश वर्णन' में मेदपाट वर्णन प्रशस्ति राजस्थानी श्लोकबद्ध रूप में तथा संस्कृत काव्यमय रूप में उपलब्ध है। इसी भांति इसी वर्णन में 'मेवाड़ देश छंद' भी लिखा गया है। इस वर्णन से भी हमें सरोवरों-ढेवर झील, उदयसागर, राजसमन्द, पीछोला, वापी, कूप, तडाग आदि के बारे में जानकारी मिलती है। मरु भारती वर्ष 2, अंक 2, जुलाई 1954 ई. के अंक में श्री अगरचन्द नाहटा द्वारा इस कृति को प्रकाशित किया गया है।

सादड़ी-गज़ल : 86 पद्यों की इस 'सादड़ी गज़ल' की रचना 1756 ई. (वि.सं. 1813) में कवि आगम सागर ने की। कवि तपागच्छ के विजय-दया सूरि के पट्टधर विजय धर्म सूरि के सुप्रसाद से उसके रचे जाने का उल्लेख करता है। गोडवाड़ में सादड़ी शहर प्रसिद्ध है इसका और उसके आसपास के स्थानों का वर्णन इसमें किया गया है। चूंकि गोडवाड़ 18वीं शताब्दी के मध्य तक मेवाड़ राज्य का ही प्रमुख भाग रहा था। अतः मेवाड़ के उस क्षेत्र के जलाशयों, कुओं, बावड़ियों, बाग-बगीचों की जानकारी के लिये यह एक अच्छा स्रोत है। श्री अगरचन्द नाहटा ने इसे मरु-भारती वर्ष 28, अंक, 4, जनवरी 1981 ई. में प्रकाशित किया।

सईकी : 1658 ई.-1714 ई. (वि.सं. 1715 से 1771 वि.सं.) में खतरगच्छीय जैन शाखा के एक यति जयचन्द्र जयविमल ने दैनिक जीवन में प्रयुक्त होने वाली जनभाषा में रचित अपनी सईकी नाम की रचना में तत्कालीन राजनीतिक इतिहास के साथ राजस्थान की तत्कालीन आर्थिक अवस्था का भी वर्षवार बड़ा ही मार्मिक वर्णन किया है। विशेष रूप से मेवाड़ राज्य के दुष्काल, सुकाल एवं वर्षा की जानकारी का आंखों देखा वर्णन होने से यह सईकी बड़ी महत्वपूर्ण है। यह मूल से डॉ. ब्रजमोहन जावलिया के संग्रह में सुरक्षित है तथा उन्होंने इसे 'वरदा' शोध-पत्रिका में प्रकाशित करा दिया है।

राजस्थानी कृषि कहावतें : लोक-साहित्य किसी जाति व जनपद का सच्चा धन होता है। अतः राजस्थान में लोक द्वारा अपने अनुभवों के आधार पर बनाई गई कहावतें काफी सच्चाई लिये हुये हैं। यों देखा जाय तो सुकाल एवं दुष्काल पूर्णतया वर्षा पर ही निर्भर करता है अतः यहाँ के लोग हवा एवं अन्य प्राकृतिक लक्षणों से पहले ही अपने भविष्य का अनुमान लगाने का प्रयत्न करने लगते हैं और वायुमंडल की छोटी-छोटी

रदो बदल को अपने लाभ या हानि पहुंचाने वाली बातों का कारण समझते हैं। उन्होंने अपने विगत वर्षों के अनुभव के आधार पर अपना एक मौसम विज्ञान भी बना लिया है जो कई कहावतों में ग्रामीणों के मुख से सुनी जा सकती है।³ इन कहावतों से हमें किसानों के अनुभवों का ही ज्ञान नहीं होता है बल्कि ऋतु-संबंधी उनके विश्वासों व शकुन संबंधी उनकी मनोरंजक धारणाओं से भी हम परिचित होते हैं।⁴ ये श्री जगदीशसिंह गहलोत द्वारा संकलित एवं श्री सुखवीर सिंह गहलोत द्वारा संपादित है। इससे हमें वर्षा-विषयक जानकारी एवं सुकाल, दुष्काल आदि के संबंध में जानकारी मिलती है।

शकुन संबच्छर सार : इस ग्रन्थ का नाम शकुन संवत्सर सार या शकुन समुच्चय सार भी है। प्राच्य विद्या प्रतिष्ठान, उदयपुर के ग्रंथ सं. 1917 पर उपलब्ध इस ग्रन्थ की रचना ताराचंद सुत हृदयानंद जोशी (सिखवाल ब्राह्मण) ने 1733 ई. में की थी।⁵ इसमें कुल 524 दोहे हैं। उनमें शकुनावली दी गई है। जिसमें विविध जीव-जन्तुओं, जानवरों, वृक्षादि, प्रकृति के लक्षणों के आधार पर वर्षा-ज्ञान का बोध कराया गया है। अतः वर्षा से संबंधित पूर्वानुमान को जानने के लिए एक मौलिक अप्रकाशित स्रोत है।

सकुन विचार : प्राच्य विद्या प्रतिष्ठान, उदयपुर की ग्रन्थ संख्या 1956 पर संग्रहीत 'सकुन विचार' ग्रन्थ की रचना 1789 ई. (वि.सं. 1826) में हुई तथा इसकी पुष्पिका में ग्रन्थकार अथवा रचयिता का नाम नहीं दिया हुआ है। यह गद्य रूप में सकुन विचारों से युक्त ग्रंथ है जिसमें बादलों, हवा के रुख, दिशाओं में चमकने वाली बिजली आदि विविध रूपों से वर्षा ज्ञान का परिचय कराया गया है।

सकुनवली विचार : राजस्थान प्राच्य विद्या प्रतिष्ठान, उदयपुर शाखा में ग्रंथ सं. 2321 'सकुनवली विचार' ग्रन्थ है। गद्य में लिखित इस ग्रन्थ में वर्षा आगमन के बारे में अति संक्षिप्त जानकारी मिलती है। शनिवार, दि. जनवरी 15, 1852 ई. को भीलवाड़ा में पंडित हेमराज ने इस ग्रन्थ की रचना की थी।

संवत्सर (मास फल) : राजस्थान प्राच्य विद्या प्रतिष्ठान, उदयपुर शाखा में ग्रंथांक 4015 संवत्सर (मासफल) नाम से सुरक्षित है। इसमें संवत् फल एवं मास अथवा महिनों के अनुरूप ज्योतिष के आधार पर फलों (परिणाम) का वर्णन किया गया है। विशेषतया वर्षा की न्यूनता अथवा अधिकता के आधार पर खाद्यान्नों एवं विविध फसलों के उत्पादन के परिणाम का अनुमान लगाया गया है।

भडली श्लोक : राजस्थान प्राच्य विद्या प्रतिष्ठान उदयपुर शाखा के ग्रंथांक 4015/44 पर 'भाडली श्लोक' ग्रन्थ है घाघ, भड्डली या भड्डरी ने वृष्टि विज्ञान विषयक सूत्रों के लोक भाषा में निबद्ध किया। प्रस्तुत ग्रन्थ भडली श्लोकों से हमें वर्षा-विज्ञान को समझने में पर्याप्त सहयोग मिलता है।

जगविलास : 1746 ई. में कवि नंदराम रचित जगविलास ग्रंथ प्राच्य विद्या प्रतिष्ठान, उदयपुर शाखा में ग्रंथांक 395/2216 पर संग्रहीत है। इसमें कुल 29 पत्रों पर

404 विलास है। महाराणा जगतसिंह द्वितीय द्वारा पीछोला झील के मध्य जगनिवास (जलमहल) महल बनवाने का उल्लेख मिलता है। इसके निर्माण से सुरक्षा बोध के अलावा जलीय-पर्यावरण दूषित होने के सिलसिले का पर्याय भी है।

वाराणसी विलास : कायस्थ जातीय प्रधान पंचोली देवकरण ने अगस्त 21, 1746 ई. को 'वाराणसी विलास' की रचना की। यह ग्रंथ प्राच्य विद्या प्रतिष्ठान, उदयपुर के ग्रंथ सं. 880 पर सुरक्षित है। इसमें पत्र सं. 239 है तथा लेखक ने 'वाराह पुराण' के 'काशीखण्ड' को प्रादेशिक भाषा में प्रस्तुत कर साहित्यिक, धार्मिक एवं ऐतिहासिक काव्य के रूप में प्रस्तुत किया है। इसमें बाग-बगीचों, तडाग, वापी, कुण्ड, पहाड़ों से झरते झरनों, चड़स, रहट आदि का बड़ा ही रोचक चित्रण पद्य रूप में किया गया है।

राजविलास : कवि मान विरचित राज विलास का रचना काल 1677 ई. से 1680 ई. (वि.सं. 1734 से 1737 वि.सं.) है। तीन वर्ष में कवि ने इस ग्रंथ को लिख कर पूरा किया था। इसमें महाराणा राजसिंह के काल का वर्णन पद्य रूप में किया गया है। इस ग्रंथ में कुल 18 विलास हैं। आठवें विलास में कुल 170 दोहे हैं जिसमें सप्तवर्षीय अकाल पड़ने का वर्णन करते हुए कवि ने 1660 ई. (वि.सं. 1717) में कैलपुरा के निकट 'राजसर' नामक बड़े तालाब बनवाने का सुन्दर वर्णन किया है। यों राजसमुद्र तालाब के निर्माण के संबंध में समसामयिक कवि की इस रचना से कई महत्वपूर्ण जानकारियाँ मिलती हैं।⁶

राणा रासो : 17वीं शताब्दी में रचित दयालदास राव के राणा रासों ग्रंथ से हमें तत्कालीन सरोवरों, कुओं, बावड़ियों, बाग-बगीचों आदि की जानकारी मिलती है। डॉ. ब्रजमोहन जावलिया द्वारा संपादित यह ग्रन्थ महाराणा प्रताप स्मारक समिति, उदयपुर द्वारा प्रकाशित किया गया है।

भीमविलास : किसना आढ़ा कृत 'भीमविलास' काव्य ग्रंथ की रचना महाराणा भीमसिंह की आज्ञा से 1822 ई. (वि.सं. 1879) में की गई। इसमें कुल 775 छंद हैं। इस ग्रंथ में 18वीं शताब्दी का वर्णन भी मिलता है, विशेषतया बाग, बगीचों, फव्वारों, सहेली की बाड़ी, वर्षाकाल आदि से पर्यावरणीय स्थिति को समझने में सहयोग मिलता है, वहीं क्षिप्रा-नदी, खारी-नदी, माही-नदी एवं कोठारी नदी के तटों पर हुए युद्ध एवं सैनिकों शिविरों की जानकारी भी उपलब्ध होती है।⁸ कुओं, बावड़ी, तडाग आदि के निर्माण विषयक जानकारी का भी एक महत्वपूर्ण स्रोत है।⁹ इस ग्रन्थ का सम्पादन डॉ. देवकोठारी ने किया है तथा यह ग्रंथ मूल रूप से साहित्य संस्थान राजस्थान विद्यापीठ उदयपुर में संग्रहीत है। 1989 ई. में इसका प्रकाशन हो गया है।

शाहपुरा राज्य की ख्यात : शाहपुरा राज्य के संग्रह में संग्रहीत मूल फारसी के फरमानों, सनदों, कागज पत्रों व रुक्के-परवानों के आधार पर शाहपुरा राज्य के इतिहास को संकलित करने का 19वीं सदी के अंत में राज्य के संरक्षण में कार्य किया गया। इसी

प्रयास के कारण 'शाहपुरा राज्य की ख्यात' का संकलन संभव हो सका। इस ख्यात की मूल प्रति शाहपुरा के राजा के निजी संग्रह में सुलभ है। इसी मूल ख्यात की प्रतिलिपि श्री नटनागर शोध संस्थान सीतामऊ में संग्रहीत है।¹⁰ जिसे डॉ. मनोहरसिंह राणावत ने संपादित कर दिया है। शाहपुरा राज्य की ख्यात के प्रथम भाग में शाहपुरा की स्थापना से लेकर महाराजा भारतसिंह तक का क्रमबद्ध विस्तृत इतिहास दिया गया है। द्वितीय भाग में शाहपुरा के शासक राजा उम्मेदसिंह (1727 ई. से 1769 ई.) तक के शासन काल का पूरा विवरण संवतवार क्रमबद्ध लिखा गया है। ख्यात से हमें शाहपुरा में किये गये जल-प्रबंधन यथा-कुओं, बावड़ी, कुण्ड, तालाब आदि के बारे में जानकारी मिलती है। क्षिप्रा नदी के किनारे हुए युद्ध की विस्तृत जानकारी का यह एक प्रमुख स्रोत है।¹¹

गोगूदा री ख्यात : 'गोगूदा री ख्यात' की रचना काल 19वीं शताब्दी का उत्तरार्द्ध है किन्तु हमें आलोच्यकाल में निर्मित तालाब, कुओं, बावड़ी के साथ-साथ राज राणा रामसिंह का जयसमुद्र की सुरक्षा का दायित्व सौंपा गया था, की जानकारी उपलब्ध होती है।¹² डॉ. हुकमसिंह भाटी द्वारा संपादित 'गोगूदा री ख्यात' प्रताप शोध प्रतिष्ठान उदयपुर से 1997 ई. में प्रकाशित हो चुकी है।

चित्तौड़-उदयपुर का पाटनामा : चित्तौड़-उदयपुर का पाटनामा की मूल प्रतिलिपि श्री दलीचन्द बड़वा बड़ोदिया के पास उपलब्ध है तथा उसकी जीरोक्स प्रति श्री नटनागर शोध संस्थान, सीतामऊ में संग्रहीत है। मेवाड़ के महाराणा और सीसोदिया जागीरदारों के वंशावली, नामावली और कीर्ति गाथा अथवा राजकीय इतिहास लेखक गांव टोकरा में निवास करते हैं। ऐसा प्रतीत होता है कि महाराणा शंभूसिंह के समय बड़ोदिया के बड़वा ने टोकरा निवासी बड़वा से इस पाटनामा की प्रतिलिपि 1870 ई. (वि.सं. 1927) में तैयार की थी। इन बड़वाओं द्वारा पीढ़ी दर पीढ़ी मेवाड़ के महाराणा और सिंसोदिया जागीरदारों की नामावली लिखी जाती थी और नामावली के साथ ही व्यक्ति विशेष द्वारा महत्वपूर्ण और उल्लेखित किये गये कार्यों का विवरण भी दर्ज किया जाता था। उनके पास प्राप्त जानकारी को लेखबद्ध और सुरक्षित रखने हेतु दो प्रकार के ग्रंथ होते थे, एक मूल ग्रंथ जो घर पर ही रहता था तथा दूसरी हथ बही होती थी जिसे बड़वा अपने आश्रयदाता, यजमानों के यहाँ उनकी वंशावली लिखने के लिये साथ में ले जाता था और सारी जानकारी उसमें लिख कर अपने गांव आने पर संपूर्ण जानकारी को मूल ग्रंथ में लिख लिया करता था। अतः उस मूल ग्रंथ को ही पाटवी या पाटनामा कहा जाता था।¹³ पाटनामा में अतिशयोक्ति पूर्ण वर्णन अवश्य है किन्तु आलोच्यकाल से संबंधित निर्माण कार्यों में कुएं, बावड़ी, कुण्ड तालाब आदि जलाशयों की जानकारी का मौलिक स्रोत भी है। इस पाटनामा की कुल सात जिल्दें हैं उनमें से चार जिल्दें भा. 1-2 के रूप में डॉ. मनोहरसिंह राणावत ने संपादित कर प्रकाशित करा दी। शेष जिल्दों की फोटो प्रति श्रीमति मांगबाई ओझा संग्रह कानोड़ में सुरक्षित है।

नैणसी री ख्यात : मुंहणोत नैणसी को महाराजा जंसवतसिंह ने जोधपुर राज्य का देश-दीवान बनाया था। 1670 ई. से पूर्व 'नैणसी री ख्यात' री रचना की जिसमें राजस्थान के विभिन्न राज्यों के अतिरिक्त गुजरात, काठियावाड़ कच्छ, बघेलखंड, बुंदेलखंड और मध्य भारत के इतिहास पर भी प्रकाश डाला गया है।¹⁴ ख्यात का सम्पादन बदरीप्रसाद साकरिया ने चार भागों में किया है¹⁵ जो राजस्थान प्राच्य विद्या प्रतिष्ठान, जोधपुर से प्रकाशित हो चुकी है। हिन्दी अनुवाद रामनारायण दूगड़ ने किया, जो काशी नागरी प्रचारिणी सभा द्वारा 1926 ई. में प्रकाशित हुआ।¹⁶ डॉ. मनोहरसिंह राणावत ने भी नैणसी री ख्यात, भा.1 का सम्पादन कर सरल रूप में प्रस्तुत किया है।¹⁷ ख्यात में वर्णित विशेषतया मेवाड़ के भौगोलिक वर्णन, नदियों मैदानों, पर्वतों, टेकरियों, वनों जलाशयों आदि की जानकारी उपयोगी है।

करण प्रकास : यह अप्रकाशित हस्तलिखित ग्रंथ कानोड़ की तवारीख है, जिसमें, छंद, कवित्त, दोहा, सवैया आदि के साथ गद्य रूप में भी कानोड़ का इतिहास विभिन्न रावतों (ठिकाने के शासकों) के अनुरूप लिखा गया है, जिसमें उनके निर्माण कार्य विशेषतया तालाब, कुएँ, बावड़ी व कुण्ड का वर्णन मिलता है। अतः आलोच्यकालीन ठिकाना जल-प्रबंधन के लिए महत्वपूर्ण ग्रंथ है। इसमें रचयिता ने अपना नाम व लिखने की कोई तिथि, संवत आदि नहीं दिया है। परन्तु ग्रंथ के नाम से सुस्पष्ट है कि रावत कर्णसिंह के समय यह लिखाया गया था। अतः 20वीं शताब्दी के मध्य में इसकी रचना अवश्य हुई किन्तु ठिकाने की ऐतिहासिक सामग्री का उपयोग किये जाने से इसकी मौलिकता पर प्रश्न चिन्ह नहीं लगाया जा सकता है। यह ग्रंथ दो भागों में लिखा गया है तथा श्रीमति मांगवाई ओझा संग्रह कानोड़ में सुरक्षित एवं संग्रहीत है।

किताब तेवारीक हालात महारावत जी अजाजी सु महारावत अजीतसिंह तक : यह ग्रंथ कानोड़-ठिकाना की अप्रकाशित तवारीख है इसके रचयिता की जानकारी नहीं मिलती है किन्तु रचनाकार ने पट्टे-परवानों की सबूतों (प्रमाण) के आधार पर इस ग्रंथ को लिखने का प्रयास किया था। अतः यह भी 20वीं शताब्दी के मध्य में रचा गया ग्रंथ होते हुए भी इसकी मौलिकता इसमें उपयोग में लिये गये तत्कालीन राजकीय पत्रों से स्वयं सिद्ध है। हमें कानोड़ ठिकाने के बाग-बगीचों, कुएँ, बावड़ी व तालाबों की संक्षिप्त जानकारी मिलती है।

मेघ विनोद : यह बेगू का हस्तलिखित एवं अप्रकाशित इतिहास है, जो श्री नटनागर शोध संस्थान सीतामऊ परिग्रहण संख्या 2152 पर संग्रहीत है इसमें पृ.सं. 41 से 230 तक है। बीच की पृष्ठ सं. 55, 56, 91, 92 एवं 183-188 नहीं है। इस पांडुलिपि में रावत काली मेघजी (1578 ई.-1628 ई.) से रावत चतरसिंह (1869 ई.-1879 ई.) तक का इतिहास है। बेगू के रावतों (शासकों) के राजनैतिक इतिहास के अतिरिक्त उनके द्वारा निर्मित जलाशयों की जानकारी का यह अनुपम स्रोत है।

मेवाड़ के तालाबों की विगत : प्रताप शोध प्रतिष्ठान, उदयपुर के ग्रंथांक 86 पर उपलब्ध यह विगत 11 पृष्ठों की छोटीसी डायरीनुमा है किन्तु इसमें मेवाड़ के प्रमुख तालाबों यथा राजसमुद्र, जयसमुद्र आदि का नाप बताया गया है।

इस प्रकार उपरोक्त राजस्थानी साहित्यिक स्त्रोंतों के आधार पर हम मेवाड़ राज्य में तत्कालीन जल-प्रबंधन एवं संसाधन विषयक वर्तमान की आवश्यकता के संदर्भ में जानकारी प्राप्त कर सकते हैं।

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धाट प्रदेश में जल प्रबंध : एक ऐतिहासिक व सांस्कृतिक अध्ययन

पंकज चाण्डक

भारतीय उपमहाद्वीप के पश्चिमी छोर पर अवस्थित धाट क्षेत्र (उमरकोट), जिसने सिन्ध व मारवाड़ क्षेत्र को सांस्कृतिक, सामाजिक, भौगोलिक, ऐतिहासिक व राजनैतिक रूप से जोड़ा रखा है, यह भू-भाग 150 किमी. उत्तर-दक्षिण व 200 किमी पूर्व-पश्चिम दिशाओं में फैला हुआ पूर्णरूप से रेगिस्तान है। पूर्व-पश्चिम में उमरकोट से लेकर चौहटन की पहाड़ियों तक और उत्तर-दक्षिण में जैसलमेर के सता सुन्दरा गांव से लेकर बाड़मेर जिले के सेड़वा कस्बे तक व पाकिस्तान में सती देहरा तक का क्षेत्र 'धाट' कहलाता था, जिसकी राजधानी उमरकोट थी। इस क्षेत्र के प्रमुख कस्बे मिट्टी, सलामकोट, चल्हार, छाछरो, डीपला, उमरकोट, धणाऊ, आलमसर, गडरारोड़, मिढडाऊ, सरूपे का तला व तालसर आदि हैं।¹ इसके अधिकतर कस्बे जोधपुर-कराची रेल लाईन व प्राचीन व्यापारिक मार्गों पर बसे हुए हैं। वर्तमान में भारत विभाजन के कारण उमरकोट क्षेत्र का लगभग 70 प्रतिशत हिस्सा वर्तमान पाकिस्तान में थारपारकर व पारकर (जिले के रूप में) व शेष 30 प्रतिशत शेष भाग भारत में रह गया। बाड़मेर व जैसलमेर जिलों की कुछ तहसीलों के रूप में अवस्थित है।² दोनों मुल्कों में धाट का क्षेत्र एक जैसा ही है। रेत के बड़े-बड़े टीले हैं जिसमें बड़ी थळी व देरानी-जेठानी के धोरे³ अत्यन्त प्रसिद्ध हैं। बारिश बहुत ही कम होती है। अकाल की मार इस क्षेत्र के वासियों को हर तीसरे साल सहन करनी पड़ती है। यहाँ कोई भी बारहमासी नदी या नहर उपलब्ध नहीं है। वर्षा का पानी यहाँ जीवन का मुख्य आधार है जो यहाँ पाळर या बरसादी कहलाता है, उसको छतों में बने पडनालो द्वारा टांकों में, तालाबों, नाडी में इकट्ठा किया जाता है। भूमि के नीचे का पानी वांकळ कहलाता है। कुओं, टांकों, नाडी का पानी पेयजल के साथ सिंचाई का भी साधन है। इस इलाके में पुराने समय में हाकड़ो नदी उत्तर से दक्षिण की ओर बहती थी जिसके भूकम्प में लुप्त होने के भूगर्भीय साक्ष्य मिलते हैं⁴ इसी कारण दक्षिण की तरफ कम गहराई व उत्तर-पूर्व की ओर अधिक गहराई में पानी उपलब्ध होता है। जिसका अनुप्रमाण निम्न सारणी है।

क्र.सं.	विस्तार	गहराई (पुरस में)	फीट में
1	सामरोट (दीपलो नजीक)	5	30
2	पारकर (नगरपारकर तालुका)	10 से 15	60 से 90

3	कंठे (नगर से उत्तर, छाछरो से दक्षिण में)	15 से 35	90 से 210
4	छाछरो, ईस्लामकोट, मिट्टी	20	120
5	कांटयो	20	120
6	भोरीलो	30	180
7	चल्हार	35	210
8	ढाट (मिट्टी, छाछरो, उमरकोट के मध्य)	40	240
9	गड़रा	60	360

धाट में कुओं की गहराई 'पुरस' में मापी जाती थी।⁵ (पुरस-सामान्य कद-काठी के आदमी के फैले हुए दो हाथों के बीच की दूरी जो औसतन 6 फुट होती थी।) कुएं के पानी को वाकळ कहते हैं। कुओं को यहाँ की भाषा में तडहा (तला) कहते हैं। कुओं खुदवाना बड़े पुण्य का कार्य समझा जाता था। कुएं के कारण यदि ग्राम की बसावट होती थी तो उस गाँव का नाम उस व्यक्ति के आधार पर रखा जाता जिसने कुओं खुदवाया जैसे पाक में मेघे रो तडहो, दाने रो तडहो, भारत में सरूपे का तलो, गोहड रो तलो आदि⁶ भिन्न-भिन्न कुओं से भिन्न-भिन्न स्वाद का पानी निकलाता था जिसे खारों (कडवा), चरको (नमकीन), बाळो (कम नमकीन), कसारो, उगरो (फिका), मीठो (मिट्टा) आदि⁷ कहते थे।

रेतीले प्रदेश में होने के कारण थर (ढाटी बोली में थार मरुस्थल) के कुओं के निर्माण में एक खास माप की बनी हुई ईंटों का उपयोग का करते हैं जिन्हें 'नव-तेरही' ईंट⁸ कहते हैं। (रेगिस्तान में कुँआ खोदना मुश्किल है इसके कारण मारवाड़ी में दुष्कर कार्य सम्पन्न करने हेतु 'नव-तेरही करना' कहावत प्रयोग में लेते हैं।⁹) कुओं से पानी निकालने हेतु रंगे हुए चमड़े की 'कोस' उपयोग में लेते थे जिसे चमड़े की बनी रस्सी 'वरत' से बांधकर 'भूण' (Pulley) से ऊपर डालकर ऊँट द्वारा खींचकर पानी निकाला जाता है।¹⁰ ऊँट द्वारा कोस खींचने हेतु तय दूरी को जो लगभग कुँए की गहराई जितनी होती है उसे 'सारण' कहते हैं। ऊँट हांकने वाले व्यक्ति खीलीया अथवा खीलीवारा कहलाता था जिसे कुँए पर खड़ा कोस पकड़ने वाला व्यक्ति 'हवे हवे पछा, मेल पछा'¹¹ कहकर कोस निकालने की सूचना देता था जिससे वह वापस पीछे आता था। एक बार की प्रक्रिया वारो काढयो कहलाती थी। पानी निकालने वाले अधिकतर माली जाति के लोग होते थे।¹² गडरा की तरफ कुँओं की गहराई बढ़ने के कारण पानी खींचने के लिए एक की जगह दो ऊँटों का प्रयोग करते हैं अतः सारण की माप कुँए की गहराई की आधी हो जाती है।¹³

वैष्णव या अन्य व्यक्ति जिसके चमड़े की बाधा (निषेध) होती थी वे लोग केन्वास (कपड़े) की थैली व आकोलीया की डोर (आक की लकड़ी से निकाले

कपास जैसे रेशे से बनी डोर) का उपयोग कर खुद अपने हाथों से पानी निकालते थे जिसे बहजल कहते थे।¹⁴ सामान्य जनो की स्त्रियाँ पानी लेने कुँओं पर मिट्टी के घड़े लेकर जाती थी लेकिन साहुकार लोग घरों पर 'पखाल' मंगावते थे। चमड़े की बनी पखाल को ऊँट या सांड पर डाल कर लाया जाता था जिसमें 8 बेड़े (घड़े) पानी आता था। गहरे कुँए या वेरी में यदि कभी गागर-मोरी-डोल या कोई वस्तु गिर जाती है तो झाबों (काँच द्वारा सूर्य प्रकाश को परावर्तित (Reflection) कर बिब्झड़ी (बंधे हुए हुको का गुच्छा) की सहायता से निकालते थे।¹⁵

छछरो व गडरा के मध्य छिछले कुँए पाये जाते हैं जिन्हें स्थानीय भाषा में बेरी या पार कहते हैं। ऐसी बेरी में पानी की गहराई औसतन 5 पुरस से 15 पुरस के मध्य, जो बारिश पर निर्भर करती थी।¹⁶ कुँए (तडह/तले) की तरह इन गाँवों का नाम भी बेरी बनाने वाले के नाम पर रखा जाता था। जैसे - जैसे-रो-पार, खीमे-रो-पार, वाहो-री-बेरी, कुंभे-री-बेरी आदि। स्त्रियों द्वारा बनायी गयी बेरी जैसे रुपी-रो-बेरी, मानबाई-रो-तड़हो, बाई साहेब-रो-तड़हो (मिट्टी गाँव में सौराण्ड गुजरात में आयी हुई कन्याशाला की शिक्षिका को बाई-साहेब कहते हैं।¹⁷) बेरी या पार का पानी का स्वाद बारिश के पानी (पालर) जैसा ही होता है।¹⁸

बारिश का पानी गाँव के तालाबों में एकत्रित होता था जिसे तलाई कहते थे जो नहाने, कपड़े धोने, मवेशी के पीने हेतु प्रयोग में आता था। जिसकी संग्रह शक्ति पानी जितने महीने रहता था, उससे करते थे। तालाब के भराव को गिरीया (टकने जितना), गोडा (घुटने जितना), छाती, ऊँटबोड़ (ऊँट डूबे जितना) कहते थे।¹⁹

ग्राम का नाम	तराई का नाम	महीने (जब तक पानी)
मिट्टी	नंढी, वड़ी तराई	3 - 4 महीना
चेल्हार	राणासर री तराई	5 - 6 महीना
चेल्हार	छछी री तराई	3 - 4 महीना
गडरो	पांछीयारी री तराई	6 महीना
खीयचर	-	4 महीना
छछरो	बे मील दूर तराई	3 महीना

पानी की किल्लत यहाँ के सामाजिक व सांस्कृतिक जीवन को प्रभावित करती है। पानी के लिए झगड़े यहाँ अधिक होते थे, चूँकि पानी को देखकर ही बसावट होती थी, अतः एक कुँए पर दो जातियाँ अपना-अपना आधिपत्य स्थापित करने का प्रयास करती थी जिसके कारण झगड़े होते रहते थे। चूँकि झगड़ा होना आम बात थी अतः लोग अपने सिर पर पहनी हुई पगड़ी के नीचे कांस्य का कटोरा हमेशा बांध कर रखते थे

जिससे सिर पर लाठी के वार का असर कम हो।²⁰ पेयजल पर किसी प्रकार का कोई कर नहीं होता था, सिंचाई हेतु प्रयोग पानी के बदले सामान्यतः बेगार के रूप में कर लिया जाता था।²¹

पानी की गगर-मौरीये (घड़े) सिर पर रखने हेतु महिलाएँ 'सीँढणी' का प्रयोग करती थी। ऐसी सीँढणी भरत (हस्तकला, Handicraft) के कार्य से परिपूर्ण होती थी जिस पर कोड़-टिक-सतार-मोती सुन्दर तरीके से गुथे हुए होते थे और पीछे की तरफ छुगो (छेड़ो) लटकता रहता था। सीँढणी को दहेज में दिया जाना अनिवार्य होता था।²²

इस प्रकार धाट में अनेक लोकगीत व कहावतें पानी व बारिश पर प्रचलित हैं। जल के अति अल्पता के कारण यहाँ के निवासियों का अधिकतर समय जल संग्रहण में निकल जाता था, अतः लोक जीवन में जल प्रबंध से जुड़ी अनेक सामाजिक व सांस्कृतिक प्रथायें हैं।

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राजगढ़ में पारंपरिक जल प्रबंधन में समाज का योगदान : एक सर्वेक्षण

मीना कुमारी

बीकानेर राज्य का राजगढ़ ठिकाना महाराजा गजसिंह ने बीकानेर से उत्तर-पूर्व क्षेत्र में शांति स्थापित करने के लिए वि.सं.1833/1766 ई. में अपने बड़े बेटे राजसिंह के नाम पर बसाया। राजगढ़ की स्थापना में तत्कालीन मंत्री व दीवान मेहता बख्तावर सिंह का प्रमुख योगदान था।¹ राजगढ़ कस्बे के बसने से पूर्व यहां लुदीबास नाम का ठिकाना था।² राजगढ़ को बसाकर महाराजा ने इस क्षेत्र में प्रशासनिक सुदृढ़ता स्थापित की।

प्रस्तुत शोध पत्र 'राजगढ़ में पारंपरिक जल प्रबंधन में समाज का योगदान : एक सर्वेक्षण' का उद्देश्य बीकानेर के इस महत्वपूर्ण क्षेत्र राजगढ़ में जल प्रबंधन के लिए समाज की भागीदारी एवं समाज के विभिन्न सेठ-साहूकारों व अन्य समुदाय के लोगों द्वारा करवाये गये निर्माण कार्य एवं उक्त क्षेत्र की तात्कालीन परिस्थितियों को समझने का विनम्र प्रयास किया गया है। यद्यपि यहां के समाज को जल प्रबंधन के इस महत्वपूर्ण कार्य में राज ने भी महत्वपूर्ण सहयोग दिया। राज इस लोक कल्याणकारी कार्य हेतु एवं क्षेत्र की निर्जनता या विरानगी कम करने एवं आबादी व सुख समृद्धि बढ़ाने हेतु जलाशय निर्माण की मंजूरी के साथ निर्मूल्य अथवा नाममात्र के मूल्य पर जमीन दे देते थे।³ अध्ययन काल में जमीन ज्यादा और उस पर आबादी का दबाव अपेक्षाकृत कम होता था, इस कारण सरकार को ऐसे कार्यों को करने में हानि की अपेक्षा दोहरा लाभ प्राप्त होता था। यहां के श्रीमन्त वर्ग ने इस कार्य में बढ़-चढ़कर सहभागिता ली। यहां के अधिकतर जलाशय इसी वर्ग द्वारा निर्मित हैं। राजगढ़ की स्थापना के साथ ही तत्कालीन महाराज ने वर्तमान हरियाणा के भिवानी जिले में स्थिति लोहारी गांव के प्रधान श्री जेठमल को यहां बसने का निमंत्रण दिया था। इन्होंने ही सर्वप्रथम वि.सं.1833/1766 ई. में यहां पानी का एक विशाल तालाब एवं गऊघाट बनवाया था। इसी के पास राम मन्दिर स्थापित किया गया था। इस तालाब का राजगढ़ के प्रारंभिक दिनों में महत्वपूर्ण योगदान रहा। यह आज भी कुछ अवशेषों के साथ विद्यमान है, यहां महिलाएं पूजा-कीर्तन, जलवा-पूजन करने आती थीं।⁴ राजगढ़ की जामा मस्जिद वि.सं.1908 ई. में स्थापित हुई थी, इसी के साथ इसमें काजी अब्दुल हक साहब के नेतृत्व में मुस्लिम समाज के सहयोग से कुण्ड निर्मित करवाया गया था। वि.सं.1969/1912 में पिंजरापाल के निर्माण के साथ इसमें कुण्ड बनवाया गया था। राजगढ़ कस्बे के पास ही स्टेशन के दूसरी ओर

महाराज गंगासिंह ने अपने पुत्र एवं युवराज सार्दुलसिंह के नाम पर वि.सं.1977/1920 ई. में सार्दुलपुर के बसाने से पूर्व यहाँ बड़े-बड़े रेत के टीले थे। यहां जल का स्रोत मात्रा एक कुई 'रोहिड़े की कुई' थी।⁶

राजगढ़ में वि.सं.1974/1917 ई. को अमरवाले भगतराम शंकरदासोजी शिवप्रताप राम-नारायण टीकमाणी ने टीकमाणी कुएं का निर्माण करवाया था। कुएं के पास ढाणा, खेल-कोठा, घड़ोई, बाड़ी एवं पास में हनुमान मंदिर स्थिति है।⁷ यहीं फतेहपुरिया कुएं को वि.सं.1979/1922 ई. को फतेहपुरिया सेठ तनसुखराय गणपत रामोणी व मथुराप्रसाद तनसुखराय रामोणी ने कुएं बनाने के लिए गंगाशाही सरकार से जमीन ली थी।⁸ इस कुएं का पानी पीने योग्य था। सेठजी की तरफ से कुआं बारह महिनो चलता था। धर्मार्थ बने इस कुएं के तीन ओर पशुओं के लिए खेळ बनी हुई है। इसी के पास में छगनलाल भक्कड़ की बनवाई हुई प्याऊ है, जिसमें पानी इसी कुएं से लिया जाता था। कुएं पर तीन लाव चलते थे। कुआं ऊंचे चबूतरे पर, चार मुरवो सहित एक सुन्दर इमारत का रूप लिए हुए है।⁹ सुरेकां संस्कृत विद्यालय में सेठ श्री रामजीदास सुरेका ने अपने पूज्य पिताश्री तुगनराम की पावन स्मृति में संवत् 1979/1922 ई. में विशाल कुण्ड बनवाया था।¹⁰ यहीं पीरानापंथी मुसलमानों का बनवाया हुआ कच्चा जोहड़ा 100-120 वर्ष पुराना है जिसका बाद में जीर्णोद्धार किया गया।¹¹ राजगढ़ के मौहल्ला तारागढ़ में सुराणा मुरलीधर चंदाणी व नेतमल मुरलीधराणी ने 1939 ई. में गंगाशाही सरकार से बाड़ी का पट्टा लेकर इसमें कुण्ड निर्मित करवाया।¹² आज इस बाड़ी एवं कुण्ड को पाटकर यहां आबादी बस चुकी थी। रामनारायण टीकमाणी ने रामबास में पानी की समस्या को दूर करने के लिए लगभग 160 वर्ष पूर्व एक बड़े कुएं का निर्माण करवाया था। श्री गणपतराय फतेहपुरिया ने लगभग 150 वर्ष पूर्व एक पक्का तालाब बनाकर जनता को समर्पित किया था। रायबहादुर श्री रामप्रसाद जी राजगढ़िया ने राजगढ़ में एक पक्का तालाब बनवाया था।¹³ सैंकड़ों बीघा जमीन में पायतन बनवाई थी। पायतन पशुओं के चरने एवं जोहड़े को पानी से भरने के काम में बहुत उपयोगी थी। आज इस जोहड़े का कोई नामो-निशान नहीं है। आबादी ने इस पायतन को अपना आवास स्थान बना लिया है। वर्तमान हरियाणा के सतलानी के रहने वाले सेठ बिरधी सतनाली ने वि.सं.1979/1926 ई. को एक चार मुरवे का कुआं बनवाया था,¹⁴ जिसे सतनालियों के कुएं के नाम से जाना जाता है। इस कुएं पर ढाणा 4 घड़ोई, 2 बड़े कोठे, भूण एवं तीन ओर खेळ बनी हुई है। कुएं के पास सारण के अवशेष नजर आते हैं, कुएं के नीचे बाड़ी भी होती थी, इस कुएं के पानी से मोठ-बाजरे की खिचड़ी विशेष रूप से बनाई जाती थी।

टीकमाणी धर्मशाला में टीकमाणी बंधुओं द्वारा लगभग वि.सं. 1987/1930 ई. में विशाल कुण्ड निर्मित करवाया गया था। पोद्दार धर्मशाला के कुण्ड का निर्माण पुरुषोत्तमदास पोद्दार ने अपने पिता सेठ श्री कन्हैया लाल की पुण्य स्मृति में बनवाया

था।¹⁵ वि.सं. 1990/1933 ई. में निर्मित ब्राह्मण पंचायत धर्मशाला के साथ इसमें दो कुण्ड भी बनवाये गये थे। इस कुण्ड के पानी से गर्मियों के चार महिनों में प्याऊ लगाई जाती थी।¹⁶ राजगढ़ कस्बे में श्री छगनलाल बागड़ी ने वि.सं.1995/1938 ई. के भयंकर अकाल के समय राजगढ़ की जनता के लिए सर्वहितकारिणी सभा को एक कुण्ड बनाकर दिया था। श्री छगनलाल बागड़ी ने यह कुण्ड अपने भाई श्री चम्पालाल बागड़ी की स्मृति में बनवाया था। यह कुण्ड काफी विशाल है। इस कुण्ड के पानी से सर्वहितकारिणी सभा रेलवे स्टेशन एवं मेले (रामदेवजी एवं ददरेवा के गोगाजी) के अवसर पर प्याऊ लगाती थी।¹⁷ यहां हर मोहल्ले में कुड़ियां होती थी। वार्ड नं. 6 में बीसों कुड़ियां होती थीं। प्रत्येक जाति की अलग-अलग कुड़ियां थी। मालियों के मोहल्ले में काशीराम माली द्वारा निर्मित 100 वर्ष पुराना कुआं स्थित है। कुन्दनमल घुड़ावत के घर में चर मुखे की कुई एवं विशाल कुण्ड बना हुआ है, इसी के पास गिरधारी लाल घुड़ावत के घर में 80 वर्ष पुराना कुण्ड है। इन सब के अतिरिक्त यहां अनेक जलाशय अध्ययन काल में निर्मित हुए जिनकी सूची इस प्रकार है¹⁸-

1) गढ़ का कुण्ड, 2) टीकमाणी स्कूल का कुण्ड, 3) नेहरू बाल मंदिर स्कूल का कुण्ड, 4) जोगी आश्रम का कुण्ड, 5) गोपी किशन का कुण्ड, 6) गणेश मोहल्ले का कुण्ड, 7) ताराचंद ब्राह्मण का कुण्ड, 8) सेठानी वाला कुण्ड, 9) नागर धरेड का कुण्ड (रामदेवजी मंदिर के पीछे), 10) घेवूका धर्मशाला का कुण्ड, 11) पूर्णमल चंगोई का कुण्ड, 12) मितल धर्मशाला का कुण्ड, 13) सरावगी धर्मशाला का कुण्ड, 14) पंसारियों की बगीची का कुण्ड, 15) मोहता धर्मशाला का कुण्ड, 16) श्मशान भूमि में स्थित कुण्ड, 17) हायर सेंकेट्री स्कूल का कुण्ड, 18) कण्दोई का कुण्ड, 19) पुराना अस्पताल का कुण्ड, 20) तारगढ़ मोहल्ले में पारखों का कुण्ड, 21) पार्वती देवी का कुआं, 22) लाल कुई तेलियान मोहल्ले में, 23) जीवणी बाई घेवूका की कुई, 24) मोक्षभूमि का कुआं, 25) रामदेवजी मंदिर के पास कुआं, 26) श्याम मंदिर के पास कुआं, 27) धोबियों का कुआं, 28) खातियों के मोहल्ले में कुड़ियां, 29) ओसवाल धर्मशाला का कुआं, 30) गणगौर कुआं, 31) स्वामियान ढाणी का कुआं, 32) महादेव सरावगी कुआं, सादुलपुर, 33) भानमल सिंधी का कुआं, 34) गिरधारी खाती की कुई, 35) भंगियों की कुई, 36) लतीफुल्ला हाजी बक्श की कुई, 37) नेतजी के थान की कुई, 38) कोठारी कुई, 39) लाइराम सुनार की कुई, 40) तारगा मोहल्ले का कुआं

इस तरह से राजगढ़ के समस्त वर्ग के समुदाय द्वारा निर्मित इन जलाशयों ने राजगढ़ में जल संकट के समाधान में योगदान दिया। यह जलाशयों के निर्माण में सबसे महत्वपूर्ण योगदान श्रीमन्त वर्ग का रहा है। जल प्रबंधन के कारण राजगढ़ प्रमुख व्यापारिक केन्द्र एवं मण्डी के रूप में विख्यात हुआ, जिसे प्रो. जी.एस.एल. देवड़ा के द्वारा राजस्थान के प्रमुख व्यापारिक मार्गों के रूप में प्रदर्शित किया गया है। अभिलेखीय

सामग्री के आधार पर विदित है कि दिल्ली से मुल्तान एवं दिल्ली से मारवाड़ के रास्ते राजगढ़ से ही गुजरते थे।¹⁹ टॉड के अनुसार राजगढ़ बीकानेर राज्य की मुख्य व्यापारिक मण्डी थी एवं बीकानेर राज्य में आयातित माल की जकात का आधा हिस्सा राजगढ़ से ही प्राप्त होता था।²⁰ इस तरह यहाँ जलाशयों के निर्माण एवं उचित प्रबंधन से क्षेत्र में आबादी की बढ़ोत्तरी के साथ-साथ पशुपालन एवं व्यापार-वाणिज्य में महत्वपूर्ण उन्नति हुई।

संदर्भ

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3. मीना कुमारी, चूरू मण्डल में जल प्रबंधन : बीकानेर के शासकों व उनके सामंतों के प्रयास-एक सर्वेक्षण (अप्रकाशित शोध-पत्र)
4. स्वर्ण जयंती स्मृति सरोज (1920-1970 ई.), श्री हितकारिणी सभा, 1976, पृ. 284-285
5. सर्वेक्षण के दौरान शेरमोहम्मद (उम्र 80) एवं जामा मस्जिद के इमाम ने यह जानकारी दी।
6. स्वर्ण जयंती स्मृति सरोज (1920-1970 ई.), श्री हितकारिणी सभा, 1976, पृ. 125, 255
7. नम्बर मिसल 398 तारीख मरजुआ 27.6.17 नाम तहसील राजगढ़ नम्बर 96 (टीकमाणी मुनिम लक्ष्मी नारायण के सौजन्य से पट्टा नकल प्राप्त हुई)
8. फतेहपुरिया कुएं की पट्टा नकल - श्रीराम जी, नम्बर मिसल 22 तारीख मरजुआ 12.12.17, नाम तहसील राजगढ़ नं.157 (श्री बलवीर सिंह जांगिड़, सादुलपुर के सौजन्य से प्राप्त हुई)
9. प्याऊ पर छगनलाल भक्कड़ का शिलालेख लगा हुआ है, कुएं के आकार-प्रकार की समस्त जानकारी सर्वेक्षण के दौरान प्राप्त हुई।
10. स्वर्ण जयंती स्मृति सरोज (1920-1970 ई.), श्री हितकारिणी सभा, 1976, पृ. 70
11. मानसिंह जांगिड़ (उम्र 90) रिटायर्ड प्रधानाचार्य, राजगढ़ ने सर्वेक्षण के समय जानकारी दी।
12. श्री राम जी, मिसल नं.41 तारीख मरजुआ 21.12.28 नाम तहसील राजगढ़ नं.21 (22.3.1939 को श्री जी बहादुर के हस्ताक्षर हुए - पट्टा नकल श्री बलवीर सिंह जांगिड़ एडवोकेट के सौजन्य से प्राप्त हुई)
13. स्वर्ण जयंती स्मृति सरोज (1920-1970 ई.), श्री हितकारिणी सभा, 1976, पृ. 265, 272
14. वही, पृ. 330-340
15. सर्वेक्षण के दौरान रामावतार बैरासरिया एवं बंशीधर धंधावत, (उम्र 86) सादुलपुर ने जानकारी दी।
16. स्वर्ण जयंती स्मृति सरोज (1920-1970 ई.), श्री हितकारिणी सभा, 1976, पृ. 134-135
17. वही, पृ. 330-340
18. शोधार्थी ने सर्वेक्षण के दौरान वयोवृद्ध लोगों से समस्त जानकारी एकत्रित की।
19. प्रो. जी.एस.एल. देवड़ा, राजस्थान इतिहास के अभिज्ञान रूप, राजस्थान हिन्दी ग्रंथ अकादमी, जयपुर, प्रथम संस्करण, 2010, पृ. 212, 213

सींथल-खेड़ापा रामस्नेही सन्तों की यात्राओं का ऐतिहासिक महत्व (वि.सं. 1810 से वि.सं. 1883 तक)

डॉ. हरीश कुमार

राजस्थान में रामस्नेही सम्प्रदाय सींथल (बीकानेर) एवं खेड़ापा (नागौर) की स्थापना क्रमशः हरिरामदास (वि.सं. 1770 से 1835) एवं रामदास (वि.सं. 1783 से 1855) ने की। सींथल-खेड़ापा सम्प्रदाय के प्रवर्तक सन्तों के साथ खेड़ापा के उत्तराधिकारी सन्त दयालदास (वि.सं. 1816 से 1885) ने सम्प्रदाय की स्थापना और अपने मत एवं उपदेशों के प्रचार-प्रसार हेतु विभिन्न यात्राएँ की जिनका अपना ऐतिहासिक महत्व भी है। इन यात्राओं का विस्तृत वर्णन दो परचियों से प्राप्त होता है - (1) दयालदास कृत 'ग्रन्थ श्री परची जी' (वि.सं. 1855) (2) बालकदास कृत 'जन-प्रभाव-परची' (वि.सं. 1883) सन्त रामदास का प्रारम्भिक साधक जीवन कठिन संघर्ष तथा ऊहापोह में गुजरा, मात्र 25 वर्ष की आयु में इन्होंने बारह गुरुओं का शिष्यत्व ग्रहण किया और अन्त में वि.सं. 1809 में सींथल के सन्त हरिरामदास से दीक्षा ग्रहण की। दीक्षोपरान्त सन्त रामदास गुरु से आज्ञा लेकर भ्रमण एवं साधना हेतु उचित स्थान की खोज में निकल पड़े। खेड़ापा से छः कि.मी. दूर दक्षिण में मेलाणा ग्राम के एकान्त स्थान में इन्होंने 6-7 वर्षों तक कठोर साधना की। इसी समय वि.सं. 1812 में मारवाड़ में भयंकर अकाल पड़ा। इस प्राकृतिक आपदा में सामान्य जीवन अस्त-व्यस्त हो गया जिसका विशद वर्णन परिचकारों ने अपनी-अपनी परची में किया है। स्वयं रामदास के शब्दों में :-

*'समत काल बारौतडै, रहया संत कोई सूर।
भूंदू भाग्या रामदास, हरि सूं पड़ग्या दूर।।
मेह बरसावों बापजी, दुनिया पावै दुख।
रामदास की बीनती, जनां उपजै सुख।।'*

इसी प्रवास काल के वि.सं. 1813 में मराठा सरदार मारवाड़ में लूटपाट करते हुए मेलाणा ग्राम की ओर बढ़े उस समय सन्त रामदास की प्रेरणा से मेलाणा ग्राम के ठाकुर नाहरसिंह अपने कुछ साथियों के साथ मराठा सेना के सामने क्षत्रियोचित धर्म की रक्षार्थ युद्ध करने पहुँच गये, इसे देख मराठा सरदार बड़े प्रभावित हुए। उन्हें जब पता चला कि इनमें इतना साहस सन्त रामदास की प्रेरणा से आया है तो वे सभी उनके दर्शन करने आये।²

इसी ग्राम से सन्त रामदास धर्म प्रचारार्थ मालवा क्षेत्र की यात्रा पर चल दिये। इन्होंने अनेक गाँवों में रामस्नेही धर्म का उपदेश देते हुए अनगिनत लोगों को दुर्व्यसनों से मुक्ति दिलाई। इस यात्रा में चोरी-चकारी जैसी घटनाओं का उल्लेख भी परचियों में मिलता है। मेवाड़ से होते हुए सन्त रामदास गुरुदर्शन हेतु सींथल पहुँचे तत्पश्चात् बड़गाँव (नागौर), आसोप, मेलाणा, सीलवा, रिजलाणी, अरटिया, खेड़ापा आदि मारवाड़ स्थित गाँवों में उपदेश देते रहे। वि.सं. 1822 खेड़ापा (नागौर) के ठाकुर पुरोहित पदमसिंह के आग्रह पर ये स्थायी रूप से वहीं रहने लगे।³ इस स्थान पर अपने गुरु सन्त हरिरामदास की पधरावणी कराने के लिए सन्त रामदास ने अपने शिष्य कान्हड़दास को बैलगाडी के साथ सींथल भेजा। वे पांच दिन चलकर 44 कोस दूरस्थ सींथल पहुँचे।⁴ सींथल के सन्त हरिरामदास ने अपने जीवनकाल में खेड़ापा की तीन यात्राएँ की - प्रथम वि.सं. 1823 अपने शिष्य रामदास के निवेदन पर समस्त शिष्य मण्डली के साथ सींथल से खेड़ापा पधरावणी, द्वितीय वि.सं. 1824 फूलदौल उत्सव (होलिकोत्सव) पर सींथल से खेड़ापा तत्पश्चात् दोनों सन्तों ने मिलकर जोधपुर के सन्त लालदास के आग्रह पर जोधपुर की यात्रा की तथा तीसरी यात्रा वि.सं. 1832-33 में हुई, इसी यात्रा में सन्त हरिरामदास ने अपने शिष्य रामदास के अनुयायियों की बढ़ती संख्या को देखकर उचित स्थान का निर्देश देते हुए वहीं पर रामधाम बनाने की आज्ञा प्रदान की। गुरु के निर्देशानुसार वि.सं. 1834 में वर्तमान राम महोला रामधाम की नींव रखी गई। इस धाम के लिए ठाकुर पुरोहित पदमसिंह ने आपको यथेष्ट जमीन दे दी। इस प्रकार इन तीनों यात्राओं में सन्त हरिरामदास ने रामस्नेही मत का प्रचार-प्रसार करते हुए लोगों को उपदेश प्रदान किए साथ ही अपने शिष्य रामदास के बढ़ते प्रभाव को देखते हुए उन्हें उचित दिशा-निर्देश प्रदान किये।

सन्त हरिरामदास ने खेड़ापा में रामधाम की स्थापना की आज्ञा देकर इस सम्प्रदाय के व्यापक प्रचार-प्रसार के द्वार खोल दिए क्योंकि हरिरामदास के प्रमुख छः शिष्यों में से एकमात्र रामदास द्वारा इस सम्प्रदाय का विकास हुआ। इन्होंने अपने प्रवचनों द्वारा तत्कालीन जन समाज को अत्यधिक प्रभावित किया। खेड़ापा से ही इस सम्प्रदाय का विशेष प्रचार-प्रसार हुआ तथा जनसामान्य से लेकर तत्कालीन बीकानेर तथा जोधपुर नरेशों ने भी इनको उचित सम्मान दिया। सन्त हरिरामदास की तीनों यात्राएँ होली के उत्सव पर हुईं। तीनों बार उनका भव्य स्वागत किया गया जिसका सुन्दर एवं विशद वर्णन परिचकारों ने किया है, इससे यह भी ज्ञात होता है कि पश्चिमी राजस्थान का बहुत बड़ा जनसमूह इनके उपदेशों से प्रभावित था तथा इस सम्प्रदाय का वैभव एवं सम्पन्नता देखने योग्य थी। इनका वैभव एवं प्रसिद्धि धार्मिक पाखण्डियों को खलने लगी तथा इन लोगों ने जोधपुर नरेश से शिकायत कर दी। क्योंकि रामदास जाति-पाँति, वर्ण-व्यवस्था, मूर्ति पूजा आदि का विरोध कर रहे थे अतः विरोधियों ने सनातन धर्म के नाश की बात कहकर

जोधपुर नरेश विजयसिंह द्वारा वि.सं. 1846 फाल्गुन शुक्ल 6 को इन्हें जोधपुर राज्य से निष्कासित करा दिया।⁵ आदेश पाते ही सन्त रामदास अपने गुरुदेव की वाणी, छड़ी एवं कंबल लेकर तथा अन्य सभी कुछ वैसा ही छोड़कर अपनी शिष्य मंडली के साथ चल पड़े। इसका उल्लेख दयालदास रचित 'श्री परची जी' में इस प्रकार मिलता है :-

'हाथ छड़ी गुरुदेव की, कंबलि गुरु अस्थान।

बैठे ज्यों ही उठि चले, हरिधन जीवन प्रान।।⁶

रामदास अपने शिष्यों के साथ खेड़ापा से प्रस्थान कर ग्राम रूदिया, अरटिया, पीपाड़ व भावी होते हुए सोजत पहुँचे। सोजत, जोधपुर राज्य की अंतिम सीमा थी। पाँच दिन की यात्रा करते हुए इन्होंने सोजत को छोड़ कर देवगढ़ (मेवाड़) की ओर प्रस्थान किया। ग्राम सिरयारी होते हुए सभी सन्त देवगढ़ पहुँचे तथा यहाँ 43 दिन ठहरकर करेड़ा की ओर रवाना हो गए। करेड़ा के राजा गोपालदास एवं उनके पुत्र विशनसिंह सन्त रामदास एवं दयालदास से बहुत प्रभावित हुए और इनका शिष्यत्व भी ग्रहण किया। इसी समय सन्त रामदास को सींथल से संदेश प्राप्त हुआ अतः सभी सन्त सींथल (बीकानेर) की ओर चल दिए। सन्त रामदास के देशाटन का पहला चौमासा वि.सं. 1847 के वर्षाकाल में ग्राम माडेल्या (बीकानेर) में सम्पन्न हुआ तथा वि.सं. 1848 का दूसरा चौमासा भी यही व्यतीत हुआ। इनकी कीर्ति सुनकर बीकानेर नरेश सूरतसिंह ने इन्हें अपने यहाँ आमन्त्रित कर इनसे उपदेश प्राप्त किया। बीकानेर में सन्त-समाज का अत्यधिक सत्कार हुआ। बीकानेर नरेश तथा वहाँ के आमजन सन्तों के उपदेशों का लाभ पाकर अभिभूत हो गए :-

सुरतसिंघ बीकानै राजा, फल्यों मनोरथ सब सिध काजा।

देशमाहिं हरजिन भल आया, राजा प्रजा, सुख बरताया।।⁷

इसी समय जोधपुर नरेश को कई कठिनाइयों का सामना करना पड़ा, 'श्री परची जी' में इसका विस्तार से वर्णन किया गया है।⁸ जोधपुर नरेश को अपनी भूल का अहसास हुआ उन्होंने अपने संदेश-वाहक को भेजकर सन्त रामदास से क्षमा मांग पुनः मारवाड़ पधारने का निवेदन किया। वि.सं. 1849 कार्तिक कृष्ण 14 को सन्त रामदास अपनी सन्त मण्डली के साथ पुनः खेड़ापा लौट आये।

वि.सं. 1852 सन्त रामदास ने रतलाम (म.प्र.) के सन्त एवं अपने शिष्य पीथोदास की अंतिम इच्छा पूर्ण करने के लिए मालवा की यात्रा की। यात्रा के मार्ग, दुर्जनों के षडयन्त्र, डाकुओं द्वारा लूटपाट की घटनाओं के साथ-साथ सन्त रामदास के परचों का विस्तृत वर्णन दयालदास एवं बालकदास ने अपनी परचियों में विस्तार के साथ किया है। वि.सं. 1855 सन्त रामदास परलोकवासी हुए। उनकी खेड़ापा गादी पर उनके पुत्र सन्त दयालदास विराजमान हुए। रतलाम (म.प्र.) रामद्वारे के सन्त कबीरराम के निवेदन पर दयालदास एवं सींथल के चतुर्थ महन्त रघुनाथदास वि.सं. 1880 फाल्गुन

कृष्णा पंचमी के दिन मालवा एवं गोंडवाणा की यात्रा पर निकल पड़े। ये सन्त अपनी सन्त मण्डली के साथ खेड़ापा से आसोप, मेड़ता, डांगावास, भिणाय होते हुए नसीराबाद छावणी पहुँचे। ऐसा उल्लेख मिलता है कि सन्तों के आगे-आगे चल रहे अपार सामान को देखकर अंग्रेजी फौज ने इनका रास्ता रोक लिया। साथ ही सारे सामान की तलाशी लेने लगे। इसी क्रम में दयालदास से उनकी भेंट और वार्ता हुई। दयालदास से प्रभावित होकर अंग्रेजी फौज ने सन्त मण्डली का रास्ता छोड़ दिया।⁹ सभी सन्त रामनाम लेते हुए चित्तौड़, जावद, मंदसौर, अमलावद आदि गाँव व नगरों में उपदेश देते हुए सानन्द रतलाम पहुँचे। रतलाम में इनका खूब स्वागत सत्कार हुआ साथ ही आस-पास के गाँवों जैसे मकलां में सन्त कालूराम ने, झूटावद में सन्त अर्जुनदास ने, गौतमपुरा में भक्त कुशलदास ने अपने-अपने यहाँ इन सन्तों को बुलाकर मेला महोत्सव किया। इसके बाद इन सन्तों ने गोंडवाणा क्षेत्र की ओर प्रस्थान किया। शरौता के आगे जंगली जानवरों से परिपूर्ण विकट पहाड़ी मार्ग में विचरण करती हुई यह सन्त मण्डली शिव नदी नर्मदा घाट पर पहुँची। उसे पार कर ये सन्त गोविन्दराम के आग्रह पर चतरखेड़ा, तत्पश्चात टीमला निवासी उगराराम के यहाँ संत्सग एवं उपदेश हेतु पधारे। टीमला में इन सन्तों को चांदी की छड़ी एवं पिंजस (पालकी) भेंट प्रदान की गई।¹⁰ यहाँ से ये सभी सन्त मारवाड़ की ओर चल दिए। उसी विकट पहाड़ी मार्ग को पार कर भ्रमण करते हुए उज्जैन, खाजरोद, मन्दसौर, जावद, चित्तौड़ होते हुए डांगावास, मेड़ता और फिर खेड़ापा पहुँचे।

वि.सं. 1883 मार्गशीर्ष कृष्ण 13 के दिन सन्त दयालदास एवं सींथल के सन्त रघुनाथदास सन्त मण्डली के साथ गुजरात यात्रा पर निकल पड़े। ये सन्त जोधपुर, बालोतरा, सिणदरी, पालनपुर होते हुए खेड़ापा के थाम्भा स्थान ईडर पहुँचे। वहाँ के सन्त भगवानदास एवं उदैराम ने इनका भव्य स्वागत किया। इन सन्तों की वहाँ के गढ़ में भी पधरावणी हुई। यहाँ से ये सन्त मण्डली दयाराम के आग्रह पर बड़ौदा पधारे तथा भव्य संत्सग कीर्तन एवं उपदेशों का क्रम कई दिनों तक चला। ऐसा उल्लेख मिलता है कि यहाँ के राजकुमार ने सन्त दयालदास से उपदेश प्राप्त कर चरण स्पर्श करते हुए इन्हें पीनस (पालकी) छड़ी एवं दो घोड़े भेंट किए।¹¹ यहाँ से ये सन्त ग्राम परांति से अहमदाबाद, पालनपुर, भीनमाल, सिणदरी, बालोतरा, पचपदरा, जोधपुर होते हुए वि.सं. 1883 फाल्गुन सुद 18 को खेड़ापा पधारे।

इस प्रकार सींथल-खेड़ापा के सन्तों की यात्राओं का अपना ऐतिहासिक महत्व है। इन यात्रा वर्णनों से तत्कालीन परिवेश का व्यापक परिदृश्य हमारे सम्मुख उजागर होता है। रामदास एवं दयालदास की मालवा यात्राओं से उस क्षेत्र के विभिन्न पक्षों, घटनाओं के साथ, सामाजिक-आर्थिक ताने-बाने का खुलासा होता है। परचिकारों ने यात्रा वर्णन में यात्रा-मार्ग का विस्तृत वर्णन प्रस्तुत किया है इसी क्रम में यह भी रेखांकित किया जाना चाहिए कि रामदास की मालवा यात्रा के मार्ग का अनुसरण दयालदास नहीं

करते, कारण कई हो सकते हैं परन्तु परचियों में बार-बार दखिन सेना के आतंक की बात कही गई है और मारवाड़ के साथ मेवाड़ क्षेत्र भी इस आतंक को झेल रहा था। इन सन्तों ने राजस्थान मालवा एवं गोंडवाणा क्षेत्र के साथ-साथ गुजरात में रामत (यात्रा) कर रामस्नेही मत का प्रचार-प्रसार किया तथा सामान्य-जन को उपदेश प्रदान कर उनके संताप को दूर किया। यही कारण है कि सामान्य-जन के साथ-साथ तत्कालिन शासक वर्ग, ठिकानेदारों ने भी इनका शिष्यत्व ग्रहण किया।

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राजस्थान एवं गुजरात के जनजातियों के उत्थान के प्रणेता संत सती सुरमालदास

डॉ. शंकरलाल खराडी

राजस्थान राज्य के दक्षिणांचल का एक भाग 'वागड़' प्रदेश है, जो गुजरात, मालवा और मेवाड़ के मध्य स्थित है। प्राचीन समय से ही यह प्रदेश धर्म शौर्य प्रधान रहा है। मौर्यकाल से राजपूत काल तक यहाँ कई मंदिरों का निर्माण हुआ। प्रायः इस प्रकार की भक्ति तथा धार्मिक भावना के प्रेरणा स्रोत संत और मुनि मानव शरीरधारी देवदूत ही होते हैं। इस क्षेत्र को भी इस प्रकार की महान शक्तिशाली देवी शक्तियाँ पुत्ररत्न के रूप में प्राप्त हुईं।¹ वागड़ राजस्थानी भाषा में वागड, वगड के रूप में प्रयुक्त होता आया है। संस्कृत, प्राकृत तथा अपभ्रंश के भी कई विद्वान वाग्वर, वागड़, वैयागड, वगह, वर्गट और वगगड नामों से सम्बोधित किया है। परन्तु अब तक प्राप्त अधिकांश अभिलेखिय सामग्री में भी वागड़ शब्द का प्रयोग मिलता है।²

प्राचीन वागड़ में वर्तमान डूँगरपुर, बाँसवाडा तथा उदयपुर का दक्षिणी भाग सम्मिलित था। पश्चिम में गुजरात का पंचमहल, ईडर, कडाणा व सौंध के राज्य भी शामिल थे। इसकी प्राचीन राजधानी बड़ौदा गाँव थी। कालान्तर में डूँगरपुर को राजधानी बनाया। राजनैतिक उत्थान पतन के साथ-साथ राज्य की सीमाओं में भी बार-बार परिवर्तन होता रहा। वागड़ प्रदेश 23°15' से 24°1' उत्तरी अक्षांश और 73°15' से 74°25' पूर्वी देशान्तर के मध्य स्थित है। इसका क्षेत्रफल 1460 वर्गमील है।³ वागड़ की संत परम्परा में संत शिरोमणी मावजी महाराज का नाम सर्वप्रथम लिया जाता है, जो 18वीं शताब्दी में हुए थे। इन्हें कृष्णअवतारी संत कहा जाता था।

वाग्वरांचल में सुरमालदास पहले आदिवासी सन्त हुए थे, जिन्होंने इस क्षेत्र में सामाजिक एवं धार्मिक जागृति हेतु एक सुधारवादी आन्दोलन का श्री गणेश किया था। सती सुरमाल (सूरजी) नाम से विख्यात इस सन्त का जन्म वर्तमान गुजरात राज्य के सांवरकाटा जिले के लसुडियाँ गाँव में एक खराडी गोत्र में हुआ था। इस संत के सम्बन्ध में अनेक इतिहासकारों⁴ ने कुछ लिखने का सफल प्रयास किया है, साथ ही टी. आर. आई. उदयपुर द्वारा भी कई शोध करवाये, लेकिन सुरमालदास का विशेष उल्लेख नहीं मिला है। सुरमाल स्वयं निरक्षर थे अतः स्वयं कोई साहित्य नहीं लिख पाये। अतः इसके विषय में जानकारी के लिए उनके परिजनों एवं उनके शिष्यों का सहयोग लेना जरूरी हो जाता है।

आरम्भिक जीवन परिचय—संत सुरमाल के जन्म सम्बन्धित कोई ठोस प्रमाणों का मिलना कठिन है, फिर भी इनका जन्म चैत्र सुदी 9 रामनवमी 1863 ई. को बताया जाता है।¹⁵ जो भी हो इनका काल 19वीं सदी के मध्य रहा होगा। प्रारम्भ में सुरमालदास का स्वभाव नास्तिक एवं क्रूर था परन्तु युवावस्था में जब उनकी पत्नी के सख्त बीमार होने एवं कुछ अनोखी घटनाओं से उनके जीवन की दिशा बदल गई। यह माना जाता है कि एक दिन सुरमालदास जंगल में लकड़ी काटने गये थे। जब वे लकड़ी काट रहे थे, अचानक एक नील गायों का समूह आया, सुरमाल ने इन पर वार करना चाहा लेकिन वे गाये अदृश्य हो गयी जिसे देखकर वे हैरान रह गये। इसी समय एक ऋषिवेश में एक महात्मा उनके सामने प्रकट हुए। इन्होंने सुरमाल से पूछा कि बच्चे! अभी तुम क्या कर रहे थे, सुरमाल ने कहा कि महाराज मैं लकड़ी काट रहा था, जिन्हें बेचकर मैं अपने परिवार का भरण-पोषण करता हूँ। इस पर महात्मा ने उन्हें शामलाजी आश्रम में लकड़ियां लेकर आने को कहा और अदृश्य हो गये।¹⁶ इस घटना से सुरमालदास आश्चर्य चकित हो गये। दूसरे दिन सुरमालदास लकड़ियों का भारा (बण्डल, बोझा) लेकर शामलाजी आश्रम पहुँचे, जहाँ वही महात्मा मिले। महात्मा ने लकड़ियों के बदले एक रुपया मेहनताना दिया और कहा कि इस एक रुपये से तेरा संपूर्ण जीवन आनन्दमय रहेगा। तू सुखी रहेगा, परन्तु तुम्हें राम-नाम की जप लगानी होगी।¹⁷ इस तरह ऋषि के पवित्र उपदेश सुनकर वे पुनः अपने गाँव लसुडियां आ रहे थे, यहीं से सुरमालदास के मन में वैराग्य पैदा होने लगा। रेजुडी नाका में महात्मा के मिलने के बाद वे शामलाजी के पास कर्माबाई के तालाब की पाल पर स्थित मंदिर में रात्रि को विश्राम किया। प्रातः उठकर वे अपने पैतृक गाँव लसुडियां पहुँचे, इसी बीच वे लंगडे हो गये थे।¹⁸

लसुडियां में जहाँ आज मंदिर परिसर है वहाँ सुरमालदास ने अंगीठी⁹ बनाकर रात्रि को विश्राम किया, वे यहाँ तेरह दिन ठहरे थे। इन तेरह दिनों में सुरमाल ने मुख्य अंगीठी के चारों ओर बारह अन्य अंगीठियां जलाकर समय व्यतीत किया था। कहा जाता है कि इन बारह अंगीठियों की जगह बारह आम के वृक्ष लगाये थे।¹⁰ वर्तमान में भी आम के कुछ पेड़ मौजूद हैं। यदि यह घटना सत्य है तो उक्त मौजूद पेड़ भी उन्हीं पेड़ों में से होंगे। इस दौरान सुरमालदास ने अन्न ग्रहण करना त्याग दिया था, वे मात्र गाय का गोबर खाकर जीवन यापन करने लगे थे।¹¹

इन चमत्कारी घटनाओं के बाद उनकी प्रसिद्धि एक चमत्कारी सन्त के रूप में फैलने लगी और वे सती सुरमाल के नाम से विख्यात हुए।¹² इन घटनाओं के पश्चात कुछ शासकों एवं जागीरदारों ने सती सुरमाल की अग्नि परीक्षा लेनी चाही। ईडर के शासक केसरसिंह ने उन्हें सवा सेर (625 ग्राम के लगभग) उबलता हुआ शीशा पीने के लिए कहा। सुरमाल ने इसे हँसते हुए पी लिया और तुरन्त उल्टी करके उसी मात्रा में बाहर निकाल दिया। शीशे को जिन तराजु में तोला था, वह तराजु आज भी उनकी मुख्य धूणी

लसुडियां में मौजूद है। इस घटना के बाद से लोग उन्हें देव पुरुष या अवतारी पुरुष के रूप में पूजने लगे, यह घटना 1894 ई. में हुई बताई जाती है।¹³ सुरमालदास के वंशज वांडीलाल खराडी के अनुसार सन्त सुरमाल का प्रारम्भिक नाम सूरजी भगत था,¹⁴ इसके बाद इन्हें 'गाडा' नाम से जानते थे।

रामादल

जब सुरमालदास को वैराग्य उत्पन्न होने लगा और रामनाम जपने लगे। इन्हे कार्तिक पूर्णिमा को करमा बाई तालाब शामलाजी की पाल पर दिव्य ज्ञान प्राप्त हुआ। ज्ञान प्राप्ति के बाद इनके बदले रूप को रामापीर कहा जाने लगा। सुरमाल द्वारा स्थापित पंथ 'रामादल' के नाम से प्रसिद्ध हुआ।¹⁵ सती सुरमाल ने एकेश्वरवाद का समर्थन करते हुए आत्मा की और शरीर की शुद्धता के साथ-साथ भगवान की भक्ति पर जोर दिया। उन्होंने एक भविष्यवाणी की थी कि 'बिना बलडे रथ चाले छे' उक्त भविष्यवाणी में सार्थकता साफ दिखाई दे रही है।¹⁶ इसके अलावा सूरजी ने उन्हें पालतु पशुओं को खाने से मना किया है।¹⁷

रामादल में शामिल होने का तरीका

इस पंथ के अधिकतर अनुयायी भील समाज से थे, इसमें शामिल होने का ढंग अन्य पंथों की भांति ही था। सर्वप्रथम पंथ में शामिल होने वाला व्यक्ति गुरु सहित शिष्यों को अपने घर आमन्त्रित करता है, घर में लिपाई-पुताई कर सफाई करता है। गुरु के स्वागत में घी का दीपक जलाया जाता है व रात्रि जागरण में भजन मण्डली एवं यज्ञ किया जाता है। यज्ञ के दौरान गुरु द्वारा उपदेश देते हुए कंकु और धूणी की भबूती का बनाया प्याला गुरु मंत्र के साथ सम्बन्धित व्यक्ति को पिलाया जाता है। गुरु मंत्र कान में सुनाये जाते हैं।¹⁸ गुरु मंत्र में यह स्पष्ट किया है कि अनेक देवों तथा गुरु की कृपा से भक्ति से विमुख को भगत बनाया जा रहा है, उसे सद्मार्ग मिले।

सल्पाहार¹⁹

नये शिष्य पर लगाए गए प्रतिबन्ध की परीक्षा एक माह या ढाई माह की होती है। यदि वह अक्त अवधि में गुरु के अनुसार कार्य करता है तो पुनः गुरु उसके निमंत्रण पर उसके घर जाकर भजन-कीर्तन करते हैं, पवित्र यज्ञ करते हैं तथा अपनी चिलम, गांजा या बीड़ी शिष्य को पीने को देते, इसे 'सल्पाहार' कहा जाता है। इस दिन गुरु एवं भक्तजनों को चावल, लापसी व थूली खाने को दी जाती है।

भाणा हार करना²⁰

यदि नव शिष्य उपरोक्त दो चरण पार करता हुआ गुरु के कहे अनुसार वचनबद्ध रहता है या गुरु स्वयं उसकी जांच कर भगत बनाने योग्य समझता है तो ही उस शिष्य को भगत बताया जाता है। तदुपरान्त कुछ दिनों बाद पूर्णिमा या बीज के दिन शिष्य के घर

'पाट'²¹ पूरा जाता है। इस दिन भगत एवं गुरु नये शिष्य के घर जाते हैं, इससे पहले घर की सफाई एवं नये बर्तन लाये जाते हैं। सोक (फर्श पर बनायी गयी डिजाईन) के चारों कोनों पर चार जल से भरे कलश (लोटे) रखे जाते हैं, जिन पर एक-एक नारियल रखा जाता है। सोक के मध्य में भी एक नारियल या कलश रखा जाता है। यहाँ धनुष बाण भी रखा जाता है जो उसकी जाति का प्रतीक भी माना जाता है।²² इस तरह सोक सम्बन्धित संस्कार पूर्ण करने के बाद शिष्य को घर के बाहर आंखें बांधकर सोक पर गुरु महाराज के समक्ष लाया जाता है। वह गुरुजी के चरण पकड़ता है, गुरुजी उसके गले में 'जनेऊ' डालते हैं, अब शिष्य 'जय सीताराम' कहकर उठता है। वह 'सोक' पाट को एवं रामगद्दी को बारी-बारी से झुककर प्रणाम करता है। प्रारम्भ से अन्त तक की इस प्रक्रिया को 'पाट पुरना' कहा जाता है, इनकी जनेऊ माता-पिता की प्रतीक मानी जाती है। इसे वे अपने गले में धारण करता है, आज भी यह देखा जा सकता है।²³ बानेदारी (जनेऊधारी) भक्तों के आंगन में सत्य या माता-पिता का प्रतीक सफेद ध्वजा फहरायी जाती है। जिसे प्रतिवर्ष नवरात्रि के अंतिम दिन कुछ बच्चों को भोजन कराकर बदला जाता रहा है। इसके बदलने से पूर्व थाल, पापड़ी और नारियल का पवित्र हवन किया जाता है। ध्वजा के डण्डे को रोपते समय पांच पुरुष हाथ लगाते हैं, जो पंच परमेश्वर की मान्यता के प्रतीक माने जाते हैं। इसे रोपने के बाद इन सभी पंचों एवं अन्य उपस्थित लोगों के दाहिने हाथ में 'मोली लच्छ'²⁴ बांधा जाता है और कुंमकुम का तिलक किया जाता है।

सन्त सुरमाल के सिद्धान्त (उपदेश) - सती सुरमालदास (सूरजी भगत) ने अपने उपदेश देने के लिये महिकांठा, डूंगरपुर, खेरवाड़ा के क्षेत्रों का चयन किया। इनके द्वारा प्रदत्त मुख्य उपदेश इस प्रकार थे-²⁵ ईश्वर एक है वह सर्वव्यापक एवं सर्वशक्तिमान है। सभी प्राणियों में ईश्वर का वास है अतएव जीव हिंसा मत करो। आपस में शांति बनाये रखे व प्रेम तथा सद्भावना से रहें। मांसाहार एवं मद्यपान का त्याग करे। चौर्य प्रवृत्ति न रखे, अपने परिश्रम से उपजाए अन्न पर जीवन जीये। अन्न ग्रहण से पहले स्नान जरूर करे। खाने से पहले एवं रोजमर्रा के काम के बाद हाथ धोवे। ईश्वरीय ज्ञान हेतु ईश्वर का नाम जपे। कभी भी असत्य का सहारा न ले। उबरना (लंगोट) करके ही भोजन पकान चाहिए।

रामादल पंथ का प्रचार-प्रसार

संत सुरमाल पहले संत थे जिन्होंने मेवाड़-गुजरात की सीमा पर बसे भील समुदाय में भगत आंदोलन का सूत्रपात किया था। यद्यपि प्रारम्भ में उन्हें अपने एकेश्वरवादी विचारधारा के कारण डूंगरपुर के गैर भील भक्तों के विरोध का सामना करना पड़ा था।²⁶ यहाँ के भील भक्त उन्हें इस्लाम मतावलम्बी मानकर विरोध जताने लगे थे।²⁷ इस हालात में सती सुरमालदास ने 1874 ई. में खेरवाड़ा के पोलिटीकल सुपरिटेडेण्ट हिली टेक्ट्स के पद पर पदासीन टी.ई. गोरेन से भेटकर डूंगरपुर क्षेत्र में अपने मत का प्रचार-प्रसार

करने के लिए यहाँ के भीलों से सुरक्षा करवाने की मांग की।²⁸ फरवरी 1874 ई. तक सुरमालदास का भगत आंदोलन दक्षिण राजस्थान में डूंगरपुर, खेरवाड़ा, कोटड़ा एवं गुजरात के माहीकांठा इत्यादि समीपवर्ती क्षेत्रों के भील समाज में महत्वपूर्ण स्थान प्राप्त कर चुका था।²⁹ उदार एवं सुधारात्मक उपदेशों के कारण इस आंदोलन को एक सामाजिक आधार प्राप्त हो गया था। मई 1874 ई. तक इस क्षेत्र में सुरजी भगत के लगभग 1000 से अधिक संख्या में अनुयायी या भगत जुड़ चुके थे। तीन शिष्यों को उपदेश देने के लिए एवं इस पंथ में परिवर्तन करवाने के लिए, स्वयं सती सुरमालदास द्वारा चुने गये थे।³⁰ मई 1874 ई. तक सूरजी भगत के शिष्यों की संख्या मेवाड़ तथा डूंगरपुर में लगभग 300 घरों से 3000 से भी ज्यादा हो चुकी थी।³¹ वहीं दूसरी ओर मेवाड़ से लगी गुजरात सीमा विशेषकर माहीकांठा में उनके शिष्यों की संख्या अनुमानतः 800 थी।³² सुरमालदास संपूर्ण गाँव को अपने पंथ में परिवर्तित करने के बजाए व्यक्तिगत संपर्क द्वारा प्रत्येक भील को अपने पंथ में शामिल करने में ज्यादा विश्वास करते थे। इस संदर्भ में मई 1877 ई. में दक्षिणी राजस्थान स्टेट्स तथा गुजरात का निरीक्षण करते वक्त पाया कि 'सभी परिवर्तन व्यक्तिगत ही प्रतीत होते हैं, क्योंकि किसी भी गाँव अथवा जनजाति में सुरमालदास के अनुयायी बहुत संख्या में नहीं मिलते हैं।'³³ सुरमालदास का व्यक्तिगत संपर्क से अनुयायी बनाने का उनका तरीका उनके पंथ के विकास में बाधक भी बना, चूंकि 20 वी शताब्दी के पूर्वार्द्ध में जब डूंगरपुर, बांसवाड़ा तथा संतरामपुर स्टेट्स में गोविन्द गुरु के अधीन भगत आंदोलन का प्रादुर्भाव हुआ तो, सुरमालदास पंथ की वृद्धि में कमी आने लगी। गोविन्द गिरी के भगत आंदोलन ने इस क्षेत्र के भीलों में विस्तृत सामाजिक आधार प्राप्त कर लिया था। दूसरा उनकी नीति संपूर्ण गाँव को अपने पंथ में बदलने की थी जो सार्थक भी सिद्ध हुई³⁴ यद्यपि इसके बावजूद सुरमालदास ने अपने विकास को बनाए रखा था। उनकी मृत्यु के बाद भी उनके उत्तराधिकारियों तथा शिष्यों के द्वारा यह पंथ चलता रहा। उनका पुत्र जालदास था जिसके दो पुत्र हुए-कानदास एवं धनदास। कानदास के 5 पुत्र हुए जिनमें से श्री रणछोड़दास लसुडियां धाम के प्रधान थे।³⁵ डूंगरपुर, बांसवाड़ा एवं माहीकांठा के भागों में आज भी सती सुरमालदास का 'रामादल पंथ' पूर्ण रूप से जीवित है। मुख्य धूणी लसुडियां के अलावा अर्थुणा, माथुगामडा, मालचौकी, नलवा, सीमलवाडा, उदयपुर में पोगरा, केशरियाजी, निम्बोदा, सराडा आदि स्थलों पर सुरमालदास के समर्थक अपनी धूणियों को अखण्ड अवस्था में रखे हुए हैं।

सती सुरमालदास का प्रभाव

संत सुरमालदास के पंथ का भील समाज एवं संस्कृति पर प्रभाव कितना एवं किस रूप में पड़ा, यह एक जटिल प्रश्न हो सकता है। क्योंकि तत्कालीन एवं वर्तमान स्थिति को देखा जाए तो गोविन्द गिरी के भगत आंदोलन का प्रभाव अत्यधिक नजर

आता है। गोविन्द के भगत आंदोलन ने इसे आच्छादित कर दिया था, किन्तु इन सबके बावजूद सुरमालदास के पंथ का महत्व कम नहीं हुआ है। आज भी उनके शिष्य काफी संख्या में इस प्रदेश में रहते हैं, इतना ही नहीं उनके आंदोलन के कारण भीलों ने अपने आप को नशे तथा चोरी से दूर हटा लिया व अपने को खेतीहर किसानों के रूप में स्थापित कर लिया था।³⁶ यह अनुमान इस तथ्य से भी लगाया जा सकता है कि सुरमालदास स्वयं अपने प्रारम्भिक जीवन में पाश्विक प्रवृत्ति के रहे थे और बाद में जिस तरह उन्होंने अपने को ईश्वर की भक्ति में लीन किया था। यह उदाहरण स्थानीय भीलों के सामने था, अतः कहा जा सकता है कि उन्होंने अंधविश्वासों तथा अन्य शक्तियों में विश्वास के स्थान पर भक्ति द्वारा ईश्वरीय ज्ञान प्राप्त करने के लिये अपने आपको गुरु के सामने समर्पित कर दिया होगा।

संदर्भ

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अजमेर-मेरवाड़ा में सामाजिक गतिशीलता (चीता-बरड़ समुदायों के विशेष संदर्भ में)

जलालुद्दीन

भौगोलिक एवं ऐतिहासिक पृष्ठभूमि

अजमेर-मेरवाड़ा की स्थिति पूर्वी गोलाई में 25°23'30'' और 28°41' अक्षांश तथा 73°47'30 और 75°27'0'' देशान्तर के मध्य थी। अजमेर जिले की लम्बाई उत्तर से दक्षिण की ओर 80 मील लगभग तथा चौड़ाई 50 मील थी। इसी प्रकार मेरवाड़ा लगभग 70 मील की सकड़ी पट्टी जिसकी चौड़ाई 15 मील थी, पर स्थित था। तलहटी क्षेत्र में होने और मरुस्थलीय भू-भाग का सीमान्त होने के कारण यह बंगाल की खाड़ी और अरबसागर के मानसूनों के लाभ से वंचित रह जाता है। इस कारण यहाँ वर्षा कम और अनिश्चित मात्रा में होती है। वर्षा की कमी के कारण ही प्रायः अकाल की स्थिति बनी रहती है। इस प्रकार भौगोलिक रूप से अजमेर-मेरवाड़ा की विशिष्ट स्थिति रही है। कर्नल टॉड ने 'एनल्स एण्ड इन्टीक्व्यूटीज ऑफ राजस्थान' में लिखा है कि "कुम्भलमेर से अजमेर के नरवर तक का पर्वतीय क्षेत्र जिसकी अधिकतर आबादी मेर है, मेरवाड़ा कहलाता है।" कर्नल टॉड ने भूलवश यहाँ की आबादी को मेर बताया है जबकि इस क्षेत्र में आबाद चीता-बरड़ समुदाय के लोग चौहान वंशी राजपूत है।

अजमेर के दक्षिणी भू-भाग का पहाड़ी क्षेत्र मेरवाड़ा, मेरों की मातृभूमि थी, जिस पर चौहान वंशी अन्हल व अनूप ने अधिकार कर लिया, जिनके वंशज चीता, बरड़ के नाम से विख्यात हुए। चीता वंश वालों के हिस्से में चांग, अथूण, झाक, राजोसी व नरवर के ठिकाने आये एवं बरड़ वंश वालों के पास हाण, दिवेर, कूकड़ा, बरार आदि ठिकाने रहें। इस पर्वतीय क्षेत्र में घने वन फैले हुए थे व पथरीली भूमि होने के कारण यहाँ कृषि संभव नहीं थी। यह क्षेत्र उन धाड़ा मारने वालों के लिए सुरक्षित शरणास्थली था, जो आस-पास के क्षेत्रों में लूटमार कर यहाँ छिप जाया करते थे। चीता-बरड़ों (जिन्हें अंग्रेजों ने जानबूझकर मेर लिखा है) को कुचलने के लिये कई शासकों ने सैनिक अभियान किये, किन्तु सफलता 1818 ई. के बाद अंग्रेजों के हाथ ही लगी।

प्रमुख जातियाँ

मेरवाड़ा जिसे स्थानीय भाषा में 'मगरा' के नाम से जाना जाता है यहाँ प्राचीन काल से मेर जनजाति के लोग निवास करते थे जो मूलतः आदिवासी थे एवं मीणा

आदिवासियों में से ही थे। 7वीं शताब्दी तक आते-आते यहाँ पर चन्देल गुर्जर शासकों का राज्य स्थापित हो गया था, ऐसा माना जाता है कि चांग, झाक, अथूण, श्यामगढ आदि ठिकाने गुर्जरों के अधीन रहें। पण्डित गौरीशंकर हीराचंद औझा² ने सिरोही के इतिहास की वंशावली में वाक्पतिराज जो कि सांभर के नरेश थे, के दो पुत्रों सिंहराज और लक्ष्मण (लखणसी) का उल्लेख किया है। लखणसी (967 से 982 ई.) अत्यन्त शूरवीर और नाडोल (वर्तमान में जिला पाली) के राज्य का संस्थापक हुआ है। वाक्पतिराज का ज्येष्ठ पुत्र सिंहराज सांभर की गद्दी पर बैठा और लखणसी नाडोल की गद्दी का संस्थापक बना। वाक्पतिराज से चौहान शाख के दो महान वंश पृथक होते हैं। बड़े पुत्र सिंहराज से; अजमेर, रणम्भौर, बूंदी, कोटा की शाखाएँ निकलती हैं और लखणसी से देवड़ा (सिरोही), सोनगरा (जालौर) सांचेरा (सांचौर), चीता, बरड़ आदि वंश फैलते हैं।

मेरों की उत्पत्ति

मेरे जाति की उत्पत्ति के सम्बन्ध में कतिपय विद्वानों ने इन्हें हूणों की शाखा बताई है। सिरोही के इतिहास में गौरीशंकर हीराचंद औझा³ ने इनको मेर नाम के राजा से मेर कहलाना लिखा है और कर्कराज राठौड़ द्वारा इनका राज्य छीनना लिखा है। भीमसिंह नेमलोत⁴ ने 'चौहान वंश का इतिहास' पुस्तक में लिखा है कि—“विक्रम संवत् 520 के लगभग यह जाति बिल्कुल ही छिन्न-भिन्न हो गयी थी। गुर्जर जाति के इतिहास में भी मेरों का उल्लेख मिलता है। लालीराज, तोरण, मेहरराज, खेमा आदि मेर नेताओं का उल्लेख मिलता है। देवगढ़-मदारिया के पास मेर जाति के सात गांव बसे हैं जो खमेरी नाम से पुकारे जाते हैं। बुज खमेरी, गूजर खमेरी, खारी खमेरी, राजपूत खमेरी इस प्रकार के सात गांव थे जिन्हें चौहान सरदार अनहल ने अपने अधीन कर लिया था। नरवर से दिवेर के बीच रहने वाले मेर लोगों ने चीता-बरड़ों की चाकरी की उनके गुलाम बन गये जिनके तीन प्रकार थे—1. चोटी कट, 2. बसी बान, 3. अंगुली कट। बड़ी संख्या में मेर लोग भागकर मेवाड़ व मारवाड़ की तरफ चले गये। इनके प्रमुख गौत्र थे—माहात, डाकल, पबड़ी, किट, चेरड़, बुज-बरगट, बोल-माल, डोडिया, बगेर आदि। इनकी पदवी भी रावत की है।”

चीता-बरड़ समुदायों की उत्पत्ति एवं विस्तार

नाडोल राज्य के संस्थापक लखणसी की शादी मीणा सामन्त की कन्या सहदेव से हुई थी, जो ऊषाहारी जाति से थी जिसके दो पुत्र अणहल व अनूप उत्पन्न हुए। राजपूत सरदारों को जब सहदेव की जाति का पता चलता तो उन्होंने सहदेव व उसके दोनों पुत्रों का विरोध करना शुरू कर दिया था। राव लखणसी सांभर के युद्ध में वीरगति को प्राप्त हुए, तब राजपूतों के भय के कारण सहदेव अपने दोनों अबोध राजकुमारों अणहल व अनूप को लेकर चांग गांव पहुंची जहाँ चन्देल गुर्जरों का शासन था। गुर्जर मुखिया ने दोनों चौहान राजकुमारों व उनकी माँ को प्रश्रय ही नहीं दिया, बल्कि चितौड़ के पास हलपड़ा का

क्षेत्र उनके गुजर-बसर के लिए दे दिया था। वीर विनोद के लेखक कविराजा श्यालदास ने 'स्केच ऑफ मेरवाड़ा' पुस्तक के हवाले से लिखा है कि "लखणसी (जोध लाखण) ने तीज की पूजा करती हुई जिस मीणी को बूंदी में पकड़ा था उसका नाम सहदे (सेढू) था तथा वह उषाहरी (आशावरी) जाति की थी। चांग के जिन गूजरो के पास सहदे अपने दोनों पुत्रों को लेकर गई थी। वे चन्देल गुर्जर थे।" (वीर विनोद पृष्ठ 198)

जिन गूजरो ने अणहल तथा उसकी माता को चांग ने शरण दी थी, उन्हें अणहल ने समय पाक खदेड़ दिया। वीर विनोद में अणहल तथा अनूप की पाँच पीढ़ी तक चांग में रहना लिखा है तथा पाँचवी पीढ़ी में अणहल के दो पुत्रों कान्हा व काला से क्रमशः चेता तथा बरड़नामी दो शाखाओं का निकलना लिखा है। जिस समय अणहल, अनूप व उसकी संतान इस मगरे-मेरवाड़े के चांग गांव में आकर आबाद हुए थे उस समय यहाँ मेर, मेव, मग, भील व मीणा रहते थे बहुत वर्षों तक यह नियम रहा कि अपने लड़कों की शादी तो मेर, मेव, मग, मीणा आदि की लड़की से कर लेते थे, परन्तु अपनी लड़कियां उन्हें नहीं देते थे, यहाँ तक कि लड़कियों को जन्म के समय ही मार देते थे। इसके बाद गहलोत, भाटी, राठौड़ और पंवारों से सम्बन्ध किये अर्थात् इनकी लड़कियों से शादी ब्याह होने लगे। ये गहलोत, पंवार, मोठिस, सोलंकी आदि (सोलह साखी) पास-पड़ोस की रियासतों से मगरा-मेरवाड़े में आये थे। इनके आने का कारण यह था कि किसी राजा-महाराजा, ठाकुर, भोमिये, राजा आदि से इनका झगड़ा या अनबन हो गई, उनकी नाराजगी पर ये लोग अपने बाल-बच्चों को लेकर इस इलाके में शरणागत हुए। ये लोग यहाँ भागकर, छीपकर, चुपके से आये थे, जिन्हें यहाँ के शूरवीर अणहल व अनूप के वंशजों ने शरण दी।

ऐसी किवदंती है कि एक समय अणहल व अनूप के वंशजों ने इकट्ठा होकर पंचायत बैठाई कि लड़कियों की शादी का कुछ न कुछ स्थाई हल निकालना चाहिये इनकी हत्या कहाँ तक करेंगे। गांव सारण (मारवाड़ में है) में बुलाई इस पंचायत में आसन के योगीराज जो कि इनके धर्मगुरु थे को विशेषरूप से बुलाया गया उनसे न्याय करने की गुहार की गई। इस पर योगीराज ने आदेश दिया कि जिस बड़ के पेड़ के नीचे बैठे हो वंशवार अलग-अलग बैठ जाओ इस तरह एक तरफ अणहल के वंशज तथा दूसरी तरफ अनूप के वंशज बैठ गये। फिर योगीराज ने उपदेश देना शुरू किया कि सृष्टि के आरम्भ में क्षत्रियों में केवल एक ही वंश था, फिर सूर्य व चन्द्रमा एक ही बाप की औलाद है जिससे आज देश में सैकड़ों वंशों के क्षत्रिय देखे जाते हैं। सो तुम दोनों वंशों को आपस में शादी-ब्याह करना चाहिये। योगीराज ने परम पिता को याद किया और कहा कि ये बड़ का पेड़ तुम्हारा न्याय करेगा। परमपिता की लीला अपरम्पार है जब कोई कार्य स्वयं उस पर छोड़ दिया जाता है तो उसमें न्यास अवश्य होता है, उसी समय बड़ फटा और चरड़ की आवाज हुई। यह भाग अणहल के वंशजों की तरफ गिरा अतः

'चरड़' की आवाज से इन्हें 'चीता' कहा गया दूसरी ओर अनूप के वंशज बैठे थे उधर के बड़ का भाग गिरा तो 'बरड़' की आवाज हुई। अतः अनूपवंशी 'बरड़' कहलाये। इस प्रकार अणहल व अनूप के वंशज क्रमशः चीता व बरड़ कहलाने लगे और आपस में शादी ब्याह करने लगे।

चरडाते चीता भया, बरडाते बरडात।

शाख दोनों एकण सरे, जगत बखाणी जांत।।

सोलह पीढ़ी भाई चारों चाल्यों, सत्तरवीं पीढ़ी हुई सगाई।

परबू बाई पातलाल की, रतनसी करणसी का ने परणाई।।

बड़ फाटो ब्यौरो हुयो, वियो सगपण को सोदो।

जेतू चीती करणसी की, परणयों भीमट को धोधो।।

उपर्युक्त दोहे जन-जन में अतिलोकप्रिय हैं एवं अन्य कोई प्रमाणिक तथ्य नहीं है जो यह बतों हो कि कब से चीता व बरड़ नाम प्रचलित हुए अतः भाटो व जागो के दोहों को मानने के अलावा कोई उपाय नहीं है। यदि वंशावली, ऐतिहासिक सामग्री, सामाजिक रीति-रिवाजों को गम्भीरता से देखा जाये तो यह सिद्ध होता है कि चीता-बरड़ समुदाय पितृपक्ष से नाडोल के चौहान शासक राव लखणसी के वंशज हैं और मातृपक्ष से सहदे जो मीणा जाति से थी के वंशज हैं एवं समय के साथ बहुत सारे रीति-रिवाज क्षत्रियों के एवं मीणा समुदाय के अपना लिये गये। अंग्रेजों ने स्वार्थवश इन समुदायों को मेर बताया है जबकि हकीकत में मेर लोग चीता-बरड़ के गुलाम रहे थे।

रावत-मेहरातों का पृथ्वीराज चौहान से सम्बन्ध

ऐसी मान्यता है या मान्यता बना दी गई है कि चीता-बरड़ अर्थात् (काठात एवं रावत) पृथ्वीराज चौहान के वंशज हैं जैसा कि कर्नल टॉड ने सुनी सुनाई बातों के आधार पर, कर्नल डिकसन ने किवंदन्तियों के आधार पर, कविराजा श्यालदास ने कर्नल डिकसन के 'स्केच ऑफ मेरवाड़ा' के आधार पर एवं अन्य स्थानीय लेखकों ने भावनाओं के आधार पर इस मत को मान लिया और जनमानस में ऐसी धारण बन गई कि रावत, मेहरात-(काठात) भारतवर्ष के ख्यातनाम, शूरवीर शासक पृथ्वीराज चौहान (तृतीय) के वंशज हैं, फिर कौन ऐसे महान् व्यक्ति का वंशज होने पर गौरवान्वित महसूस नहीं करेगा, लेकिन थोड़ी सी समझदारी एवं ऐतिहासिक तथ्यों की पूर्वाग्रह रहित छानबीन की जाए तो यह प्रमाणित किया जा सकता है कि चीता-बरड़ जो कि मगरा-मेरवाड़ा की मुख्य आबादी है मूल रूप से सांभर के चौहान घराने से सम्बन्धित तो है लेकिन इनका सम्बन्ध पृथ्वीराज चौहान से न होकर चौहानों की दूसरी विख्यात शाखा नाडोल के संस्थापक राव लखणसी (जोध लाखण) से है। यहाँ डॉ. दशरथ शर्मा⁸ की पुस्तक 'पृथ्वीराज तृतीय और उसका युग' के अध्याय 'अर्णोराज के पूर्वज सन् 950 से 1130 ई. तक' में उल्लेखित विवरण महत्वपूर्ण है जिसमें डॉ. दशरथ शर्मा लिखते हैं कि "वाक्पति

प्रथम के दो पुत्र सिंहराज ने भी आक्रामक नीति का अनुसरण किया उसका सन् 956 ई. का एक शिलालेख मिला है। उसने अनेक विजयों का वरण किया एवं परमभट्टारक-महाराजाधिराज-परमेश्वर की पदवमी धारण की।” किन्तु यह आनन्दमयी स्थिति अधिक दिन तक न रह सकी सन् 973 ई. के हरस शिलालेख से स्पष्ट है कि कुछ समय के लिये वंश और जयलक्ष्मी शाकम्भरी के चौहानों के हाथ से निकल चुकी थी। सिंहराज के उत्तराधिकारी विग्रहराज द्वितीय ने पुनः सांभर की शक्ति की स्थापना की, जिसे दुर्लभराज द्वितीय ने आसानी से सत्ता संभाली एवं सफलतापूर्वक राज्य किया। दुर्लभराज के पुत्र गोविन्दराज के राज्यकाल में भी चौहान पर्याप्त शक्तिशाली थे।”

इसके बाद शाकम्भरी के चौहानों को बुरे दिन देखने पड़े परमारों की शक्ति उस समय पर्याप्त बढ़ी चढ़ी थी। मुंज परमार ने हाथियों की सहायता से आघाट के फाटक को तोड़ा। चौहान राजा गोविन्दराज के पुत्र वाक्पतिराज द्वितीय ने गुहिल राजा अम्बाप्रसाद का युद्ध में वध कर चित्तौड़ लेने का प्रयत्न किया, किन्तु इसमें सम्भवतः उसे सफलता न मिली। संघर्ष चलता रहा और वाक्पतिराज का छोटा भाई और उत्तराधिकारी वीर्यराम राजा भोज से लड़ता हुआ मारा गया। वीर्यराम का छोटा भाई चामुण्डराज कुछ समय तक नरवर में रहा। उसने नाडोलिया चौहान अणहिल्ल की सहायता से शाकम्भरी को फिर स्वतन्त्र किया। सन् 1079 (संवत् 1136) में चामुण्डराज का पुत्र दुर्लभराज तृतीय सुल्तान इब्राहीम गजनवी से युद्ध करता मारा गया।”

उपरोक्त उद्धरण से स्पष्ट होता है कि-

1. सिंहराज के भाई लखणसी ने नाडोल में नवीन राज्य की स्थापना की।
2. लखणसी के पुत्र अणहिल्ल (सन् 1010 ई.) में नरवर में राज्य किया जहाँ उसने चामुण्डराज को न केवल शरण दी बल्कि अपने वंश के पुराने गौरव को पुनः अर्जित करने में पूरी सहायता की।
3. अणहल व अनूप पृथ्वीराज चौहान से बहुत वर्षों पूर्व ही हो गये थे तो उसके वंशज कैसे हो सकते हैं।
4. पृथ्वीराज चौहान से काफी समय पूर्व ही नरवर ठिकाना अस्तित्व में था।
5. अणहिल्ल नाडौल के चौहान वंश से सम्बन्धित शासक था न कि अजमेर या अन्य से।

एक अन्य तथ्य है जो अत्यन्त उपयोगी एवं महत्वपूर्ण चीता-बरड़ों के सभी जागो (वंशावली लेखकों) में एक कवित्त लोकप्रिय है-

पहले भीचण गाइये, धर चीतों को मूल।

काड़ करारों बाँकड़ों, उद्धरियों नाडूल।।

इस कवित्त में भी कई तथ्यों पर प्रकाश पड़ता है मसलन-

1. चीता-चौहानों का मूल नाडौल है सांभर या अजमेर नहीं।
2. राव लखणसी की छठी पीढ़ी एवं अणहल की पांचवी पीढ़ी में हुए भीचणजी अत्यन्त शूरवीर एवं योद्धा पुरुष हुए जिनकी महिमा अपरम्पार थी जिन्होंने नाडोल वंश की कीर्ति में चार चाँद लगाये थे।
3. चीता-बरड़ वंश अजमेर के शासक पृथ्वीराज से सम्बन्धित न होकर नाडौल से सम्बन्धित है।

इसके अतिरिक्त चौहानों की आराध्यदेवी माँ आशापुरा की मान्यता पर भी चर्चा की जा सकती है; पृथ्वीराज चौहान की आराध्य देवी चामुण्डा माता थी जिनका मंदिर आज भी अजयसर के पहाड़ पर स्थित है; जहाँ चौहान शासक रोजाना उपासना हेतु जाया करते थे। माँ आशापुरा मुख्य रूप से नाडौल शाखा के चौहानों की आराध्य देवी थी आज भी मारवाड़ व मेरवाड़ा में सैंकड़ों मंदिर माँ आशापुरा के मिलेंगे।

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बरड़ - “अनूप के वंशज बरड़ कहलाते हैं, बरड़ वंश में बीहल को रावत की उपाधि मिली थी। बाद में 1312 ई. में भीमटा को भी रावत की पदवी मिली, इस कारण बरड़ वंशी ‘रावत’ कहलाते हैं।
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कर्नल जेम्स टॉड के इतिहास लेखन की पुनर्समीक्षा की आवश्यकता

विक्रमसिंह अमरावत

कर्नल जेम्स टॉड का इतिहास लेखन मुख्य रूप से राजपूत राज्यों तक ही सीमित रहा। उसके दोनों ग्रन्थ एनाल्स एंड एंटीक्विटीज ऑफ राजस्थान और ट्रेवल्स इन वेस्टर्न इंडिया, मुख्य रूप से पश्चिमी भारत के राजपूत राज्यों के ऐतिहासिक दस्तावेज हैं। सामान्य तौर पर टॉड राजस्थान के इतिहास का पिता माना जाता है। साथ ही टॉड को उन्नीसवीं सदी के ब्रिटिश रोमानी इतिहासकार माना जाता है। इतिहासकारों का यह मत भी है कि टॉड वस्तुतः उपयोगितावादी इतिहासकारों के इतिहास लेखन के विरुद्ध अवधारणाएं विकसित करने वाला इतिहासकार था। यद्यपि टॉड के दृष्टिकोण को साम्राज्यवादी भी, माना गया, किन्तु मिल और ग्रांट से इतर ही माना गया। टॉड का विलियम जोन्स, थामस मारिस, विलियम रोबर्ट्सन आदि की परम्परा का प्राच्यवादी इतिहासकार माना गया। इस प्रकार टॉड के इतिहास लेखन की समीक्षा उसके द्वारा दी गई जानकारी की जाँच तक सीमित रही है। उसके द्वारा जो लिखा गया, उसका सूक्ष्म-पठन पर इतना ध्यान नहीं दिया गया है। जबकि सामान्य तौर पर यह माना जाता है कि, वह राजपूतों का प्रबल पक्षपाती था और राजपूत संस्कृति की महानता से बहुत प्रभावित था। टॉड के ग्रन्थों का उपयोग इतिहास लेखन में पिछली एक सदी से भी अधिक समय से हो रहा है, इसी से टॉड के इतिहास लेखन की महत्ता को समझा जा सकता है। राजस्थान सम्बंधी इतिहास लेखन के लिये टॉड के इतिहास लेखन को देखना एक अनिवार्य आवश्यकता की तरह है। उक्त अवधारणाओं के साथ इस पत्र में टॉड के इतिहास लेखन की समीक्षा उसके दृष्टिकोण के आधार पर करने का प्रयास किया जाएगा।

टॉड के दृष्टिकोण को एडवर्ड सईद के ओरिएंटलिज्म की अवधारणा के आधार पर समझने का प्रयास किया जाएगा। यद्यपि सईद के इस अवधारणा को पश्चात्कालीन इतिहासकारों एवं सिद्धान्तकारों ने चुनौती भी दी एवं उसकी मर्यादाओं को भी उजागर किया, किन्तु फिर भी इतिहास लेखन को और अधिक करीब से देखने एवं समझने के लिये सईद की प्राच्यवाद की अवधारणा एक महत्वपूर्ण साधन मानी जाती है। टॉड के इतिहास लेखन को भी इसी संदर्भ में देखने की आवश्यकता है। मूल रूप से सईद ने युरोपीय इतिहासकारों (विशेष रूप से ब्रिटिश एवं फ्रांसिसी) की पूर्व संबंधी

अवधारणाओं पर सर्वांगिण रूप से ही प्रश्न चिन्ह लगा दिया और सभी को साम्राज्यवादी इतिहास लेखन का अंग ही माना। सईद लिखता है कि, 'यूरोपीय साम्राज्यवादियों ने अपने उपनिवेशों पर शासन करने के लिए एक तर्क गढ़ा था कि, 'पूर्व' और 'पश्चिम' सर्वथा भिन्न हैं। पूर्व रहस्यमय है।

यद्यपि उपयोगितावादी इतिहासकारों के इतिहास लेखन में पूर्व के प्रति व्याप्त उनकी दुर्भावनाओं को स्पष्ट रूप से देखा जा सकता है, जिसकी परिणती यदि भारत के संदर्भ में करें तो, मैकाले मिनिट्स में देखी जा सकती है। किन्तु ऐसे इतिहासकारों के इतिहास लेखन को जिन्होंने पूर्व पर सीधे कोई आक्षेप नहीं किया बल्कि पूर्व की प्राचीन सभ्यताओं एवं संस्कृति की प्रशंसा की है, सईद की अवधारणा के आधार पर देखना भी आवश्यक हो जाता है। इससे यह समझने में भी मदद मिलेगी कि दो एक दूसरे के विरुद्ध मानी जाने वाली विचारधाराएँ (प्राच्यवादी और पाश्चात्यवादी, रोमानी और उपयोगितावादी) वास्तव में एक दूसरे की विरोधी थीं या फिर एक ही मंजिल तक पहुँचने के अलग-अलग रास्ते मात्र थे। साथ ही ये विचारधाराएँ किस प्रकार साम्राज्यवादी इतिहास लेखन के ही दो अलग-अलग प्रकारों के रूप में देखी जा सकती हैं। इसी संदर्भ में टॉड के इतिहास ग्रन्थ एनाल्स एंड एंटीक्विटीज के कुछ उद्धरणों को लेकर उनकी समीक्षा की जाएगी।

जेम्स मिल के भारत संबंधी इतिहास लेखन की पश्चात्कालीन इतिहासकारों ने कटु आलोचना की है। अनेक आरोपों के साथ उस पर यह आरोप भी लगाया जाता है कि उसने सर्वप्रथम भारत के सांप्रदायिक इतिहास लेखन की शुरुआत की थी। भारत के इतिहास को हिन्दु और मुस्लिम काल में बांटने का सर्वप्रथम काम मिल ने ही किया था। वास्तव में यह तत्कालीन साम्राज्यवादी ब्रिटेन की परम आवश्यकता थी। भारतीय समाज को खण्डित रूप में देखना साम्राज्य के लिये अत्यावश्यक था। मिल एक उपयोगितावादी इतिहासकार था, किन्तु टॉड ने भी इस संदर्भ में मिल की ही तरह भारतीय समाज को खण्डित रूप में न सिर्फ देखा बल्कि उसे प्रस्तुत भी किया। ग्रन्थ की प्रस्तावना में वह लिखता है कि, The collections of jessulmer and puttun, for example escaped the scrutiny of even the lynx-eyed Alla. इसी प्रकार वह स्वयं मिल की हिन्दु काल की अवधारणा को स्वीकार करता है। टॉड मुस्लिम शासकों को विदेशी, असभ्य, कट्टर कह कर भारत का शत्रु घोषित करता है और भारतीय संस्कृति के पतन का मूल कारण बताता है। वह भारतीय समाज को स्पष्ट रूप से हिन्दू और मुस्लिम दो भागों में देखता है और इतना ही नहीं यह भी मानता है कि भारतीय समाज की वर्तमान समस्याओं का बहुत बड़ा कारण मुस्लिमों के आक्रमण एवं मुस्लिम काल रहा है। यद्यपि वह जिन राजपूत राज्यों के पतन का कारण मुस्लिम शासकों को बताता है वास्तव में उनका गौरवमय काल मुगलों के काल में ही रहा है। अकबर से लेकर

शाहजहाँ के काल तक राजपूत राज्यों की स्थिति निरन्तर बढ़ते क्रम में मजबूत हुई थी। राजपूत राज्य इस काल में पर्याप्त शक्तिशाली थे। इसी क्रम में यदि ब्रिटिश काल में राजपूत राज्यों की स्थिति की तुलना की जाए तो, यह स्पष्ट रूप से देखा जा सकता है कि, ब्रिटिश काल में राजपूत राज्यों की स्थिति अत्यन्त कमजोर हो गई थी। राजपूत राज्यों पर ब्रिटिश प्रभुत्व को कायम करने में टॉड की महत्वपूर्ण भूमिका से भी इनकार नहीं किया जा सकता।

इस प्रकार सर्वप्रथम तो टॉड के इतिहास को देखने के नजरिये में दोहरापन स्पष्ट देखा जा सकता है। साथ ही यह भी कहा जा सकता है कि, वह अप्रत्यक्ष रूप से वही कार्य कर रहा है जो कि प्रत्यक्ष रूप से मिल कर रहा था। मिल की ही तरह ब्रिटिश साम्राज्य के विकास में वह अपने अलग तरीके से योगदान कर रहा था। उसका रास्ता यद्यपि अलग था किन्तु लक्ष्य तो मिल की तरह मूल रूप से साम्राज्य की सेवा करना ही था।

टॉड अपनी प्रस्तावना में ही इस बात को स्पष्ट करता है कि, भारत में ऐतिहासिक चिन्तन के अभाव संबंधी युरोपीय अवधारणा को अब खत्म किया जा रहा है। यद्यपि प्रथम दृष्टया यह कथन साफ तौर पर प्राच्य सभ्यता का पक्षधर नजर आता है, किन्तु इसमें एक यह अवधारणा भी अन्तर्निहित है कि, प्राच्य सभ्यता की श्रेष्ठता की स्वीकारोक्ति भी पश्चिम की बहस पर ही निर्भर करती है। उसकी श्रेष्ठता को सिद्ध करने का कार्य (भार) भी पश्चिम के विद्वानों को ही करना पड़ रहा है। इसको 'व्हाईट मैन बर्डन थ्योरी' के संदर्भ में भी समझा जा सकता है। यहाँ पूर्व और पश्चिम का यह भेद साफ नजर आता है। सईद जिस प्रकार से कहते हैं कि प्राच्यवादियों ने सर्वथा प्रत्यक्ष और अप्रत्यक्ष रूप से यह प्रकट करने का प्रयास किया है कि, पूर्व एवं पश्चिम में स्पष्ट भेद है और पश्चिम श्रेष्ठ है, उसको इस संदर्भ में समझा जा सकता है। यदि टॉड भारतीय समाज एवं संस्कृति की श्रेष्ठता पर वास्तव में अभीभूत था तो, फिर उसको स्वतन्त्र रूप से श्रेष्ठ क्यों नहीं सिद्ध किया। पूर्व चाहे श्रेष्ठ रहा हो, किन्तु उसकी श्रेष्ठता की निर्भरता तो पश्चिम के विद्वानों की वैज्ञानिकता, शोध अभिवृत्ति पर ही निर्भर करती थी।

युरोप में आधुनिकता का प्रवेश हो चुका था। युरोपीय समाज मध्यकालीन सामन्तवादी व्यवस्था से मुक्त होकर आधुनिक एवं वैज्ञानिक बन गया था। धार्मिक मान्यताएँ, स्थिर समाज, सामन्तवादी व्यवस्था, स्वतन्त्रता एवं समानता का अभाव आदि मध्यकाल की विशेषताएँ मानी जाती थी। नवजागरण के काल में युरोप ने इन सब से मुक्ति प्राप्त की और आधुनिकता में प्रवेश किया। वास्तव में आधुनिक होने के कर्म में यह आस्था निहित है कि चेतन मनुष्य, कारण और विज्ञान की सहायता से, सामाजिक जीवन की भौतिक और बौद्धिक परिस्थितियों को बदल सकते हैं। फ्रांस की क्रांति ने आधुनिक अवधारणा को एक सैद्धान्तिकता प्रदान की। टॉड भी उसी आधुनिक युरोप का

एक बुद्धिजीवि था, जिसकी न सिर्फ भारत बल्कि युरोप के इतिहास में भी रुचि थी। उन्नीसवीं सदी का समय युरोप में प्रबोधन का काल माना जाता है। उपयोगितावादी इतिहासकार इसी प्रबोधन काल के अनुगामी थे।

उपरोक्त जाँच में यदि देखा जाए तो टॉड जिस प्रकार से भारतीय समाज एवं राजव्यवस्था को समझ रहा था वह स्पष्ट रूप से भारतीय समाज को पूर्व आधुनिक ही मान रहा था और यह बताने का प्रयास कर रहा था कि, अनेक कारणों से यहाँ आधुनिकता का प्रवेश नहीं हो पाया है और ब्रिटिश सरकार इस समाज को आधुनिक बना सकती है और मध्यकालीन समस्याओं से मुक्ति दिला सकती है, इसलिये ब्रिटिश सरकार का साथ अनिवार्य है। वह जब राजपूत जातियों का इतिहास लिखता है। तो उनके लिये अंग्रेजी में ट्राईब शब्द का प्रयोग करता है। जिसका हिन्दी में अर्थ कदापि भी जाति नहीं हो सकता (जिस संदर्भ में वर्तमान में हम जाति को समझते हैं)।

मेवाड़-राज्य के सामाजिक-आर्थिक पहलू का स्रोत 'देवलोक पधारिया की बहियां' (कानोड़ ठिकाना के संदर्भ में)

डॉ. जे.के. ओझा

कानोड़¹ -ठिकाने के सामंत की या उसके किसी निकटतम सम्बन्धी पत्नी व मां की मृत्यु हो जाने पर जो भी क्रियाएं एवं खर्च आदि करते थे, उनको एक बही में दर्ज करते रहते थे। इस पत्र को तीन बहियों के आधार पर तैयार किया गया है। जिसमें 1883 ई. की पहली बही नं. 25, 22.5 सेमी. लम्बी व 224.5 सेमी. चौड़ी है। इसमें कुल 12 पृष्ठ हैं, उनमें प्रथम चार पृष्ठों पर रावत उम्मेदसिंह (1883 ई.) की मृत्यु के समय का दान-पुण्य आदि खर्च का हिसाब है। पृ. 05 से 11 तक रावत अजीतसिंह (1850 ई.) मां साहब भटियाणी जी का देहान्त हो जाने पर एकादशी पर किये गये दान-पुण्य आदि खर्च का हिसाब है। 1883 ई. की बही नं. 30 ए 21 सेमी. लम्बी तथा 17.5 सेमी. चौड़ी है। इसमें कुल 100 पृष्ठ हैं, उनमें प्रथम 56 पृष्ठ रावत उम्मेदसिंह की मृत्यु (1883 ई.) हुई उस दिन से "ब्रह्मभोज" एवं बाद की विभिन्न क्रियाओं, दान-पुण्यादि के खर्चों का हिसाब है। 1883 ई. की बही नं. 31, 18.5 सेमी. लम्बी एवं 14.5 सेमी. चौड़ी हैं जिसमें कुल 40 पृष्ठ हैं। इस बही में रावत उम्मेदसिंह की मृत्यु पर "नुगता" (मृत्युभोज) किया उसमें कहाँ से कितने व्यक्तियों को बुलाया गया, इसकी जानकारी मिलती है।

प्रस्तुत पत्र में यह प्रयास किया गया है कि, 19वीं शताब्दी के उत्तरार्द्ध में मेवाड़ राज्य की सामाजिक एवं आर्थिक स्थिति का समझाने के लिए कानोड़-ठिकाने की (देवलोक पधारिया) बहियां एक अच्छा साधन साबित हो सकती हैं। इसमें कोई संदेह नहीं कि, ये बहियां सामन्त वर्ग से सम्बन्धित हैं, फिर भी जन-सामान्य इससे अछूता नहीं रहा। उस पर इस संस्कार का प्रत्यक्ष या अप्रत्यक्ष प्रभाव पड़ना स्वाभाविक ही था। सामन्त या सम्बन्धित व्यक्ति की मृत्यु हो जाने पर बही में सर्वप्रथम मृत्यु का दिन तिथि लिखते थे। अतः उस व्यक्ति विशेष की मृत्यु-तारीख करने में कोई विवाद नहीं रह जाता। जैसे-रावत अजीतसिंह का देहान्त श्रावण बदी 12, वि.सं. 1907, रावत उम्मेदसिंह की मृत्यु सोमवार, पोष सुदी 2 वि.सं. 1940 को हुई² तद्पश्चात् दाह-स्थल तक ले जाने की प्रक्रिया होती थी, जिससे स्पष्ट है कि रावत की मृत्यु हो जाने पर उसे शासकीय

सम्मान के साथ जरी के कपड़े आभूषणों सहित "पाग" (पगड़ी) पहनाकर प्रायः "डोल" निकाल कर ले जाते थे।³ यों तो लम्बी आयु प्राप्त कर मरने वाले स्त्री या पुरुष का "डोल" निकाला जाता था। पिता की जीवितावस्था में पुत्र का एवं स्त्री के सास-श्वसुर के जीवित होने पर "डोल" नहीं निकाला जाता था। ठिकाने में सामन्त या राजमाता या रानी के देहान्त पर "डोल" निकालने की प्रथा थी। तब पुरुष को "बैकुन्ती" में बिठाकर तथा स्त्री को सुलाकर अर्थी के आगे रुपये, पैसे, नारियल, फूली आदि उछालते हुये जाते थे, उन्हें "डोम" लूटते थे। गाँव के सभी नाई मशालें जलाकर चलते थे। यह इस बात का प्रतीक था कि, उस सामन्त विशेष के मर जाने से ठिकाने में दिन में भी अंधेरा हो गया। डोल-बाजों के साथ "उत्सव" के अनुरूप तत्कालीन राजकीय दाह-स्थल, जिसे "महासतिया" कहते, वहाँ ले जाकर वैदिक मंत्रोच्चारण के साथ अंतिम संस्कार करते थे। माता का देहान्त हो जाने पर ज्येष्ठ पुत्र अग्नि-दान करता था वहीं पिता की मृत्यु पर अंतिम संस्कार के समय अग्नि-दान द्वितीय पुत्र या पुरोहित करता था। ज्येष्ठ पुत्र महलों के दरवाजे तक कंधा देता था। उसके बाद वह तो पुनः लौट जाता। उसे स्नान आदि कराके उसी समय गद्दी पर बैठा दिया जाता था। यहाँ सामाजिक-धार्मिक संस्कारों में राजनैतिक आवश्यकतानुसार उपस्थित लचीलापन स्पष्टतः दिखाई देता है। राजवंश को छोड़ कर शेष सभी वर्गों में ज्येष्ठ पुत्र ही अनिवार्यतः अग्नि-दान करता था। किन्तु राजवंश में यह व्यवस्था इसलिए की गई क्योंकि राजगद्दी को लेकर कोई विवाद पैदा न हो। अतः यह संकेत भी मिलता है कि, राजवंश धार्मिक व्यवस्थाओं से नहीं बंधता था अपितु उनके आवरण में अपने राजनैतिक-सामाजिक व आर्थिक हित साधन करता था। उत्तर-क्रिया के बाद में हतरों (भागियों) को छोड़ कर कानोड़-ठिकाने के सभी लोग तथा जागीरदार आदि "भदर" (बाल, दाड़ी-मूँछ कटवाना) होते थे। इससे शासक व शासितों के बीच प्रकटतः घनिष्ठता का बोध होता वहीं वास्तव में सामंतीय प्रभुता के दिग्दर्शन भी होते हैं। तीसरे दिन से 13वें दिन तक रात्रि को गरूड़-पुराण का पाठ कराया जाता था। इस बीच यदि गद्दी का मुहूर्त आ जाता तो गरूड़ पुराण महलों से पुरोहित के यहाँ चली जाती थी और तब पुरोहित के यहाँ इसका पाठ होता था। तीसरे दिन से 12वें दिन तक की विभिन्न क्रियाओं की विस्तृत जानकारी के लिए ये बहियां महत्वपूर्ण हैं।⁴

मृत्यु के अवसर पर बारह दिनों पर किया जाने वाला मृत्युभोज, जिसमें ब्राह्मण आदि को भोजन करा के दान आदि दिया जाता था, उसे "ब्रह्म-भोज" कहते थे। 1883 ई. में रावत उम्मेदसिंह की मृत्यु हुई तक ब्रह्म-भोज किया गया उसमें कानोड़ तथा आसपास के कुल 6333 विभिन्न जाति के लोगों को भोजन कराया गया था। कानोड़ के सभी लोगों को भोजन पर आमंत्रित किया गया जो निम्नांकित सारिणी से स्पष्ट है—⁶

सारिणी संख्या—1

क्र.सं.	जाति	कुल	प्रतिशत
1.	महाजन	1320	34.74
2.	कुचामनिया	70	1.84
3.	सरदार	40	1.05
4.	नरसिंघपुरा	240	6.31
5.	बोला	202	5.31
6.	मेहतर	125	3.29
7.	चमार	110	2.89
8.	बलाई	3	0.07
9.	मोट्यार (दरोगा)	350	9.21
10.	डावड़िया	450	11.84
11.	सिपाही तथा नौकर	125	3.29
12.	नये सिपाही	6	0.15
13.	लखारा	18	0.47
14.	छीपा	18	0.47
15.	चरवादार	9	0.23
16.	साधु	1	0.02
17.	लुहार	2	0.05
18.	हलकारा	2	0.05
19.	तेली	56	1.47
20.	पुरबिया	10	0.26
21.	खाती	2	0.05
22.	पिंजारा	50	1.31
23.	कुम्हार	1	0.02
24.	गमेती	7	0.18
25.	कलाल	70	1.84
26.	दर्जी	35	0.92
27.	माली	50	1.31
28.	भोई	36	0.94
29.	मोमिन	30	0.78
30.	धोबी	25	0.64

31.	ढोली	6	0.15
32.	मोची	25	0.64
33.	सुनार	75	1.97
34.	तम्बोली	30	0.78
35.	ब्राह्मण	100	2.63
36.	नाई	50	1.31
37.	खटीक	50	1.31
	कुल योग	3799	100

उपर्युक्त सारिणी से तत्कालीन जाति-व्यवस्था को बोध होता है तथा यह भी ज्ञात होता है कि एक ठिकाने की सामाजिक, धार्मिक एवं आर्थिक व्यवस्था को सुचारू रूप से चलाने के लिए किन जाति एवं व्यवसाय वालों को लाकर बसाया जाना आवश्यक होता था। इनके अतिरिक्त बाहर से पटेल, गाडरी, नाई, जाट, कुम्हार, साधु, ब्राह्मण, राव, भाट, मीणा, चारण, गुंसाई, बाबा, मेहतर, रंगरेज आदि सभी जाति के लोगों के अतिरिक्त चित्तौड़ से एक रामस्नेही साधु आया तथा 154 भाट, 225 अतिरिक्त ढोली तथा लगभग 450 “डावड़िया” थी।⁷ पटवारी, हलकारा, चौकीदार, सिपाही, चरवादार, हाली (हाजी) आदि से हमें काम करने वाले विभिन्न पदों की जानकारी मिलती है।⁸ साथ ही मुस्लिम समुदाय के लोगों को आमंत्रित करने से तत्कालीन सामन्तों की सहिष्णु विचारधारा स्पष्टतः परलक्षित होती है। एक शासक की दृष्टि में सभी प्रजा बराबर होती है, अतः ठिकाने की प्रजा को तब बिना किसी जातीय अथवा व्यवसायिक भेदभाव के खाने पर आमंत्रित किया गया था। इससे प्रकटतः सामंत की निष्पक्ष भावना झलकती है। कर्मान्तरी ब्राह्मण क्रिया-कर्म सम्पन्न कराता था जैसे 1850 ई. में रावत अजीतसिंह की मृत्यु पर मोहनलाल ने क्रिया कराई थी।⁹

मेवाड़ राज्य में जातीय-भेद एवं छुआछुत होते हुए भी परस्पर वर्गों व जातियों के बीच खाई नहीं थी। उनमें पारस्परिक सम्बन्ध एवं निर्भरता को इन बहियों के आधार पर स्पष्ट रूप से समझा जा सकता है, जबकि प्रत्येक जाति का व्यक्ति अपने-अपने ढंग से कार्य को सुसम्पन्न करता था¹⁰ जैसे—नाई संदेशवाहक के रूप में तथा भोज के अवसर पर कई प्रकार के कार्य करता था, कुम्हार पानी भरता, अछुत लकड़ी चीरते, मेहतर सफाई आदि करते थे। ब्राह्मण धार्मिक कृत्य कराता था तो “महाजन” तत्सम्बन्धी सामान आदि खरीदने का कार्य करते थे जैसे रावत उम्मेदसिंह के देहांत पर ब्राह्मण किशोर जी, ननवाणा ईश्वरदास को वृंदावन भेजा गया तब क्रमशः 193 रुं एक आना तीन पैसे, 164 रुं पांच आना एक पैसा खर्च हुये तदर्थ दिये गये थे। ऊंकार नाथ ने ब्राह्मणों को 91 रुं 10 आना दो पैसे “दक्षिणा” (दान) में दिये। कालूराम ननवाणा को पुष्कर भेजा गया, तब 76 रुं एक आना व कांकोली गया तब 60 रु. दिये गये थे। यह राशि उसके

आने-जाने व दान आदि खर्च के लिए दी गई थी।¹¹ इसी प्रकार से सवाईसिंह बाबेल, शाह देवजी, मुर्झिया, किशोरजी नागौरी, नेणाजी, जारोली, शाह हमराजी (हेमराज जी) ऊदावत, गमेरजी दक आदि ने विभिन्न खरीददारी का काम किया,¹² जैसे नेणाणी जारोली को 350/- रु. घासा से गुड़ लाने के लिये दिये तथा एक रूपया एक आना उसे खर्ची के दिये। गमेरजी दक को भीलवाड़ा बर्तन लाने के लिये भेजा, उसे 2 रु. 2 आना आने-जाने आदि खर्च हेतु दिये। यों इन बहियों से व्यापारी वर्ग या साहूकार के साथ सामंत के सम्बन्धों को समझने के लिये अच्छी सामग्री उपलब्ध होती है। साथ ही यह भी पता लगता है कि, सामाजिक जीवन-चक्र को चलाने के लिये एक दूसरे से मिलकर कार्य करना आवश्यक था। विभिन्न आभूषणों, वस्त्रों एवं दैनिक उपयोग में लाई जाने वाली वस्तुओं की जानकारी के लिये भी ये बहियां बड़े काम की हैं¹³ जैसे—बाला बंदी, सोने का छोगा, मोतियों की कंठी, नथ, सरपेंच, चांदी का डोरा, मोतियों की पूंछें, आदि आभूषणों का, पामड़ी, पाग, वागा, कोट, धौती, मोठड़ा, पछेवड़ी, दुपट्टा, रेजा, अंगरखी, कुर्ता, ऊनी वस्त्र, लहंगा, कांचली, पोमचा, साड़ी, रुमाल आदि, पुरुष पंखी, छाता शय्या, रजाई, गद्दा, पगरखी (जूते), कम्बल, हाथी दांत का चूड़ा, थाली, करछी, परात, देगची आदि दैनिक उपयोग की वस्तुओं की जानकारी मिलती है। साथ ही खान-पान में शक्कर, घी, तेल, चावल, गरम मसाला, गुड़, चना, मूंग, मक्की, आदि के बारे में भी इन बहियों से सामग्री प्राप्त होती है।¹⁴ समाज में मृत्यु के अवसर पर प्रचलित विभिन्न दान-दक्षिणा, तर्पण, शांति के लिये की गई क्रियाओं आदि से धार्मिक स्थिति तथा ब्राह्मणों के महत्व को समझा जा सकता है।

ये बहियां तत्कालीन आर्थिक स्थिति को समझने के लिये भी काफी उपयोगी है। खाद्य-सामग्री की जानकारी के साथ-साथ उनके भाव, मूल्य (कीमत) तथा वह सामग्री विशेष कहां से मंगवाई गई थी, इसका पता भी लगता है।¹⁵

सारिणी संख्या-2

क्र.सं. जिन्स	कीमत प्रति एक रूपया किलो में		
	1850 ई.	1866 ई.	1883 ई.
1. गेहूँ	14.562	19.32	14.71
2. जौ	—	—	23.3
3. चावल	—	—	7.165
4. चने की दाल	—	22.56	23.3
5. खांड (शक्कर)	—	1.875	2.27
6. घी	—	1.395	—
7. तेल	—	3.88	3.45
8. गुड़	—	3.65	—

1 सेर = 582.5 ग्राम

40 सेर = एक मन = 23 किलो 300 ग्राम

उपर्युक्त सारिणी से स्पष्ट है कि गेहूँ, मक्का, शक्कर, घी, तेल, चावल, जौ आदि खाद्य-पदार्थों का तोल होता था किन्तु कपड़ा नापने के लिये 'हाथ' का प्रयोग करते थे। 2 फुट का एक हाथ होता था जैसे आठ की चूनर का मूल्य 10 आना था तथा 9 हाथ के फेंटा की मलमल की कीमत 1 रु. 6 आना थी। अन्य वस्तुओं के प्रति नग के हिसाब से कीमत निश्चित होती थी।¹⁶ कपड़ों की कीमत उनकी किस्म के आधार पर होती थी जैसे एक पगड़ी की अलग-अलग कीमतें थी—1 रु. 9 आना, 1 रु. 12 आना, 3 रु. 4 आना, 4 रु. आदि। बर्तनों का कहीं पर भी तोल नहीं दे रखा है। ऐसा प्रतीत होता है कि बर्तन के आकार के आधार पर उसका मूल्य निर्धारित करके प्रति नग के हिसाब से बेचे जाते थे। कांसा, पीतल व ताम्बे के बर्तनों का अधिक उपयोग किया जाता था।¹⁷

मेवाड़ राज्य के व्यापारिक केन्द्र के रूप में भीलवाड़ा की प्रमुखता नजर आती है। 1883 ई. में गमेरजी दक भीलवाड़ा बर्तन लेने गया था। चन्दन भीण्डर से मंगवाया, घासा व रूण्डेड़ा से गुड़ मंगवाया, रूण्डेड़ा से ही रेजा तथा कीकावास से धनिया, बोहेड़ा से गेहूँ, तिल, सारंगपुरा से मक्की मंगवाई थी।¹⁸ स्पष्ट है कि घासा व रूण्डेड़ा में गन्ना बहुतायत के साथ होता था, तो कीकावास में धनिया, बोहेड़ा, सारंगपुरा में क्रमशः गेहूँ, मक्की की पैदावार अधिक होती थी। इसमें कोई संदेह नहीं की सामंत के लिये खरीददारी की जा रही थी इसलिये गड़बड़ी के अवसर तो कम रहते थे किन्तु जहाँ पैदावार हो वहाँ तुलनात्मक दृष्टि से वस्तु सस्ती मिलती थी। 1883 ई. की बही से यह भी ज्ञात होता है कि तब सोने का भाव 24 रु. 8 आने का एक तोला था तो चांदी 1 रु. 8 आना तोला थी। उदयपुरी, चान्दोड़ी, स्वरूपशाही, अदल, टका व कलदार का सिक्कों के रूप में प्रचलन था।¹⁹ चांदी के उदयपुरी सिक्के के एक रुपये में 165 ग्रेन, आठ आना में 77 ग्रेन, चार आना में 38 ग्रेन वजन होता था। चांदोड़ी-रुपये में 167 ग्रेन, आठ आना में 86 ग्रेन, चार आना में 42 ग्रेन, दो आना में 21 ग्रेन व एक आना में 10 ग्रेन वजन था। चांदोड़ी रुपये का राज्य में लेनदेन के लिये 12 आना मूल्य था किन्तु बाजार में धातुई मूल्य के कारण इसे केवल 6 आना में स्वीकृत किया गया था। छोटे सिक्कों की कीमत इनके बराबर ही थी। उत्सव आदि अवसरों पर भेंट स्वरूप देने के लिये तब स्वर्ण मिश्रित चांदोड़ी सिक्के भी प्रचलित थे। ये सिक्के बाद तक प्रचलन में रहे थे।

बहियों में भोजन आदि पर कुल खर्च के योग से जैसे 1850 ई. में 4800 रु., 14 आना, 3 पैसे; 1866 ई. में 3464 रु. 14 आना, 1 पैसा कुल खर्च हुआ। उसमें क्रमशः 2200 रु., चार आना, 2 पैसे, 2538 रु. केवल मृत्युभोज पर खर्च हुआ तथा 1883 ई. में 13955 रु. 3 आना, 2 पैसा कुल खर्च हुआ था। स्पष्ट है कि नवीन सामंत द्वारा दिवंगत सामंत की शांति एवं तर्पण के लिये जो खर्च किया जाता था, उसमें उसके

स्वयं का स्तर व वर्चस्व प्रतिष्ठापित करने की भावना अधिक रहती थी। चूंकि यह खर्च “राजकीय मद” में से किया जाता था अतएव इसका राजकीय कोष से अधिक भार कानोड़-सामंत के जागीरदारों एवं अंततः जन-सामान्य पर पड़ता था। इस प्रकार से मेवाड़ राज्य की सामन्तीय-व्यवस्था के अंतर्गत सामाजिक एवं आर्थिक स्थितियों को जानने के लिए इस प्रकार की बहियां भी एक अमूल्य स्रोत हैं जिनका उपयोग करके नवीन परिप्रेक्ष्य में आलोचनात्मक ऐतिहासिक अध्ययन किया जा सकता है।

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डॉ. अल्पना दुभाषे

महाराजा श्री गजराजसिंह द्वितीय के 60वें राजतिलकोत्सव वर्ष के उपलक्ष्य में डॉ. महेन्द्रसिंह नगर द्वारा सम्पादित की गई पुस्तक सूरजकुंवर ब्याव री बही ऐतिहासिक दृष्टिकोण से अत्यन्त महत्वपूर्ण दस्तावेज है। मेरा शोध-पत्र वर्ष 1776 में तत्कालीन महाराजा अजीतसिंह जी की बाईजीलाल श्री सूरजकुंवर श्री बड़ी भटीयाणीजी की सुपुत्री के विवाह की बही पर आधारित है। सर्वाधिक प्राचीन बहियों में से एक है। वि. सं. 1776 की ज्येष्ठ बदी को 9 को जोधपुर के महाराजा अजीतसिंह की राजकुमारी सूरजकुंवर का विवाह आमेर के महाराजा सवाई जयसिंह के साथ सम्पन्न होने में जिन रीति-रिवाजों, परम्पराओं तथा वैदिक विवाह परम्परा में संस्कारार्थ निर्मित किये गये मंडप, वेदी, तोरण आदि का आँखों देखा हाल उल्लेखित है। यह बही पुस्तक प्रकाशन क्रमांक 333 के रूप में महाराजा मानसिंह पुस्तक प्रकाश शोध केन्द्र, मेहरानगढ़ जोधपुर में सुरक्षित है।

बही के प्रारम्भिक शीर्षक में इसे 'बाई जी सूरकुंवरजी रे ब्याव री बही' कहा गया है। विवाह कार्यक्रम में होने वाले व्यय के आँकड़े जानकार मध्यकालीन भारत के वैभव एवं राजकुलों की शिष्टाचार की परम्परा के निर्वाह का ज्ञान तो होता ही है साथ ही विवाह संस्कारों में अपनाई जाने वाली पद्धति व विधि विधान का हर पहलू स्पष्ट होता है।' सर्वप्रथम सवाई जयसिंह के निवेदन पर राजा अजीतसिंह ने विवाह की घोषणा की और अपनी पुत्री के विवाह की तांबूल वीटिका (पान) सवाई जयसिंह को भेंट करने की आज्ञा 'बीडिया' फतेहचंद को दी। महाराजा अजीतसिंह ने सवाई जयसिंह को आग्रह प्रेमपूर्वक स्वीकार किया तथा जयसिंह को अपने डेरे से विदाई दी।

अपने डेरे पर पहुँच कर राजा जयसिंह ने अपनी प्रसन्नता का आगाज, रागरंग आयोजित करके किया। अपने वेदज्ञों, विद्वान पंडितों की मंत्रणा से विवाह की तिथि और मुहूर्त निश्चित कर लौकिक व्यवहार के अनुसार खींवसी भाटी के पुत्र मानसिंह और व्यास फतेहचंद को लगन देकर विवाह की तैयारी करने हेतु कहलाया। तत्पश्चात् जनाना ड्योढ़ी पर उपस्थित लोगों को मांगलिक गुड़ वितरित किया और पंडितों तथा ज्योतिषियों को दक्षिणा भेंट आदि दी। पत्र संख्या 18 से 20 तक वैवाहिक रीति-रिवाजों का क्रम से

वर्णन है। प्रमुख रूप से हाथ काम, विनायक स्थापना, कांकण डोरडा बांधना, पीढ़ी, संपाड़ा, स्नान, चंवरी में पहुँच कर देवताओं की पूजा हथलेवा, गठजोड़ा बंधन, सप्तपदी, विवाह के उपरान्त शकून करना आदि का सविस्तार वर्णन है।²

हाथ काम में राजकुमारी को पाट पर बिठा कर ड्योढ़ी से आये पूजा के थाल द्वारा व्यास और जोशियों ने पूजा की रस्म अदा की। तत्पश्चात राजकुमारी की माता भटियाणी के महल में ले जाकर पीढ़ी का दस्तूर किया। इस मौके पर महिलाओं को नरियल, गुड़, घी नेग दिया गया। साथ ही देवस्थानों, राजराणियों, राजकुमारों, राजकुमारियों, राजमाताओं, महाराजा की सासुओं, पासवानियों, रनवासनियों, खालसा की सहेलियों, महलों की पड़दायतणियों, बड़ारणियों, विभिन्न कारखानों के अधिकारियों और कर्मचारियों, मोची, महत्तरों, छीपों, वैद्य आदि को गुड़ बाँटा गया।

बही में अधिकारियों और कर्मचारियों के नामों तथा राजपूतों की अलग-अलग शाखाओं का उल्लेख भी मिलता है। साथ ही में जोधपुर की व्यवस्था, उस समय के देवस्थान तथा तत्कालीन मंदिरों की सूची भी प्राप्त होती है।³ विवाह की प्रक्रिया के अन्तर्गत विनायक जी की स्थापना हेतु मूर्ति कुम्हार के यहाँ से लाकर स्थापित की गई तथा कुम्हार को नेक और दापा दिया गया। व्यवहारिक अवसर पर बनाये जाने वाले पकवान (वस्त्रादि) तथा मांगलिक भोजन के रूप में लापसी गढ़ उपरली लापसी गुघड़ी (गुगरी) बेंटी (बांटी) मेहलां (रनिवास) सायबां रे कड़ाई (कढ़ाई लोह वाली), दीवी अर्थात् (जो लापसी बांटी जाती अथवा भेंट में थाल कांसा परोसा जाता उसको कड़ाई देना कहते हैं। जैसे गांवों में आज भी माताजी को कढ़ाई (लापसी) करना कहते हैं।) और घूघरी ये भोजन बनाकर गड़ियो, ओडो छबडो में भरकर विभिन्न स्थानों पर भेजी जाती है। उल्लेख है कि, सौ मन से भी अधिक लापसी दुर्ग और तलहटी के महलों में वितरित की गई। राजकुमारी के लिये गाजे-बाजे के साथ गीत गाती स्त्रियों के साथ तलहटी से विभिन्न राणियों, पासवानों, खवासों, महाराजा की सासुओं आदि की ओर से मिठाइयों के थाल भेजने का उल्लेख प्राप्त होता है। इस प्रकार इस बही में केवल विवाह के आयोजन का ही उल्लेख नहीं है बल्कि सुरक्षा के दृष्टिकोण से कोई की अनहोनी न हो तथा कोई गलत व्यक्ति भीतर प्रवेश न करे इसके लिये बड़ारणे, जनाना महल में प्रवेश करने वाली स्त्रियों की सूची भी बनाई जाती थी। ऐसी ही एक सूची प्राप्त होती है, जिसमें प्रवेश करने वाली स्त्रियों की क्रमशः जानकारी प्राप्त होती है। बही में बाईजी लाल सूरजकंवर को आभूषण वस्त्रादि एवं बर्तन, देहेज में प्रदान किये गये (सोने एवं चांदी के आभूषण का तोल भी बही में अंकित है।)⁴

एक महत्वपूर्ण जानकारी यह भी प्राप्त होती है कि, शादी का मण्डप राव जोध II जी के चौक में बनाया गया था। यह चौक टूटी चौक के नाम से जाना जाता है। जनानी ड्योढ़ी का मुख्य चौक यही पर स्थित है। विधि का निर्माण तथा उस पर बनाये जाने वाले

मण्डपों की लम्बाई, चौड़ाई और ऊँचाई आदि का मान हाथ वैद्य तथा अमूल से दिये गये। इन मण्डपों में लगाई जाने वाले खम्बो को मजबूती देने के लिये आम, केले तथा बास के पत्तों को लपेट कर बांधने संजाने तथा द्वार के निर्माण का विधान परिजात नामक 'निबंध ग्रन्थ' एवं 'कुंड' मण्डप सिद्धि शास्त्री ग्रन्थों में उल्लेखित परम्परा को दर्शाता है। राव जोधा चौक के अलावा लोहा पूर्ण मर्दानी ड्योढ़ी सिन्दुरिया पोल जनाढ़ी ड्योढ़ी और नागणेची माता के थान पर भी तोरण स्थापित किये गये थे। इन तोरणे की प्रमुख विशेषता यह थी कि ये सभी चाँदी के बने हुए थे तथा इन तोरणों मंगलकर्ता श्री गणेश जी की मूर्तियाँ और चौखटों में प्रतीक चिन्हों के रूप में कमल, सरू छोतरे, सुगे (तोते), मोर, केल, मोगरी, पुष्प जाली, पुतलियों, महाराबों, गुड़हल पुष्पों, कमल कलियों, आदि अलंकरणों से सजावट की गई जो तत्कालिक कुशल कर्मकारों की अत्यधिक उच्च कल्पनाशीलता व रचनाधर्मिता का परिचय देती है।⁵

चांदी के तोरण में जो बड़ी पोल में स्थित तोरण था उसका स्वरूप इस प्रकार था, तोरण के मध्य में गणेश की मूर्ति 3, कमल 2, सुरु पुनढी में 3, कमल 5, घेवर सेवी (सुगे) 4, मोर आदि इसी प्रकार लोहापोल में एक गणेश, 3 केल, 2 सरू, 10 छोतरे, 4 सुवा (तोते), 5 कमल ऊपर, 2 मोर, 4 मोगरे, 4 पुष्प छोटा, 1 जाली तथा अन्य प्रकार चेर की तणियां आदि। मरदानी ड्योढ़ी के तोरण में 2 फतली, 1 गणेश जी, 2 छेतेरे, 1 बीट पुष्प, 4 कमल, 5 चोगट (द्वार का प्रतीक) दोनों तरफ बनी हुई। सिंदूरी पोल के तोरण में 6 कमल, 2 पुल्लियाँ, 6 लघु पुष्प, 2 महाराबें, पांच चौखटों से स्थापित कर सज्जित था।⁶ सूरजकंवर ब्याव री बही में आभूषण की भी जानकारी मिलती है। गैहणों जुहारखाना जुहारखाना सुं जड़ाऊ-1 चोटीबंध चुन्नी पनां री जड़त री किमत 319) बीटिया किमत 2827 हीरां री 2 ने पनां री 2, ने माणक री 3-7 (नथ) बाली मोती 2, चूनी 2 बड़ी मोर मोरनी सुधी लटकने मोतीयाँ री बीछियां री जोड़ी मावक चुन्नी पना जड़त री कीमत 216, कीमत 626 कंठसरी हीरा पना री मिणीयां री नै मोती पोयोड़ा कीमत 3885) करणफूलां री जोड़ियां शांचावली हीरा री जड़त री मोती पांचोड़ा तिमणीयां हीरा रा जड़त रा पनड़ीया हीरां री मोतीया पोयोड़ा चीड़ा री अवेज जायगा मोती कीमत 2241) रूपिया

कांकणीयां री जोड़ी हीरां री जड़त री कीमत 2242) रूपिया

1 कंठो मोती 18 पनां री 20 मिणीयां री दुगदुगी हीरां री कीमत 13000) तिबां नग 12 मोतीयां री।

1 हड्डियाँ री जोड़ी नग 6 मोतीयां री।

टीको हीरा रो अलोलक मोती 7 कीमत 2500)

1 पुंणचीयां री जोड़ी हीरा री सरारादार कीमत 3744) रूपिया

सोना रो गेहणो - 1 साटां री जोड़ी तोला 70)27⁷

ढोलीया 3-1 डेरै मेलियों 21 पागां रो बास (विशेष असाधारण) सराजाम सुध गो। श्री रखराजाजी गढ़ उपर पोढ़िया तर रूपा रा पागां रो सजबाज सुधो 1 ढोलीया डायजा में सोना रा पागां रो सराजाम सुधो।

महाडोल मुखमल रा काम सु सूरै गायरे पूंछ रो

हाथी 2-1 अंबाड़ी सुधो। दूजो अंबाड़ी मुखमल सुं मंडीयोड़ी

4 घोड़ा ज्यारै काठीयां बनात सुं मंडीयोड़ो

जोटला रूपा रा, ठेकड़ा रो तुररा रूपा रा गोटा, गादीपुर

खण्ड-10-1 हींडला घाट वालो

9 रथ वार गीर।⁸

इस बही में उल्लेख है कि विवाह के पश्चात् गाय दर्शन कराने का रिवाज भी था। इस प्रकार विवाह जैसे मांगलिक कार्य रीति-रिवाज, उनकी भव्यता, ब्याव दहेज जनमानस का सहयोग एवं खुशियाँ पदाधिकारी-कर्मचारी आदि को सौंपे गये कार्यो एवं व्यवहारिक जमा-खर्च बही की विक्रेता तो है ही, साथ ही ज्ञात-अज्ञात ऐतिहासिक इमारतों, इतिहास संस्कृति, राजनीतिक संबंध और मारवाड़ के रीति-रिवाजों के सन्दर्भ में महत्वपूर्ण पक्ष भी बही में उल्लेखित है। निश्चित ही अत्यन्त महत्वपूर्ण ऐतिहासिक दस्तावेज है।

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खाना रिकॉर्ड्स में क्षेत्रीय इतिहास :

एक विश्लेषणात्मक अध्ययन

डॉ. अनिल पुरोहित

क्षेत्रीय इतिहास की जानकारी के महत्वपूर्ण स्रोत हमें अभिलेखागारीय सामग्री के रूप में प्राप्त होते हैं। केन्द्रीय सत्ता (मुगल) की रूपरेखा पर राजपूताना के मनसबदारों (वतन जागीदार) द्वारा बहीखानों तथा पोथीखानों की स्थापना की गई तथा प्रशासन एवं जीवन के अन्य पक्षों से संबंधित राजकीय सूचनाएं एकत्र की जाने लगी। एक प्रकार से गजट-लेखन आरंभ हुआ। बहियों, रूक्के, परवाने, सनदों, विगतों के माध्यम से एक काल एवं क्षेत्र विशेष की प्रशासनिक, आर्थिक, सामाजिक, सांस्कृतिक, धार्मिक गतिविधियों के दैनिक तथा वार्षिक वृत्तान्तों को सुरक्षित रखा जाने लगा। इनके अतिरिक्त ख्यातों तथा बातों के माध्यम से भी जानकारियाँ रिकॉर्ड की जाने लगी। चूकिं मुख्य रूप से ये अभिलेख राजकीय एवं प्रशासनिक दस्तावेज हैं, अतः इनमें प्राप्त अधिकांश सामग्री तथा जानकारी वस्तुनिष्ठ होती है। आज इतिहास विश्व-व्यवस्था के उत्तर-आधुनिक अवगमन के अन्तर्गत लिखा जाने लगा है तथा माइक्रो-स्टडीज् के अन्तर्गत क्षेत्रीय इतिहास महत्वपूर्ण स्थान रखता है। स्थानीय से क्षेत्रीय तथा क्षेत्रीय से राष्ट्रीय इतिहास का निर्माण होता है।

अभिलेखागारीय सामग्री में मारवाड़ राज्य के 'खाना रिकॉर्ड्स' महत्वपूर्ण स्थान रखते हैं। 1886-1934 के काल के खाना रिकॉर्ड्स की संख्या 105 हैं, जिनमें उपरोक्त काल की प्रत्येक जानकारी संरक्षित है। ये रिकॉर्ड्स सूचनाओं के भण्डार हैं तथा संबंधित 'खाना' की सूचना के अतिरिक्त व्यापार-वाणिज्य, व्यापारिक केन्द्र, व्यापारिक मार्ग, रीति-रिवाज, त्यौहार, सांस्कृतिक उत्सव, बैंकिंग प्रणाली, राजस्व व्यवस्था, कारखाना पद्धति आदि की विस्तृत सूचनाएं देते हैं। 'खाना' का तात्पर्य विभागवार/ विषयवार फाइल्स का विभाजन है। चूकिं फाइल्स को हैड वाइज विभाजित कर वर्ष भर की सूचनाएं एकत्र की जाती थी, अतः इन रिकॉर्ड्स को खाना रिकॉर्ड्स पुकारा गया। ये रिकॉर्ड्स इतिहास लेखन की दृष्टि से अधिक महत्वपूर्ण इसलिये हो जाते हैं, क्योंकि ये राजतंत्र, ब्रिटिशतंत्र तथा लोकतंत्र के संक्रमण-काल के रिकॉर्ड्स हैं। इस समय मारवाड़-राज्य प्रशासनिक-आर्थिक सामाजिक दृष्टि से परिवर्तित हो रहा था। रियासती प्रशासन तथा रीति-रिवाजों में ब्रिटिश प्रभाव स्पष्ट दिखलाई देने लगा था तथा कई तकनीक एवं आर्थिक परिवर्तन हो रहे थे। खाना रिकॉर्ड्स जोधपुर राज्य के महकमा

खास के समान ही हिन्दी रिकॉर्ड है। इसमें राजघराने, जनाना, सरदार, रावराजा, जनानी ड्योढी, राजतिलक, दस्तूर से सम्बन्धित जानकारी प्राप्त होती है। राजघराने के अलावा इनमें कमठा, जवाहरखाना, नगारखाना, टकसाल, बैंक, ऑडिट-आफिस, लवाजमा, जंगलात, बागात, वाल्टरकृत सभा, धामाई, लाठ-साहब, सुतरखाना, सफाखाना, हैसियतकोर्ट, पुलिया, चंवरी, फरासखाना, हाउस होल्ड व अन्य सीगों (विभागों) का हवाला (रिकार्ड) मिलता है। खाना रिकार्डस् महाराजा जसवन्तसिंह द्वितीय के समय से शुरू होते हैं। ऐतिहासिक दृष्टि से भी यह रिकार्ड विभिन्न पहलुओं पर प्रकाश डालने के कारण एक महत्वपूर्ण स्थान रखता है। पुलिस, हैसियत कोर्ट, ऑडिट-आफिस आदि उस समय की प्रशासनिक व्यवस्था की जानकारी देने में सहायक हैं। राज्य के विकास कार्य जैसे बालसमन्द, लालसागर, मण्डोर व किले के बारे में भी इस रिकार्डस् से जानकारी प्राप्त की जा सकती है। चंवरीलाग, त्योंहार आदि से इस समय की सामाजिक रीति-रिवाज की जानकारी प्राप्त होती है। कमठा, टकसाल, बैंक व खाना रिकार्डस् की अन्य विभागों की पत्रावलियों का अध्ययन कर इस समय की आर्थिक स्थिति का पता लगाया जा सकता है। खाना रिकार्डस् में कुल 105 खानें हैं, जिनमें कुछ मुख्य हैं-

1. हैसियत कोर्ट (खाना न. 44 सन् 1901-1927) हैसियत कोर्ट की पत्रावलियों में जागीरदारों पर अधिक ऋण हो जाने एवं उनकी स्थिति बिगड़ जाने पर उनकी जागीर हैसियत कोर्ट के अधीन हो जाती थी, जागीरदारों को उनके जीवन निर्वाह हेतु कुछ हिस्सा दिया जाता, शेष से साहूकारों का ऋण चुकाना एवं ऋण पूरा होने पर जागीरदारों को पुनः जागीर लौटाने आदि का विवरण मिलता है।

2. हदबस्तहवाला (खाना न. 63-1895-1924) की पत्रावलियों में खसरे एवं बेरे के मालिकों के उत्तरदायी व्यक्तियों को दिये जाने संबंधी प्रार्थना-पत्रों का हवाला, अकाल के समय छूट, अर्जदास्तों का उल्लेख आदि का विवरण है।

3. महाराजा (खाना न. 01) महाराजा कंवर के हाथ खर्च एवं उसकी स्वीकृतियां तथा वर्षगांठ पर होने वाले उच्छव और खर्च के विवरण आदि मिलते हैं।

4. रावराजा (खाना न. 03) रावराजाओं को हाथ खर्च देना, गर्मी के समय राज्य से दस्तूरी मिलना, सिरोंपाव देना, रंग के पेच देना, विवाह के अवसर पर दस्तूरी मिलना, प्रथम पीढी की शादी का खर्च राज्य से मिलना तथा पदभित्तों व उनके पुत्रों को अलग से मकान देना इत्यादि भी शामिल है।

5. दीवानों के कागजात (खाना न. 7-सन् 1879-1894) इसमें दीवानों के कागजात, राजकुमारी के विवाह पर न्योतारा जागीरदारों से प्राप्त करना, महाराजकुंवर के विवाह पर 'घोड़ा नजर' के 250 रुपये या घोड़ा दिया जाता था। हुकमनामा न भरने वाले जागीरदारों की जागीरें हवाला के देख-रेख में रखे जाने आदि का विवरण मिलता है।

6. ट्रिब्यूट अमल री चिट्टियां, पट्टा रा मासौदा वा सनदा (खाना नं. 8- सन् 1890-1925) : ट्रिब्यूट, अमल री चिट्टियां, पट्टा रा मासौदा, पट्टा री सनदां, नीजर नेता, वैक्सिनेशन फीस की वसूली, जागीदार की मृत्यु पर सूचना, रेख चाकरी की वसूली इत्यादि।

7. देवकुण्ड (खाना न. 10) पत्रावलियों में संस्कार के कायदे, महाराजा श्री सुमेरसिंह के थेंडे एवं काजक्रिया के सम्बन्ध में जानकारी मिलती है।

8. जनानी ड्योढी (खाना न. 12-सन् 1910-1922) राव मालदेव से सरदार सिंह जी तक की राणियों की सूची, सालगिरह, ढूँढ का उत्सव, महाराज व राणियों के फूल हरिद्वार भेजने आदि की जानकारी मिलती है।

9. दस्तूरी (खाना न. 13-सन् 1879-1921) जैसलमेर के महारावलों की शादी पर कुंकुपत्री सैखलीतो, जोधपुर लाने वाले को घोड़ा सिरोंपाव, बादणवाड़ा कंवरजी को सीरोपाव आदि का विवरण मिलता है।

10. जवाहखाना (खाना न. 19-सन् 1906-1915) जवाहरखाना की पत्रावलियों में महाराणियों, माजियों व पड़दायतों के सोने, चांदी के बनाये जाने वाले गहनों की स्वीकृतियों की जानकारी मिलती है।

11. टकसाल (खाना न. 20-सन् 1902-1930) इसमें सोने-चांदी की रकम, फेमिन के समय सरकार के जरिए बिकना, मालधणी को वाजिब पैसे दिये जाने, नागौर टकसाल के हासल का इजारा आदि का विवरण मिलता है।

12. नगारखाना (खाना न. 23-सन् 1878-1925) इसमें महाराज कंवर के जन्म पर बधाई के नागारचियों को जागीरदारों से 1000 रुपये की देख पर दस आना के हिसाब से परवाने किये जाने, जोधपुर के किले की नींव में तीन भांभियों को जिन्दा चुन जाने का विवरण एवं नागारचियों के पूर्वजों के बारे में जानकारी मिलती है।

13. सर्व्यूलर हिदायता (खाना न. 29-सन् 1888-1927) इसमें चारण कौम के लडकों को जायदाद में बराबर हिस्सा मिलना, चोरी-धाड़ा रोकने की व्यवस्था, मारवाड़ में बीजेशाही सिक्का बंद करने का इशतिहार, कचेड़ी का समय, अफसरो को हिदायतें आदि के बारे में जानकारी मिलती है।

14. वाल्टरकृत सभा (खाना न. 31 सन् 1901-1927) इस सभा की पत्रावलियां शादी या गमी की व्यवस्था पर, असल राजपूत का असल जाति से शादी करना, जीमण के नियम और मौसर पर रोक आदि के बारे में विवरण प्रस्तुत करती है।

15. कारखानाजात (खाना न. 38-सन् 1900-1928) इसमें कारखानाजात के कार्य हेतु सामान की रिपोर्टें, खर्च की स्वीकृतियों, किलों की पड़ताल, गेस्ट का

हिसाब, सन् 1927 में बीकानेर दरबार के आने पर व्यवस्था एवं हिदायतों के बारे में जानकारी मिलती है।

16. चंवरीलाग (खाना न. 47- सन् 1885-1933) इन पत्रावलियों में चंवरीलाग के ठेके पर परगनेवार देना, चंवरीलाग का एक रूपया एक टका वसूल करना, चंवरी गुरु की मृत्यु पर उसके उत्तराधिकारियों को कपड़े के कोठार से चददर देना, ठेकेदार द्वारा वसूली करना तथा सूचना हाकम को देना, ऑडिट आफिस द्वारा ठेके देना आदि का विवरण उपलब्ध होता है।

17. सायरात (खाना न. 62-सन् 1901-1928) इन पत्रावलियों में सायरात आमदनी, खर्च मुलाजमानों की नियुक्तियां, प्रशासन, सायरात सम्बन्धी स्वीकृतियां आदि की जानकारी मिलती है।

18. लागबाग, हकूमज और कोटवाली (खाना न. 73-सन् 1900-1908) इसमें चंवरीलाग, पटवार, ढोढी दस्तुर, भरोही, कबूलायत, नीजर आदि लोगों का उल्लेख मिलता है तथा सालाना लाग का विवरण भी उपलब्ध होता है।

19. बक्सी जागौर (खाना न. 79- सन् 1901-1927) इसमें गावों की रेख हुकमनामा मुजब भरने, विभिन्न गांवों की रेख का ब्योरा, रेख नहीं लेने वाले गावों से सालाना नजराना लिया जाना, बकाया एवं चालू रकम की जानकारी भी उपलब्ध होती है।

20. तिवार (खाना न. 105-सन् 1901-1912) तिवार में भूतपूर्व जोधपुर राज्य के त्योहारों, दीपावली, गोगानम, गणेश चौथ आदि मनाने का उल्लेख मिलता है। दीपावली पर दीपमालिका, गोगानम पर मिट्टी के घोड़ा की पूजा किये जाने पर दस्तूर का एक रूपया दिये जाने की प्रार्थना, गणेश चौथ पर श्री जी सायबा के बंगले पर लाडू दिये जाने का मुकरर होना आदि का विवरण मिलता है।

इस तरह खाना रिकार्ड विभिन्न प्रकार की जानकारी उपलब्ध कराता है। ये रिकार्ड शोधार्थियों के लिये भी महत्वपूर्ण है। इन रिकार्ड्स के अध्ययन से एक काल विशेष संबंधी जानकारी प्राप्त की जा सकती है। ये रिकार्ड्स अभी तक अछूते रहे हैं तथा इनमें प्राप्त होने वाली सूचनाओं की जाँच तत्कालीन बहियों तथा एडिमिनिस्ट्रिटिव रिपोर्ट्स से की जा सकती है। इन रिकार्ड्स का अध्ययन हमें निश्चित रूप से नवीन जानकारी देने में सक्षम होगा।

राजस्थान राज्य जिला अभिलेखागार की जोधपुर में अग्रलिखित खाना रिकार्ड्स उपलब्ध होते हैं, जिनके विवरण उनके विवेच्य वर्ष एवं बस्ता संख्या के साथ इस प्रकार है—

1. खाना रिकार्ड, महाराजा, बस्ता संख्या 01, 1886-1919
2. खाना रिकार्ड, जनाना, बस्ता संख्या 01, 1900-1909

3. खाना रिकार्ड, रावराजा, बस्ता संख्या 01, 1886-1919
4. खाना रिकार्ड, दिवारा रा कागजात, बस्ता संख्या 01, 1879-1913
5. खाना रिकार्ड, ट्रिब्युट, बस्ता संख्या 02 और 03, 1890-1925
6. खाना रिकार्ड, महाराजा सरदार सिंह जी की शादी उदयपुर होने बा(बत), बस्ता संख्या 02 और 03, 1889-1916
7. खाना रिकार्ड, देवकुण्ड, बस्ता संख्या 04, 1886-1918
8. खाना रिकार्ड, राजतिलक, बस्ता संख्या 04, 1911
9. खाना रिकार्ड, जनानी ड्योढी, बस्ता संख्या 05, 1910-1918
10. वही, दस्तरी, बस्ता संख्या 06, 1884-1921
11. खाना रिकार्ड, परवस रंग सिरोपाव
12. खाना रिकार्ड, स्टाम्पस् बो रजिस्ट्री, बस्ता संख्या 06, 1876-1878
13. खाना रिकार्ड, हजूरी दफ्तर, बस्ता संख्या 06, 1885-1928
14. खाना रिकार्ड, मुंशीगिरी, बस्ता संख्या 06, 1885-1928
15. खाना रिकार्ड, कमठा, बस्ता संख्या 06, 1905-1914
16. खाना रिकार्ड, जवारखाना, बस्ता संख्या 06, 1906-1915
17. खाना रिकार्ड, टकसाल, बस्ता संख्या 07 और 08, 1902-1930
18. खाना रिकार्ड, नगारखाना, बस्ता संख्या 09, 1878-1925
19. खाना रिकार्ड, बैंक, बस्ता संख्या 09, 1914-1921
20. खाना रिकार्ड, पुस्तक प्रकाशन, बस्ता संख्या 09, 1884-1925
21. खाना रिकार्ड, चन्दू पंचांग, बस्ता संख्या 09, 1891
22. वही, ऑडिट-ऑफिस, बस्ता संख्या 09, 1903-1920
23. खाना रिकार्ड, मुत्तफरकात, बस्ता संख्या 10 और 11, 1857-1927
24. खाना रिकार्ड, सरक्यूलर, हिदायत, ओहदेदारी, तरक्की, बदलिया, मोकुफी, इमारती पट्टा, बस्ता संख्या 12 और 13, 1888-1927
25. खाना रिकार्ड, लवाजमा री मंजूरिया, बस्ता संख्या 14, 1880-1923
26. खाना रिकार्ड, वाल्टरकृत सभा, बस्ता संख्या 14, 1901-1927
27. खाना रिकार्ड, जंगलात, बस्ता संख्या 15, 1900-1923
28. खाना रिकार्ड, बागात, बस्ता संख्या 15, 1858-1907

29. खाना रिकॉर्ड, श्री लाट सायबा री तसरीफ आववारी, बस्ता संख्या 16, 1886-1934
30. खाना रिकॉर्ड, धाय भाई, बस्ता संख्या 16, 1895-1897
31. खाना रिकॉर्ड, कारखाना जाट, बस्ता संख्या 17 और 18, 1906-1927
32. खाना रिकॉर्ड, सुतरखाना, बस्ता संख्या 19, 1911-1923
33. खाना रिकॉर्ड, सफाखाना, बस्ता संख्या 19, 1896-1907
34. खाना रिकॉर्ड, बडी वफालत, बस्ता संख्या 20, 1888-1921
35. खाना रिकॉर्ड, हेसियत कोर्ट, बस्ता संख्या 21, 1901-1927
36. खाना रिकॉर्ड, पुलिस, बस्ता संख्या 22, 1901-1925
37. खाना रिकॉर्ड, चवरिया लाग, बस्ता संख्या 23, 1885-1933
38. खाना रिकॉर्ड, पीयाद बक्शी, बस्ता संख्या 24, 1892-1902
39. खाना रिकॉर्ड, फरास खाना, बस्ता संख्या 24 और 25, 1888-1911
40. खाना रिकॉर्ड, हाऊस होल्ड, बस्ता संख्या 26, 1925-1927
41. खाना रिकॉर्ड, सफर खर्च, बस्ता संख्या 26, 1899-1901
42. खाना रिकॉर्ड, तबेला-बगीखाना, बस्ता संख्या 27, 1897-1923
43. खाना रिकॉर्ड, ठेका, बस्ता संख्या 28, 1895-1929
44. खाना रिकॉर्ड, अन्न रा कोठार, बस्ता संख्या 29, 1891-1910
45. खाना रिकॉर्ड, शिकारखाना, बस्ता संख्या 30, 1902-1924
46. खाना रिकॉर्ड, खासा रसोवडा, बस्ता संख्या 30, 1895-1923
47. खाना रिकॉर्ड, रूखस्त, बस्ता संख्या 31, 1901-1915
48. खाना रिकॉर्ड, खासी बागर, बस्ता संख्या 31, 1894-1904
49. खाना रिकॉर्ड, सायरात, बस्ता संख्या 32, 1901-1928
50. खाना रिकॉर्ड, हवाला, बस्ता संख्या 34,35 और 36, 1895-1925
51. खाना रिकॉर्ड, बाकीयात, बस्ता संख्या 37, 1893-1916
52. खाना रिकॉर्ड, शादी, बस्ता संख्या 37, 1916-1925
53. खाना रिकॉर्ड, मेहमानदारी, बस्ता संख्या 37, 1911-1919
54. खाना रिकॉर्ड, बाईजी री शादियाँ, बस्ता संख्या 38, 1878-1924
55. खाना रिकॉर्ड, कपड़ा रा कोठार, बस्ता संख्या 39, 1884-1926

56. खाना रिकॉर्ड, अबदार खाना, बस्ता संख्या 40, 1896-1926
57. खाना रिकॉर्ड, लाग,बाग, हुकुमत और कोटवाली री, बस्ता संख्या 40, 1878-1930
58. खाना रिकॉर्ड, फेमिन, बस्ता संख्या 41, 1910-1913
59. खाना रिकॉर्ड, दिल्ली दरबार, बस्ता संख्या 41, 1903-1913
60. खाना रिकॉर्ड, मिल्टी फतेहपोल, बस्ता संख्या 41, 1904-1919
61. खाना रिकॉर्ड, बक्शी जागीर, बस्ता संख्या 41 और 42, 1910-1926
62. खाना रिकॉर्ड, जुरायम पेशा, बस्ता संख्या 43, 1884-1914
63. खाना रिकॉर्ड, आबकारी, बस्ता संख्या 44,45 और 46, 1891-1926,
64. खाना रिकॉर्ड, गजट, बस्ता संख्या 46, 1913-1919
65. खाना रिकॉर्ड, गरुखाना, बस्ता संख्या 46, 1900-1923
66. खाना रिकॉर्ड, मातमपोशी, बस्ता संख्या 46, 1891-1923

उपरोक्त रिकार्ड्स, जो जिला अभिलेखागार जोधपुर में संरक्षित में 19वीं तथा 20वीं शताब्दी में मारवाड़ के प्रशासन के विभिन्न पक्षों की विस्तृत तथा प्राथमिक जानकारी मिलती है, जो राजस्थान के इतिहास लेखन को एक नवीन दिशा प्रदान कर सकती है।

राजस्थान में 1857 का प्रथम स्वतंत्रता संग्राम - आउवा (मारवाड़) के विशेष संदर्भ में

कनिका भनोत

सन् 1857 में ब्रिटिश सत्ता के विरुद्ध हुआ विद्रोह आधुनिक भारत के इतिहास की सर्वाधिक महत्वपूर्ण तथा अभूतपूर्व घटना है। राजस्थान में नसीराबाद, नीमच, देवली, एरिनपुरा आदि सैन्य छावनियों में विप्लव की अग्नि प्रज्वलित हो उठी। मारवाड़, कोटा, उदयपुर आदि की देशी पलटनों ने अथवा स्थानीय सामंतों ने अपनी जनता के समर्थन तथा सहयोग से ब्रिटिश शक्ति को सशक्त चुनौती दे दी। राजस्थान में यह विप्लव केवल मारवाड़, कोटा तथा मेवाड़ तक ही सीमित नहीं रहा वरन् विप्लव की आग तत्कालीन राजस्थान के विभिन्न भागों में भी फैल गई।¹

जहाँ तक मारवाड़ में हुए 1857 के विद्रोह का प्रश्न है यहाँ पर हुआ विद्रोह आउवा के ठाकुर कुशालसिंह चांपावत की इसमें रही भूमिका के कारण अत्यधिक महत्वपूर्ण बन गया था। प्रस्तुत शोध-पत्र को तत्सम्बन्धी तथ्यपरक विश्लेषण एवं पुनरावलोकन पर केन्द्रित करते हुए इस विषय से सम्बन्धित कतिपय नए निष्कर्ष प्रतिपादित करने का प्रयास किया गया है। उल्लेखनीय है कि आउवा, स्वतंत्रता से पूर्व के 'राज-मारवाड़' (जोधपुर राज्य) का एक महत्वपूर्ण ठिकाना था, जिसका जागीरदार ठाकुर कुशाल सिंह चांपावत था, जो मारवाड़ में ब्रिटिश सर्वोच्च सत्ता को चुनौती देने के कारण समसामयिक और परवर्ती चर्चा का केन्द्र बिन्दु बना था। उल्लेखनीय है कि सन् 1818 ई. में ब्रिटिश सर्वोच्च सत्ता के साथ जोधपुर, बीकानेर, जयपुर और उदयपुर के राज्यों ने 'सतत मित्रता, गठबंधन, और हितों की एकता' की संधियां करके एक प्रकार से ब्रिटिश सत्ता की अधीनता स्वीकार कर ली थी। प्रभावस्वरूप ब्रिटिश संरक्षण में ही अपने को सुरक्षित मानने वाले इन राजाओं के अंग्रेजों के प्रति निष्ठा-भाव का परिणाम यह निकला कि 1857 के विद्रोह के समय राजस्थान के अधिकांश राजाओं ने विद्रोह का दमन करने के लिए ब्रिटिश सरकार को सहयोग प्रदान किया था। सन् 1857 के विद्रोह के समय राजपूताना में कर्नल जॉर्ज सेंट पैट्रिक लारेन्स (जून से ब्रिगेडियर जनरल) कार्यवाहक ए.जी.जी. (एजेन्ट टू दि गवर्नर जनरल) के पद पर नियुक्त था। इसके अधीन उस समय उदयपुर, जोधपुर, कोटा, भरतपुर तथा जयपुर में पोलिटीकल एजेन्ट नियुक्त थे। जोधपुर का पोलिटीकल एजेन्ट कैप्टन मॉक मैसन था।³ अंग्रेज हुकूमत ने प्रशासनिक और सैन्य नियंत्रण के लिए राजस्थान में अजमेर, नसीराबाद, देवली और

नीमच में चार मुख्य सैनिक मुकाम कायम कर रखे थे। इनके अलावा ब्यावर तथा खैरवाड़ा में स्थानी मेर और भीलों की सैन्य टुकड़ियां थीं। एरिनपुरा में 'जोधपुर-लीजियन' का मुख्यालय था। 1857 के विद्रोह के समय राजस्थान के इन सभी ब्रिटिश सैन्य ठिकानों/छावनियों में पाँच हजार देशी सैनिक थे, जिनकी उपस्थिति ए.जी.जी. राजपूताना के लिए चिन्ता का विषय बन गई थी क्योंकि उन पर नियंत्रण स्थापित करने के लिए राजस्थान में अंग्रेज सैनिक नहीं के बराबर थे। केवल माउण्ट आबू में कुछ बीमार गोरे सैनिक थे⁴ जो किसी काम के साबित नहीं हो सकते थे। 1857 के विद्रोह की तारीख 31 मई तय की गई थी किन्तु, मेरठ में सैन्य विद्रोह समय से पहले ही 10 मई को शुरू हो गया।⁵ राजपूताना के ए.जी.जी. कर्नल लॉरेन्स को मेरठ तथा दिल्ली में हुए सैन्य विद्रोह की सूचना 19 मई को माउण्ट आबू में मिली।⁶ कर्नल लॉरेन्स ने तत्काल अजमेर को प्रस्थान किया तथा अजमेर पहुँच कर 23 मई, 1857 को एक डिक्लोरेशन जारी कर राजस्थान के सभी नरेशों को अपने-अपने राज्य में शांति कायम रखने तथा विद्रोहियों को पकड़ने के लिए कहा गया।⁷ इस समय जोधपुर में महाराजा तख्तसिंह (1843-1873 ई.)⁸ का शासन था। वह यह बात अच्छी तरह समझता था कि मारवाड़ में उसकी सत्ता, सम्मान व शक्ति का अस्तित्व ब्रिटिश समर्थन पर ही निर्भर करता है। अतः उसने ए.जी.जी. द्वारा 23 मई, 1857 को उक्त घोषणा जारी किए जाने से पूर्व ही 21 मई को जोधपुर में नियुक्त ब्रिटिश पोलिटीकल एजेन्ट कैप्टन मॉक मैसन को ए.जी.जी. राजपूताना कर्नल लॉरेन्स को अग्रेषित करने के लिए एक पत्र दिया जिसमें महाराजा ने यह लिखा था कि, "मैं आपको विश्वास दिलाता हूँ कि जोधपुर का राजा हृदय और आत्मा से आपका आदेश मिलते ही आपकी सहायता करेगा, क्योंकि हमारे हित समान हैं।"⁹ महाराजा तख्तसिंह ने मॉक मैसन के 22 मई के पत्र में चाही गई सुरक्षा-व्यवस्थाओं का प्रबन्ध भी तत्काल कर दिया।¹⁰ कुशलराज सिंघवी के नेतृत्व में जोधपुर की अश्वारोही सैन्य टुकड़ी अजमेर मेगजीन की रक्षा के लिए भेजी गई। नसीराबाद तथा नीमच के विद्रोही सैनिकों का पीछा जोधपुर सेना के द्वारा किया गया तथा एरिनपुरा स्थित जोधपुर की बागी हो गई 'जोधपुर-लीजियन' का दमन करने के लिए किलेदार अनाड़ सिंह के नेतृत्व में जोधपुरी दरबारी फौज भेजी गई।¹¹ इस समय जोधपुर के महाराजा तख्तसिंह ने सिरोही में अजमेर-मेरवाड़ा तक के क्षेत्र की रक्षा विद्रोहियों से करने का दायित्व सहर्ष स्वीकार किया था।¹² यही नहीं विद्रोह काल में जोधपुर, ब्रिटिश-सेना के संचार माध्यम का महत्वपूर्ण केन्द्र भी बन गया था।¹³

राजस्थान में विद्रोह की शुरुआत 28 मई, सन् 1857 को नसीराबाद छावनी में हुई थी।¹⁴ नीमच छावनी में 3 जून को विद्रोह अग्नि प्रज्वलित हुई थी। मारवाड़ राज्य में विद्रोह की शुरुआत एरिनपुरा स्थित जोधपुर-लीजियन (जोधपुर फौज) के विद्रोह के साथ हुई थी। 21 अगस्त को माउण्ट आबू से 2 मील दूरी पर स्थित अनादरा में रोहुवा

(सिरोही राज्य) के ठाकुर को दबाने के लिए एरिनपुरा से भेजी गई जोधपुर लीजियन की एक टुकड़ी ने और माउण्ट आबू में तैनात इसी लीजियन की एक कम्पनी में एक साथ माउण्ट आबू में अंग्रेज सैनिकों की बैरकों और जोधपुर लीजियन के अंग्रेज अफसर कैप्टन हाल के निवास पर धावा बोल दिया। इस हमले में ए.जी.जी. लारेन्स का पुत्र ए. लारेन्स घायल हो गया।¹⁵ यद्यपि उक्त आक्रमण सफल नहीं रहा किन्तु, इसकी सूचना जोधपुर-लीजियन के मुख्यालय एरिनपुरा पहुँच गई और 22 अगस्त को एरिनपुरा स्थित जोधपुर लीजियन के सैनिकों ने विद्रोह का बिगुल बजा दिया।¹⁶ इसी दिन माउण्ट आबू से विद्रोही सैनिक भी एरिनपुरा पहुँच गए।¹⁷ विद्रोही सैनिकों ने स्टेशन और छावनी को लूटा तथा अजमेर की ओर कूच किया, परन्तु पाली से अपना मार्ग बदल कर आउवा पहुँच गये। आउवा का ठाकुर कुशाल सिंह चांपावत कतिपय कारणों से जोधपुर महाराजा और अंग्रेजों से असंतुष्ट तथा रुष्ट चल रहा था।¹⁸ उसने इन विद्रोही सैनिकों को अपनी सेवा में ले लिया।¹⁹ यही नहीं आउवा ठाकुर ने अनुकूल परिस्थितियाँ महसूस कर अंग्रेजों के विरुद्ध विद्रोह भी कर दिया।²⁰ विद्रोही जोधपुर-लीजियन, 25 अगस्त, 1857 को जब आउवा पहुँची थी, तब वहाँ के जागीरदार ठाकुर कुशालसिंह चांपावत ने उन्हें पूरा आश्रय दिया था। उस सैन्य टुकड़ी में उस समय एक हजार सिपाही और छः सौ घुड़सवार थे। आउवा ठाकुर ने इस सेना का नेतृत्व स्वीकार किया।²¹ विद्रोही जोधपुर-लीजियन के अलावा आसोप ठाकुर शिवनाथ सिंह कूपावत, गूलर ठाकुर बिशनसिंह मेड़तिया और आलनियावास ठाकुर अजीतसिंह भी अपने-अपने सैन्य बल के साथ आउवा पहुँच गए।²² हमें यह जानकारी भी मिलती है, कि आउवा ठाकुर के अन्य सहयोगियों में जोधपुर राज्य के लाम्बिया, बांता, भीवालिया, रड्डावास और बाजावास तथा मेवाड़ राज्य के सलूमबर, रूपनगर, लसाणी, आसीन्द आदि के सरदार भी थे। इस तरह उसकी सैन्य शक्ति 6 हजार के लगभग हो गई थी।²³

आउवा पर प्रथम आक्रमण एवं जोधपुर की दरबारी फौज की हार (8-9 सितम्बर, 1857) :

एरिनपुरा की विद्रोही जोधपुर-लीजियन फौज का पीछा करने के लिए जोधपुर महाराजा तख्त सिंह ने किलेदार अनाड़ सिंह, लोढ़ा राव राजमल, मेहता छत्रमल और नाजर मुश्ताक को एक हजार सिपाही तथा चार तोपें देकर पाली भेजा जिसने बाद में आउवा के निकट बिठौड़ा गाँव में डेरा डाला।²⁴ जोधपुर दरबार के आदेश पर कुशलराज सिंघवी तथा विजयमल मेहता भी पाँच सौ घुड़सवार लेकर किलेदार अनाड़ सिंह की मदद के लिए बिठौड़ा (बिठुड़ा) पहुँच गए।²⁵ परन्तु, जोधपुर की इस फौज के द्वारा विद्रोहियों पर तत्काल हमला नहीं किए जाने पर ए.जी.जी. ब्रिगेडियर जनरल लारेन्स उद्विग्न हो गया और उसने व्यंग्यात्मक कठोर भाषा में एक पत्र महाराजा जोधपुर तख्त सिंह

को लिखा तथा उसकी एक प्रतिलिपि किलेदार अनाड़ सिंह को भी भेजी।²⁶ इसी समय ए.जी.जी. ने अनाड़ सिंह को सामरिक (युद्ध सम्बन्धी) परामर्श देने के लिए लेफ्टिनेन्ट हीथकोट को भी बिठौड़ा भेज दिया।²⁷ इस पत्र का अनाड़ सिंह पर चमत्कारिक प्रभाव हुआ और उसने विद्रोहियों पर हमला बोल दिया। परन्तु, दो दिन चले इस युद्ध में जोधपुर दरबार की जबर्दस्त पराजय हुई और किलेदार अनाड़ सिंह भी मारा गया। कुशलराज सिंघवी और विजयमल मेहता रणक्षेत्र से भाग गये और अंग्रेज अफसर लेफ्टिनेन्ट हीथकोट भी अपनी जान बचाने के लिए वहाँ से भाग छूटा। जोधपुर दरबार की फौज की शिविर सामग्री, तोपें और गोला-बारूद आउवा ठाकुर के अधिकार में आ गए।²⁸ इस युद्ध में पराजय और अपने योद्धाओं के मारे जाने से महाराजा को कितना अधिक शोक हुआ होगा, इसका अनुमान तो मात्र इससे लगाया जा सकता है कि इस शोक में राजप्रासाद में दोनों समय बजने वाली नौपत में से एक समय की नौपत बन्द रखवाई गई।²⁹ वस्तुतः यह जोधपुर दरबार की ही नहीं अंग्रेज हुकूमत की भी एक ऐसी हार थी, जिससे जोधपुर दरबार एवं अंग्रेजों की संयुक्त शक्ति तिलमिला उठी थी और आउवा ठाकुर को नेस्तनाबूद करने को कृतसंकल्प हो गई थी।

आउवा पर दूसरा आक्रमण और लारेन्स की हार (18 सितम्बर, 1857)

अंग्रेज सत्ता समर्थित जोधपुर की फौज को मिली शिकस्त से ब्रिटिश भारत की अंग्रेज सत्ता की स्थिति पर बुरा प्रभाव पड़ेगा, यह सोच कर ए.जी.जी. राजपूताना, ब्रिगेडियर लारेन्स ब्यावर से एक फौज लेकर आउवा पर चढ़ाई करने के लिए स्वयं ही चल पड़ा। जोधपुर से वहाँ का ब्रिटिश पोलिटीकल एजेन्ट मॉक मैसन तथा पाली से कुशलराज सिंघवी भी अपनी-अपनी सेनाएं लेकर लारेन्स से आ मिले। इन तीनों की संयुक्त सेना ने 18 सितम्बर, 1857 को आउवा पर धावा बोल दिया। परन्तु, युद्ध में ए.जी.जी. लारेन्स की अपमानजनक पराजय हुई। उसकी सेना का सबसे अपमानजनक नुकसान यह हुआ कि जोधपुर का पोलिटीकल एजेन्ट कैप्टन मॉक मैसन मारा गया और आउवा के विद्रोहियों ने उसके सिर को किले की प्राचीर पर लटका दिया। उस समय जनता की ब्रिटिश विरोधी भावनाएं कितनी अधिक उग्र हो चुकी थी, इसका अनुमान मात्र इससे लगाया जा सकता है कि, अंग्रेज भक्त जोधपुर का महाराजा उसके शोक में नौपत बजाना तक बन्द नहीं कर सका।³⁰ उदयपुर में नियुक्त तत्कालीन ब्रिटिश पोलिटीकल एजेन्ट कैप्टन शॉवर्स के अनुसार, राजस्थान में सर्वोच्च सैनिक एवं राजनीतिक सत्ता के धनी ब्रिगेडियर जनरल लारेन्स की पराजय एक गम्भीर घटना थी। इससे भी भयावह घटना कैप्टन मॉक मैसन का वध और उसके सिर को किले की प्राचीर पर विद्रोहियों के द्वारा टांगना था, जो उनके उबलते हुए जन असंतोष की अभिव्यक्ति थी।³¹ भारत के गवर्नर जनरल ने स्वयं आउवा के विरुद्ध ए.जी.जी. लारेन्स के इस असफल अभियान के प्रति अप्रसन्नता प्रकट की थी।³²

उत्साहित विद्रोहियों का दिल्ली की ओर कूच (10 अक्टूबर, 1857)

राजपूताना के ए.जी.जी. ब्रिगेडियर जनरल लारेन्स की इस पराजय ने विद्रोहियों के हौसले बुलन्द कर दिए थे। आउवा ठाकुर कुशाल सिंह चांपावत आंग्ल विरोधी मुहिम का एक नायक बन कर उभरता हुआ दृष्टिगत हुआ। मारवाड़ की 1857 की क्रांति मात्र आउवा तक ही सीमित नहीं थी। क्रांति के नेतृत्वकर्ताओं का सम्पर्क दिल्ली से तथा सलूमबर (मेवाड़) के बागी ठाकुर रावत केसरी सिंह से भी था।³³ कुशाल सिंह का एक सहयोगी गत दो वर्षों से मेवाड़-मारवाड़ के जागीरदारों में एकता के लिए प्रयास कर रहा था, ताकि मारवाड़-मेवाड़ में ब्रिटिश सत्ता तथा नरेशों के विरुद्ध संगठित रूप से विद्रोह किया जा सके।³⁴ 10 अक्टूबर, 1857 को आउवा के सहयोगी ठाकुरों तथा विद्रोही जोधपुर लीजियन ने बादशाह से समर्थन और सैन्य सहायता प्राप्त करने के लिए दिल्ली की ओर कूच किया।³⁵ दिल्ली जाने वाले ठाकुरों के नाम निम्नांकित थे³⁶-आसोप के शिवनाथसिंह, गूलर के बिशन सिंह, आलनियावास के अजीत सिंह, बाजावास के जोधसिंह, सिनाली के चांद सिंह और आउवा के प्रतिनिधि पहाड़ सिंह तथा सलूमबर के प्रतिनिधि तख्त सिंह। दिल्ली की ओर कूच करने वाले इन ठाकुरों के साथ लगभग चार हजार सिपाही थे। इनके दिल्ली जाने का उद्देश्य था - मुगल बादशाह से सहायता लेकर अजमेर पर अधिकार कर मेवाड़ और मारवाड़ में ब्रिटिश सत्ता को समाप्त करना।³⁷ आउवा के ठा. कुशाल सिंह चांपावत ने जोधपुर महाराजा तख्त सिंह को अपदस्थ करके स्व. धोंकल सिंह के पुत्र को जोधपुर की गद्दी पर बिठाने की योजना भी बनाई थी।³⁸ परन्तु, दिल्ली पर अंग्रेजों की विजय (14-20 सितम्बर, 1857) और 16 नवम्बर, 1857 को ब्रिटिश कमाण्डर ब्रिगेडियर गेरार्ड के द्वारा नारनोल में जोधपुर-लीजियन को भीषण पराजय दे दिये जाने से आउवा ठाकुर की सारी योजनाओं पर पानी फिर गया।³⁹ दिल्ली में विद्रोहियों के विरुद्ध आंग्ल सत्ता को मिली इस सफलता से समूचा परिदृश्य ही बदल गया। 21 अक्टूबर, 1857 को ए.जी.जी. ने घोषणा जारी की, जिसमें राजपूताना के राज्यों को यह चेतावनी दी गई कि वे किसी भी विद्रोही सिपाही अथवा आउवा के ठाकुर जैसे घोरित अपराधी को अपने यहाँ शरण नहीं दें।⁴⁰ जोधपुर महाराजा तख्त सिंह ने अंग्रेज हुकूमत को दिल्ली में बागियों के विरुद्ध मिली सफलता को 21 तोपें दाग कर सैलीब्रेट किया।⁴¹ 1 अक्टूबर, 1857 को आउवा ठाकुर कुशालसिंह की जागीर जब्त करके उसे श्रीचंद के नाम किए जाने के आदेश प्रसारित किए गए।⁴² यद्यपि जोधपुर महाराजा के इस आदेश के बावजूद श्रीचंद कभी भी आउवा जाने का साहस नहीं जुटा सका। 6 जनवरी, 1858 को अजमेर में ए.जी.जी. राजपूताना, ब्रिगेडियर जनरल लारेन्स ने आउवा ठाकुर विषयक घोषणा जारी की जिसमें यह कहा गया कि आउवा ठाकुर ने मारवाड़ के अन्य ठाकुरों के सहयोग से अपने महाराजा के विरुद्ध विद्रोह किया; जोधपुर फौज के विद्रोही सैनिकों को अपनी सेवा में रखा और गत सितम्बर में ब्रिटिश सेना का

विरोध करके कैप्टन मॉक मैसन का वध करवाया। अतः यह सूचना दी जाती है कि यदि किसी व्यक्ति ने आउवा ठाकुर या उसके सहयोगी को मदद या शरण दी तो उसे ब्रिटिश सरकार तथा उसके मित्र जोधपुर महाराजा का शत्रु समझा जाएगा और उसके खिलाफ सैन्य कानून के अंतर्गत कार्यवाही की जाएगी।⁴³

आउवा पर तीसरा आक्रमण और अंग्रेजों की सफलता (जनवरी, 1858)

दिल्ली विजय के बाद जारी की गई घोषणा के पश्चात् ए.जी.जी. राजपूताना, ब्रिगेडियर जनरल लारेन्स ने मेवाड़ और मारवाड़ के विद्रोही ठाकुरों का दमन करने तथा आउवा पर अधिकार करने के लिए शीघ्र सेना भेजी जाने का अनुरोध ब्रिटिश सरकार से किया।⁴⁴ इस पर जनवरी, 1858 में बम्बई से राजस्थान में कुमक आ गई। इस पर कर्नल होम्स की कमान में बम्बई की सैन्य टुकड़ी और नसीराबाद की 12वीं बम्बई नेटिव इन्फैन्ट्री ने आउवा की घेरेबन्दी कर ली। अंग्रेज फौज में 700 अश्वारोही सैनिकों के अलावा 1100 पैदल सैनिक, तोपखाना, फौज और सैनिक इंजीनियर थे।⁴⁵ उधर ब्रिटिश पक्ष की ओर से लड़ने वाली जोधपुर राज्य की फौज में निमाज और रास के ठाकुर थे।⁴⁶ दोनों पक्षों की ओर से युद्ध में भाग लेने वाले सैनिकों की संख्या को लेकर कुछ मतभेद अवश्य हैं।⁴⁷ 20 जनवरी को युद्ध आरम्भ हो गया। अंग्रेज फौज पर पहला हमला आउवा गाँव से तोप दाग कर किया गया।⁴⁸ परन्तु, सामरिक परिस्थितियों की विवशता को समझते हुए आउवा ठाकुर कुशाल सिंह चांपावत, उनके भाई पृथ्वीसिंह और परिवार के सदस्यों ने 23 जनवरी को तूफान और अंधेरे का लाभ उठा कर, किले की रक्षा का भार शेष 700 सैनिकों पर छोड़ कर मेवाड़ की ओर प्रस्थान कर दिया।⁴⁹ तदनन्तर, आउवा में विद्रोहियों का नेतृत्व लाम्बिया के ठाकुर ने सम्भाल लिया।⁵⁰ यद्यपि नाथूराम खड़गावत का मत है कि ठाकुर कुशाल सिंह अपने भाई पृथ्वीसिंह को किले की रक्षा की जिम्मेदारी सौंप कर स्वयं सैन्य सहायता जुटाने के लिए आउवा से निकला था।⁵¹

पाँच दिनों तक दोनों पक्षों में भीषण युद्ध जारी रहा और गोलाबारी होती रही। ऐसे उल्लेख मिलते हैं कि 24 जनवरी को रक्षकों ने रिश्वत के लालच में आकर किले के द्वार खोल दिए।⁵² आउवा के किले पर ब्रिटिश नियंत्रण स्थापित हो गया। इसके पश्चात् कर्नल होम्स की सेना ने आउवा को बुरी तरह से लूटा। किला, महल, परकोटा और मकान आदि नष्ट कर दिए गए। लोगों को निर्दयतापूर्वक यातनाएं दी गईं और आउवा में अमानुषिक व्यवहार किया गया।⁵³ जनरल लारेन्स के आदेश पर आउवा ठाकुर के तीन प्रमुख सहयोगियों - आसोप के शिवनाथ सिंह, गूलर के बिशन सिंह और आलनियावास के अजीत सिंह के गद्दों को नष्ट कर दिया गया।⁵⁴ आउवा के गढ़ से 6 पीतल की तथा 7 लोहे की तोपें तथा 3 टन बारूद प्राप्त हुआ। इसके अलावा तीन हजार राउण्ड का गोला-बारूद भी मिला।⁵⁵ आउवा के किले से प्राप्त दस सिर और 54 हाथों वाली महाकाली (सुगाली माता) की प्रतिमा अंग्रेज अपने साथ माउण्ट आबू ले गए।⁵⁶

आउवा के संघर्ष की अनवरतता

आउवा का गाँव, किला और महल आदि नष्ट हो जाने के बावजूद आउवा ठाकुर कुशाल सिंह चांपावत का हौसला बुलन्द रहा। उसने प्रतिरोध को जारी रखा। मारवाड़ राज्य की हकीकत बही में⁵⁷ अंकित ब्यौरे से ज्ञात होता है कि, कुशाल सिंह ने पुनः किले पर अधिकार कर लिया। कर्नल होम्स को दूसरी बार ठाकुर कुशाल सिंह के विरुद्ध कार्यवाही कर किले पर पुनः अधिकार करना पड़ा था। परन्तु इसके बाद भी आउवा झुका नहीं। हकीकत बही से हमें यह भी विदित होता है कि जोधपुर नरेश, आउवा ठाकुर के प्रतिरोध को समाप्त करने के लिए समय-समय पर माधोसिंह, विजयमल मेहता और नाजर मुश्ताक आदि सरदारों को सैनिकों सहित आउवा भेजते रहे किन्तु, उनमें से कोई भी कुशाल सिंह को परास्त नहीं कर पाया। ठाकुर ने गोड़वाड़ की पहाड़ियों को अपना केन्द्र बना लिया और छापामार कार्यवाहियों के द्वारा जोधपुर महाराजा को प्रतिरोध देने का क्रम अनवरत रूप से जारी रखा। सैन्य कार्यवाही के अतिरिक्त आर्थिक दृष्टि से भी आउवा ठाकुर की शक्ति को कमजोर करने के लिए उसके सहयोगी ठाकुरों - आसोप ठाकुर शिवनाथ सिंह, गूलर ठाकुर बिशन सिंह की जागीरों के पट्टे भी जब्त कर लिए, परन्तु फिर भी वे संघर्ष करते रहे।⁵⁸ यह अवश्य था कि अब विद्रोह का स्वरूप स्थानीय नरेश तथा जागीरदारों के झगड़े में परिणत हो गया था।⁵⁹

समर्पण

पहाड़ों में छापामार योद्धा का जीवन बिता रहे आउवा ठाकुर को कोठारिया (मेवाड़) के जागीरदार रावत जोधसिंह चौहान ने अपने यहाँ शरण प्रदान की।⁶⁰ समय की माँग और परिस्थितियों की विवशता के कारण अंत में 8 अगस्त, 1860 को नीमच में ब्रिटिश सरकार के समक्ष आत्मसमर्पण कर दिया। ब्रिटिश सरकार के जाँच आयोग द्वारा निर्दोष घोषित किए जाने पर गवर्नर जनरल ने उसे 10 नवम्बर, 1860 को सपरिवार बिना शर्त क्षमादान दे दिया।⁶¹ यद्यपि, उसकी जागीर रुपये में दस आने (अर्थात् 60 प्रतिशत) जब्त कर ली गई। आउवा ठाकुर के अन्य सहयोगी ठाकुरों की जागीरों के अधिकांश हिस्से भी जब्त कर लिए गए। ब्रिटिश सैनिक न्यायालय के द्वारा इन विद्रोहियों को क्षमादान दिये जाने का मूल कारण यह था कि इन्हें पूरी तरह कुचला नहीं जा सका और न ही इनका प्रतिरोध ही समाप्त किया जा सका। इन्होंने जोधपुर नरेश के लिए मारवाड़ का शासन चलाना असम्भव कर दिया था।⁶² यहाँ यह तथ्य भी ध्यान देने योग्य है कि ब्रिटिश सरकार के द्वारा मुक्त कर दिए जाने के बावजूद भी ठा. कुशाल सिंह चांपावत ने अपने स्वाभिमान के विरुद्ध जोधपुर में रहना उचित नहीं समझा और उसकी मृत्यु 25 जुलाई, 1864 को उदयपुर में ही हुई थी। ऐसे उल्लेख मिलते हैं कि उनकी मृत्यु के बाद आउवा की जागीर उसके पुत्र देवीसिंह को 1868 ई. में पुनः प्राप्त हुई थी।⁶³

आउवा ठाकुर कुशाल सिंह चांपावत की मृत्यु के साथ ही मारवाड़ में ब्रिटिश प्रभुसत्ता तथा जोधपुर नरेश महाराजा तख्त सिंह की निरंकुश सत्ता के संयुक्त मोर्चे का प्रतिरोध करने वाले स्वतंत्रता प्रेमी की गौरव गाथा का भी अंत हो गया। परन्तु, उसके विद्रोही जीवन की गाथा मारवाड़ के लोक गीतों में अमर हो गई। अनेक इतिहासज्ञों ने उसे 1857 के प्रथम स्वतंत्रता संग्राम के नायकों में शुमार कर देखा और उसके संघर्षों की मुक्तकण्ठ प्रशंसा की।⁶⁴ यद्यपि, यह बात सत्य है कि आउवा ठाकुर कुशाल सिंह चांपावत और उसके समर्थक सामंतों व जागीरदारों के द्वारा मारवाड़ में किया गया विद्रोह अपने प्रारम्भिक दौर में राष्ट्रीय मुक्ति संग्राम के बजाय अपने सामंती अधिकारों की रक्षार्थ ही था। विद्रोही ठाकुरों और जोधपुर के महाराजा तख्त सिंह के बीच रेख, चाकरी, नजराना, उत्तराधिकार झुलक तथा परम्परागत सामंती अधिकारों को लेकर गम्भीर मतभेद तथा टकराव की स्थिति थी। इसके अलावा आउवा ठाकुर कुशाल सिंह का बिठुड़ा गाँव के उत्तराधिकारी के प्रश्न पर अप्रैल, सन् 1857 में जोधपुर नरेश तख्तसिंह से ससैन्य संघर्ष भी हो चुका था।⁶⁵ इस दृष्टिकोण का प्रतिपादन के.एस. सक्सेना, जबर सिंह और आर.पी. व्यास आदि ने अपने शोध प्रबन्धों में किया है⁶⁶ तथा अपने दृष्टिकोण के प्रतिपादन के पक्ष में कई तथ्य भी प्रस्तुत किए हैं। परन्तु, यह पूरी तरह से एकपक्षीय और नकारात्मक दृष्टिकोण प्रतीत होता है। इसमें मारवाड़ के आंग्ल-विरोधी जन असंतोष को बिल्कुल ही अनदेखा कर दिया गया है जिसने बाद में इस विद्रोह के मेरूदण्ड का स्वरूप अख्तियार कर लिया था। यह कहना गलत नहीं होगा कि आउवा तथा उसके समर्थक विद्रोही ठाकुरों ने अंग्रेज विरोधी संचित जन आक्रोश को नेतृत्व प्रदान किया था। जनसाधारण, सामंतों के हितों और स्वार्थों की रक्षार्थ उनसे नहीं जुड़ा था वरन् वह अपने आंग्ल-विरोधी सोच के चलते, आंग्ल सत्ता के विरुद्ध मुक्ति संग्राम का हिस्सा बनने के लिए इन सामंतों से जुड़ा था।

आउवा ठाकुर और उसके सहयोगियों ने 1857 में ब्रिटिश सत्ता को सशस्त्र चुनौती देकर भावी पीढ़ियों को भारतीय स्वतंत्रता संग्राम में प्रेरणा प्रदान करने का जो कार्य किया था, वह भी कम महत्वपूर्ण नहीं था। जगदीश सिंह गहलोत तथा नाथूराम खड्गावत जैसे इतिहासकारों ने इस दृष्टिकोण का समर्थन भी किया है।⁶⁷ तत्कालीन कविताओं और लोकगीतों में राजस्थान में ब्रिटिश विरोधी भावनाओं का विस्फोट स्पष्ट दिखाई पड़ता है और इसे नेतृत्व प्रदान करने वाले विद्रोही आउवा ठाकुर व उसके सहयोगियों को नायक के रूप में चित्रित किया गया है। तत्कालीन चारणों की रचनाओं में तत्सम्बन्धी पर्याप्त सामग्री पाई जाती है। कविराजा बांकीदास, महडू दल जी, मानसिंह, लालस नाथूराम, चैनजी, गिरवरदान, मीसण सूरजमल, बारहठ बिशनदास तथा बारहठ तिलोकदान आदि को इस क्रम में विशेष रूप से उद्धृत किया जा सकता है। आउवा सम्बन्धी फुटकर दोहों, लोक-गीतों, कविताओं आदि से स्पष्टतः ध्वनित होता है

कि आउवा ठाकुर कुशालसिंह को ब्रिटिश सत्ता के विरुद्ध व्यापक जन समर्थन प्राप्त था। तथ्यों के निष्पक्ष विवेचन से स्पष्ट होता है कि नसीराबाद, नीमच और एरिनपुरा में विद्रोह का कारण सैनिक असंतोष था परन्तु आउवा का विद्रोह अंग्रेजों के विरुद्ध जन असंतोष का विस्फोट था। जहाँ तक इस विप्लव में भाग लेने वालों के दृष्टिकोण और उस समय की जनभावनाओं का प्रश्न था यह बात निर्विवाद रूप से प्रमाणित होती है कि विप्लव में भाग लेने वालों का दृष्टिकोण ब्रिटिश सत्ता विरोधी था और जनभावनाएं भी आंग्ल विरोधी थीं जिसे मारवाड़ में आउवा ठाकुर जैसे बागी सामंतों ने नेतृत्व तथा एक दिशा प्रदान की।

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45. ब्रिगेडियर जनरल लारेन्स, ए.जी.जी. का सैक्रेटरी टू दि गवर्नमेंट ऑफ इण्डिया को प्रेषित पत्र संख्या 160/1858
46. आर.पी. व्यास, पूर्व., पृ. 138
47. जोधपुर रिकार्ड्स खण्ड के दस्त्री रिकार्ड, हकीकत बही संख्या 18, पृ. 411 में अंग्रेजी फौज की संख्या 1500 बताई गई है; नाथूराम खडगावत : पूर्व., पृ. 51 के अनुसार, यह संख्या करीब 30 हजार थी।
48. दस्तरी रिकार्ड, जोधपुर हकीकत बही संख्या 18, पृ. 408, रा.रा.अ.बी.
49. वही; राजपूताना एजेंसी हिस्टोरिकल रिकार्ड, फाइल संख्या-84, जोधपुर (ओल्ड), भाग-1, पृ. 101

50. दस्तरी रिकार्ड, जोधपुर हकीकत बही संख्या-18, पृ. 409, रा.रा.अ.बी.
51. नाथूराम खड्गावत, पूर्व., पृ. 45
52. दस्तरी रिकार्ड, जोधपुर हकीकत बही संख्या-18, पृ. 409, रा.रा.अ.बी.
53. वही, पृ. 411(आर.पी. व्यास : पूर्व., पृ. 139)
54. जबर सिंह, पूर्व., पृ. 134
55. आर.पी. व्यास, पूर्व., पृ. 138
56. जगदीश सिंह गहलोत, पूर्व., पृ. 122; वर्तमान में यह मूर्ति पाली के संग्रहालय में है।
57. दस्तरी रिकार्ड, जोधपुर हकीकत बही संख्या-18, पृ. 411, रा.रा.अ.बी.
58. नाथूराम खड्गावत, पूर्व., पृ. 46
59. गोपीनाथ शर्मा, पूर्व., पृ. 153
60. जगदीश सिंह गहलोत, पूर्व., पृ. 114
61. नाथूराम खड्गावत, पूर्व., पृ. 176-77
62. वही
63. जगदीश सिंह गहलोत, पूर्व., पृ. 114-15
64. गोपीनाथ शर्मा, पूर्व., पृ. 162, 63, 64
65. आर.पी. व्यास, पूर्व., पृ. 125-134
66. द्रष्टव्य - इन लेखकों के पूर्व वर्णित शोध-प्रबंध (प्रकाशित)
67. जगदीश सिंह गहलोत, राजस्थान के राजवंशों का इतिहास, जोधपुर, 1980

राजस्थान की जन-जागृति में आरंभिक पत्र-पत्रिकाओं का योगदान (1849-1920 ई. तक की पत्र-पत्रिकाओं के सन्दर्भ में)

डॉ. सुरेश कुमार

भारत में समाचार पत्र प्रकाशित होने के पश्चात राजस्थान में 69 वर्षों बाद तक कोई समाचार पत्र प्रकाशित नहीं हो पाया था। राजपूताना में निकलने वाले प्रारंभिक पत्र राज्य के आश्रय में प्रकाशित होते थे। सर्वप्रथम भरतपुर के शासक ने राज्य की ओर से उर्दू एवं हिन्दी में द्विभाषी पत्र 'मजहरूल सरूर' का प्रकाशन 1849 ई. में किया। लेकिन यह मासिक पत्र था। इसे राजपूताने का सर्वप्रथम पत्र माना जाता है। लेकिन इसकी कोई प्रति उपलब्ध नहीं है।¹ इस काल में हिन्दी भाषी प्रदेश में समाचार पत्रों का अभाव था अतः इस पत्र का समाचार पत्रों की श्रेणी में उचित स्थान नहीं मिल सका परन्तु इस पत्र का उल्लेख फ्रांसीसी लेखक तासी के 'डिस्कोसेज' में है। जयपुर में 1856 ई 'रोज तुल तालीम' या राजपूताना अखबार प्रधानाध्यापक कन्हैयालाल के संपादन में शुरू हुआ इसमें हिन्दी एवं उर्दू दोनों भाषा में सामग्री प्रकाशित होती थी। अजमेर से 1861 में 'जग लाभ चिंतक' तथा 1863 में 'जगहित कार' पत्रों का प्रकाशन शुरू हुआ। ये पूर्णतः हिन्दी भाषी पत्र थे। जोधपुर दरबार की ओर से 1864 ई. में 'जोधपुर गवर्नमेन्ट गजट' शुरू हुआ। यह साप्ताहिक पत्र था। यह पत्र हिन्दी व अंग्रेजी दोनों भाषाओं में निकलता था।² जोधपुर से ही 1866 ई. में मारवाड़ गजट का प्रकाशन प्रारम्भ हुआ। इसी वर्ष जोधपुर में उर्दू में 'मुहिबे मारवाड़', हिन्दी में 'मरुधर मित्र' का भी प्रकाशन प्रारम्भ हुआ। इनमें साधारण समाचार एवं लेख होते थे, जबकि मारवाड़ गजट में हिन्दी एवं उर्दू में रियासत की आज्ञा से राज्य से बाहरी और आन्तरिक समाचार प्रकाशित होते थे।³

मारवाड़ गजट महाराजा तख्तसिंह के शासन काल में प्रारम्भ हुआ। इस समाचार पत्र के प्रबन्धकर्ता बाबु हीरालाल थे। मारवाड़ गजट में इस समय हाकिमों की बदली, तैनाती आदि खबरें छपती थी। कोई लेख कभी-कभार छप जाता था। अन्य खबरे हिन्दी एवं उर्दू पत्रों से छंटकर दे दी जाती थी।⁴ उदयपुर से 1869 ई. में उदयपुर गजट का प्रकाशन होने लगा। यह हिन्दी भाषा का पत्र था। लेकिन यह सफल न हो सका। 1879 ई में मेवाड़ शासक सज्जनसिंह के नाम से यह पत्र 'सज्जन कीर्ति सुधाकर' के नाम से निकलने लगा। 'जयपुर गजट' का प्रकाशन 1878 ई. में. जयपुर से प्रारम्भ हुआ।

भारतेन्दु हरिश्चन्द्र की प्रेरणा से नाथद्वारा से पंडित मोहनलाल विष्णुलाल पॉड्या ने 1881 ई. में विद्यार्थी सम्मिलित हरिश्चन्द्र चंद्रिका एवं मोहनचन्द्र चन्द्रिका का प्रकाशन प्रारम्भ किया।⁵ अजमेर से 1882 ई. में देश हितैषी⁶ नाथद्वारा से 1883 ई. में गोस्वामी गोवर्द्धनलाल के संरक्षण में वल्लभ कुल सम्प्रदाय का मासिक 'सर्भ स्मारक-सर्भ प्रचारक तथा 1884 ई. में जयपुर से मासिक 'समाचार मातैड' एवं इसी वर्ष फतहपुर से कायस्थ व्यवहार का प्रकाशन प्रारम्भ हुआ।⁷ अजमेर से 8 अगस्त 1885 ई. को अंग्रेजी साप्ताहिक राजस्थान टाइम्स एवं हिन्दी में राजस्थान पत्रिका के नाम से प्रकाशन प्रारम्भ हुआ।⁸ बीकानेर से 1887 ई. में 'बीकानेर राजपत्र', अजमेर से मनीषी समर्थदान के सम्पादन में 1889 ई. में 'साप्ताहिक राजस्थान', 1890 ई. बूंदी से 'सर्वहित' पत्र का प्रकाशन शुरू हुआ।⁹

जयपुर से 1889 ई. में 'भारत मातौड़', 1901 में 'समालोचक' एवं 11 फरवरी 1905 को प. माधवप्रसाद शास्त्री के संपादन में मासिक 'भारत सर्वस्व' निकले। 1901 ई. में अजमेर से मासिक 'परोपकारी' निकला। यह आर्य समाज की परोपकारिणी सभा का पत्र था। इससे चार वर्ष पश्चात अजमेर से 'भार्गव पत्रिका' का प्रकाशन बेरिस्टर गौरीशंकर भार्गव के संपादन में शुरू हुआ। अजमेर से ही 1902 में मासिक 'अनाथ रक्षक' श्रीमद दयानन्द अनाथालय से प्रकाशित हुआ। इसके सम्पादक सेठ मांगीलाल कवि किंकर थे। भरतपुर से 1911 में 'भरतपुर गजट' एवं जोधपुर से इसी वर्ष अखिल भारतीय दाहिमा ब्राह्मण महासभा की ओर से पंडित गोविन्द नारायण के सम्पादन में 'दधिमती', 1914 में धौलपुर से 'धौलपुर गजट'¹¹, 1915 में आबुरोड से मासिक हिन्दी साहित्य ग्रन्थावली एवं भरतपुर से निबन्धमाला तथा 1916 में अजमेर से जगन्नाथदास के सम्पादन में रामानुज सम्प्रदाय के मासिक पत्र 'श्री वैष्णव' का प्रकाशन शुरू हुआ। अजमेर से 1918 में त्रिभाषी 'मेरवाड़ा गजट' निकला। इसी वर्ष जोधपुर से पाक्षिक 'युगान्तर' तथा मासिक 'मारवाड़ी ओसवाल' एवं 'ओसवाल' निकले। 1919 में जोधपुर से मासिक पुष्करणा ब्राह्मण पुष्करणा ब्राह्मणोपकारक, 'सैनी शुभ चिंतक' तथा 'सैनी समाचार' और 1920 में झालरापाटन से सौरभ का प्रकाशन शुरू हुआ।¹²

मारवाड़ का 'मारवाड़ गजट' न केवल सरकारी सूचनाएँ प्रकाशित करता था, अपितु कांग्रेस की गतिविधियों पर भी टीका-टिप्पणी करता था। मारवाड़ गजट में राजनीतिक विषयों पर भी लेखों का प्रकाशन होता था। मारवाड़ गजट ने राजनीतिक विषयों पर लोगों को सोचने के विवश अवश्य किया।¹³ मारवाड़ गजट ने सामाजिक कुरीतियों पर प्रहार अवश्य किया। मारवाड़ में एक स्त्री को डायन होने के सन्देह में प्रथा के अनुसार कांटों में जलाकर मार डालने की खबर जब 'मारवाड़ गजट' में छपी तब सम्पूर्ण प्रांत में हडकम्प मच गया। जिसके परिणामस्वरूप इसकी जाँच के आदेश दिये गये।¹⁴ राजपूताना हेराल्ड के 30 मार्च 1885 के अंक में 'ए कार्ड ऑफ एंग्लिश फ्रॉम

राजस्थान' शीर्षक से प्रकाशित लेख में ए.जी.जी. कर्नल पोलेट द्वारा नीमाज के ठाकुर को अपने वृद्ध कामदार से सम्बन्ध न रखने का निर्देश देने के उल्लेख किया तथा साथ ही यह भी लिखा गया है कि यदि मारवाड़ के परेशान सामंत लोग पॉलिटिकल एजेंट के पास मंत्रिमंडल के खिलाफ शिकायतें लेकर जाते हैं तो उन्हें हर बार यही प्रतिउत्तर मिलता है, कि ब्रिटिश एजेंट राज कार्यों में दखलन्दाजी करने के सन्दर्भ में अधिकारहीन है।¹⁵ इस प्रकार 'राजपूताना हेराल्ड' ने ब्रिटिश एजेंट की दोहरी नीति को उजागर कर आम-जन का जाग्रत करने का प्रयास किया। 'राजपूताना गजट' 1885 ई. में अजमेर से निकलना शुरू हुआ। इसके संपादक मौलवी मुराद अली बीमार थे।¹⁶ यह पत्र उर्दू में छपता था। यह एक साप्ताहिक पत्र था। बारह पृष्ठ के इस पत्र के आठ पृष्ठ उर्दू तथा चार पृष्ठ हिन्दी में छपते थे। इस पत्र का उद्देश्य रियासती अत्याचारों को जनता के समक्ष स्वतंत्र भाव से प्रकाशित करना था। मौलवी मुराद अली स्वतंत्र लेखन वाले व्यक्ति थे। कानून-कायदों के विषय में कुछ नहीं समझते थे। उनके लेख वैचारिक सत्यता पर आधारित थे। वे गौ-रक्षा के कट्टर समर्थक थे।¹⁷ अजमेर में 1885 में अंग्रेजी में 'राजपूताना टाइम्स' एवं यही पत्र हिन्दी में राजस्थान पत्रिका के नाम से प्रकाशित हुआ। यह साप्ताहिक पत्र था। इस पत्रिका ने प्रशासनिक विसंगतियों एवं देशी रियासतों के अत्याचारों के खिलाफ जन-जागृति फैलाने में महत्ती भूमिका निभाई। राजपूताना टाइम्स ने अपने प्रवेशांक के सम्पादकीय में अपना उद्देश्य समाज एवं प्रशासन में व्याप्त बुराईयों की ओर आम-जन का ध्यान आकृष्ट करना तथा उन बुराईयों पर प्रहार करके समाप्त करने का प्रयत्न करना बतलाया। राजस्थान समाचार को 1889 ई. में मुंशी समर्थदान ने अजमेर से निकाला। यह साप्ताहिक पत्र था। इसका प्रकाशन सोलह पृष्ठों में होता था। समर्थदान स्वामी दयानन्द के शिष्य थे। कुछ समय के लिए जब यह पत्र सप्ताह में दो बार छपने लगा, तब इसके पृष्ठ बारह हो गये। 1904 में रूस-जापान युद्ध के समय यह दैनिक हो गया। तब इसने रजवाड़ों के मामले में किसी-किसी बात पर अपनी आवाज बुलन्द कर अपनी स्वतंत्रता का परिचय भी दिया।¹⁸ राजस्थान समाचार आर्य समाज प्रशंसक था। किन्तु कुछ समय पश्चात इसने अपना रवैया बदल दिया। राजस्थान समाचार ने शिक्षा की दृष्टि से पिछड़े राजपूताने में हिन्दी का प्रचार करने का प्रयास किया तथा राजपूताने की जनता में समाचार पढ़ने की रुचि को जाग्रत किया। राजस्थान समाचार में मुख्यतः राजपूताना की रियासतों के समाचार, उनके सम्बन्ध में टिप्पणियों तथा राजनीतिक लेख होते थे। पंडित रामप्रताप शर्मा के सम्पादन से 20 फरवरी 1890 ई. से पाक्षिक सर्वहित पत्रिका बूंदी रियासत से प्रकाशित होने लगा। यह पत्र राज्याश्रित होते हुए भी कई मायनों में विशिष्ट था। सर्वहित यद्यपि राजकीय मुद्रणालय में प्रकाशित होता था, फिर भी वह केवल गजट मात्र नहीं था। उसमें सम्पादकीय टिप्पणियाँ, देश-विदेश के एवं स्थानीय समाचार प्रकाशित होते थे। यह पत्र देश भक्ति की भावना जाग्रत करने में कटिबद्ध था सर्वहित गौरवमयी भारतीय सभ्यता एवं संस्कृति का समर्थक था। भारत

की वर्तमान दशा पर खिन्नता जताते हुए संपादकीय में लिखा है कि यहाँ के लोगों का यश रूपी झंडा आकाश में फहराता था। यहाँ के विद्वान न्याय, मीमांसा, गणितशास्त्र, भूगोल, खगोल, ज्योतिष आदि विद्याओं में परिपूर्ण थे एवं अन्य देशों के विद्यार्थी यहाँ तालीम पाने आते थे। यह वही देश है, जहाँ किसी समय में अनेक आश्चर्योत्पादक कार्य होते थे। ये सभी उद्योग के फल थे। जब यहाँ के वासी आलस्य के वश में हो गये तो, वे कान हिलाने तक में असमर्थ हो गये। ईश्वर से यही प्रार्थना है कि वो भारतवासियों को भूले हुए मार्ग पर वापस लाये। सर्वहित में अपने एक संपादकीय में देश की दरिद्राव्यवस्था पर खिन्नता प्रकट करते हुए उसका हल ढूँढने पर बल दिया। उसने दरिद्रता एवं दयनीय स्थिति का मूल कारण विद्याध्ययन की कमी एवं परस्पर मेल न होना बताया।¹⁹ सर्वहित ने राजपूताने की जनता को शिक्षा ग्रहण करने एवं आपस में एकजुट होकर कार्य करने के लिए प्रेरित करने का कार्य किया राजपूताने में पत्र-पत्रिकाओं का प्रारम्भ 1849 ई. से ही हो चुका था, परन्तु रियासती अंकुश के कारण इसे प्रोत्साहन न मिल सका। इसी रियासती प्रतिबन्ध के परिणामस्वरूप समर्थदान चरण, लज्जाराम मेहता, झाबरमल शर्मा, विजयसिंह पथिक जैसी प्रतिभावान पत्रकारों को जन्म देकर भी राजपूताने में पत्रकारिता गति न पा सकी।²⁰

बीसवीं शताब्दी के शुरू में जयपुर के ब्रजमोहन के नेतृत्व में 'अभिनव भारत समिति' नामक एक गुप्त क्रांतिकारी संस्था की राजस्थानी शाखा गठित की गई। अजमेर में राष्ट्रीय पत्र निकालने के दो बार असफल प्रयास किये गये। यह वह समय था, जब कांग्रेस की कार्यवाही का परोक्ष रूप से देशी राज्यों पर भी प्रभाव दिखाई देने लगा था। अंग्रेजी एवं हिन्दी समाचार पत्र राष्ट्रीय भावनाओं एवं उग्र विचारों का प्रचार कर रहे थे।²¹ इसके प्रभाव से राजपूताना अछूता नहीं था। रियासतों में पत्र-पत्रिकाएं निकालने की अनुमति न मिलने की स्थिति में राजनीतिक जागरूक कार्यकर्ता बाहर के पत्रों में अपने लेखों को भेजने लगे। इस कार्य में वे इतनी सावधानी से रखते कि डाक रियासत से न भेजकर दूसरे स्थान से डाक द्वारा भेजा जाता था। इसके लिए उन्हें 20-30 किलोमीटर पैदल चलना पड़ता था।

बीसवीं शताब्दी के प्रारम्भ में राजपूताना में राजनीतिक जाग्रति की पत्रकारिता का सूत्रपात करने वाले विजयसिंह पथिक ने उस समय की स्थिति का वर्णन करते हुए 'स्वदेश' में लिखा- राजपूताना में प्रारम्भ में स्थिति अंधकारमय थी। कोई समाचार पत्र शासन का आलोचनात्मक लेख नहीं छापता था। यदि छापता तो भिन्न-भिन्न कूटनीति उपायों से उसे प्रताड़ित किया जाता। बीसवीं शताब्दी के प्रारम्भ के दो दशकों में राजनीतिक-जाग्रति की दिशा में प्रयास होने के साथ ही रियासतों ने उसे दबाने के लिए दमनात्मक कदम उठाने शुरू कर दिये। इसी दमन नीति के परिणामस्वरूप टोंक, सिरोही, धौलपुर, डूंगरपुर, करौली, झालावाड़, शाहपुरा आदि में कानून लागू कर पत्र-पत्रिकाओं के प्रकाशन पर रोक लगाने के साथ ही सभाएँ तथा भाषण देना भी

प्रतिबन्धित कर दिया गया। इसी के साथ जहाँ आर्य समाज के साहित्य पर भी रोक लगा दी गई, वहीं बाहर के पत्रों 'कर्मयोगी' 'अमृत बाजार' पत्रिका 'राष्ट्रमत' काल केसरी को जयपुर एवं जोधपुर में प्रतिबन्धित कर दिया।²² इन विषम परिस्थितियों के बावजूद सामंतवाद के अन्याय एवं स्वतंत्रता नागरिकता के हनन के विरोध में कुछ साहसी लोग आगे आए एवं उन्होंने पत्रकारिता के माध्यम से उस दिशा में जनजागृति का प्रयास किया। इस समय पत्र-पत्रिकाओं का विषय स्वतंत्रता और राजनीतिक जागृति लाना था। इसी कारण राजपूताना का पत्रकारिता का इतिहास स्वाधीनता आन्दोलन का ही इतिहास है। यहाँ की राजनीति उसके आन्दोलन की शुरुआत से ही पत्रकारों के हाथ में रही।²³ इन पत्र-पत्रिकाओं के सफल सम्पादन का ही परिणाम था कि 1920 के पश्चात होने वाले राष्ट्रीय आन्दोलन में राजपूताने की विभिन्न रियासतों की जनता ने अपनी सहभागिता को प्रदर्शित किया।

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10. वाजपेयी अंबिका प्रसाद, समाचार पत्रों का इतिहास-पृ. 240
11. वैदिक वेदप्रताप, हिन्दी पत्रकारिता के विभिन्न आयाम, पृ. 166
12. प्रभाकर मनोहर, राजस्थान में हिन्दी पत्रकारिता-पृ. 110
13. गुप्त, बालमुकुन्द, गुप्त निबन्धावली, पृ. 361-65
14. वाजपेयी अंबिका प्रसाद, समाचार पत्रों का इतिहास-पृ. 125
15. राजपूताना हेराल्ड, 30 मार्च 1885, रा.रा. अ बीकानेर
16. भटनागर आर.आर., राइज एण्ड ग्रोथ ऑफ हिन्दी जर्नलिज्म, पृ. 130
17. वाजपेयी अंबिका प्रसाद, समाचार पत्रों का इतिहास, पृ. 192
18. वाजपेयी अंबिकाप्रसाद, समाचार पत्रों का इतिहास, पृ. 204
19. सर्वहित, 1 अप्रैल 1894, रा.रा.अ. बीकानेर
20. मीरा पत्रिका 18 जनवरी 1947, अजमेर
21. स्वदेश, 29 जनवरी 1920, रा.रा.अ बीकानेर
22. सक्सैना के.एस., वही, पृ. 124-125
23. जयभूमि, जयपुर 1954, पृ. 570

राजस्थान में स्वतंत्रता संग्राम में पत्र-पत्रिकाओं का प्रभाव (1920 ई. में 1947 ई. तक)

डॉ. दिनेश राठी

राजपूताने के राजनीतिक जागरण के रूप में एवं सामाजिक जीवन के प्रतिबिम्ब के रूप में समाचार पत्रों का महत्वपूर्ण योगदान रहा।

राजपूताना में पत्रकारिता का प्रारम्भ ऐसे पत्रों से हुआ जिनके संपादक मुख्य रूप से जन-आंदोलन का नेतृत्व करने वाले थे। राजपूताना में पत्रकारिता का इतिहास जन साधारण का इतिहास कहा जा सकता है। 1920 के पश्चात जो पत्र-पत्रिकाओं का प्रारम्भ हुआ वे स्वतंत्रता आंदोलन से परिपूर्ण थी। उनका उद्देश्य सामाजिक, धार्मिक तथा राजनैतिक जागृति था।¹ 1919 ई. में मूलभूत अधिकारों का हनन करने वाले रोलेट एक्ट और जलियावाला बाग हत्याकाण्ड के विरुद्ध राष्ट्रीय प्रतिक्रिया ने अजमेर एवं आस-पास की रियासतों के नवयुवकों को झकझोर कर रख दिया इन नवयुवकों ने ब्रिटिश नौकरशाही एवं सामंतशाही का प्रतिरोध करने के लिए समाचार पत्रों का प्रकाशन करने का निश्चय किया।

1909-10 ई. में रियासतों में निषेधाज्ञाएं² लागू किये जाने के कारण उन्होंने अजमेर को प्रेस आन्दोलन का केन्द्र बनाया जहां से राजस्थान केसरी 1920, नवीन राजस्थान 1922, तरुण राजस्थान 1924, राजस्थान 1925, राजस्थान सन्देश 1927, त्याग भूमि 1927, नवज्योति 1936, आगीबाण 1937, नवजीवन 1939 तथा नया राजस्थान 1945 ई. आदि प्रारम्भ किए गए।

राजस्थान केसरी 1920 ई : राजपूताना मध्य भारत सभा दिसम्बर 1919 ई. अमृतसर अधिवेशन में एक साप्ताहिक पत्र निकालने का प्रस्ताव पारित किया गया। मार्च 1920 में यह निर्णय लिया गया कि इसके लिए एक कार्यकारिणी समिति गठित की जाय तथा इस पत्र का नाम राजस्थान केसरी रखा जाय। राजस्थान केसरी पत्र का मुख्य उद्देश्य देशी राज्यों की उन्नति तथा उसके लिए वैधानिक उपायों का प्रचार करना था। यह देशी राज्यों की प्रजा का पहला मुख पत्र था।³ इस पत्र के सम्पादक विजयसिंह पथिक तथा प्रकाशक एवम् सहायक सम्पादक रामनारायण चौधरी बने।⁴

कार्यकर्ताओं के उत्साह एवं लगन से कार्य करने के कारण पत्र की जल्दी ही धाक जम गई। राजस्थान केसरी पत्र ने देशी रियासतों की जनता को ब्रिटिश सरकार के

विरुद्ध संघर्ष के लिए जोड़ा। राजस्थान केसरी ने देशी राज्यों की स्थिति पर समाचारों एवं सम्पादकीय टिप्पणियों के माध्यम से शासकों को सुधारवादी दृष्टिकोण अपनाने एवं आम जनता में अपने अधिकारों के साथ ही कर्तव्यों के प्रति जागृत करने का प्रयास किया।⁵

नवीन राजस्थान : देशी राज्यों की तुलना में ब्रिटिश शासित क्षेत्रों में अपेक्षाकृत जनता को कुछ स्वतंत्रता थी। अतः रियासती जनता पर हो रहे अत्याचारों के खिलाफ संघर्ष के लिए जिन-जिन नेताओं ने अजमेर को अपना केन्द्र बनाया। उन्होंने समाचार पत्रों का प्रकाशन का भी निश्चय किया। अजमेर में राजस्थान सेवा संघ की स्थापना के बाद इसके 1922 में साप्ताहिक नवीन राजस्थान का प्रकाशन प्रारम्भ किया।⁶ इसके संपादक किशोरसिंह वर्मा थे तथा वार्षिक मूल्य तीन रुपये रखा गया।⁷

नवीन राजस्थान का आदर्श वाक्य- 'यश वैभव की चाह नहीं, परवाह नहीं जीवन न रहे, यदि इच्छा है तो यह है, जग में स्वेच्छाचार दमन न रहे।' अब इसकी एक प्रति बीस-पच्चीस लोग पढ़ने लगे।⁸ इस पत्र ने बिजौलिया किसान आंदोलन, बेगु तथा सिरोही के भीलों के आन्दोलनों का समर्थन किया तथा महाराणा उदयपुर को प्रशासनिक सुधार करने के लिए दबाव डाला। जिसके परिणाम स्वरूप कई सुधार कार्य किये गये।

नवीन राजस्थान ने सामाजिक कुरीतियों को समाप्त करने के लिए मद्यनिषेध, स्त्री सुधार, विदेशी पत्रों की होली तथा खादी का प्रचार सम्बन्धी लेख प्रकाशित कर सामाजिक कुरीतियों पर प्रहार किया। 2 जून 1923 ई. को मेवाड़ सरकार ने नवीन राजस्थान पर रोक लगा दी तथा इसको पढ़ने वाले पर आर्थिक दण्ड देने की घोषणा की। पथिक को जेल में बंद कर दिया।⁹ राजस्थान सेवा संघ को प्रतिबंधित कर दिया।¹⁰

तरुण राजस्थान : नवीन राजस्थान पर प्रतिबंध लगने के कारण इसके सम्पादकों ने इसका नाम बदलकर तरुण राजस्थान कर दिया।¹¹ तरुण राजस्थान ने मिशनरी पत्रकारिता को आगे बढ़ाते हुए आंदोलन का समर्थन प्रारम्भ रखा एवं जनजागृति की दिशा में महत्वपूर्ण भूमिका अदा की। तरुण राजस्थान ने बूंदी आंदोलन का जोरदार समर्थन किया। तरुण राजस्थान के तीखे तेवर से घबराकर मेवाड़ में उस पर प्रतिबंध लगा दिया। इसके पश्चात अलवर, सिरोही एवं बूंदी रियासतों में भी तरुण राजस्थान के प्रवेश पर रोक लगा दी गई।¹²

बिजौलिया आंदोलन की सफलता में जहां प्रताप एवं नवीन राजस्थान पत्रों की मुख्य भूमिका रहीं वहीं बेंगु, बूंदी और भील आंदोलन को गति प्रदान करने में तरुण राजस्थान ने सक्रिय योगदान दिया। बूंदी आन्दोलन के दौरान प. नयनूराम शर्मा की गिरफ्तारी, उन्हें चार साल की कैद तथा उन पर अत्याचारों को प्रकाशित कर जनता को जागृत करने का उल्लेखनीय कार्य किया।¹³

राजस्थान : 1923 ई. में ब्यावर से तत्पश्चात अजमेर व बूंदी से प्रकाशित इस पत्र के संपादक ऋषिदत्त मेहता थे। पूर्व में अन्य पत्र पत्रिकाओं के सम्पादन से मेहता ने इस क्षेत्र में अत्यधिक ख्याति प्राप्त कर चुके थे। मेहता का पूरा परिवार देशभक्ति की भावनाओं से ओत-प्रोत था। आपके पिता नित्यानन्द सागर व पत्नी श्रीमती सत्यभामा ने इस कार्य में बढ़-चढ़ कर भाग लिया। मेहता ने अपने सम्पादकीय लेखों की श्रृंखला 'राजस्थान की समस्याएं' के माध्यम से न केवल लोगों के सामने वस्तुस्थिति प्रस्तुत की वरन् उनमें काफी हद तक जागृति लाने में भी सफल हुए।¹⁴ मेहता ने 'राजस्थान' में राजपूताना की प्रमुख रियासतों व अन्य स्थानों के भी जन आंदोलन को बढ़ी ही निडरता पूर्वक लेखनी के माध्यम से प्रमुख स्थान दिया। इस पत्रिका में समाचार के शीर्षक भी इतने तीक्ष्ण होते थे कि आम जनता को भी मन तक झकझोर देते थे। 'सीकर के दुर्भाग्य', 'करौली शासन पर एक दृष्टि', 'वे उड़ाई गई थी', 'धर्मभ्रष्ट की जाने वाली थी', 'बूंदी में पोंगा पंथियों की उछल कूद' जैसे शीर्षक से वस्तुस्थिति का बड़ा ही सजीव चित्रण किया जाता था। इस प्रकार से यह पत्र सामाजिक-राजनीतिक जागृति में अपना अग्रण्य स्थान रखता है।

राजस्थान संदेश : राजस्थान में जनजागृति के महासमर में 'राजस्थान केसरी' अपनी पाबंदियों को झेलते हुए 'तरुण राजस्थान' के रूप में सफर करते हुए 'राजस्थान संदेश' के रूप में प्रकाशित किया जाने लगा। इसे भी अजमेर से साप्ताहिक रूप में विजयसिंह पथिक ने प्रारम्भ किया।¹⁵ इसका ध्येय वाक्य अत्यंत ही मार्मिक एवम् संदेशात्मक रूप में था 'इच्छा हो या कि अनिच्छा हो, हो प्रेम कि इससे द्वेष तुम्हें, है जीना तो सुनना होगा नूतन युग का संदेश तुम्हें।' इस पत्रिका का सबसे ज्यादा व गहरा प्रभाव जनता पर पड़ा और यह इसकी सफलता का ही पैमाना माना जायेगा कि इसके प्रभाव स्वरूप जन आंदोलनों में जनता का समर्थन और भागीदारी की बाढ़ सी आ गयी। इसी कड़ी में एक महत्वपूर्ण उदाहरण यह आता है कि इस पत्रिका में जोधपुर पुलिस सुपरिन्टेंडेन्ट का जयनारायण व्यास के बारे में दिया गया जो बयान प्रकाशित किया उससे जनमत जुटाने एवम् जागृति लाने की दिशा में बहुत मदद मिली।

यंग राजस्थान : पत्र-पत्रिकाओं का प्रभाव जनमानस पर तो जबरदस्त रूप से पड़ ही रहा था। किंतु इसके साथ ही साथ अंग्रेज अधिकारियों तक रियासतों की जनता की स्थिति व भावों को पहचाने का कार्य अंग्रेजी भाषा में प्रकाशित 'यंग राजस्थान' ने बढ़ी ही कुशलता से सम्पन्न किया। इसी ध्येय को ध्यान में रखते हुए रामनारायण चौधरी एवम् शोभालाल गुप्ता ने 1929 ई. में अंग्रेजी साप्ताहिक पत्र निकाला। शीघ्र ही यह पत्र लोकप्रिय हो गया तथा सरकारी हलकों में भी यह पत्र बड़े चाव से पढ़ा जाने लगा।¹⁶ इस पत्र के सम्पादकीय लेखों के द्वारा जनमानस के साथ ही साथ अंग्रेजी पढ़ने लिखने वाले

भारतीयों में भी देशभक्ति का अंकुरण किया। रियासतों के शासकों द्वारा जनसाधारण के पैसों को अपने व्यर्थ के शौक-मौज में उड़ाने की भी तीव्र भर्त्सना की। कई बार इन विषयों पर बेबाक टिप्पणियों की। इस पत्र ने युवा शक्ति को जागृत करने का महत्वपूर्ण कार्य किया। 'यंग राजस्थान' का पहला अंक 24 फरवरी 1929 को निकला और अंतिम अंक 26 दिसम्बर 1929 को प्रकाशित हुआ। इस पत्र का जीवन मात्र एक वर्ष होने के बावजूद राजस्थान में सामाजिक-राजनीतिक जागृति में महत्वपूर्ण भूमिका रही। 'यंग राजस्थान' बंद करने का लेख महात्मा गांधी ने स्वयं 'अलविदा' शीर्षक से लिखा था।¹⁷ गांधी जी स्वयं के द्वारा लेख लिखा जाना ही इस पत्र की महत्ता को स्वयं ही स्थापित कर देता है।

आर्य मार्तण्ड : आर्य प्रतिनिधि सभा राजस्थान ने 13 फरवरी 1923 से हिन्दी भाषा में साप्ताहिक 'आर्य मार्तण्ड' नामक पत्र प्रारम्भ किया। इसके प्रथम सम्पादक पण्डित रामसहाय शर्मा और मिठ्ठनलाल भार्गव थे। इसके मुख्य पृष्ठ पर अंकित पंक्ति-

'दयानन्द आदित्य से पाकर ज्योति प्रचण्ड।

ध्वंस दंभ पाखण्ड का करे 'आर्य मार्तण्ड'।।

इस पत्र का उद्देश्य सामाजिक-धार्मिक रूढ़ियों के विरुद्ध आन्दोलन करना था। नमक सत्याग्रह 1930 ई., भारत छोड़ो आन्दोलन 1942 ई., भारत विभाजन 1947 ई., राजस्थान एकीकरण 1948-50 ई. आदि राजनीतिक घटनाक्रम के समाचारों को भी इस पत्र ने समय-समय पर प्रकाशित किया। आर्य मार्तण्ड ने सामाजिक सुधार के कार्य में भी महत्वपूर्ण भूमिका निभाई। आर्य समाज के राजपूताना में विधवा विवाह के लिए जनजागृति अभियान में 'आर्य मार्तण्ड' ने महती भूमिका निभाई। पत्र ने जैन शास्त्र को उद्धृत कर विधवा विवाह की वकालत में बहुत कुछ लिखा।¹⁸ भरतपुर एवम् बीकानेर वैश्य मण्डल ने विधवा के लिए जो कार्य किए, उन्हें इस पत्र ने बहुत प्रचारित किया ताकि अन्य समाज के लोग भी प्रेरित हो सकें। इस पत्र ने जहां विधवा विवाहों की सूचनाएं प्रकाशित की, वहीं युवा विधवाओं के वैवाहिक विज्ञापन निःशुल्क देने के साथ ही लोगों का विधवा विवाह के लिए आगे आने का आह्वान किया। 'आर्य मार्तण्ड' ने माहेश्वरी युवा विधवाओं, गौड़, ब्राह्मण कन्या, ओसवाल विधवा और राजपूत विधवा के विवाह के विज्ञापन प्रकाशित किए। पत्र ने इस दौरान जितने भी विधवा विवाह हुए उनके समाचार प्रशंसात्मक टिप्पणियों के साथ प्रकाशित करते हुए ऐसे साहसी लोगों को बधाई दी एवम् अन्यो को इससे प्रेरणा लेना का आग्रह किया।

त्यागभूमि : 1 नवम्बर 1927 को राजस्थान की पत्रकारिता के इतिहास में महत्वपूर्ण माना जाता है। 'त्यागभूमि' मासिक हिन्दी पत्र का प्रकाशन इसी दिन शुरू हुआ जो राजनीतिक वातावरण और सांस्कृतिक जागरण का प्रतीक था। इसके संपादक

पंडित हरिभाऊ उपाध्याय और क्षेमानन्द राहत थे। गांधीविचार धारा की सर्जनात्मक रचनाओं के प्रकाशन के लिए हरिभाऊ उपाध्याय ने सस्ता साहित्य मण्डल, अजमेर से प्रारम्भ किया। त्यागभूमि का प्रत्येक अंक चौसठ पृष्ठों का होता था और उसमें राजनीतिक, सामाजिक तथा सांस्कृतिक तीनों ही विषयों पर स्तरीय सामग्री होती थी। इस पत्र में 16 पृष्ठ स्त्रियों में सामाजिक जागृति उत्पन्न करने के लिए रक्षित किए गए थे। इस पत्रिका में एक ओर जहां शासकीय अत्याचारों के खिलाफ सटीक एवम् निष्पक्ष संपादकीय टिप्पणियां होती थी, वहीं दूसरी ओर गांधीवादी विचारधारा से ओतप्रोत सृजनात्मक रचनाएं भी होती थी।¹⁹ खादी प्रचार और गांधी साहित्य को प्रकाशित कर जिले में पत्र ने रचनात्मक कार्य को लोकप्रिय बनाया। 1930 ई. के नमक सत्याग्रह आन्दोलन में भाग लेने और ब्रिटिश विरोधी वातावरण तैयार करने में इस पत्र ने महत्वपूर्ण भूमिका निभाई। जोधपुर (मारवाड़) सरकार द्वारा 1931 ई. में मारवाड़ हितकारिणी सभा के दमन और मारवाड़ यूथ लीग द्वारा राष्ट्रीय ध्वज फहराने पर लगाए गए प्रतिबंधों के विरुद्ध इस पत्र ने रोष प्रकट किया।²⁰ जोधपुर में 'मारवाड़ यूथ लीग' ने जब स्टेट कौंसिल की निषेधाज्ञा की अवहेलना करते हुए अपनी बैठक में एक प्रस्ताव के जरिए जयनारायण व्यास को ब्यावर में मारवाड़ स्टेट पीपुल्स कांफ्रेंस आयोजित करने के लिए अधिकृत किया तो 'त्यागभूमि' ने इसकी कार्यवाही को विस्तार के साथ प्रकाशित किया।²¹ यह कांफ्रेंस ब्यावर में न होकर पुष्कर में 25 नवम्बर 1931 को हुई और उसमें उत्तरदायी सरकार की स्थापना, नागरिक अधिकार तथा शिक्षा एवम् स्वास्थ्य संबंधी जो प्रस्ताव पारित किए, उन सभी को त्यागभूमि ने प्रमुखता के साथ प्रकाशित किया।

01 जनवरी 1930 को जगदीश प्रसाद दीपक ने नारी केन्द्रित 'मीरा' नामक साप्ताहिक पत्रिका का प्रकाशन प्रारम्भ किया। पत्र ने नारी जागरण का वातावरण तैयार करने में अहम भूमिका निभायी। नारी को राष्ट्रीय जागरण व राष्ट्र निर्माण में महत्वपूर्ण धुरी के रूप में इस पत्र में रेखांकित करने का कार्य किया।²² कई पौराणिक व ऐतिहासिक आख्यानों द्वारा सामाजिक-राजनीतिक आंदोलनों में स्त्रियों को भाग लेने की प्रेरणा दी। यह एक साहित्यिक पत्रिका होते हुए भी रियासतों में हो रहे दमन और अत्याचार के समाचार भी प्रमुखता से प्रकाशित करता था। इसके साथ ही स्त्री शिक्षा का वातावरण तैयार करने में भी महत्ती भूमिका निभायी।²³

राजस्थान सेवक मण्डल, जिसकी स्थापना 1936 ई. में हुई, ने 25 अक्टूबर 1936 ई. की 'नवज्योति' नामक साप्ताहिक पत्र को प्रकाशित किया गया। रियासतों में जन-जागृति लाने के क्षेत्र में महत्वपूर्ण कार्य किया। इसमें राजस्थान के जन-जीवन को प्रतिबिम्बित करके और किसान-भीलों के अभाव-अभियोगों को प्रकाशित किया गया। इसके संपादन का कार्य रामनारायण चौधरी व दुर्गाप्रसाद चौधरी द्वारा किया गया। 1942

से 1945 ई. में भारत छोड़ो आंदोलन में दोनों की गिरफ्तारी होने के कारण यह पत्र बंद रहा। 1945 ई. में यह पत्र पुनः प्रकाशित होने लगा। 1936 से 1942 ई. के मध्य पत्र ने राजाओं के निरंकुश शासन की ज्यादतियों का प्रतिरोध करने की प्रेरणा दी। जयनारायण व्यास ने सितम्बर 1935 ई. में मुम्बई से 'अखण्ड-भारत' नाम से एक दैनिक पत्र का प्रकाशन शुरू किया। यह पत्र भी अन्य पत्रों की भांति ही रियासतों में निरंकुश शासन और उनके अत्याचारपूर्ण कार्य को देश के सामने लाने का महत्वपूर्ण कार्य की ओर अग्रसर था। राष्ट्रव्यापी आंदोलनों की जनमानस तक जानकारी पहुंचाने में लगा हुआ था। परंतु आर्थिक संकट के कारण शीघ्र ही इसको बंद करना पड़ा।

इसी कड़ी में राजस्थानी भाषा में 'आगीवाण' पाक्षिक पत्र का भी प्रकाशन हुआ। जिसके सम्पादक जयनारायण व्यास थे, जिन्होंने 20 नवम्बर 1937 ई. में शुभारम्भ किया। स्थानीय भाषा में होने के कारण यह राजस्थान में अत्यधिक लोकप्रिय पत्र हुआ था। स्थानीय भाषा के कारण यह पत्र अधिक प्रभावी सिद्ध हुआ। इस पत्र के माध्यम से सामाजिक कुरीतियों व राजनीतिक दासता पर प्रहार किया गया। जनमानस में राष्ट्र के लिए बलिदान देने की प्रेरणा में यह पत्र काफी हद तक सफल रहा। 20 मई 1939 को जयनारायण व्यास के गिरफ्तार होने पर यह पत्र भी बन्द हो गया।²⁴ बीकानेर, जयपुर, अलवर, भरतपुर व अन्य ठिकानों में राज्य अधिकारियों द्वारा किये जा रहे दुर्व्यवहारों के विरुद्ध समाचार प्रकाशित किये।

राजस्थान के स्वतंत्रता संग्राम में उपरोक्त वर्णित पत्र-पत्रिकाओं के अलावा अनेकानेक अन्य पत्र-पत्रिकाओं का योगदान भी अग्रण्य था। प्रताप, अखण्ड भारत, गणेश, सैनिक, लीडर, प्रिंसली इंडिया, बांबे क्रानिकल, अर्जुन आवाज, नवजीवन, हिन्दुस्तान टाइम्स, द टाइम्स ऑफ इण्डिया 'आज' इत्यादि अनेक पत्र-पत्रिकाएं भी इसी श्रेणी में रखे जा सकते हैं। इन पत्रों ने समय-समय पर यहां की गतिविधियों को तो प्रचारित किया ही है, राजस्थान में राजनीतिक चेतना जाग्रत करने में भी महत्ती भूमिका का निर्वहन किया।

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राजस्थान में स्वाधीनता आन्दोलन : अजमेर मेरवाड़ा के मुस्लिम स्वतंत्रता सेनानियों के विशेष संदर्भ में

डॉ. इकबाल फातिमा

राजस्थान की रियासतों में 19वीं व 20वीं शताब्दी में अनेक आन्दोलन हुए थे, जिनमें मुस्लिम स्वतंत्रता सेनानियों की महत्वपूर्ण भूमिका रही है। अजमेर-मेरवाड़ा द्वित्र के मुस्लिम स्वतंत्रता सेनानियों में से कुछ का परिचय एवं स्वाधीनता संघर्ष में उनका योगदान निम्नानुसार प्रस्तुत है।

मौलवी मुराद अली - राजपूताना व अजमेर-मेरवाड़ा में सर्वप्रथम आम लोगों की समस्याओं पर निर्भिकता से विचार प्रकट करने वाले पत्रकार-संपादक मौलवी मुराद अली का नाम राजस्थान के पत्रकारिता इतिहास में विशेष स्थान रखता है। सन् 1885 में मौलवी मुराद अली ने अजमेर से सर्वप्रथम राजनीतिक समाचार पत्र 'राजपूताना गजेटियर' का प्रकाशन शुरू किया। इसमें राजपूताना की रियासतों के राजाओं-जागीरदारों द्वारा जनता पर किये जाने वाले अन्याय, शोषण व अत्याचारों की घटनाओं पर विस्तारपूर्वक प्रकाश डाला जाता था। वह इन विषयों पर निर्भीक टिप्पणियां लिखते थे। इससे देशी रियासतों की जनता में निडर और स्वतंत्र विचारों को प्रोत्साहन मिलता था। यह समाचार पत्र उर्दू में छपता था एवं साप्ताहिक था। बालमुकन्द गुप्ता के अनुसार, 'राजपूताना-गजट' में उर्दू के साथ हिन्दी में भी समाचार प्रकाशित किये जाते थे। शुरू के आठ पृष्ठ उर्दू में तथा बाद के चार पृष्ठ हिन्दी में मुद्रित होते थे।¹ मौलवी मुराद अली बड़े निर्भीक व्यक्ति थे, कानून-कायदों की कुछ भी परवाह नहीं करते थे। वे निडर होकर प्रतिक्रियावादी शक्तियों के खिलाफ लिखते थे। इसी कारण अंग्रेजी प्रशासन व रजवाड़ों की आंखों में किरकरी बने हुए थे। उनके जनता के हित व अधिकारों के सम्बन्ध में लिखे समाचारों से जहां जनता बहुत खुश थी, वहीं सरकार नाराज थी। इसी कारण उन्हें एकाध-बार सजा भी हुई थी। वे गौ-रक्षा के कट्टर समर्थक थे।²

'राजपूताना गजट' ने तत्कालीन झालावाड़ के शासक जालिमसिंह झाला के बारे में लिखा था : "अंग्रेज पॉलिटिकल एजेन्ट के साथ अपनी पटरी बिठाने के लिए एक राजा को चाहिए कि वह प्रतिदिन उसके घर जाकर सलाम करे और एक अच्छा-खासा घोड़ा उसकी हाजरी में तैनात करे। जब राजा बीमार हो तो वह एजेन्सी के अंग्रेज सर्जन को ही बुलाए जरूरी नहीं वह डॉक्टर की लिखी दवा पिये। किंतु पॉलिटिकल एजेन्ट को खुश करने के लिए उसे खरीदना जरूरी है। अगर वह यह सब करता है तो पॉलिटिकल

एजेन्ट उसके बारे में अंग्रेज वायसराय को अच्छी रिपोर्ट देगा, भले ही उसका शासन कितना ही बुरा क्यों न हो।”³ सन् 1896 में अंग्रेज सरकार के पक्षपातपूर्ण रवैये के कारण जालिमसिंह को झालावाड़ की राजगद्दी से उतार दिया गया, इसके विरुद्ध आवाज उठाते हुए ‘राजपुताना गजट’ ने मांग उठाई कि झालावाड़ के मामले को पूरी जनता के समक्ष रखा जाना चाहिए तथा तथ्यों की जानकारी दी जानी चाहिए। यदि ऐसा नहीं किया गया तो शासक वर्ग यह अनुभव करने लगेगा कि संधि का पालन नहीं हो रहा है।⁴ इस प्रकार वह ब्रिटिश सरकार की गलत नीतियों व निर्णयों का जन-हित में विश्लेषण कर विरोध प्रकट करते रहे। मुरादअली ने आर्थिक व सामाजिक समस्याओं पर भी लिखा तथा अनाथालयों की बुरी व्यवस्था के साथ अजमेर रेल्वे-लोको के कर्मचारियों की दशा व मांगों पर भी प्रायः सम्पादकीय लिखते थे, जो सीधे केन्द्रीय ब्रिटिश सरकार के अन्तर्गत थे।⁵ मौलवी मुरादअली के देहान्त के बाद भी उनकी पत्नी मोती बेगम ने सन् 1912 में अपनी मृत्यु तक राजपुताना गजट का प्रकाशन जारी रखा तथा उसी बेबाकी से समस्याओं पर विचार तथा समाचार प्रकाशित किये जाते रहे।⁶

मौलाना अतहर मोहम्मद - इनका जन्म ब्यावर में सन् 1895 में रंगरेज फतह मोहम्मद के यहां हुआ था। युवावस्था से ही इनका झुकाव देश को आजाद कराने की ओर रहा। उस समय ब्यावर शहर राष्ट्रीय स्वाधीनता आन्दोलन की गतिविधियों का केन्द्र था। निकटवर्ती देशी रियासतों के राजनेता भी यहीं आकर अपने आन्दोलनों की रणनीतियां बनाते थे। इन परिस्थितियों में एक व्यापारिक घराने में जन्म लेने के बावजूद मौलाना साहब राष्ट्रीय आन्दोलन में सक्रिय रूप से भाग लेने लगे। सन् 1920 के असहयोग आन्दोलन तथा सन् 1930 के सविनय आन्दोलन में सत्याग्रही के रूप में आपको गिरफ्तार कर जेल में बंदी बनाया गया।

श्री जयनारायण व्यास ने मारवाड़ रियासत में 1938 ई. में मारवाड़ लोक परिषद् के नाम से एक प्रखर राजनैतिक संगठन स्थापित किया। लोक परिषद् ने अपनी स्थापना के साथ ही लोकप्रियता प्राप्त करना शुरू कर दिया था। उसकी बढ़ती लोकप्रियता और शक्ति से घबरा कर जनता में उसकी प्रतिष्ठा कम करने के उद्देश्य से सरकार ने अनेक तरीके अपनाए। जयनारायण व्यास के साथ अब्दुल रहमान अंसारी और मौलाना अतहर मोहम्मद को भी गिरफ्तार कर लिया गया था। जेल से रिहा होने के बाद अब्दुल रहमान अंसारी ने तो सक्रिय राजनीति से ही सन्यास ले लिया जबकि मौलाना अतहर मोहम्मद ने जोधपुर के बजाय पुनः ब्यावर को अपनी गतिविधियों का केन्द्र बना लिया। किन्तु फिर भी वे जोधपुर की राजनीति से अनवरत और सक्रिय रूप से जुड़े रहे। उन्होंने 1940 व 1942 के राष्ट्रीय आंदोलनों में ब्यावर से जोधपुर पहुंचकर गिरफ्तारी दी।⁷ मारवाड़ रियासत की सरकार द्वारा जागीरदारों के प्रति पक्षपातपूर्ण नीति अपनाए जाने के कारण जागीरदार बहुत उच्छृंखल हो गये थे। उन्होंने जनता पर खुलकर अत्याचार करने आरम्भ

कर दिए थे। लोक परिषद् ने इसके खिलाफ 25 मार्च, 1942 में चण्डावल और निमाज आदि ठिकानों में आन्दोलन किए। ठाकुरों ने लोक परिषद् के कार्यकर्ताओं पर दमनात्मक कार्यवाहियां की तथा उन्हें ‘उत्तरदायी शासन स्थापना दिवस’ नहीं मनाने दिया। मौलाना अतहर मोहम्मद ने जागीरदारों के विरुद्ध किए गये इन आन्दोलनों में बढ़-चढ़ कर भाग लिया था।

मारवाड़ लोक परिषद् द्वारा उत्तरदायी शासन की स्थापना के लिए 11 मई, 1942 को दूसरा सत्याग्रह आन्दोलन शुरू करने का निश्चय किया गया। जयनारायण व्यास इसके प्रथम डिक्टेटर नियुक्त किये गये। 26 मई, 1942 को व्यास जी को गिरफ्तार कर लिया गया तथा अगले 2-3 दिन में लोक परिषद् के अग्रणी नेताओं व कार्यकर्ताओं को भी राज्य सरकार द्वारा गिरफ्तार कर लिया गया। ऐसी परिस्थितियों में लोक परिषद् का केन्द्रीय कार्यालय जोधपुर से ब्यावर स्थानान्तरित किया गया, ताकि वहां से आन्दोलन का संचालन सफलतापूर्वक किया जा सके और जोधपुर सरकार से सीधा संघर्ष न हो। तब मौलाना अतहर मोहम्मद आजाद ने ब्यावर में रहकर लोक परिषद् के आन्दोलन को सक्रिय सहयोग दिया। 9 जून, 1942 को जोधपुर में जाकर उन्होंने अन्य कार्यकर्ताओं के साथ सत्याग्रह आन्दोलन का नेतृत्व किया। परिणामस्वरूप राधाकृष्ण बोहरा ‘तात’, रणछोड़दास गट्टाणी, बालमुकुन्द बिस्सा, भंवरलाल सराफ व मौलाना अतहर मोहम्मद को भारत रक्षा कानून नियम 26 बी के तहत नजरबन्द करके अनिश्चित काल के लिए सेन्ट्रल जेल, जोधपुर में बन्द कर दिया गया।⁸

जेल में राजनीतिक बन्दियों के साथ सरकार का बरताव कैसा रहेगा? इस प्रश्न को लेकर मौलाना अतहर मोहम्मद ने सभी बन्दियों के साथ 11 जून, 1942 से भूख हड़ताल शुरू की, जो 20 जून 1942 को समाप्त हुई। जेल में इन्हें अनेक कठिनाइयों का सामना करना पड़ा। लेकिन बाधायें उन्हें राष्ट्रप्रेम के मार्ग से न डिगा सकी। राज्य सरकार ने सभी 29 नजरबन्दियों को दिसम्बर, 1942 के पहले सप्ताह में सेन्ट्रल जेल से जोधपुर से 8 कि.मी. दूर तख्तगढ़ (माचिया) दुर्ग में भेज दिया था। इन्हें बेमियाद नजरबन्द किया गया और अन्त में सन् 1944 में सबके साथ उन्हें रिहा किया गया।⁹ आपने मुस्लिम लीग व देश विभाजन का खुलकर विरोध किया। जेल से रिहा होने के बाद भी वह राजनैतिक गतिविधियों से जुड़े रहे। इनकी पत्नी का आकस्मिक देहान्त युवावस्था में ही हो गया था एवं उनकी कोई सन्तान भी नहीं थी। किन्तु परिवार वालों के दबाव के बावजूद भी उन्होंने पुनर्विवाह नहीं किया। उनका कहना था कि अब तो वह अपना जीवन देश सेवा को समर्पित कर चुके थे।¹⁰ देश के आजाद होने के बाद भी उन्होंने अपना जीवन समाज सेवा में लगाया। उन्होंने स्वाधीनता प्राप्ति के बाद कोई पद भी ग्रहण नहीं किया। वह हिन्दू-मुस्लिम सद्भाव और राष्ट्रीय एकता के कट्टर समर्थक थे। उनका अधिकांश समय अपने हिन्दू मित्रों के यहीं व्यतीत होता था। मौलाना अतहर

मोहम्मद का देहान्त सन् 1951 में ब्यावर में हुआ। सन् 1976 नगर परिषद, ब्यावर ने सर्वसम्मति से प्रस्ताव पारित कर ब्यावर के प्रमुख स्वतंत्रता सेनानी के रूप में उनकी यादगार बनाने का निश्चय किया था। उनकी स्मृति में स्मारक बनाये जाने का प्रस्ताव पारित हुआ। 15 अगस्त 2015 को जोधपुर के माचिया दुर्ग में 1942-44 के दौरान कैद रखे गये स्वतंत्रता सैनानियों की स्मृति में उनके चित्रों का अनावरण किया गया है। उसी दिन एक भव्य अभिनन्दन समारोह का आयोजन भी किया गया। जिसमें मौलाना अतहर मोहम्मद की सुपौत्री नसरीन बानो का शाल ओढा कर अभिनन्दन किया गया।

बेरिस्टर मोहम्मद यासीन नूरी - इनका जन्म ब्यावर में हुआ एवं राजनैतिक जीवन ब्यावर से ही शुरू हुआ। उन्हें तथा उनके परिवारजनों को राष्ट्रीय स्वाधीनता आन्दोलन में सक्रिय भूमिका निभाने के कारण अनेक प्रकार की यातनाएँ झेलनी पड़ी किन्तु वे अडिग रहे और राष्ट्र की मूल धारा से जुड़े रहे। महाराष्ट्र का बम्बई शहर इनका प्रमुख कार्यक्षेत्र बना। तत्कालीन बम्बई प्रान्त के प्रथम कांग्रेसी मंत्रीमण्डल 1937-39 ई. में, वे कैबिनेट मंत्री चुने गये और अपनी कार्य कुशलता से सबको प्रभावित किया।¹¹ 1942 में जोधपुर रियासत में शासन की ओर से चल रहे दमनचक्र और निर्मम अत्याचारों के विरोध में देश के विभिन्न भागों में प्रतिक्रिया हो रही थी इसी सन्दर्भ में बम्बई में भूतपूर्व मंत्री मोहम्मद यासीन नूरी की अध्यक्षता में एक विराट सार्वजनिक सभा का आयोजन किया गया, जिसमें अमर शहीद बालमुकुन्द बिस्सा को भावभीनी श्रद्धांजलि दी गयी तथा जोधपुर की घटनाओं की निष्पक्ष और विस्तृत न्यायिक जांच की मांग की गई।¹²

वतनपरस्ती के साथ-साथ इनका शिक्षा से भी गहरा लगाव था। वह स्वयं इंग्लैण्ड से बैरिस्टर की डिग्री लेकर आए थे। राजस्थान, अहमदाबाद व बम्बई इत्यादि विभिन्न स्थानों पर इन्होंने वकालत की प्रैक्टिस की थी। सन् 1932 में ब्यावर (अजमेर) में मोहम्मद अली मैमोरियल हायर सैकण्डरी स्कूल की स्थापना, ब्यावर व अजमेर के मुसलमानों की अनथक कोशिशों से की गई थी। इसका उद्देश्य मुस्लिम विद्यार्थियों में शिक्षा व ज्ञान का प्रसार करना था। 1932 में 'राजपूताना ट्रस्ट सोसायटी' अजमेर के तहत इस स्कूल का प्रशासन चलाया गया। मोहम्मद यासीन नूरी, इस संस्था के जूनियर वाइस प्रैसीडेंट थे। वह इस समय अहमदाबाद में बार ऐट लॉ थे।¹³ सन् 1947 में देश के विभाजन ने स्कूल की नींव को हिला दिया था। तत्कालीन विषम परिस्थितियों में मोहम्मद यासीन नूरी को स्कूल का अध्यक्ष और संरक्षक चुना गया। वह भारतीय राष्ट्रीय कांग्रेस के सदस्य और राजस्थान के गिने चुने नेताओं में से एक थे। उन्होंने अपने प्रभाव से राजस्थान सरकार से सम्पर्क स्थापित कर स्कूल को सरकारी सहायता दिलवाई। वे 1947-1969 ई. तक मोहम्मद अली स्कूल के सदर रहे।¹⁴

श्री जमालशाह - ये किशनगढ़ के निवासी थे। इन्होंने आजीवन आजादी की

लड़ाई लड़ी। किशनगढ़ में जब कांतिकेन्द्र चौथाणी के प्रयत्नों से सन् 1939 में प्रजामण्डल की स्थापना हुई। तब उन्हें प्रजामण्डल का अध्यक्ष बनाया गया। प्रजामण्डल के माध्यम से रियासती सरकार से इन्होंने उत्तरदायी शासन की मांग की।

श्री महमूद - ये किशनगढ़ के रहने वाले थे। जमालशाह की अध्यक्षता वाले प्रजामण्डल में इन्होंने मंत्री का कार्यभार संभाल रखा था।

डॉ. अंसारी - अजमेर में क्रांतिकारियों ने शुरू से ही विविध प्रकार की गतिविधियाँ चला रखी थी। सभी आन्दोलनों में इन्होंने समग्र भाग लिया। डॉ. अंसारी अजमेर के क्रांतिकारियों में अग्रिम पंक्ति में थे। 1920 ई. में खिलाफत आन्दोलन के दौरान अजमेर में भी खिलाफत समिति बनायी गयी थी, जिसमें डॉ. अंसारी ने महत्वपूर्ण योगदान दिया।

मौलाना मोहियुद्दीन चिश्ती - आप अजमेर के निवासी थे। उन्होंने डॉ. अंसारी, शेख अब्बास अली के साथ मार्च, 1920 में सेठ जमनालाल बजाज की अध्यक्षता में हुए 'राजपूताना मध्य भारत सभा' के सम्मेलन में भाग लिया था। अजमेर में उन्हीं दिनों खिलाफत समिति की बैठक हुई थी, इसमें भी उन्होंने सक्रिय योगदान दिया। कांग्रेस के असहयोग आन्दोलन में आपने सत्याग्रही के रूप में गिरफ्तारी दी।

शेख अब्बास अली - यह भी अजमेर के प्रमुख व्यवसायी थे। वह मौलाना मोहियुद्दीन के सहयोगी एवं राष्ट्रीय भावना से ओतप्रोत कार्यकर्ता थे। उन्होंने खिलाफत समिति व राजपूताना मध्य भारत सभा में उल्लेखनीय भूमिका निभाई। वह साम्प्रदायिक सद्भाव के भी कट्टर समर्थक थे। सन् 1947 में देश विभाजन के समय अजमेर में साम्प्रदायिक दंगे फैल गये थे, उसमें रेलवे स्टेशन के सामने स्थित अब्बास अली की दुकानें भी दंगाइयों द्वारा जला दी गई थी। इसके बावजूद इन्होंने अजमेर में ही रहने का निश्चय किया। आजादी मिलने के बाद भी वह राजनैतिक गतिविधियों से जुड़े रहे और अजमेर शहर से विधायक भी चुने गये।¹⁵

मोहम्मद अब्दुल गफूर - यह अजमेर के निवासी थे सन् 1935-1947 तक कांग्रेस की विभिन्न राजनैतिक गतिविधियों में सक्रिय रहे। इसके साथ ही इन्होंने अजमेर मेरवाड़ा की सामाजिक समस्याओं का निराकरण करते हुए एक सामाजिक कार्यकर्ता की भूमिका निभाई।

मौलाना अब्दुल शकूर - मौलाना अब्दुल शकूर अजमेर में राष्ट्रीय विचार-धारा के अग्रिम पंक्ति के मुस्लिम नेता थे। उनका जन्म अजमेर में सन् 1912 में हुआ था। वे उर्दू, अरबी और हिन्दी भाषा के विद्वान थे। उनके ऊपर महात्मा गांधी की विचारधारा का बहुत गहरा प्रभाव था। इन्होंने शुरू से स्वदेशी का व्रत ले रखा था। इन्होंने प्रेस और मंच-दोनों से अंग्रेजी राज को समाप्त करने के लिए जनमत को जगाने का बहुत बड़ा

कार्य किया था। उन्होंने कई वर्षों तक दिल्ली के उर्दू दैनिक 'अलजमियत' नामक अखबार के सम्पादकीय विभाग में कार्य किया था। राजपूताने की अनेक रियासतों में आन्दोलन के समय चुनाव के समय भाषण देने के लिए उन्हें विशेष रूप से अजमेर से बुलाया जाता था। 1942 की अगस्त क्रांति के भारत छोड़ो आन्दोलन में भारत रक्षा कानून की धारा 27 (1) (बी) के अन्तर्गत 9 अगस्त 1942 को 3 वर्ष की सजा दी गई थी जिसमें से 2 वर्ष 5 महिने की सजा भुगत कर वे 9 जनवरी, 1945 को जेल से रिहा हुए थे।¹⁶ देव की आजादी के बाद वह राज्यसभा के लिए चुने गये थे।

जमालुद्दीन 'मखूर' - यह अजमेर-मेरवाड़ा के सक्रिय श्रमिक नेता एवं स्वतंत्रता सेनानी थे। उन्होंने ब्रिटिश सत्ता के विरुद्ध राष्ट्रीय आन्दोलन में बढ़-चढ़कर हिस्सा लिया था। यह अजमेर-कांग्रेस कमेटी के उपाध्यक्ष भी रहे। वह अजमेर में केन्द्रीय सरकार के अधीन विशाल रेलवे लोको एवं केरिज कारखाने के हजारों मजदूरों के हितों के लिए निरन्तर संघर्ष करते रहे।

चाँद मोहम्मद 'आजाद' - राजस्थान के स्वाधीनता आन्दोलन के प्रमुख केन्द्र ब्यावर शहर में 12 अगस्त, 1932 को इनका जन्म हुआ। प्रसिद्ध स्वतंत्रता सेनानी मौलाना अतहर मोहम्मद 'आजाद' उनके सगे चाचा थे। स्वाधीनता के अन्तिम संघर्षकाल में और बाद में भी आप सक्रिय अग्रिम पंक्ति के वामपंथी छात्र नेता रहे। ब्यावर स्टूडेंट यूनियन के यह संस्थापक अध्यक्ष रहे। 1942 ई. के भारत छोड़ो आन्दोलन एवं 1945-46 ई. में आजाद हिन्द फौज के समर्थन में छेड़े गये आन्दोलन व जुलूसों में इन्होंने सक्रिय भाग लिया।¹⁷ ब्रिटिश शासन काल में ब्यावर नगर की सनातन धर्म स्कूल व कॉलेज के अध्यापकों व विद्यार्थियों में ब्रिटिश सत्ता के विरुद्ध तीव्र भावना पायी जाती थी। इस कॉलेज में मेवाड़ व मारवाड़ के गांवों व शहरों के छात्र बड़ी संख्या में प्रवेश लेते थे। श्री चाँद मोहम्मद स्वतंत्रता-प्राप्ति से पहले ओर उसके बाद भी सक्रिय छात्र-नेता के रूप में लोकप्रिय रहे।

1963 ई. से यह राजस्थान उच्च न्यायालय के अधिवक्ता हैं। स.ध. स्नातकोत्तर महाविद्यालय, ब्यावर में आपने एल.एल.बी. कक्षाओं में अध्यापन कराया। 1972 ई. से राष्ट्रीय एकता पत्रिका का संपादन एवं प्रकाशन आपके द्वारा किया गया। पिछले 50 वर्षों में हिन्दी व अंग्रेजी में विभिन्न विधाओं पर 40 से अधिक पुस्तकों की रचना एवं प्रकाशन इनके द्वारा किया गया। इनमें 'स्वामी विवेकानन्द : जीवन और विचार'; 'महात्मा गांधी और साम्प्रदायिक एकता'; 'भारतीय संस्कृति की विरासत'; 'भारतीय नेता और साम्प्रदायिक समस्या'; 'टीपू सुल्तान' तथा 'सरदार वल्लभ भाई पटेल : जीवन और विचार' विशेष रूप से उल्लेखनीय हैं। राष्ट्रीय स्तर के विभिन्न पत्र-पत्रिकाओं में इनकी रचनाएं प्रकाशित होती रही हैं। आकाशवाणी के जयपुर केन्द्र व जयपुर दूरदर्शन केन्द्र से अपनी अनेक वार्ताएं ऐतिहासिक एवं सामयिक विषयों पर प्रसारित होती रही हैं। वर्तमान में भी

प्रगतिशील विचारों व लेखन के लिए आपका सम्मान किया जाता है।

नियाज मोहम्मद - नियाज मोहम्मद शेख का जन्म ब्यावर के पास रतनपुरा में हुआ था। उन्होंने राष्ट्रपिता महात्मा गांधी और गुलजारी लाल नन्दा के साथ वर्ष 1942 में अहमदाबाद में मजदूरों के साथ अंग्रेजों के खिलाफ संघर्ष किया था। वह महात्मा गांधी के साथ साबरमती जेल में भी रहे थे। द्वितीय विश्व युद्ध में आजाद हिन्द फौज की ओर से उन्होंने लड़ाई लड़ी थी। 2014 में 97 वर्ष की आयु में जोधपुर में आपका देहांत हुआ।¹⁸

सन्दर्भ

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16. श्री चाँद मोहम्मद द्वारा दिये गये साक्षात्कार पर आधारित, अप्रैल 2009
17. उपरोक्त
18. राजस्थान पत्रिका से साभार

स्वतंत्रता आन्दोलन के दौरान शेखावाटी क्षेत्र में जन-जागृति में महिलाओं की भूमिका।

नरेन्द्र कुमार सैनी

शेखावाटी की महिलायें अपने शौर्य, त्याग और बलिदान के लिए सदैव ही अग्रणी रही हैं। जहाँ यहाँ की महिलाओं ने पुरुषों से कंधे से कंधा मिलाकर खेत खलिहान और कारखानों में काम किया है वहीं इन्होंने आन्दोलनों में अत्याचारों के खिलाफ पुरुषों के साथ-साथ संघर्ष किया तथा जेल गयी है। शेखावाटी की आम गलियों में जाग्रति का अंकुरण सन् 1925 से प्रस्फुटित हुआ जब उन्हें शिक्षा की ओर आकृष्ट किया गया।

सन् 1932 जाट महासभा, झुन्झुनू में हजारों महिलायें सम्मिलित हुई थी जिन्होंने विद्यार्थी भवन बनाने के लिए पन्नेसिंह देवरोड़ के आह्वान पर सभा स्थल में अपने गहने उतार दिये थे तथा बाद में सीकर में प्रजापति महायज्ञ में 1934 ई. में बड़ी संख्या में भाग लिया। उस समय अनेक महिला कार्यकर्ता मैदान में आ चुकी थी। श्रीमती उत्तमा देवी के नेतृत्व में एक सशक्त महिला संगठन बन चुका था। जो पुरुषों की भाँति समाज सुधार और आवश्यकता पड़ने पर अत्याचारों के खिलाफ संघर्ष करने को तैयार थी। प्रत्येक गांव में शेखावाटी के अग्रिम पंक्ति के नेताओं की धर्म पत्नियों स्थानीय नेतृत्व करने लगी। उन्होंने रूढ़िग्रस्त संस्कारों को तिलांजलि देकर आर्य संस्कारों को स्वयं ग्रहण किया और समाज में उनका पूरा प्रचार किया। परम्परागत लोक गीतों की जगह नये लोक गीतों को अपनाया।

संभ्रात और जागरूक महिलाओं में विशेष रूप से दुर्गादेवी, उत्तमादेवी, रामेश्वरी देवी शर्मा (श्रीमाधोपुर), रमा देवी (सीकर), किशोरी देवी पत्नी सरदार हरलाल सिंह, फूलां देवी (मांडासी), अनुसूया देवी (बग्गड़), विमला देवी (चिड़ावा), सिणगारी देवी (परतापपुरा), म्होरी देवी (पातूसरी), गौरां देवी (हनुमानपुरा), किशोरी देवी पत्नी ख्यालीराम (झामरवासी), रामप्यारी देवी, अंजना देवी और अनुसूया बहिन जी (अध यापिकाएं) आदि प्रमुख थीं। जिन्होंने महिलाओं को संगठित किया और पुरुषों की भाँति किसी भी संघर्ष का मुकाबला करने को प्रेरित करती रहती थी। इनके एक आह्वान पर हजारों महिलायें एकत्रित हो जाया करती थी इन्होंने गांव-गांव और घर-घर जाकर स्वतंत्रता की ज्योति प्रज्वलित की तथा नारी शिक्षा तथा प्रत्येक कार्य में भागीदारी का पाठ पढ़ाया चाहे इनमें से कुछ एक महिलायें अनपढ़ रही हो फिर भी इन्होंने महिलाओं को

संगठित करने का कार्य किया।

सिहोट के ठाकुर मानसिंह के अत्याचार के खिलाफ शेखावाटी की महिलाओं ने एक वृहद् महिला सम्मेलन कटराथल (सीकर) 24 अप्रैल 1934 को आयोजित किया। सम्मेलन की संयोजिका उत्तमा देवी थी। जब महिला सम्मेलन की घोषणा हो चुकी थी तो सीकर ठिकाने ने सम्मेलन नहीं होने देने के अनेक उपाय किये। गांव से महिलाओं की निकासी पर रोक और धमकियां दी गई। कटराथल में दफा 144 लागू कर दी गई और घोषणा की गई कि यदि कोई महिला या पुरुष भाग लेगा तो उसे गिरफ्तार कर लिया जायेगा। शेखावाटी के कोने-कोने से महिलाओं के जत्थे कटराथल पहुंचने लगे। इस सम्मेलन में लगभग 5000 महिलाओं ने भाग लिया। शेखावाटी में महिलाओं का यह प्रथम वृहद् सम्मेलन था जिसकी अध्यक्षता किशोरी देवी ने की। महिलाओं के जत्थों का नेतृत्व जिन वीर महिलाओं ने किया उनमें दुर्गावती शर्मा (पचेरी बड़ी), फूलां देवी (मांडासी), किशोरी देवी (भामरवास), रमादेवी (मूंडवा) आदि प्रमुख थी। कूदन, कोलिड़ा, पालड़ी, पलथाना, बीबीपुर, सोतिया बास आदि अनेक गांवों से महिलाओं के जत्थे सम्मेलन में शामिल हुये। शेखावाटी इस महिला सभा में इतना आक्रोश था कि वे किसी भी प्रकार के अत्याचार का सामना करने के तैयार थी। उत्तमा देवी के जोशिले भाषण ने उनमें और जान फूंक दी। सम्मेलन में तय किया कि स्त्रियों को अपमानित करने वालों को कतई माफ नहीं किया जायेगा। उन्होंने प्रतिज्ञा की कि जब तक ठिकानेदारों को ठिकाने नहीं लगा देंगी, वे चैन से नहीं बैठेंगी।

1935 ईसवी में जयसिंहपुरा में डूंडलोद ठाकुर के छोटे भाई ईश्वर सिंह द्वारा गोलीकाण्ड में चौ. टीकूराम की मृत्यु तथा महिलाओं पर गोलियों की बौछार को लेकर स्थान-स्थान पर महिलाओं ने सभायें की। पातूसरी गांव में बनारसी देवी की अध्यक्षता में बड़ी सभा हुई। जिसमें आस-पास की हजारों महिलाओं ने भाग लिया।

महिलाओं के उत्थान को तीव्र गति प्रदान करने हेतु विद्यार्थी भवन, झुन्झुनू में एक वृहद् महिला सम्मेलन 11 मार्च 1938 ई. को बुलाया गया। जिसमें शेखावाटी के दूर-दराज के इलाकों से हजारों की संख्या में महिलाओं ने भाग लिया। इस सम्मेलन की विशेषता यह थी कि माँ बेटी और पुत्रवधु तीनों ने भाग लिया इन किसान महिलाओं में जागृति का संदेश फूंककर शिक्षा की ओर प्रेरित करना तथा अपने आप को पुरुषों से हीन न समझने की प्रेरणा देने के उद्देश्य से यह सम्मेलन बुलाया गया। स्वागत भाषण में कुमारी शीतल बाई ने कहा-‘पहला कर्तव्य हमारा यही है कि हम शिक्षित बनें और अपनी बालिकाओं को शिक्षित बनाये। बगैर शिक्षित हुए हमारी हालत हरगिज नहीं सुधर सकती। मैं बल पूर्वक कहती हूँ कि जब तक देश या समाज की स्त्री जाति शिक्षित नहीं होगी तब तक कोई देश या समाज उन्नत नहीं हो सकता और न ही हुआ है। जिस देश की मातृ शक्ति कमजोर हो जाती है उस राष्ट्र का पुरुष समाज भी कमजोर रहता

है।" इस सम्मेलन से महिलाओं में बड़ी जागृति आयी और बहुत सी महिलाओं ने सभा स्थल पर ही घूंघट प्रथा छोड़ दी।

झुन्झुनूं महिला सम्मेलन के बाद इस क्षेत्र से 11 छात्राओं को 1938 ई. में वनस्थली विद्यापीठ में अध्ययन के लिए भेजा गया जिन्होंने शिक्षा उपरान्त समाज को एक नई दिशा ही नहीं दी बल्कि सुदृढ़ नेतृत्व भी प्रदान किया और आज भी कर रही हैं। उन प्रतिभाशाली छात्राओं में थी-सुमित्रा कुमारी, मनोरमा कुमारी, कमला कुमारी, देवी सुमिरा, सुधा, कुमारी सुभिरा, कुमारी सरस्वती, कुमारी शांति, पार्वती कुमारी आदि थी। इनमें से आगे चलकर सुमित्रा सिंह और श्रीमती कमला ने राजस्थान के मंत्रीमंडल में शामिल होकर समाज एवं राज्य का सफल सुदृढ़ नेतृत्व किया और अपने व्यक्तित्व की अमिट छाप छोड़ी।

जयपुर प्रजामण्डल का सत्याग्रह 1939 ई. में शेखावाटी की महिलाओं का त्याग और बलिदान भारतीय इतिहास में चिरस्मरणीय रहेगा। 15 मार्च 1939 ई. को सरदार हरलाल सिंह की गिरफ्तारी के दिन जिस नृशंसता से जयपुर राज्य की पुलिस ने सत्याग्रहियों पर लाठीयां बरसाई और घोड़े दौड़ाये, वह बर्बर अत्याचार की क्रूर कहानी है। उसमें महिलाओं के जत्थों ने पुलिस के अत्याचारों को सहन किया। जयपुर के जौहरी बाजार में महिलाओं के जत्थे लेकर गिरफ्तारियाँ देने पहुँची। दुर्गादेवी शर्मा के नेतृत्व में प्रथम जत्था 18 मार्च 1939 को पहुँचा। पुलिस हैरान हो गयी परन्तु दुर्गादेवी, फूलादेवी और उनकी पुत्रवधु रामकौरी देवी जिसकी गोद में 6 माह का बालक था, किशोरी देवी जिसका गोद में 7 माह बालिका थी, गोरों देवी, सिणगारी देवी, म्होरी देवी, रामेश्वरी देवी, रमा देवी आदि ने गिरफ्तारी दी और 4 माह तक केंद्रीय कारागृह जयपुर जेल में रही। इनके अतिरिक्त अन्य अनेक महिलाओं ने गिरफ्तारी दी जिन्हें 3 से 6 माह तक की सजा दी गई। दूसरे जत्थे में लगभग 50 महिलायें थी, जो श्रीमती किशोरी देवी के नेतृत्व में गयी थी, परन्तु समझौता होने के कारण इन्हें गिरफ्तार नहीं किया गया। जयपुर सत्याग्रह शेखावाटी का महिलाओं की गिरफ्तारी के कारण सर्वोच्च शिखर पर पहुँच गया था। यदि यह सत्याग्रह 19 मार्च 1939 को समाप्त नहीं होता और गिरफ्तारियों का सिलसिला जारी रहता तो हजारों महिलायें जेल जाने को तैयार थी।

सीकर की रमादेवी 10-11 वर्ष की उम्र विधवा हो गई। इसके उपरान्त पढ़ना प्रारंभ किया और पूरी शिक्षा ग्रहण करने के बाद सीकर में अध्यापिका बन गयी। कालान्तर में राजस्थान सेवा संघ में भी कार्य करने लगी। रमादेवी एवं अंजना चौधरी (नीम का थाना) बिजौलिया सत्याग्रह में भी सम्मिलित हुईं। अंजना देवी चौधरी प्रसिद्ध स्वतंत्रता सेनानी रामनारायण चौधरी की पत्नी थी। वहाँ पर वे दोनों विजय सिंह पथिक के सम्पर्क में भी आयी। राष्ट्रीय आंदोलन के दौरान अंजना देवी ने अजमेर से नीम का थाना समाचार पत्र सूचनाएं, पोस्टर्स आदि लाकर लोगों में बांटती तथा उन्हें राष्ट्रीय

आंदोलन में शामिल होने के लिए प्रेरित करती। ब्रिटिश भारत में यह कार्य देशद्रोह का अपराध माना जाता था जिसे अंजना देवी चौधरी ने किया। कई बार उनकी तलाशी ली गई सामग्री जब्त की गई तथा जेल भी जाना पड़ा। बिजौलिया में भी आन्दोलन का नेतृत्व किया जिस कारण जेल की यात्राएं करनी पड़ी।

प्रजामण्डल का वार्षिक उत्सव झुन्झुनूं में 4 अप्रैल 1941 को हुआ था उसमें वनस्थली की छात्राओं ने बाजार में जुलुस निकाला। इस इलाके में छात्राओं द्वारा निकाला गया वह प्रथम जुलुस था जिसे लोगों ने बड़े कौतुहल से देखा और उससे शिक्षा ग्रहण की। श्रीमती सुभद्रा जोशी की अध्यक्षता में झुन्झुनूं में एक महिला सम्मेलन हुआ जिसमें देहात की हजारों की महिलायें आयी थीं। नवलगढ़ के सेठ सीताराम की पत्नी ने इस सम्मेलन में ओजस्वी भाषण दिया और उसमें पर्दा प्रथा छोड़ने, खादी धारण करने, गहनों का त्याग करना और शिक्षा पर बल दिया। तत्पश्चात् नारी शिक्षा शेखावाटी में निरन्तर बढ़ती चली गई।

जब जब देश में राष्ट्रीय आन्दोलन हुये शेखावाटी की महिलायें उनमें अग्रिम पंक्ति में खड़ी हुईं। असहयोग आन्दोलन, नमक सत्याग्रह, भारत छोड़ो आन्दोलन से लेकर हैदराबाद किसान सत्याग्रह तक में गयी। कलकत्ता और बम्बई जैसे विशाल नगरों में शेखावाटी के प्रवासी लोगों की स्त्रियों ने भाग लिया। अनुसूया देवी, ज्यानकी देवी, रमा देवी जोशी, रामेश्वरी देवी, अंजना देवी ने बिजौलिया किसान आन्दोलन में नेतृत्व किया और उनमें राष्ट्रीयता की भावना को कूट-कूट कर भर दिया। नेतृत्व शक्ति में शेखावाटी की महिलाओं का मुकाबला नहीं, इन्होंने आर्य समाज की शिक्षाओं को घर-घर तक पहुंचाने की जिम्मेदारी ली।

रामेश्वरी देवी श्रीमाधोपुर की एकमात्र महिला जिसने स्त्री और पुरुष दोनों का नेतृत्व किया जयपुर रियासत की श्रीमाधोपुर नगरपालिका में चुनी हुई अकेली महिला थी, जिसने अन्य महिलाओं के लिए सार्वजनिक क्षेत्र में निर्भय होकर कार्य करने का मार्ग प्रशस्त किया। जयपुर सत्याग्रह में भी रामेश्वरी देवी, किशोरी देवी, दुर्गा देवी ने महिलाओं का नेतृत्व किया तथा चार-चार माह के कारावास की सजा काटी अंजना देवी एवं रमा देवी ने 1931 ईसवी में बिजौलिया किसान आंदोलन में महिलाओं का नेतृत्व किया श्रीमती रामप्यारी कुमावास ने अन्य सत्याग्रहियों के साथ हैदराबाद सत्याग्रह में शामिल हुईं।

यहाँ के राष्ट्रीय आन्दोलनों में महिलाओं की भूमिका पुरुषों से कम नहीं रही। जिस साहस, हिम्मत और दृढ़ निश्चय से आन्दोलनों में भाग लिया इतिहास में उसका कोई सानी नहीं है। निर्भीक, दृढ़ और स्पष्टवादिता के गुणों से दीक्षित शेखावाटी की माँ, बहु-बेटियों ने जो नेतृत्व किया वह अपने आप में एक मिशाल है।

संदर्भ

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गोवा मुक्ति संग्राम में झालावाड़ के सत्याग्रही : श्री छोटेलाल वर्मा

डॉ. अर्चना द्विवेदी

1510 से 1961 ई. तक गोवा, दमन, द्वीव पुर्तगालियों के उपनिवेश रहे। गोमातंक प्रदेश पर 450 वर्ष का पुर्तगाली साम्राज्य का इतिहास राजनैतिक दमन, आर्थिक शोषण और धार्मिक वहशीपन की भयंकर कालिमापूर्ण कहानी है। गोवा पर पुर्तगालियों का अधिकार निःसहाय गोवा निवासियों के लिए हत्या और मौत का पैगाम था, शक्ति के मद में चूर साम्राज्यवादी लुटेरों ने जो कुछ किया वह अकथनीय है। तत्कालीन पुर्तगाली वायसराय बिन अबुल्कर्क स्वयं कहते हैं- “मैंने बस्ती में आग लगा दी हर मनुष्य को अपनी तलवार का शिकार बनाया, जो लोग जहाँ कहीं भी मिले उन्हें मौत के घाट उतार दिया।” जिस समय भारत में अंग्रेजों के खिलाफ स्वाधीनता संघर्ष अपनी चरम सीमा में था उस समय गोवा क्षेत्र की जनता भी पुर्तगालियों से आजादी की आशा लगाये बैठी थी। 1946 से 1953 ई. तक गाँधी जी के सिद्धांत के अनुरूप आंतरिक सत्याग्रह के दौर चलते रहे। इन सत्याग्रह के विभिन्न दौरों में देश के कोने-कोने से सत्याग्रही आते रहे। ऐसे सत्याग्रहियों में झालावाड़ जिले के सत्याग्रहियों ने भी उल्लेखनीय योगदान दिया। प्रस्तुत शोधपत्र में झालावाड़ जिले के चार सत्याग्रहियों में से एक श्रीमान् छोटेलाल वर्मा के व्यक्तित्व एवं कृतित्व की चर्चा की जा रही है।

पुर्तगाली शासन द्वारा सत्याग्रहियों के साथ किए अत्याचारों से गोवावासियों में जो आतंक और निराशा पैदा हुई, उससे भारतीय जनमानस इस शासन के विरुद्ध उठ खड़ा हुआ। गोवा को पुर्तगाली शासन से मुक्त कराकर भारतीय गणराज्य में शामिल किया जाये, इसी लक्ष्य के लिए पूना में ‘गोवा विमोचन सहायक समिति’ 1954 ई. में बनाई गई। इस समिति ने देशवासियों से गोवा मुक्ति संग्राम में भाग लेने की अपील की। इस अपील का देश की जनता पर अनुकूल प्रभाव पड़ा।² प्रारम्भ में छोटे-छोटे जत्थे गोवा की सीमा में प्रवेश कर अहिंसक सत्याग्रह करते रहे। पुर्तगाली सेना का अमानवीय व्यवहार और बर्बरतापूर्ण कार्यवाही से समिति को पुर्नविचार करने के लिए मजबूर होना पड़ा और 15 अगस्त 1955 ई. के दिन व्यापक पैमाने पर सामूहिक सत्याग्रह किए जाने का निश्चय किया गया। देश के कोने-कोने से गोवा को मुक्त कराने के लिए सत्याग्रहियों के जत्थे इस सामूहिक सत्याग्रह में भाग लेने के लिए पूना पहुँचने लगे।³ स्वाभिमानी

देशभक्त एवं अपनी मातृभूमि पर अपने प्राणों को न्यौछावर करने वाले रणबांकुरों के रक्त से रंजित प्रदेश राजस्थान से भी बड़ी संख्या में लोगों ने इस ऐतिहासिक सत्याग्रह में भाग लिया और पुर्तगालियों द्वारा दी गई कठोर यातनाओं को सह्य। अनेक सत्याग्रही शहीद हुए और अनेक आजीवन अपंग। बाद में सैनिक कार्यवाही कर भारत सरकार ने गोवा पर अधिकार किया। गोवा को पुर्तगाली शासन से मुक्त कराने के लिए चल रहे इस सत्याग्रही महासंग्राम में झालावाड़ के भी वीर सपूतों ने अपनी जान की परवाह किए बिना गोवा सत्याग्रह आन्दोलन में भाग लिया। कप्तान श्री छोटेलाल वर्मा, श्री पन्ना लाल यादव, श्री रतनलाल हिन्दुस्तानी एवं श्री प्रतापनारायण तिवारी ने गोवा सत्याग्रह में भाग लिया। 11 अगस्त 1955 ई. को कोटा से 41 सत्याग्रहियों का एक जत्था देहरादून एक्सप्रेस से गोवा को मुक्त कराने के लिए रवाना हुआ। जिसमें मण्डावर के श्री पन्नालाल यादव शहीद हुए। उत्साही एवं मातृभूमि के लिए मर मिटने वाले इस सत्याग्रही ने गोवा के 'थिए' नामक गांव में बरसते पानी में अपने दल के साथ रात्रि विश्राम किया। प्रातः 6:00 बजे गांव के एक सार्वजनिक मन्दिर के शिखर पर इस दल ने भारत का राष्ट्रीय ध्वज लहराया, इसमें श्री पन्नालाल सबसे आगे थे।

पुर्तगालियों गोवा छोड़ें जैसे जोशीले नारों से बर्बर पुर्तगालियों और उनके सैनिकों की नींदें उड़ गईं और सत्याग्रही दल को सावधान (शट-अप) होने का आदेश दिया। आदेश न मानने पर पुर्तगाली सैनिकों की आग उगलती गोली चली, जो हीरालाल जैन और पन्नालाल जी के बीच से निकली। तब भी निहत्थे पन्नालाल जी ने धैर्य नहीं खोया और अपने दल को जोश दिलाकर अपने तिरंगे की रक्षा के नारे लगाएँ और गोवा के लिए अपने प्राणों की बलि देकर अमर शहीद कहलाए। श्री पन्नालाल यादव जी का रामगंजमण्डी में स्मारक बना हुआ है (श्री यादव जी रामगंजमण्डी में रहने लगे थे)। झालावाड़ के मंगलपुरा निवासी श्री प्रतापनारायण तिवारी, बचपन से ही निर्भीक और मेधावी रहे। आपने देश की स्वतन्त्रता के लिए आन्दोलनों में भाग लिया। गोवा मुक्ति संग्राम में आप अपने जत्थे की हौसला अफजाई करते रहे। आपका निधन उज्जैन में हुआ।

श्री छोटेलाल वर्मा यह नाम है गोवा मुक्ति संग्राम में भाग लेने वाले झालावाड़ के सत्याग्रही का। झालावाड़ में 7 फरवरी 1923 को जन्में छोटेलाल वर्मा बाल्यकाल से ही होनहार और कुशाग्र बुद्धि वाले थे। आपने आत्मनिर्भरता के सिद्धान्त को स्वीकारते हुए कक्षा 4 में पढ़ते हुए कक्षा 5 की ट्यूशन की। 11-12 वर्ष की उम्र में ही राजदरबार में नर्सरी, जगात, नाकेदार, फील्डमेन की नौकरी की। आपने हिन्दी में बी.ए. भाषा रत्न की शिक्षा प्रथम श्रेणी में मुम्बई से प्राप्त की। 21 वर्ष की उम्र में आपका विवाह छत्रपुरा (झालावाड़ रोड़) निवासी श्री औंकारलाल की सुपुत्री पार्वती देवी के साथ हुआ। आपके चार पुत्रियाँ एवं पुत्र हुए। पिता की मृत्यु के बाद परिवार की बागडोर बड़े भाई व

आपने संभाली। चार भाई और एक बहन को पिता की कमी महसूस नहीं होने दी।

आपकी पत्नी पार्वती देवी कहती है – श्री वर्मा सा गांधी डायरी में अपने प्रोग्रामों को नोट करते थे। रोजनामचा लिखना उनकी आदत में था। उनमें एक और आदत थी कि यदि उन्हें कोई भी सामान घर से मंगवाना होता तो अपनी निशानी पेन, घड़ी या अपने द्वारा लिखा हुआ कागज देकर किसी भी व्यक्ति को घर भेजते थे। श्री वर्मा सा एक आदर्श, कर्तव्यपरायण, निर्भीक पत्रकार थे। तन-मन-धन सभी से देश व मजदूरों की सेवा में आजीवन समर्पित रहे। गोवा जाने की बात जब आपने कही तो मैंने उन्हें सहर्ष विदा किया।” माता जी से विजय तिलक लगवाकर, आशीर्वाद लेकर आप गोवा मुक्ति सत्याग्रह में कूद पड़े। 11 अगस्त 1955 की सुबह 41 सत्याग्रही कोटा से देहरादून एक्सप्रेस में सवार होकर चल दिए। फूल-मालाओं और गुलाब से हर स्टेशन पर लोगों ने स्वागत किया। 12 अगस्त को पूना और 13 अगस्त को बेलगाम पहुँचे। 14 अगस्त को आपका जत्था सामन्तवाड़ी पहुँचा, फिर वहाँ से आरोन्दा। आरोन्दा से कुछ दूरी पर ही भारत गोवा सीमा मिलती थी। अब आगे की कहानी सत्याग्रही की जुबानी बताती हूँ—“भाद्र माह के कृष्ण पक्ष के घुप्प अँधेरे और बरसते पानी में गोवानी मार्गदर्शकों को साथ हमारा जत्था रात्रि 11:00 बजे चल पड़ा। तोराखोल खाड़ी पार करके कई मील चलकर रात्रि 3:30 पर जत्था निर्दिष्ट स्थान पर पहुँचा। अहिंसा में हमारी आस्था और हमारा निहत्थापन उस रोमांचकता में वृद्धि ही करते थे। झण्डा अभिवादन के लिए हम गांव के एक सरकारी स्कूल में खड़े थे। झण्डारोहण के बाद उत्साह जोशीले नारों के रूप में फूट पड़ा—

आजाद गोवा जिन्दाबाद, 'नहीं-नहीं कभी-नहीं भारत-गोवा अलग नहीं' पुर्तगाली सैनिक की गोली से साथी पन्नालाल यादव नारे लगाते हुए भूमि पर गिर पड़े और शहीद हो गए। शव मन्दिर में रखवा दिया और पहरा बैठा दिया। शव परीक्षण हुआ और कुछ समय बाद अमरीकी पत्रकार होमर जैक अपने फोटोग्राफर के साथ वहाँ आ गए। फिर हमसे सैनिकों ने कहा गया कि आप लोगों को जेल भिजवाने के पूर्व डॉक्टरों मुआयना करवाना है और एक-एक करके एक तंग कोठरी में 37 लोगों को भेड़ों की तरह भरकर ताला लगा दिया गया। करीब आधे घण्टे के बाद हमें उससे बाहर करके बैठा दिया। सारा दिन बर्बर पुर्तगालियों की नजरबन्दी में मार खाते गुजर गया। हंटरों और डण्डों से पीट-पीटकर भेड़-बकरियों से भी गुजरी हालत में हमें बस में भर दिया गया और तेराखोल खाड़ी के किनारे स्थित कैर की कस्टम चौकी पर ले आए। एक टापरी में हमें बैठा दिया गया। हम 'पैकअप' है न हिल सकते हैं न डोल सकते हैं, तेजगर्मी और दम घुटता जा रहा। सारी रात गुजर गई, हमें मारते-मारते बेदम कर दिया। एक बजे टेलीफोन आया। सैनिकों में कुछ कानाफूसी हुई और बाहर पुर्तगाली सैनिकों में भगदड़ मच गई। सुबह हो गई, हमें शौचादि से निवृत्त होना है, परन्तु यहाँ कौन है जो हमारी सुने। 8:00

बजे होंगे, पुर्तगाली सिपाहियों ने ना कुछ कहा, ना कुछ सुना। बस हंटर, डण्डों और लाठियों से मार-मार कर बेजान कर दिया। सैनिक चले गए। गार्ड पर बस एक गोवानी सैनिक। उसका हृदय आखिर पिघल गया। उसने हमारे लिए पीने का पानी मंगवाया। 10:00 बजे एक स्टीम बोट पर हमें चढ़ाया जा रहा है। लाच पर सवार होने के लिए एक जीना उतरना पड़ता था, जैसे ही वहाँ पहुँचते लाठी हंटरो की मार शुरू हो जाती और तब तक चलती रहती जब तक कि लाच पर सवार नहीं हो जाते। स्टीमर किनारे से थोड़ा दूर है बीच में पानी को पार करना पड़ रहा है। पानी में लोहे की पत्तियाँ और कीले गढ़ी हुई थी, जिनसे हमारे पांव लहलुहान हो गए। हमें जबरन भारतीय सीमा की ओर धकेल दिया गया। अब हम भारतीय सीमा में आ गए थे। नागपुर मेडिकल सहायता शिविर के स्वयं सेवक प्राथमिक चिकित्सा के लिए तत्पर थे। उन्होंने हमारी मरहम पट्टी की और खाने को रोटी, चाय और पानी दिया। इस तरह 38 घण्टे पश्चात् एक बलिदानी साथी की यादगार और भयानक यातनाओं में टूटे तन मन की हालत में गोवा विमोचन समिति के सत्याग्रही आरोदा कैम्प में पहुँच गए। यहाँ पर सैकड़ों सत्याग्रही घायल अवस्था में पड़े हुए थे, जिन्हें सहायता दी जा रही थी।¹⁴

जनहित संघर्ष के हितैषी श्री छोटेलाल वर्मा ने 1945 ई. में बीड़ी मजदूरों की सहकारी समिति का गठन करके उन्हें शोषण से मुक्ति प्राप्त करने की राह दिखाई। देश की आजादी लड़ते-लड़ते आपने श्रमिक वर्ग के शोषण के खिलाफ मोर्चा खोलकर अपने सामाजिक दायित्वों को मृत्युपर्यन्त निभाया। सन् 1946-47 ई. जब सोशलिस्ट पार्टी की स्थापना हुई तो वे उससे जुड़ गये और मजदूरों द्वारा छोड़े गए संघर्षों में बढ़-चढ़कर हिस्सा लेते रहे। सन् 1953 ई. में सिंचाई दर में अवैधानिक वृद्धि के खिलाफ समाजवादी नेता डॉ. राम मनोहर लोहिया द्वारा उत्तर-प्रदेश के फर्रुखाबाद में चलाये 'नहर रेट वृद्धि विरोधी आन्दोलन' में भी श्री वर्मा जी ने भाग लिया और गिरफ्तार हुए। 01 दिसम्बर 1958 ई. से राजस्थान सोशलिस्ट पार्टी ने अपनी 21 सूत्री मांगों को लेकर देश व्यापी आन्दोलन शुरू किया। इसी दौरान मुख्यमंत्री मोहनलाल सुखड़िया का कोटा में सार्वजनिक कार्यक्रम था। उन पर नाथद्वारा, सादड़ी, सोनाकांड तथा बून्दी में जमीन हड़पने के आरोप लगे थे। इसी को लेकर सत्याग्रहियों ने उन्हें गिरफ्तार करने का निश्चय किया। गिरफ्तार करने वाले सत्याग्रही जत्थे के लीडर थे श्री छोटेलाल वर्मा। पुलिस कप्तान जैसी खाकी वर्दी पहनकर, हथकड़ी लेकर सार्वजनिक कार्यक्रम के दौरान सुखाड़िया जी को गिरफ्तार करने पहुँचे और गिरफ्तार किया। तब से खाकी वर्दी एवं कप्तान सा नाम आपकी पहचान बन गई।¹⁵ गोवा को आजाद कराकर लौटे सत्याग्रही श्रीवर्मा में दलित एवं शोषित वर्गों के प्रति सहानुभूति एवं साहचर्य का जो भाव था, वह अब मुखरित होने लगा। उन्होंने अपने आपको मजदूर एवं मेहनतकश लोगों के साथ जुड़कर स्थानीय श्रमिक संघ की आवाज बुलन्द करने के लिए 'पसीना प्रेस' की

स्थापना की, जो पसीना समाचार पत्र निकालती थी। यह पत्र पहले पाक्षिक फिर साप्ताहिक और डेढ़ दशक तक दैनिक भी रहा।¹⁶ इस समाचार पत्र ने सन् 1972-95 ई. तक मेहनतकश लोगों की आवाज को बुलन्द किया। उन्होंने अपने सम्पादकीय में जनता की समस्याओं को जनता की भाषा में वास्तविक रूप में प्रस्तुत किया। समय की पाबन्दी वर्मा जी के जीवन का मूल मंत्र थी। पसीना पाक्षिक की यह कविता उनके उद्देश्य को बखूबी व्यक्त करती है—

मेहनत का गर्म खून ही बनता है पसीना।
सोने में खाके मुल्क बदलता है पसीना।।
उठता है दर्द-ए जर्मों जब जिगर को चीर।
अशके फलक रो रो के बरसता है पसीना।।
मिट्टी में मिलके मुस्करा देता है बेगिला।
हरसू बो फूल बन के महकता है पसीना।।
मैं गुलशने वतन में बहार लाके रहूँगा।
हसरत यही तो लेके निकलता है पसीना।।

लम्बी बीमारी के बाद 9 अक्टूबर 2002 में आपका निधन हो गया। जीवनभर मजदूरों के सरकारी व सेठिया शोषण के विरुद्ध लड़ाईयाँ लड़ी और उन्हें उनका हक दिलाया। बून्दी में जनरल मजदूर यूनियन के जरिये कई मजदूरों को अधिकार दिलाया।¹² 'मारेंगे नहीं मानेंगे नहीं' ऐसी बेज लगी अनोखी खाकी वर्दी धारण करने वाले श्री वर्मा जी को राजस्थान स्थापना की स्वर्ण जयन्ती पर राज्य की ओर से सम्मानित किया गया। वहीं 2001 में स्वतन्त्रता सेनानी सम्मान आपको दिया गया।

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प्रथम विश्वयुद्ध में मेवाड़ का योगदान

डॉ. राजेन्द्रनाथ पुरोहित

20वीं शताब्दी के दूसरे दशक में जर्मनी के सम्राट केसर विलियम द्वितीय की साम्राज्यवादी नीति के फलस्वरूप सम्पूर्ण यूरोप दो गुटों में विभाजित हो गया था। एक गुट में ब्रिटेन, फ्रांस, रूस तथा जापान थे, दूसरे गुट में जर्मनी, आस्ट्रिया, हंगरी तथा इटली थे। दोनों गुटों के बीच विस्तारवादी प्रतिस्पर्धा के कारण 28 जुलाई 1914 को प्रथम विश्व युद्ध प्रारम्भ हो गया।¹ भारतीय राष्ट्रीय कांग्रेस ने युद्ध में ब्रिटिश-सरकार को सहयोग देने का निर्णय लिया, तदनुसार राष्ट्रवादी नेता महात्मा गांधी ने भी ब्रिटिश सरकार को सहायता देने का आमजन से आह्वान किया।²

राजपुताना की रियासतों भी ब्रिटिश साम्राज्य का एक अंग थी, अतः इन रियासतों द्वारा ब्रिटिश-सरकार को सहयोग करना उनका नैतिक दायित्व था। राजस्थान की जयपुर, जोधपुर रियासते इस कार्य में अग्रणी रही, किन्तु मेवाड़-राज्य भी इस अवसर पर ब्रिटिश सहयोग में पीछे नहीं रहा। मेवाड़ ने भी यथासामर्थ सैन्य सहायता और धनराशि उपलब्ध करवा कर ब्रिटिश-सरकार को उपकृत किया। 7 अगस्त 1914 को महाराणा फजह सिंह ने राजपुताना के ए.जी.जी. कोलवीन को उदयपुर राजमहल स्थित शंभुनिवास में भोज पर आमंत्रित किया।³ महाराणा ने स्वागत भाषण में विश्व युद्ध की घटना पर अफसोस जाहिर करते हुए ब्रिटिश-सरकार को भरोसा दिलाया कि युद्ध में आवश्यकता पड़ने पर मेवाड़ अपने मित्र इंग्लैंड की हर सम्भव सहायता करेगा। इंग्लैंड को अपने मित्रों और सहयोगियों पर पूर्ण विश्वास रखना चाहिए।⁴ प्रत्युत्तर में ए.जी.जी. ने महाराणा का धन्यवाद ज्ञापित करते हुए कहा कि आपके इस आश्वासन की सूचना गवर्नर जनरल को भेजी जाएगी, जिससे उन्हें अतिप्रसन्नता होगी।⁵

कोलवीन की इस मुलाकात के बाद महाराणा ने युद्ध सहायता कोष में 100000 (एक लाख) रुपये भेजे।⁶ 9 अक्टूबर 1914 को विक्टोरिया हॉल में मेवाड़ के सरदारों तथा पासवानों की एक सभा आयोजित हुई जिसमें सभी उपस्थित व्यक्तियों ने यथासामर्थ चन्दा एकत्रित कर ब्रिटिश सरकार की सहायतार्थ भेजा।⁷ इसी दिन उदयपुर ईम्पीरियल सर्विस रिसाला के मेजर वेबर तथा जमादार भेरू सिंह भाटी को विश्व-युद्ध में भाग लेने हेतु महाराणा ने उदयपुर से विदा किया।⁸ इसी तरह 31 अक्टूबर 1914 को रेजिडेंसी सर्जन डाक्टर बेटी को महाराणा ने युद्धक्षेत्र (फ्रांस) में अपनी सेवाएं देने हेतु विदा किया।⁹

5 अगस्त 1915 को मिस्टर वुड पॉलिटिकल सेक्रेटरी, ब्रिटिश-सरकार के उदयपुर आगमन के अवसर पर भोज में महाराणा ने अपने स्वागत भाषण में विश्व-युद्ध में ब्रिटिश-सरकार की विजय की कामना करते हुए पुनः ब्रिटिश-सरकार को हर सम्भव सहायता उपलब्ध करवाने का वचन दिया, तदनुसार मिस्टर वुड ने महाराणा का धन्यवाद ज्ञापित करते हुए कहा कि आज मेवाड़ के साथ मित्रता की परम्परा का पुनर्विनीकरण हो गया है तथा अभी हाल ही में महाराणा द्वारा एक लाख रुपयों की की गई अतिरिक्त सहायता के लिए भी आभार व्यक्त करता हूँ।¹⁰

युद्ध प्रारम्भ होने के बाद ब्रिटिश-सरकार ने एक तार द्वारा महाराणा ने सैनिक-सहायता का अनुरोध किया।¹¹ तदनुसार महाराणा ने 500 रंगरूट प्रशिक्षण हेतु देवली छावनी भेजे।¹² इसके अतिरिक्त अश्वसैनिकों (मेवाड़ लान्सर्स) के एक दल में एक भारतीय अफसर, 3 दफेदार, 4 लान्स दफेदार, एक सेल्यूटरी, एक फैंरीयर और 43 घुड़सवार ब्रिटिश-सरकार की सहायता हेतु यूरोप भेजे गये।¹³ ब्रिटिश-सरकार के अनुरोध पर महाराणा ने उदार तथा सम्मानजनक शर्तों पर उन्हें घुड़सवार उपलब्ध करवाने का आश्वासन दिया, तदनुसार इस कार्य हेतु अंग्रेजों ने मेजर एन्डरसन को उदयपुर भेजा, एन्डरसन ने महाराणा के सैन्यदल के 47 घोड़ों का चयन किया, जिनको ब्रिटिश युद्ध विभाग ने अधिगृहित कर लिया। महाराणा की इस सहायता की प्रशंसा स्वरूप ब्रिटिश-सरकार ने उन्हें लिखित धन्यवाद प्रेषित किया।¹⁴

संकट के समय महाराणा ने पुनः ब्रिटिश-सरकार की आवश्यकता को देखते हुए सरकार को 60 प्रशिक्षित घोड़े देने और उनके बदले में अप्रशिक्षित घोड़े लेने को प्रस्ताव भेजा, इसके उत्तर में अंग्रेजों ने महाराणा के इस योगदान की प्रशंसा करते हुए उन्हें धन्यवाद भेजा।¹⁵ संकट की इस घड़ी में ब्रिटिश-सरकार को आर्थिक सहयोग करने में भी मेवाड़ अग्रणी रहा। रेडक्रास एसोसियेशन संस्था तथा एयरक्राफ्ट आदि युद्ध संबंधी कई सहायता फंडों में महाराणा ने विभिन्न अवसरों पर 1000000 (दस लाख) रुपये की सहायता की तथा एयरक्राफ्ट निर्माण में प्रयुक्त होने वाला खनिज अभ्रक मेवाड़ की खानों से भेजा गया।¹⁶

मेवाड़ राज्य ने ब्रिटिश-सरकार 1300000 (तेरह लाख) रुपये उदार ब्याज दर पर ऋणस्वरूप उपलब्ध करवाये। शंभुनिवास में 7 मई 1917 को महाराज कुमार भूपाल सिंह एवम् रेजिडेंट के मध्य मंत्रणा हुई, जिसमें मेवाड़ की ओर से ब्रिटिश-सरकार को कर्ज के रूप में भेजी गई राशि 277000 (दो लाख सतहत्तर हजार) रुपये की सूची तैयार की गई।¹⁷ महाराणा ने 15 लाख रुपये चांदी के बदले ऋण के रूप में ब्रिटिश-सरकार को भेजे।¹⁸

सन् 1918 ई. में महाराणा ने अपने पुत्र महाराज कुमार भूपाल सिंह के नाम से

युद्ध में सहायतार्थ 5 लाख रुपये की धनराशि साढ़े पांच प्रतिशत ब्याज की दर से कर्ज के रूप में प्रदान की।¹⁹ सरकार द्वारा महाराणा की इस सहायता का आभार व्यक्त किया गया। 14 फरवरी 1918 को ब्रिटिश-सरकार द्वारा उपरोक्त धन पर ब्याज की राशि जो 18,333 रुपये 5 आना 4 पाई थी, महाराणा को लौटा दी गई, महाराणा ने इस राशि को राष्ट्रीय सुरक्षा पर खर्च करने के निमित्त पुनः ब्रिटिश-सरकार को लौटा दी और इच्छा व्यक्त की कि राशि महाराज कुमार भूपाल सिंह के नाम पर किसी भी कोष में डाल दी जावे।²⁰ तदनुसार ब्रिटिश-सरकार ने यह निर्णय लिया कि ब्याज की यह राशि भारत में सुरक्षा यातायात के लिए फोर्ड मोटर गाड़ियां खरीदने में उपयोग की जावे तथा मोटरों पर यह अंकित किया जावे कि यह वाहन मेवाड़ महाराजाकुमार भूपाल सिंह की भेंट है। अधि शेष राशि का उपयोग सुरक्षा के कार्यों में किया जाये।²¹

महाराणा द्वारा राजपुताना वायु सेना और मशीनगन फण्ड के लिए एक लाख रुपये तथा दो लाख रुपये भारतीय राहत कोष में अनुदान स्वरूप प्रदान किये गये।²² ब्रिटिश-सरकार की मांग पर 1300 मण बबूल की छाल युद्ध कार्य में प्रयुक्त हेतु भेजी गई।²³

यद्यपि ब्रिटिश-सरकार एवम् मेवाड़ राज्य के मध्य कई मसलों पर स्थिति तनावपूर्ण थी, फिर भी राष्ट्रीय संकट काल में महाराणा ने मेवाड़ राजवंश की सनातन धर्मनीति के अनुसार मानव समाज की जीवन रक्षा हेतु ब्रिटिश-सरकार को हर सम्भव सहायता प्रदान की। महाराणा श्री फतह सिंह की इन सेवाओं के उपलक्ष में ब्रिटिश-सम्राट ने उन्हें जनवरी सन् 1918 में जी.सी.वी.ओ. की उपाधि से विभूषित किया तथा मेवाड़ की तोप-सलामी का सम्मान 19 से बढ़ाकर 21 कर दिया गया।²⁴ महाराज कुमार भूपालसिंह को भी युद्ध में उल्लेखनीय सहयोग की प्रशंसा स्वरूप के.सी.आई.ई. की उपाधि से सम्मानित किया गया।²⁵ राजस्थान के इतिहास में यह पहला उदाहरण था कि ब्रिटिश-सम्राट ने एक शासक के जीवनकाल में उनके पुत्र को भी उच्च उपाधि से अलंकृत किया।²⁶

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जैसलमेर राज्य में परम्परागत चिकित्सा सुविधा : एक अध्ययन (1818-1900 ई.)

डॉ. एम.आर. गढवीर

जैसलमेर राज्य में चिकित्सा की समुचित व्यवस्था नहीं थी। राज्य में अकाल और महामारियों का प्रकोप अनवरत गति से चल रहा था।¹ यहां के भोले-भाले ग्रामीण लोग बीमारी को पूर्वजन्म के कुकर्मों का फल बताकर अपने मन को समझा लेते थे। चिकित्सा के रूप में उनके प्रयासों में जड़ी-बूटी, झाड़ू-फूंक, झोंक लगाना, ताबीज बांधना इत्यादि टोटके हुआ करते थे। अध्ययन काल में इस क्षेत्र के जन-समुदाय में अंग्रेजी दवाइयों के प्रति रुचि उत्पन्न हो गई थी।²

बीमारियों एवं महामारियों का प्रकोप

जैसलमेर क्षेत्र में अकाल के साथ साथ भयंकर बीमारियों का प्रकोप भी शुरू हो जाता था, अध्ययन काल में चेचक, छोटी चेचक, टी.बी., मलेरिया, हैजा और दमा की बीमारियां सामान्य रूप से पाई जाती थी।³ राज्य की प्रशासनिक रिपोर्टों से ज्ञात होता है कि चेचक और हैजा की बीमारियां कभी-कभी भयंकर महामारी का रूप धारण कर लेती थीं, जिसे स्थानी बोलियों में 'लूस' के नाम से पुकारा जाता।⁴ जैसलमेर राज्य की जनगणना रिपोर्टों में लगातार बढ़ती हुई मृत्यु दर⁵ की सुनी सुनाई बातों के आधार पर महामारियों के प्रकोप का अनुमान लगाया जा सकता है। ऐसी भयावह घटनाओं को यहां के निवासी 'इलामत' के नाम से पुकार कर आज भी सिहर उठते हैं।⁶ मलेरिया से जो लम्बे समय तक बुखार आता है और सामान्यतया एक दिन छोड़कर दूसरे दिन आता है, इसे यहां की बोलियों में 'सीओ-तप' कहा जाता था, अर्थात् सर्दी लगकर बुखार आना।⁷ चेचक की बीमारी से लोग बड़े घबराते थे। इसे देवी-प्रकोप समझ कर 'माता' के नाम से पुकारते तथा बचाव हेतु धार्मिक पूजा, अर्चना का सहारा लिया करते थे। शीतला सप्तमी का त्योहार चेचक की बीमारी से अपने परिवार और बच्चों के कुशलक्षेम हेतु मनाया जाता था। इस दिन देवी की पूजा आराधना में निम्नलिखित शब्दों का प्रयोग किया जाता था।⁸

देवी माता ठण्डा लोडा दे। शीयड़ माऊड़ी ठण्डा झोला दे।।

इसके बचाव हेतु माताएं अपने बच्चे को गोद में लेकर खेजड़ी के पेड़ के नीचे चेचक की आराधना करती हुई कहती हैं कि 'शीतला माता आ तो जाओगी, लेकिन मेरे

बच्चों को मृत्यु के मुख में मत ले जाना।' अर्थात् उसको अपने कोपाभाजन का शिकार न बनाते हुए आओ और बिना कोई नुकसान किये चली जाओ।⁹ इस बीमारी का ब्रिटिश काल में समुचित इलाज न होने के कारण यहां पर अनेक मौतें होती रहती थीं। जो इस बीमारी से बच भी जाते थे उनके चेहरे एकदम बिगड़ जाते थे। आंखों में अगर चेचक के दाने आ जाते तो लोग काने या एकदम अंधे हो जाते थे।¹⁰ आलोच्य काल में जैसलमेर राज्य में हैजा भी एक महामारी के रूप में फैलता था।¹¹ इस बीमारी के मरीज को जोर-जोर से उल्टी होती थी और जल्दी ही मृत्यु हो जाती थी। गर्मी में इस बीमारी का ज्यादा जोर होता था। टी.बी. संक्रामक रोग है। इसका प्रचलन जैसलमेर क्षेत्र में ज्यादा ही था। स्थानीय बोलियों में इसे 'सिल' के नाम से पुकारा जाता था।¹² इसका मुख्य लक्षण खांसी आना था। इस क्षेत्र के कई वृद्धजनों से साक्षात्कार लेने पर बताया गया कि कई पूरे परिवार टी.बी. रोग से ग्रसित होकर मृत्यु को प्राप्त हो गये।¹³ इस संक्रामक रोग का क्षेत्र में बहुत आतंक था। जिस घर में टी.बी. का प्रवेश हो जाता था, उस परिवार की स्थिति बड़ी दूभर हो जाती थी। यहां के मुस्लिम समाज में यह बीमारी ज्यादा होती थी। इसके पीछे मूल कारण यह था कि इस समाज में एक ही थाली में 4-5 व्यक्तियों के समूह के रूप में बैठकर खाने की प्रथा अधिक प्रचलित थी।¹⁴ अतः संक्रामक होने के कारण टी.बी. समाज में ज्यादा फैल गयी। लोग इस बीमारी के कीटाणुओं से इतने घबराते थे कि वे अन्य सामान्य अर्थियों की तरह टी.बी. से मरने वालों का अन्तिम संस्कार भी नहीं करते थे। हिन्दू तथा मुसलमान दोनों ही जलाने या दफनाने के स्थान पर इस रोग से मृत व्यक्तियों के शव वृक्षों पर फेंक देते थे।¹⁵ इसके पीछे मान्यता यह थी कि तेज धूप में टी.बी. के कीटाणु जलकर मर जायेंगे और कुछ हद तक रोग के फैलाव से बचा जा सकता है। इन महामारियों के अतिरिक्त टायफाइड भी एक भयानक बीमारी थी, जिसे स्थानी बोलियों में 'नेकाळो' या 'पाणीझरा' के नाम से पुकारा जाता था।¹⁶ आंतों की इस बीमारी से बचाव करने हेतु जैसलमेर के क्षेत्रवासी 21 दिन तक भोजन न करके मात्र ऊंटनी के दूध का सेवन करके इस बीमारी का उपचार किया करते थे। इन बीमारियों के अतिरिक्त कुक्कर खांसी, खिरटीया, रतौंधी इत्यादि बीमारियों का इस समय जैसलमेर राज्य में प्रचलन था।¹⁷

इस क्षेत्र में बीमारियों से लड़ने हेतु लोगों के पास कोई उपाय नहीं थे। चिकित्सा की कोई समुचित व्यवस्था नहीं थी। आर्थिक दृष्टि से पिछड़े इस रेगिस्तानी क्षेत्र में आधुनिक चिकित्सा प्रणाली बड़ी देर से आई।¹⁸ लोग बीमारी को एक प्राकृतिक प्रकोप, पूर्व कर्मों का फल या इलामत समझकर जो परिणाम होता, उसे स्वीकार कर लिया करते थे। डूबते को तिनके का सहारा के रूप में क्षेत्र में पाई जाने वाली जड़ी-बूटियों से कुछ इलाज किया जाता था।¹⁹ कुछ आयुर्वेदिक नुस्खों का भी उपयोग होता था। एलोपैथिक दवाई का उपयोग जैसलमेर नगर के संभ्रांत लोगों तक ही सीमित था। ग्रामीण जीवन में इसका प्रारम्भ बहुत बाद में हुआ।²⁰

जड़ी-बूटी से चिकित्सा

भारत में जड़ी-बूटियों से चिकित्सा विधि की परम्परा पुरातनकाल से चली आ रही है।²¹ श्री रामचन्द्र भगवान द्वारा श्रीलंका के युद्ध में लक्ष्मण का घायल होकर मूर्च्छित हो जाना और वीर हनुमान द्वारा उनके उपचार हेतु संजीवनी बूटी हेतु पूरा पर्वत उठाकर लाने के वृत्तान्त से जड़ी-बूटियों के प्रयोग का उदाहरण मिलता है। जैसलमेर राज्य के निवासी भी कुछ बीमारियों का इलाज क्षेत्र में पाई जाने वाली जड़ी-बूटियों और पेड़-पौधों के द्वारा किया करते थे।²² जैसलमेर में पेड़-पौधों में नीम का वृक्ष विभिन्न रोगों की रोकथाम की दृष्टि से बड़ा ही लाभदायक सिद्ध हुआ है। नीम के पत्तों को गर्म करके पीठ पर बांधकर सोने से दर्द में आराम मिल जाता था। पत्तियों को बिस्तर पर बिछाकर सोने से भी रोगी को मलेरिया से कुछ हद तक आराम मिलता था। इस पेड़ की छाल को पीसकर और लेप कर लगाने से फोड़े-फुंसियाँ ठीक हो जाते थे।²³ नीम के बीज 'निम्बोलियों' को पीसकर उसके रस को सिर के बालों में लगाना इस क्षेत्र की औरतों में आम परम्परा रही है। इससे बालों की स्वस्थता बनी रहती है और साथ ही सिर में जुएं भी मर जाती हैं। नीम का दातुन करने की परम्परा यहां पर प्राचीन काल से ही रही है इससे दांत साफ रहते हैं और कीड़े भी मर जाते हैं। कूमट के तने से निकलने वाले रस से बना गोंद को सर्दी में खाने से खून की सफाई होती है। गूंद का पीठ पर लेप करके सोने से पीठ दर्द से मुक्ति मिलती है।²⁴ शरीर के जोड़ों के दर्द को रोकने हेतु गूंद का उपयोग किया जाता था। प्रसव वाली औरतों को गूंद विभिन्न व्यंजनों में मिलाकर खिलाया जाता था। इससे प्रसव जनित रोगों से मुक्ति मिल जाती है। कमर दर्द को रोकने हेतु औषधि के रूप में गूंद अति उत्तम माना जाता है। यहां के हड्डी जोड़ विशेषज्ञ तन्दुरुस्ती हेतु रोगी को गूंद के सेवन की राय देते थे।

रेगिस्तान में बहुतायत मात्रा में उपलब्ध खेजड़ी का वृक्ष भी स्वास्थ्य की दृष्टि से अति उत्तम माना जाता है। रेगिस्तान में इस पेड़ के संरक्षण और संवर्द्धन हेतु 'खेजड़ली का मेला' बड़ी धूमधाम से मनाया जाता है।²⁵ इस पेड़ का फल 'सांगरी' स्वास्थ्य के लिए अच्छी मानी जाती है। इस क्षेत्र के लोगों में मान्यता है कि तीन वर्ष की पुरानी सांगरी की सब्जी बनाकर खिलाने से कैंसी भी उल्टी और दस्त हों, ठीक हो जाते हैं। छायादार पेड़ जाल भी स्वास्थ्य के लिए लाभप्रद है और विभिन्न बीमारियों के रोकथाम में काम आती है। इसकी पत्तियों को उबालकर, उसके गर्म पानी को पिलाने से जुकाम ठीक हो जाता था।²⁶ बेर के पेड़ की पत्तियों को उबालकर स्नान करने से फोड़े फुंसियाँ मिट जाती थी। सेवण की घास को जलाकर और उसकी राख को पानी में मिलाकर स्नान करने से उल्टी-दस्त की बीमारी दूर हो जाती थी। प्रायः बच्चों में उल्टी-दस्त को रोकने हेतु इस प्रकार का प्रयोग किया जाता था।²⁷ जैसलमेर क्षेत्र में सेवण की घास अधिक मात्रा में होती है और इस पौधे से ऐसी चिकित्सा की विधि प्राप्त होना एक बहुत

बड़ी प्राकृतिक देन मानी जा सकती है।²⁸ 'तूम्बा' भी एक तरह का लाभदायक पौध माना गया है। इस क्षेत्र में गलगंठ की बीमारी ज्यादा होती है। तूम्बे की बेल को जलाकर मलहम बनाकर फोड़े-फुंसियों पर लगाने से फोड़े-फुंसियाँ ठीक हो जाते हैं। बगरा और भरीड़ा नामक पौधों की सब्जी बनाकर खिलाने से रतौंधी रोग समाप्त हो जाता था। 'बगरा' नामक पौधे की सब्जी से पेट दर्द और कब्ज भी समाप्त हो जाती है।²⁹ इस पौधे से विटामिन 'ए' पर्याप्त मात्रा में उपलब्ध होता है अतः आंखों की बीमारियों के लिए यह विशेष रूप से लाभदायक माना जाता है। रेगिस्तान की प्राकृतिक चिकित्सा के क्षेत्र में आक का पौधा भी श्रेष्ठ माना जाता है। आक के पत्तों को गर्म करके शरीर पर बांधने से शरीर का दर्द समाप्त हो जाता है। सिर पर बांधकर सोने से सिर दर्द से भी राहत मिलती है। जैसलमेर क्षेत्र में मींसल नाम का पौधा बहुतायत से पाया जाता है यह मात्र एक फीट ही ऊंचा बढ़ता है। मींसल की जड़ों को पानी में उबाल कर पिलाने से अस्थिमा रोग का प्रभाव कम होने लगता है।³⁰ आजकल केर की सब्जी का सेवन बड़े-बड़े शहरों में भी होने लगा है। मतीरे की बेल को पीसकर मलहम के रूप में लगाने से फोड़े-फुंसियाँ मिट जाती है।³¹ रतनजोत नामक पौधे के सेवन से रतौंधी नामक रोग खत्म हो जाता था।³²

झाड़-फूंक और जादू-टोना से इलाज

जैसलमेर के ग्रामीण समाज में भोपा-भोपी और झाड़-फूंक का विशेष रूप से ज्यादा बोलबाला था। भोपों द्वारा झाड़-फूंक में कई प्रकार की मनौती मांगी जाती थी और धूप-ध्यान हेतु सामग्री मंगवाई जाती थी। इस सामग्री को स्थानी बोली में 'कढ़णा' के नाम से पुकारा जाता है।³³ आलोच्य काल में अस्पताल और दवाई की इस पिछड़े राज्य में उचित व्यवस्था नहीं थी। अतः जड़ी-बूटी के द्वारा इलाज करने के साथ लोगों को थोड़ी बहुत आशा की किरण इसी झाड़-फूंक की पद्धति में दिखाई देती थी। झाड़-फूंक करने वाले को 'झाड़ौती' कहा जाता था।³⁴ सर्पदंश में झाड़-फूंक का ज्यादा उपयोग किया जाता था। क्षेत्र में कहीं-कहीं तो झाड़-फूंक हेतु पूरे समूह के रूप में लोग रहते थे। एक पूरी भजन मण्डली होती थी जिसमें कुछ तम्बूरा बजाते थे, कुछ ढोलक और अन्य वाद्ययंत्र बजाकर गाया करते थे। भजन गायन की एक विशेष शैली होती थी जिसे इस क्षेत्र में 'काफी' के नाम से पुकारा जाता है। काफी गायन से भोपा को छया आती थी, वह नाचता-कूदता था और रोगी के रोग का कारण बताता था। इस प्रकार झाड़-फूंक और जादू-टोना की विधि से रोगी का इलाज करने का प्रयास किया जाता था।³⁵ रोगी को झोंक और दप लगाकर उसमें आत्मविश्वास पैदा किया जाता था।

देवी-देवता के समक्ष मनौती भाव

यहां के आराध्य देव रामदेव पीर की साधना और महिमा के रूप में गाये गये गीतों से इस कथन की पुष्टि होती है। जैसलमेर राज्य के प्रत्येक घर में किसी न किसी देवी देवता के देवल या थान बने हुए हैं, इनमें से कुछ विशेष रोगों से निवृत्ति हेतु विशेष

देवी-देवताओं की मनौती की जाती थी। सर्पदंश के रोगी के बचाव हेतु गोगाजी की, कोढ़ के रोग से मुक्ति हेतु रामदेवजी की, पीलिया रोग के बचाव हेतु चंचलनाथजी की और चेचक के रोग से बचाव हेतु शीतला माता की पूजा की जाती थी।³⁶ फोड़े-फुंसी से बचाव हेतु जैसलमेर के विभिन्न स्थानों पर बनी पीरों-फकीरों की दरगाहों पर जाकर लोग मनौतियां करते हैं। मनौतियों के रूप में प्रसादी, धर्मभोज और पशुबलि का चढ़ाया किया जाता था। शाकाहारी भोजन करने का ज्यादा प्रचलन था, जिसमें 'लापसी' व्यंजन ज्यादा बनता था।³⁷ ऐसी मनौतियों में मुस्लिम सन्तों और फकीरों की कब्रों पर सात सोमवार को 7 बार आकर दुआ मांगना एक प्रकार की मनौती थी, इसे 'सातसाहासोम भेन्टना' कहा जाता था।³⁸

प्रसव जनित बीमारियां एवं उपचार

नारी की कुछ बीमारियों में प्रसव जनित बीमारियां प्रमुख मानी जाती हैं। प्रसव जनित बीमारियों को स्थानी बोलती में 'सूआड़' के रोग भी कहा जाता है। इसमें ज्यादा रक्तक्षीणता से लौह रक्त की कमी आती है। यही कमजोरी समय पर सावधानी नहीं रखने से मृत्यु का कारण भी बन जाती है। आलोच्य काल में इस क्षेत्र में सुआड़ (प्रसव) होते ही नारी को सौंफ के लड्डू बनाकर खिलाये जाते थे।³⁹ अजवाइन, सूँठ, सींगोड़ा, चूरी का भाटा, गोंद इत्यादि को घी के साथ मिलाकर खिलाया जाता था। इससे प्रसव जनित बीमारियों और विभिन्न प्रकार की कमजोरियों से मुक्ति मिल जाती थी। प्रसवकाल में सांधाणे का ज्यादा प्रचलन होता था। यहां के नारी समाज में कहावत है⁴⁰—

सांधाणी ले न, सांमी बैठी खावे।

डीकरे रे लारे, मीठा लाडू भावे।

अर्थात् प्रसव में पुत्र प्राप्ति होने के बाद मां अपने शिशु को गोद में लेकर और हर्ष विभोर होकर लड्डू खा रही है।

सांधाणा

जैसलमेर क्षेत्र में अनेक पौष्टिक पदार्थों से युक्त व्यंजन बनाने का रिवाज रहा है। इन व्यंजनों को स्थानीय बोलती में 'सांधाणा' नाम से पुकारा जाता था।⁴¹ 'सांधाणा' बनाने के पीछे मूल उद्देश्य होता था शरीर की हड्डी जोड़ में मजबूती लाना और खून की स्वच्छता को बनाये रखना। इसके अतिरिक्त आंखों की रोशनी को बनाये रखना, कमर दर्द को रोकना इत्यादि प्रमुख उद्देश्य होते थे। सांधाणा के अनेक प्रकार होते थे। मेथी का सांधाणा इनमें प्रमुख माना जाता है। यह दो प्रकार का होता है कच्ची मेथी और पक्की मेथी का सांधाणा। यह सांधाणा सर्दी की ऋतु में बनाया जाता है। इसमें घी, गोंद और खोपरा (नारियल का चूरा) मिलाये जाते थे। इस क्षेत्र में पेड़ कूट से पर्याप्त मात्रा में गोंद मिल जाता था, अतः गरीब व्यक्ति भी इस प्रकार का सांधाणा बना ही लेता था।

अजवाइन का सांधाणा भी श्रेष्ठ सांधाणों में माना जाता है। इस प्रकार का सांधाणा सामान्यतया गर्भवती स्त्रियां ही खाया करती थी।⁴² सौंठ का सांधाणा विशेषकर प्रसव काल के पश्चात् खिलाया जाता था। इसमें नारी के शरीर का भारीपन दूर होता था और रक्त की शुद्धता आने से शारीरिक स्फूर्ति उत्पन्न होती थी। 'धाणा का सांधाणा' गर्मी के मौसम में बनाया जाता था। शरीर में गर्मी को दूर करने और ठण्डक उत्पन्न करने हेतु धाणों का सांधाणा खिलाया जाता था। लौदर नामक जड़ी-बूटी को पीसकर इसका सांधाणा बनाने का रिवाज था।⁴³ यह अत्यधिक ठण्डी होती है, इससे शरीर की गर्मी समाप्त होती है। जैसलमेर में ये सांधाणे नव-विवाहिता के मायके से भी भेंट के रूप में भेजे जाते थे। सास और सालियां अपने जीजा को भी बनाकर भेजा करती थी। इस प्रकार के व्यंजनों की महिमा में अनेक प्रकार के गीत इस क्षेत्र में गाये जाते हैं।

खडक देना

चिकित्सा के सामान्य प्रयास करने के साथ-साथ रोगी को एकान्तिक स्थान पर पर्दे में रखा जाता था। यह प्रक्रिया चेचक के रोग और सर्पदंश के शिकार व्यक्ति के लिए ज्यादा अपनाई जाती थी। रोगी को बाहर के वातावरण से दूर रखने हेतु एकान्तिक स्थान पर रखा जाता था।⁴⁴ यह मरीज सात दिन से लेकर दस दिन तक कमरे के अन्दर ही रहता था। इस सम्बन्ध में एक लोक कहावत है कि—

आठ दिन अठोर सजसे,

नमे दिन नमसे और,

दसवें दिन ढलसे।

अर्थात् दस दिन के बाद व्यक्ति पूर्ण स्वस्थ होकर घर से बाहर निकलता था। यह पूरी प्रक्रिया 'किरी' कहलाती थी और किरी के समापन पर रोगी स्वस्थ होकर उस स्थान से बाहर निकलता था। घर में 'रियाण' की जाती थी। गांव के रिश्तेदारों को बुलाया जाता था। इस संस्कार को 'खडक' के नाम से पुकारा जाता था। आगन्तुक लोग मरीज को स्वस्थ होने पर बधाईयां देते थे और उपहार स्वरूप टवाल और साफे पहनाते थे।⁴⁵ इस प्रकार का संस्कार और माहौल परिवार में प्रसन्नता की लहर उत्पन्न करता था। साथ ही रोगी को मनोवैज्ञानिक रूप से भी सम्बलता प्रदान करता था।

पाश्चात्य चिकित्सा पद्धति का जनजीवन पर प्रभाव

विवेच्य काल में जैसलमेर क्षेत्र में धीरे-धीरे पाश्चात्य चिकित्सा पद्धति का भी प्रभाव बढ़ने लगा। राज्य अभिलेखागार बीकानेर की पत्रावलियों में लगे हुए दवाइयों के कोटेशनों और विपत्रों से यह सहज ही अनुमान लगाया जा सकता है कि आधुनिक चिकित्सा पद्धति ने जन सामान्य के जीवन को प्रभावित किया था। बीमारियों की रोकथाम हेतु और शरीर में रोग प्रतिरोधक क्षमता उत्पन्न करने हेतु टीकाकरण की परम्परा

भी शुरू हो गई। इस चिकित्सा पद्धति ने लोगों की जीवन शैली को भी प्रभावित किया। रूढ़िगत और परम्परावादी समाज में जहां जादू-टोना, झाड़ू-फूंक, दप लगाना इत्यादि अन्धविश्वास अपना स्थान दृढ़ बना चुके थे वहां पर एलोपैथिक चिकित्सा ने लोगों को जागरूक बना दिया। इस विधि से प्रभावकारी और सकारात्मक परिणाम त्वरित गति से सामने आये जिससे लोगों की मानसिकता भी बदलने लगी। लोगों का झुकाव अन्य क्षेत्रों में भी आधुनिकीकरण की ओर बढ़ने लगा। मृत्यु दर में कमी आई। क्षेत्र में टीकाकरण होने से बीमारी का प्रभाव भी कम हुआ, इससे लोग निश्चित होकर अन्य प्रगतिशील गतिविधियों से जुड़ गये। समाज में तार्किक और वैज्ञानिक शैली में जीवन यापन होने लगा। स्वास्थ्य के प्रति लोगों का नये तरह से दृष्टिकोण बनने लगा। रोग निदान के साथ-साथ, रोग न होने की सावधानियों पर भी ध्यान दिया जाने लगा। अस्वच्छता और गन्दगी के वातावरण को विभिन्न बीमारियों की जड़ मानते हुए सफाई पर ध्यान देने का प्रयास किया जाने लगा। 'एक स्वच्छ और मजबूत दिमाग हेतु एक मजबूत शरीर की आवश्यकता होती है।' इस प्रकार की धारणा का लोगों के जीवन में प्रवेश हुआ। एलोपैथिक चिकित्सा पद्धति ने मात्र चिकित्सा जगत में ही परिवर्तन नहीं किया बल्कि सामाजिक और आर्थिक पक्ष को भी आधुनिक रूप से सजाने और संवारने का कार्य किया। खान-पान, पहनावे और अन्य रीति-रिवाजों में पाश्चात्य शैली का प्रभाव प्रतिदिन बढ़ने लगा। शिक्षा को समग्र रूप से विकसित करने में भी आधुनिक चिकित्सा पद्धति का प्रत्यक्ष एवं परोक्ष रूप से योगदान रहा है।

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बीकानेर रियासत और औद्योगिक एवं व्यापारिक वर्ग

डॉ. महेन्द्र पुरोहित

उद्यम और व्यापार की सफलता निःसंदेह किसी भी राज्य अथवा उस क्षेत्र की वस्तु स्थिति, भौगोलिक परिवेश एवं उचित मांग पर विकसित वस्तु बाजार पर आश्रित रहती है, लेकिन इसी के साथ यह प्रसंग भी विचारणीय है कि अमुक उद्योग व व्यापार अथवा व्यापारिक वर्ग को राज्य प्रशासन द्वारा क्या-क्या सुविधाएं उपलब्ध हो सकती हैं, जो राज्य को आर्थिक सम्बलता प्रदान कर सके साथ ही उन्हें भी लाभ पहुंचा सके।

व्यवसायियों के समसामयिक शासकों से सम्बन्ध एवं राजकीय संरक्षण-18 वीं सदी के बीकानेर रियासत के संदर्भ में अध्ययन यह स्पष्ट करता है कि इस काल में शासकों को मूल ध्येय व प्रयास यही था कि अधिक से अधिक उद्यमी वर्ग एवं व्यापारिक समूह राज्य में आकर बसें व अपना-अपना व्यवसाय करें, ताकि राज्य को आर्थिक स्थायित्व मिल सके तथा बीकानेर में उद्यमों के विकसित होने से रोजगार की सम्भावनाओं में भी वृद्धि हो सके। समसामयिक बहियों एवं विभिन्न ऐतिहासिक पत्र-पत्रावलियों से यह जानकारी मिलती है कि बीकानेर का शासक वर्ग वाणिज्य-व्यापार की उन्नति के लिए व्यवसायियों को अनेक प्रकार की सुविधाएं प्रदान करने को आतुर था। प्राप्त साहित्यिक दस्तावेजों से राज्य के बाहर से आकर बसने वाले व्यापारियों को राजस्व के रूप में प्राप्त होने वाली जगात में आधी व चौथाई छूट प्रदान करने एवं राज्य में बिना किसी संकोच के व्यापार व कारोबार करने के लिए परवाने जारी करने का उल्लेख मिलता है।¹ 1776 से 1785 ई. के दौरान राज्य के तत्कालीन शासक की ओर से दिए जाने वाले परवानों से यह पुष्टि होती है कि इस अवधि में किशनगढ़ के मुहणोत फकीरदास, बुद्धराम, थानसिंह, सांभासिंह तथा मुंशी शिवदास को राज्य में अपना व्यापार करने हेतु जगाता शुल्क में आधी छूट प्रदान की गई।² इसी भांति कागद् बही-बीकानेर से विदित होता है कि सन् 1820 ई. में तत्कालीन शासक महाराजा सूरतसिंह ने दिल्ली के सेठ हरनारायण जगन्नाथ को बीकानेर में अपना कारोबार करने के लिए अनेक प्रकार की छूट एवं सुविधाएं प्रदान की।³

राजकीय साहुकारों के रूप में व्यापार-राज्य की आर्थिक स्थिति को सुनिश्चित करने के संदर्भ में तत्कालीन बीकानेर शासकों ने नवीन प्रयोगात्मक शैली को भी तरहीज प्रदान की, उदाहरण के लिए अनेक बार शासकों द्वारा, नए नगरों अथवा कस्बों की स्थापना के पश्चात् इन नगरों की बसावट एवं यहां की आर्थिक रूप रेखा व व्यावसायिक ढांचे के निर्धारण का दायित्व भी व्यापारियों को सुपुर्द कर दिया गया। इन व्यापारियों से

यह भी अपेक्षा की जाती थी, कि वे अपने परिजनों, रिश्तेदार व निजी मित्रों को लेकर इन नगरों में बसाएं।⁴ राज्य की ओर से इन व्यापारियों के लिए यह व्यवस्था थी कि उन्हें नए नगरों व कस्बों में बसावट के लिए एवं व्यापार-कारोबार के लिए निःशुल्क भूमि आवास, कृषि के लिए भूमि तथा व्यापार के लिए जगात शुल्क में आधी छूट का प्रावधान था।⁵ वि.सं. 1853 (1796 ई.) के एक परवाने से ज्ञात होता है कि तत्कालीन महाराज सूरतसिंह ने गजसिंहपुर नाम कस्बे को आबाद करने का दायित्व मोहता जैतरूप से लेकर साह मुकुन्द दास रापुरियों को सौंपा।⁶ इसी तरह महाराजा डूंगरसिंह ने रतन नगर कस्बे को विकसित करने के लिए सेठ नन्दराम को चौधरी के रूप में नियुक्त किया।⁷ ये व्यापारी चौधरी अथवा मुखिया होने के साथ-साथ इन कस्बों में एक राजकीय प्रतिनिधि के रूप में कार्य करते थे, जिनका अतिरिक्त दायित्व भू-राजस्व व अन्य शुल्क एकत्रित कर रियासत में जमा करवाना था। इन कस्बों को आर्थिक रूप से आबाद करने का दायित्व काठोटियों एवं सर्राफा व्यापारिक घरानों को दिया गया।⁸ इस तरह आर्थिक स्तर पर एक सामाजिक और राजनीतिक समन्वय का सूत्रपात हुआ। किन्तु 19 वीं सदी के उत्तरार्द्ध एवं 20 वीं सदी के प्रारम्भ में व्यापारियों एवं शासक वर्ग के मध्य पूर्वोक्ता सम्बन्धों में व्यापक परिवर्तन दृष्टिगोचर हुए। स्थायी कारोबार, पारगमन व्यापार में लाभ तथा प्रवजन के पश्चात् भारत में व्यापार-वाणिज्य संचालन में अहम भूमिका एवं अंग्रेजी संरक्षण प्राप्त होने से इन व्यापारियों की आर्थिक स्थिति काफी अच्छी हो गई। अब इन व्यापारियों के पास इतना धन था कि ये शासकों को युद्ध, आन्तरिक उपद्रव, राजकीय घाटे की पूर्ति हेतु धन एवं विभिन्न राजकीय योजनाओं में अपना आर्थिक सहयोग दे सकते थे। इस तरह इन व्यापारियों की भूमिका 'राजकीय साहुकारों' के रूप में उभर कर आई। उल्लेखनीय है कि 1787 से 1882 ई. तक महाराजा सूरतसिंह के कार्यकाल में राज्य में होने वाले सामन्तों के विद्रोह एवं निकटवर्ती जोधपुर राज्य के साथ निरन्तर होने वाले सैनिक झड़पों में राज्य के राजकोष का भरपूर दुरुपयोग हुआ।⁹ जिसकी पूर्ति के लिए सूरतसिंह की चूरू के सेठ मिर्जामल पोतदार एवं पुरोहित हरलाल से 4 लाख रुपये कर्ज लेने पड़े। महाराज ने इन रुपयों के ऐवज में हुण्डी लिखकर दी जिसके अनुसार राज्य की आय के कुछ प्रमुख स्रोत इन व्यापारियों के नामित कर दिए गए।¹⁰ कागद् बही, बीकानेर से विदित होता है कि सूरतसिंह के पश्चात् महाराजा रतनसिंह ने भी जैसलमेर के एक पटवे साहुकार से तीन लाख रुपये तथा रेणी के सेठ शिवजीराम चाचाण से दस हजार आठ सौ रुपये उधार लिये थे।¹¹

महाराजा रतनसिंह के पश्चात् के शासकों ने भी व्यापारिक सहयोग लेने का क्रम जारी रखा। महाराज सरदारसिंह ने राज्य के ही प्रसिद्ध व्यापारी अगरचन्द गोलेच्छा से बीस हजार रुपये उधार लिए।¹² सरदारसिंह के बाद जब डूंगरसिंह शासक तो इस समय राज्य पर आर्थिक ऋण का भार आ चुका था। इस काल में राज्य पर 39,63,987 रुपये का व्यापारिक ऋण के रूप में बकाया था।¹³

राज्य की विकासशील योजनाओं में व्यापारी

राज्य के व्यापारियों ने एक ओर जहां शासकों को आर्थिक सहायता प्रदान की वहीं उन्सवीं सदी उत्तरार्द्ध व 20 वीं सदी के प्रारम्भ में इन व्यापारियों ने बीकानेर राज्य के भौतिक विकास एवं विकासशील योजनाओं में भी अपनी पूंजी निवेश कर राज्य को कृषि एवं आर्थिक दृष्टि से सम्मुन्नत करने का प्रयास किया। महाराजा डूंगरसिंह की मृत्यु के पश्चात गंगासिंह के कार्यकाल (1887-1943 ई.) में राज्य विकास की आधुनिक धारा से परिचित हुआ। इस काल की दो महत्वाकांक्षी योजनाओं का उल्लेख करना इसलिए न्याय संगत होगा कि इन योजनाओं ने बीकानेर राज्य के स्वरूप में व्यापक परिवर्तन किए। ये योजनाएं थी- प्रथम राज्य में रेल लाइनों का विस्तार और द्वितीय महत्वाकांक्षी परियोजना गंगनहर का निर्माण।¹⁴ महाराजा गंगासिंह की इन योजनाओं को जन सहयोग और समृद्ध व्यवसायियों का आर्थिक सहयोग वांछनीय था। रेल लाइन के विकास में जब अर्थ की कमी आई तो समृद्ध व्यापारियों ने विकास की गति को समझते हुए स्वयं पहल की। इस समय सेठ कस्तूरचन्द डागा पहले ऐसे व्यक्ति थे, जिन्होंने आगे आकर महाराजा को तीन लाख छियालीस हजार रुपये ऋण के रूप में दिए।¹⁵

महाराजा गंगासिंह के द्वारा राज्य में आधुनिक विकास को आत्मसात करने के लिए अनेक कार्यक्रम तैयार किए गए जिनमें 'बीकानेर गर्वमेंट लोन' एक प्रमुख कार्यक्रम था, जिसमें राज्य के व्यापारी राजकीय योजनाओं में निःसंकोच होकर धन लगा सकते थे। इस विनियोग में व्यापारियों के लिए नाममात्र भी जोखिम नहीं था। इस कार्यक्रम में व्यापारियों ने 18,96,850 रु. तीन वर्ष के लिए लगाए। इस योजना को आशतीत सफलता मिली।¹⁶ तत्पश्चात् 1929 ई. में जब बीकानेर स्टेट पब्लिक लोन नामक कार्यक्रम पुनः प्रारम्भ किया गया तो इसमें व्यापारियों ने और भी बढ़ चढ़ कर हिस्सा लिया। राज्य के समृद्ध व्यापारियों व उद्यमियों ने 25,63,000 रुपयों के बॉण्ड खरीद कर राज्य की आर्थिक मदद की।¹⁷

वह भी विवरण मिलता है कि जब प्रथम विश्वयुद्ध का सूत्रपात हुआ तो अंग्रेजी दबाव के चलते बीकानेर राज्य को भी सैनिक सेवाएं उपलब्ध करवानी पड़ी। ऐसे में पुनः अर्थ की समस्या उत्पन्न हुई, फलस्वरूप महाराज गंगासिंह ने 'वार लोन बॉण्ड' योजना का प्रारम्भ किया। महाराजा ने बीकानेर के समृद्ध व्यापारियों को इन बॉण्डों में निवेश करने व राज्य के अस्तित्व की रक्षा हेतु सहयोग का आग्रह किया। फलतः राज्य के सभी छोटे-बड़े व्यापारियों ने इन बॉण्डों में निवेश किया।¹⁸ इस तरह राज्य के धनी एवं समृद्ध व्यापारियों द्वारा प्रदत्त यह आर्थिक सहयोग निष्क्रिय पड़ रही विकास योजनाओं के लिए जीवनदान सिद्ध हुआ।¹⁹ राज्य के प्रबुद्ध व्यापारियों ने न केवल राज्य को आर्थिक मदद दी बल्कि राजकीय कार्यों के साथ-साथ जन कल्याण के कार्यों में भी अतुलित धन खर्च किया। बीकानेर प्रशासन को निरन्तर आर्थिक सहयोग देने के

फलस्वरूप इस समय तक राज्य में उद्यमियों व व्यापारियों का स्थान विशिष्ट हो गया था। प्रशासन की ओर से उद्यमियों व व्यापारियों को भांति-भांति के सम्मान एवं विशिष्ट सुविधाएं भी उपलब्ध होने लगी थी, इसके अतिरिक्त राज्य की प्रशासनिक गतिविधियों में भी व्यापारियों को अवसर दिए जाने लगे थे।²⁰ फलतः व्यापारिक वर्ग कालान्तर में एक प्रभावशाली वर्ग के रूप में उभर कर आया।

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डॉ. कुलवन्त सिंह शेखावत

मुगल साम्राज्य की स्थापना के साथ ही राजस्थान के राजपूत राजाओं ने क्रमशः अधीनता स्वीकार करने लगे। परिणामतः उनका ध्यान अपनी रियासतों से हटकर केन्द्रीय सत्ता को प्रसन्न एवं पोषित करने में लग गया। अठारहवीं शताब्दी में मुगल साम्राज्य के क्षीण होने के साथ कई नवीन प्रवृत्तियों का आविर्भाव हुआ। अयोग्य नेतृत्व सम्पूर्ण राष्ट्र को एक प्रशासनिक तंत्र में बांधने में असक्षम सिद्ध हुआ। अन्ततः रियासतों के शासक अपने मूल राज्यों की ओर उन्मुख हुए तो एक ओर शासक मुगल सेवा से लिए नए अनुभव अपने में समेट लाए थे साथ ही देशी राज्यों के प्रति उनका प्रेम नवीन उत्साह दिख रहा था। ऐसी नवीन एवं बदलती राजनैतिक परिदृश्य का राजस्थान की आर्थिक वित्तीय व्यवस्था पर भी प्रभाव दिखाई देता है।

राजस्थान की प्रमुख राजपूत रियासतों के द्वारा अपने राज्यों के निर्माण एवं सुदृढ़ीकरण करने की प्रक्रिया के लिए सैनिक प्रशासनिक एवं भवनों के निर्माण में तेजी आई। मुगलिया वैभव की प्रतिछया राजपूत रियासतों में भी दिखाई पड़ती है।

राजपूत राज्यों की भव्यता के स्वरूप के लिए अत्यधिक धनराशि की आवश्यकता थी। सीमित राजस्व स्रोतों के परिणामस्वरूप साहूकारों के ऋण पर निर्भर रहना पड़ता था। 18वीं शताब्दी में राजपूत राज्यों के उत्तराधिकारी विवादों के कारण मराठों आक्रमणों की तीव्रता आई उनकी धनराशि की मांग राजपूत राज्यों को ऋणग्रस्त बना दिया। राजपूत शासकों की ऋणग्रस्ता से स्थानीय साहूकारों से ऋण सम्बन्ध निरन्तर, लम्बे स्थापित हो गये। बीकानेर के शासक सूरतसिंह (1787-1827 ई.) ने चूरू के प्रसिद्ध सेठ मिर्जामल पोद्दार से 1827 ई. में 4 लाख रुपये का ऋण लिया।¹ बीकानेर के शासकों का पोद्दार सेठों से निरन्तर लेन-देन चलता रहा। जयपुर, जोधपुर, कोटा राज्यों को मराठा आक्रमण के कारण धनराशि की आवश्यकता पड़ी जिसकी पूर्ति साहूकारों एवं बोहरों के ऋण से होती थी। कई बार राज्य की ओर से साहूकार सीधे मराठों की धनराशि मांग के लिए उनके पक्ष में हुण्डी जारी करते थे। 1790 ई. मारवाड़ राज्य में मेड़ता युद्ध के पश्चात् महाराजा विजयसिंह ने महादजी सिंधिया को 310079 रुपये 12 आना हुण्डी के माध्यम से अदा किये थे।²

जयपुर राज्य के शासकों के भी साहूकारों से घनिष्ठ सम्बन्ध हो गये। साहूकार मराठों की मांगों की पूर्ति हुण्डी के माध्यम से करते थे। वह मराठा सरदारों के पक्ष में हुण्डी जारी करते थे। जयपुर राज्य के साहूकार मनसाराम सूरतराम ने 1810 ई., 1811 ई. में जयपुर राज्य की ओर से मराठा सरदारों को हुण्डी के माध्यम से धन भिजवाया। इसमें 70,000, 71,000, 30,000 एवं 20,000 रुपये की हुण्डियाँ दौलतराव सिंधिया एवं बख्तावरमल रायचंद के पक्ष में जारी की थी।³ राजपूत राजाओं से साहूकारों के घनिष्ठ सम्बन्ध स्थापित हो गये वह उनकी ऋण की अदायगी के लिए भी गंभीर थे। इसके लिए राज्य अपनी आय के स्रोतों को उनके पक्ष में आरक्षित कर देते थे। 19वीं शताब्दी के प्रारम्भ में साहूकार कर्मचारी राज्य के अधिकारियों के सहयोग से सम्बन्धित क्षेत्र में जाते थे एवं आय की वसूली करते थे। जिसके लिए सेठ के कर्मचारियों को सुविधाएँ उपलब्ध करवाई जाती थी। अतः आरक्षित क्षेत्र में वसूली के लिए साहूकारों के गुमाशतों के द्वारा कार्यवाही करना राज्य के प्रशासन में हस्तक्षेप जैसा था जो प्रशासनिक व्यवस्था में साहूकारों का नियंत्रण था जिसके लिए शासक अपने अधिकारियों को स्पष्ट निर्देश देते थे कि सेठ के कर्मचारियों की सहायता करे। यह व्यवस्था ऋण की वसूली के लिए कारगर थी।⁴

राज्यों की ऋणग्रस्ता का राज्यों की वित्तीय क्षमता पर नकारात्मक प्रभाव पड़ा। अर्थव्यवस्था की स्थिति शोचनीय थी। बीकानेर राज्य का 1699 में कुल आय में ऋण का 19.15 प्रतिशत जो 1795 में बढ़कर 30.16 प्रतिशत हो गया।⁵ यह स्पष्ट है कि 18वीं-19वीं शताब्दी के मध्य राजपूत राज्यों की वित्तीय व्यवस्था पूर्णतया साहूकारों के ऋण से संचालित दिखाई देती है।

राज्यों के शासकों का साहूकारों, बोहरों एवं महाजनों से प्रगाढ़ सम्बन्धों का प्रभाव अर्थव्यवस्था में दिखाई देता है। साहूकार एवं महाजन केवल वित्तीय लेन-देन ही नहीं वरन् अनाज व्यापार एवं मुकातेदारी व्यवस्था में भी संलग्न हो गये।

साहूकार एवं महाजन कृषिगत अर्थव्यवस्था से घनिष्ठ रूप से संलग्न थे। जिससे वह अनायास अनाज व्यापारी के रूप से प्रतिष्ठित हो गये। कृषक के द्वारा भू राजस्व अदायगी एवं कृषिगत आवश्यकताओं के लिए महाजन से ऋण लेते थे जिसकी अदायगी तैयार फसल से करते थे। साहूकार के पास गिरवी रखे खेत की फसल पर भी साहूकार का अधिकार था।⁶ राज्य अपनी भू राजस्व हिस्सेदारी के अनाज की बिक्री इन्हीं महाजनों को करते थे। राज्य के निर्देश पर महाजन ऋण उपलब्ध करवाते थे। राज्य उन्हें राज्य की फसलों की खरीद का अधिकार देता था।⁷

18-19वीं शताब्दी में साहूकार एवं महाजन वर्ग मुकातेदारी (इजारेदारी) व्यवस्था में प्रभावशाली वर्ग के रूप में उभरा एवं इस व्यवस्था पर पूर्ण नियंत्रण स्थापित कर लिया। इस व्यवस्था में राज्य की राजस्व स्रोतों की वसूली का अधिकार सीमित अवसर

के लिए निश्चित धनराशि देकर प्राप्त कर लेते थे। प्रो. दिलबाग सिंह, मधु टंडन सेठिया ने शोधपूर्ण अध्ययन में पाया कि इजारेदारों के सामाजिक संरचना में साहूकारों-बोहरों की अच्छी संख्या थी। पूर्वी राजस्थान में 1498 इजारेदारों में 321 साहूकार इजारेदार थे।⁸ 18वीं-19वीं शताब्दी में साहूकार, महाजन एवं बोहरे वित्तीय लेन-देने के साथ अन्य आर्थिक गतिविधियों में भूमिका निभाने लगे जिससे वह अर्थव्यवस्था के नियामक प्रतीत होने लग गये। राज्य उनपर पूर्णतया निर्भर था।

शासकों की ऋणग्रस्ता के परिणामस्वरूप राज्यों को ऋण देने वाले वर्ग का उदय दिखाई देता है। बीकानेर राज्य के शासकों के द्वारा अल्पावधि के लिए कम राशि के ऊँची ब्याज दरों पर ऋण लेने के कारण गुंसाई, पुरोहित, व्यास, चौटिया, एवं बैरागी समुदायों का राज्य को ऋण देने वाले वर्ग के रूप में उदय दिखाई देता है। इनका परम्परागत व्यवसाय पूजा पाठ, दान-दक्षिणा एवं पोथियां लिखना था। बीकानेर राज्य में 19वीं शताब्दी के तीसरे, चौथे दशक में इस प्रकार के साहूकार (ऋणदाता) तेजी से विकसित होते दिखाई देते हैं जिसकी पुष्टि कागदों-री-बहियों एवं चिट्ठा खाता री बहियों से प्राप्त पत्रों से होती है। इनके द्वारा उपलब्ध करवाये ऋण पर राज्य 24, 36 प्रतिशत वार्षिक ब्याज अदा करता था जो सामान्यतया प्रचलित ब्याज दर से अधिक था।⁹ यह साहूकार निरन्तर एवं नियमित ऋण लेन-देन नहीं किया अतः यह एक प्रकार से निवेश करता था जो कम समयावधि में ऋण से ब्याज के रूप में अच्छा लाभ प्राप्त करना चाहते थे।

मुगलकालीन भारत में मुद्रा धात्विक शुद्धता एवं एकरूपता लिये हुये थी। सर्राफाओं के द्वारा मुद्राओं की घिसावट के आधार पर मुद्राओं के बदलने का कार्य किया जाता था। राजपूत राजाओं के द्वारा उत्तर मुगलकाल में स्वतंत्र राज्यों की स्थापना के साथ अपनी स्वतंत्र मुद्रा प्रणाली एवं नवीन टकसालों की स्थापना के साथ मुद्रा की जाँच एवं बदलने के कार्य में स्वाभाविक रूप से अभिवृद्धि हुई। औरंगजेब के पश्चात् कमजोर मुगल सम्राटों के द्वारा राजपूत शासकों को अपनी-अपनी मुद्रा जारी करने की आज्ञा प्रदान करने के पश्चात् प्रत्येक राजपूत राज्य ने अपने-अपने सिक्के जारी किये जो धात्विक शुद्धता एवं वजन में अलग-अलग थे। 1754 में जयपुर के शासक ईश्वरसिंह ने झाड़शाही सिक्का, 1759 ई. में बीकानेर के शासक ने गजशाही, कोटा का गुमाशशाही, जैसलमेर का अखैशाही, मेवाड़ के चाँदेडी, चित्तौड़ी एवं बूँदी का ढाली सिक्का जारी किया।¹⁰ इन सिक्कों को ढालने के लिए मेवाड़ राज्य में 5 टकसाल, जोधपुर राज्य में 6 टकसाल, जयपुर में 7 टकसाल, कोटा राज्य में 4 टकसालें स्थापित थीं इसके अलावा बीकानेर, करौली, अलवर, जैसलमेर, बूँदी, प्रतापगढ़ आदि रियासतों की अपनी स्वतंत्र टकसालें थी। राजस्थान में इन विभिन्न टकसालों से जारी सिक्के मुगलों की मुद्रा प्रणाली की तरह धात्विक शुद्धता की एकरूपता नहीं थी इनका वजन एवं शुद्धता अलग-अलग

थी। ऐसी स्थिति में मुद्रा की जाँच एवं उसको बदलने का कार्य महत्वपूर्ण हो गया। राजस्थान में स्थानीय भाषा में इस कार्य को 'परखाई' कहा जाता था। परखाई का कार्य स्वतंत्र रूप से सर्राफाओं द्वारा किया जाता था। जहाँ सर्राफाओं की उपलब्धता नहीं होने पर राज्य के द्वारा मुद्रा की परखाई के लिए कदम उठाना एक विशेष परिस्थिति का परिचायक है। जोधपुर राज्य की सनद-परवाना बही नं. 55 वि.सं. 1858 (1801 ई.) के एक दस्तावेज से रोचक जानकारी प्राप्त होती है कि राज्य ने जनता के लिए मुद्रा की परखाई (जाँच) के लिए एक सुनार को मुकरर किया जो 20 गौँवों की मुद्रा की परखाई करेगा जिसके बदले में उसे सवा रुपया कमीशन मिलेगा।¹¹ राज्य के द्वारा मुद्रा की जाँच की व्यवस्था करवाना एक नवीन परिवर्तन का द्योतक है। साथ ही राजकीय टकसालों की संख्या में वृद्धि से मुद्रा ढलवाने के कार्य के लिए स्थानीय सर्राफाओं वर्ग के कार्य में अभिवृद्धि हुई। मुगलकालीन राजस्थान में अजमेर, नागौर, रणथम्भौर में शाही टकसाले थी। 18-19वीं शताब्दी में प्रमुख राजपूत राज्यों की 4-5 टकसालें एक राज्य में स्थापित होने से मुद्रा ढलवाने का कार्य प्रमुख हो गया। टकसाल निश्चित धातु लाने पर जिसे 'चासनी' कहा जाता था। नवीन सिक्के ढालकर दे दिये जाते थे। बीकानेर की कागदों-री-बही नं. 4 वि.सं. 1831 (1774 ई.) में बीकानेर राज्य में सर्राफा निहाल, अणु सुराणा एवं पेमो देसाणी मुद्रा ढलवाने के कार्य में संलग्न थे।¹³

इस प्रकार स्पष्ट है कि 18 वीं-19वीं शताब्दी के दौरान जब राजपूत रियासतें मुगलों से स्वतंत्र हुई एवं ब्रिटिश सत्ता के प्रभाव में आने से पूर्व तक उन्होंने अपनी स्वतंत्र सत्ता संचालित की उस नवीन परिदृश्य में बैंकिंग व्यवस्था भी प्रभावित हुई। अर्थव्यवस्था में राज्यों की ऋणग्रस्ता के साथ साहूकार की प्रभावशीलता, छोटे साहूकारों का ऋणदाता के रूप में उभरना, साहूकार वर्ग का अन्य आर्थिक क्रियाओं एवं प्रशासनिक गतिविधियों में संलग्न होना और सर्राफाओं की भूमिका में अभिवृद्धि हुई। 19वीं शताब्दी के उत्तरार्द्ध में ब्रिटिश औपनिवेशिक अर्थव्यवस्था का देशी वित्तीय व्यवस्था पर प्रभाव पड़ा। जिससे कई व्यवस्थाओं में बदलाव भी हुआ।

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जयपुर की ब्लू पॉटरी हस्तकला की ऐतिहासिकता (17वीं सदी से 20वीं सदी तक)

पूजा सिरोला

जयपुर में परम्परागत कलाओं एवं हस्तकलाओं को राजकीय संरक्षण मिलता रहा है। जयपुर की ख्यातिप्राप्त मुख्य कलाओं में स्थापत्य कला, मूर्तिकला, चित्रकला आदि हैं, हस्तकलाओं में ब्लू पॉटरी, मीनाकारी एवं कुन्दन कार्य, लाख निर्मित उत्पाद, संगमरमर का कार्य, कागज बनाने की कला, वस्त्र आकल्पन इत्यादि प्रमुख रहे हैं। हस्तकला लोगों के लिये भावनाओं की अभिव्यक्ति पूर्ति का हार्दिक रूप से प्रतीक है।¹

ऐतिहासिक पृष्ठभूमि

पुरातात्विक साक्ष्यों के आधार पर ज्ञातव्य है कि ताम्रपाषाण कालीन संस्कृति के अविर्भाव में सिन्धु सभ्यता का प्रसार उत्तरी भारत में विशेषकर राजस्थान में कालीबंगा, आहाड़ (उदयपुर), चित्तौड़गढ़, भीलवाड़ा, अजमेर, जयपुर तथा टोंक तक था।² शिकार के साथ पशुपालन एवं खेतीबाड़ी प्रारम्भ कर दी गई थी। खाने पीने की वस्तुओं को रखने के लिये प्रारंभिक मानव ने बर्तन बनाने की कला को जन्म दिया। इस समय लोग मृदभाण्ड कला में विशेष रूप से सिद्ध हस्त हो गये। उन्होंने मिट्टी के बर्तनों को नाना प्रकार की आकृतियों से सजाया। इस प्रकार मृदभाण्ड कला का मानव जीवन में समायोजन हुआ। कालान्तर में अनन्तर विकास के चलते विभिन्न रंगों के भाण्डों का सृजन संभव हुआ। ब्लू पॉटरी का निर्माण कार्य प्रथमतः चीन में हुआ।³ चीन से ही पॉटरी कला अन्य स्थानों पर पहुंची जिनमें ईरान, अफगानिस्तान, समरकंद, बुखारा, मुल्तान, दिल्ली इत्यादि रहे। ब्लू पॉटरी हस्तकला राजस्थान के विभिन्न अंचलों में भी प्रसारित हुई जहां इनकी किस्में, रंग और आकृति भिन्न होती हैं। उदाहरणार्थ अलवर की डबल वर्क की पॉटरी कागजी के नाम से जानी जाती है।⁴ कोटा की ब्लेक पॉटरी फूलदानों, प्लेटों और मटकों के लिये विशेष रूप से प्रसिद्ध है। देवी देवताओं की पूजा अर्चना के अवसर, अनेक पर्वों एवं त्यौहारों पर जयपुर में तैयार की जाने वाली 'ब्लू पॉटरी' आज इतनी लोकप्रिय है कि इसने अन्य स्थानों की पॉटरी कला को स्पर्धा में पीछे छोड़ दिया है।

जयपुर की ब्लू पॉटरी हस्तकला की ऐतिहासिक पृष्ठभूमि

ब्लू पॉटरी का कार्य मुगल बादशाहों से आमेर शासकों के सम्बन्धों के प्रभावान्तर्गत

दिल्ली से जयपुर लाया गया। 1562 ई. में आमेर के महाराजा मानसिंह प्रथम को मुगल बादशाह अकबर द्वारा मुगल सेना में नियुक्त किया गया।⁵ कलात्मक अभिरुचि वाले मानसिंह प्रथम द्वारा ब्लू पॉटरी बनाने वाले कलाकारों को अपनी राजधानी आमेर लाया गया।

मानसिंह प्रथम के पश्चात् आमेर के शासकों में सवाई जयसिंह द्वितीय (1700-1743 ई.) जिनकी कला एवं हस्तकलाओं में विशेष रुचि थी। महाराजा जयसिंह द्वितीय द्वारा अनेकों हस्तशिल्पियों को लाभदायक प्रस्ताव पेश किया कि वह जयपुर आकर बसे, जिससे उनकी हस्तकला को अत्यधिक रूप से पर्याप्त संरक्षण प्राप्त हो सकेगा।⁶ महाराजा द्वारा ब्लू पॉटरी कला को विकसित करने के लिये निकटवर्ती दिल्ली, आगरा, मथुरा, बयाना इत्यादि क्षेत्रों से ब्लू पॉटरी के कलाकारों को आमंत्रित करके संरक्षण प्रदान किया गया।⁷ वैसे तो महाराजा जयसिंह द्वितीय के पश्चात् से रामसिंह द्वितीय के शासन काल के मध्य तक जयपुर के प्रायः सभी शासकों ने कला एवं हस्तशिल्प में रुचि प्रदर्शित की तथा समृद्ध परम्पराओं को पोषित किया लेकिन रामसिंह द्वितीय ने हस्तशिल्पों को विकसित करने में विशेष रूप से योगदान दिया।

रामसिंह द्वितीय (1835-1880 ई.) से प्राप्त संरक्षण से ब्लू पॉटरी को पुनर्जीवन प्राप्त हुआ। डॉ. हंटर की प्रेरणा से महाराजा द्वारा 1866 ई. में कला विद्यालय (स्कूल ऑफ आर्ट) की स्थापना की गई।⁸ हुनरी मदरसा नामक विद्यालय सिटी पैलेस के बादल महल में स्थापित किया गया।⁹ रामसिंह द्वितीय से संबंधित एक विवरण के अनुसार वे दो कुम्हार भाइयों के सम्पर्क में आये, जिनके नाम चूड़ामण एवं कालूराम थे, इनके पिता ब्लू पॉटरी के कार्य में पारंगत थे। यह दोनों भाई भी बर्तन बनाने का कार्य किया करते थे। प्रसिद्ध कलाविद् कृपालसिंहजी के अनुसार यह कुम्हार भाई जयपुर महाराजा रामसिंह के पतंगबाजों से पतंगबाजी की प्रतिस्पर्धा करने के लिये अचनेरा से जयपुर आए। इस प्रतिस्पर्धा में चूड़ामण एवं कालूराम विजयी हुए तब चूड़ामण ने रामसिंह को बताया कि पतंग के धागे में ग्लेज चढ़ाया गया है जो कि नीले हरे बर्तनों का है।¹⁰ जयपुर महाराजा उन दोनों द्वारा बनाए गए बर्तनों को देखकर अत्यधिक प्रभावित हुए।

महाराजा रामसिंह ने तदुपरान्त उन्हें पॉटरी हस्तकला को प्रोत्साहित करने हेतु जयपुर आकर बसने को आमंत्रित किया।¹¹ महाराजा के द्वारा कला विद्यालय (स्कूल ऑफ आर्ट) में पॉटरी कला के लिए एक नया वर्ग खोला गया। रामसिंह ने ब्लू पॉटरी हस्तकला को जयपुर में विकसित रूप प्रदान करने के लिये चूड़ामण और कालूराम को 1868 ई. में ब्लू पॉटरी कला निर्माण में पारंगत दिल्ली के भोला कुम्हार के पास ब्लू पॉटरी निर्माण की विधि सीखने के लिए भेजा।¹² प्रशिक्षण प्राप्ति के पश्चात् महाराजा ने इन्हें कला विद्यालय (स्कूल ऑफ आर्ट) में ब्लू पॉटरी निर्माण एवं प्रशिक्षण के लिये नियुक्त कर दिया। इन दोनों द्वारा इस हस्तकला को विशेष रूप से किसी अन्य को

सिखाया नहीं गया बल्कि अपने पुत्रों सांवलसिंह और जमुनाप्रसाद को ही इस हस्तकला में प्रशिक्षण दिया गया।¹³ अपने पिता से इस कार्य में प्रशिक्षण प्राप्त करने के पश्चात् सांवलसिंह ने जयपुर में गूंगा मेहरा की गली, गणगौरी बाजार स्थित अपने घर में ही कार्य आरम्भ किया। कालांतर में सांवलसिंह को कला विद्यालय (स्कूल ऑफ आर्ट) में ब्लू पॉटरी सिखाने के लिये प्रशिक्षक के तौर पर नियुक्त किया गया।¹⁴ इस प्रकार महाराजा रामसिंह द्वितीय के शासनकाल में ब्लू पॉटरी हस्तकला का जयपुर में विस्तार हुआ।

रामसिंह द्वितीय के बाद ब्लू पॉटरी हस्तशिल्प को पल्लवित करने में माधोसिंह द्वितीय (1880-1922 ई.) का उल्लेखनीय योगदान रहा। इनके शासन काल में ब्रिटिश साम्राज्य जयपुर में स्थापित हो गया था, तब ब्रिटिश सत्ता का भी ब्लू पॉटरी हस्तकला को प्रोत्साहन प्राप्त हुआ। माधोसिंह द्वितीय के शासनकाल में 1883 ई. में जयपुर में एक प्रदर्शनी का आयोजन हुआ। इस प्रदर्शनी की अवधि दो माह और दो दिन थी, जिसमें कुल 2,36,950 व्यक्तियों द्वारा कलात्मक उत्पादों का अवलोकन किया गया।¹⁵ इस प्रदर्शनी के अध्यक्ष थॉमस हाल्बोन हेंडले को बनाया गया। इस प्रकार महाराजा द्वारा विभिन्न हस्तकला को प्रोत्साहित किया गया।

महाराजा मानसिंह द्वितीय (1922-1949 ई.) के शासनकाल में यह हस्तकला सांवलसिंह एवं जमुनाप्रसाद के परिवार तक ही सीमित रह गयी। कालान्तर में ब्लू पॉटरी हस्तकला आंशिक रूप में की जाने लगी, क्योंकि देश का राजनैतिक वातावरण परिवर्तित हो रहा था। आजादी के साथ ही देश एवं राज्यों के सम्मुख विभिन्न समस्याएं थी। इस माहौल में हस्तकलाओं को पर्याप्त प्रोत्साहन ना मिल सका। 1950 तक यह हस्तकला जयपुर से खत्म हो गई, पर चित्रकार कृपालसिंह शेखावत द्वारा कमलादेवी चटोपाध्याय के सहयोग से इसे पुनः प्रारम्भ किया। बाद में हस्तकलाओं को पुनर्जीवन देने में मानसिंह द्वितीय की पत्नी महारानी गायत्रीदेवी का अमूल्य योगदान रहा।¹⁶ 1963 ई. में महारानी गायत्री देवी द्वारा सवाई रामसिंह शिल्पकला मंदिर की स्थापना की गई। कृपालसिंह शेखावत को इसके प्राचार्य पद पर नियुक्त किया गया। शेखावतजी द्वारा ब्लू पॉटरी हस्तकला में अपनी मेहनत एवं योग्यता के बल पर नए आयाम प्रदान किए गए। उनके द्वारा आरम्भ में चित्रकारी का कार्य किया जाता था।¹⁷ चित्रकारी की कला में पारंगत होने की वजह से उन्हें पॉटरी हस्तशिल्प को विकसित करने में सहायता मिली क्योंकि ब्लू पॉटरी में आकृति अंकन किया जाता है। पहले से ही चित्रकारी आने के कारण उनके लिए यह कार्य सरल हो गया। शेखावतजी ने ब्लू पॉटरी कला को सीखने के पश्चात् इसे नई ऊंचाइयों पर पहुंचाया है।

कृपालसिंहजी के अनुसार जब उनके द्वारा ब्लू पॉटरी कार्य प्रारम्भ किया गया था तो उस समय उन्हें ब्लू पॉटरी में प्रयुक्त होने वाले मसाले, रंग एवं तकनीक की जानकारी नहीं थी। ब्लू पॉटरी के संबंध में आवश्यक जानकारी का अभाव इसलिए था क्योंकि

चूड़ामण एवं कालूराम द्वारा इस कला को सिर्फ अपनी संतति को ही सिखाया गया। उनकी आगामी पीढ़ी अर्थात् सांवलसिंह एवं जमुनाप्रसाद ने भी इस कला को अपने परिवार तक ही सीमित रखा। इन सब कारणों ने शेखावतजी के सम्मुख समस्या उत्पन्न कर दी। इन समस्याओं का समाधान कृपालसिंह जी द्वारा विभिन्न लोगों की सहायता से किया गया।

नाथी बाई नामक महिला जो चूड़ामण एवं कालूराम को रंग बेचने का कार्य करती थी तथा जिसे कला विद्यालय (स्कूल ऑफ आर्ट) में नौकरी दी गई थी। उसी के द्वारा ब्लू पॉटरी के मसाले निर्माण की विधि बताई गई।¹⁸ इस प्रकार उन्होंने भी इस कला के विकसित करने में सहायता प्रदान की।

कृपालसिंहजी द्वारा धीरे-धीरे ब्लू पॉटरी में इस्तेमाल होने वाले रंगों की तलाश की गई। उन्होंने तामड़ा रंग की खोज की, जो जयपुर के ठठेरों के मोहल्ले में मिलता था। ठठेरों के मोहल्ले वाले दुकानदारों ने उन्हें बताया कि यह रंग चूड़ामण एवं कालूराम ले जाते थे और उन्हीं के द्वारा इस रंग का नाम तामड़ा रखा गया जो कॉपर ऑक्साइड या तांबे की क्षार था।¹⁹ इस रंग को तामड़ा नाम इसलिए दिया गया जिससे इस रंग की जानकारी किसी अन्य को ना हो पाए।

कृपालसिंह शेखावत जी द्वारा हरे, नीले आदि रंगों की खोज कर ली गई। साथ ही उन्होंने अनेकों नवीन आकृतियों को विकसित किया। रामसिंह ने शिल्पकला मंदिर के बंद होने के पश्चात् अपने निवास पर ही इस कला को करना आरम्भ कर दिया।²⁰ इनके द्वारा ब्लू पॉटरी कला के क्षेत्र में किए गए उत्कृष्ट कार्य के लिए उन्हें राज्य एवं राष्ट्रीय स्तर पर समय-समय पर सम्मानित किया गया।

उक्त विवरण से स्पष्ट है कि जयपुर की ब्लू पॉटरी की कला वर्तमान में जिस मुकाम पर है उसके पीछे एक लम्बा इतिहास रहा है। इस इतिहास में वे सभी व्यक्ति प्रमुख स्थान रखते हैं, जिनके द्वारा ब्लू पॉटरी कला को किसी ना किसी स्वरूप में विकसित एवं प्रोत्साहित किया। ब्लू पॉटरी को विकसित करने में जहां एक ओर राजा एवं महाराजाओं का महत्वपूर्ण योगदान रहा है, वहीं दूसरी ओर इस कला में निपुण कलाकारों ने अपनी अलग ही भूमिका निभाई है।

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जयपुर की संगमरमर कला एवं उद्योग : समसामयिक समस्या एवं समाधान

डॉ. आशा कुमारी सिंह

प्रान्तीय स्तर पर विशेषकर राजस्थान में स्थापत्यकला में संगमरमर का उपयोग बदस्तूर जारी रहा है। स्थापत्य में संगमरमर के बढ़ते महत्त्व के मद्देनजर आमेर-जयपुर नगर के ऐतिहासिक भवनों में भी संगमरमर का अत्यधिक उपयोग किया गया उदाहरणार्थ आमेर का किला, जगत शिरोमणि मंदिर, गैटोर की छतरी, सिटी पैलेस, बिड़ला मंदिर आदि। स्थापत्यकला के साथ-साथ संगमरमर का उपयोग मूर्तिकला में प्राचीनकाल से ही हुआ है। मुगलकालीन राजस्थान में आमेर मूर्तिकला का प्रसिद्ध केन्द्र था। राजा मानसिंह ने देश के अन्य भागों से जिन शिल्प कलाकारों को आमंत्रित कर आमेर राज्य में स्थापित किया, उनमें मूर्तिकार भी थे। ये दक्षिण में माण्डू, उत्तर में नारनौल और पूर्व में मण्डावर तथा डींग के आसपास के ग्रामों से आमेर आए थे। 1728 ईसवी में सवाई जयसिंह द्वितीय ने जयपुर की नई राजधानी में पदार्पण किया। उसी समय मूर्तिकार परिवार भी आमेर को छोड़कर जयपुर उपनगर में स्थानान्तरित हुए। इन मूर्तिकारों के लिए राजा जयसिंह ने एक वार्ड सुरक्षित रखा, जिसे 'सिलावटों का मुहल्ला' कहा गया। जयपुरी भाषा में इन मूर्तिकारों को 'सिलावट' कहा जाता था। किन्तु इस शब्द से तात्पर्य 'सिला' एवं 'लोढ़ी' बनाने वालों से था। अशिक्षा के कारण यह शब्द वर्षों तक इन मूर्तिकारों के लिए उपयोग में लिया जाता रहा। वस्तुतः यह शिल्पकार का अपभ्रंश है।¹ आज भी उक्त मुहल्ला मूर्तिकारों से परिपूर्ण है। मूर्तिकला के पल्लवन में जयपुर का महत्त्वपूर्ण स्थान रहा है। किन्तु आधुनिक काल में अंग्रेजी सर्वोच्चता के विस्तार के साथ-साथ खान एवं उद्योग व्यवसाय में गिरावट आई। भारत में अंग्रेजी सत्ता महज एक राजनीतिक सत्ता नहीं थी बल्कि वह एक आर्थिक सत्ता भी थी, जिसका उद्देश्य भारत की प्राकृतिक सम्पदा एवं उत्पादन संसाधनों का दोहन अपने औपनिवेशिक हितों में करना था।² अंग्रेजी उपनिवेशवाद का स्वरूप भारत के आर्थिक शोषण पर निर्भर करता था। असल में अंग्रेजों की रुचि भारत के उसी कच्चे माल एवं प्राकृतिक सम्पदा में थी जो उनके इंग्लैण्ड स्थित उद्योगों के लिए कच्चे माल की आपूर्ति का स्रोत बन सकें।

अंग्रेजी औपनिवेशिक प्रभाव में खनिजों के दोहन एवं इस पर आधारित उत्पादनों में गिरावट की पुष्टि अनेक साक्ष्यों से होती है। जैसे कि 1927 में प्रकाशित राजपूताना के इतिहास की जिल्द में मारवाड़ के प्राकृतिक उत्पादनों का विवरण लिखते हुए टॉड ने

लिखा है कि "अपनी पूर्वी सीमा पर मकराना की संगमरमर की खानें हैं, सभी राजधानी नगरों के भवनों में इसका वैभव झलकता है। दिल्ली, आगरा के महलों, मस्जिदों एवं मकबरों में प्रयुक्त सामग्री मारवाड़ से भेजी गई थी। पिछले वर्षों तक ये खानें उल्लेखनीय राजस्व देती थी। किन्तु इन क्षेत्रों में महल-भवनों का युग समाप्त हो गया है एवं भावी पीढ़ियाँ इस विलास के स्रोतों के बारे में कौतुहल से पूछेंगी।"³

वस्तुतः अंग्रेजों के शासनकाल में स्थापत्यकला प्रायः स्थिर हो गई थी। अंग्रेजों ने स्थापत्य निर्माण में कोई रुचि नहीं दिखाई। इसके कारण संगमरमर खान का विदोहन नहीं किया गया और न ही खान खनन में किसी नई तकनीक का उपयोग किया गया, जिससे खनन को प्रोत्साहन प्राप्त हो सकें। जिन राज्यों में खानें थी, वहाँ के राज्यों के राजस्व का एक महत्त्वपूर्ण जरिया समाप्त हो गया था जिससे संबंधित राज्यों को भारी आर्थिक नुकसान हुआ। राजस्थान के खनिज उत्पादन में विकास अंग्रेजी धातुओं के लिए बाजार तो उपलब्ध नहीं करा सकता था। अतः राजस्थान के खनिज उत्पादनों का बंद होना ही औपनिवेशिक शासकों के हित में था। अंग्रेजों ने अपने प्रभाव का उपयोग करते हुए खनिजों या खान स्वामियों से लिए जाने वाली राजस्व राशि को भी इतना अधिक बढ़ा दिया था कि कोई जोखिम उठाने वाले साहसी ही इस कार्य में हाथ डाल सकते थे।⁴ बढ़ी हुई राजस्व की दरों के कारण परम्परागत खनिज या खान स्वामी इन खानों को लेने में असमर्थ थे। स्वतंत्र भारत में औद्योगिकीकरण के प्रारम्भ के पश्चात् संगमरमर उद्योग भी पुनः तीव्र गति से शुरू हुआ।

संगमरमर माध्यम के कला से उद्योग रूप में परिवर्तित होने में आधुनिक मशीनों का उल्लेखनीय योगदान रहा है। इटली से आयातित आरा-मशीनों ने इस खनिज पत्थर की किस्मत ही बदल डाली। इनके द्वारा संगमरमर के बड़े-बड़े टुकड़ों को कुछ ही घण्टों में चीरकर अलग-अलग कातलों में विभाजित कर दिया जाता है।⁵ इस तकनीकी प्रक्रिया की खूबी यह रही कि प्रत्येक कातले की मोटाई समान आने लगी और उस पर पॉलिश करना कहीं ज्यादा आसान हो गया। स्थानीय दक्ष मिस्त्रियों एवं कुछ उद्यमियों ने इस तकनीक को देशी जामा पहना दिया। परिणामस्वरूप वैसी की वैसी आरा-मशीनें जयपुर और जोधपुर निर्मित की जाने लगी जिससे संगमरमर का उत्पादन अत्यधिक मात्रा में किया जाने लगा।

संगमरमर संबंधी अपशिष्ट पदार्थ की समस्या

संगमरमर उद्योग के अत्यधिक विकास से जहां रोजगार की प्राप्ति व आर्थिक विकास हुआ है वहीं इस उद्योग से संबंधित पर्यावरणीय समस्याएँ भी उत्पन्न हुई हैं। इस उद्योग में सबसे बड़ी समस्या स्लरी की है। खान से खनन के बाद संगमरमर के ब्लॉक को कारखानों में ले जाया जाता है जहाँ ड्रैसिंग मशीन में साईज फिट करके पत्थर की

चिराई की जाती है। पत्थर की चिराई के समय पानी की अधिक मात्रा में आवश्यकता होती है। इस प्रक्रिया में जो अपशिष्ट पदार्थ निकलता है उसे स्लरी के नाम से जाना जाता है।⁷ इस अपशिष्ट पदार्थ को चरागाहों, पहाड़ों के तलों, नदी के किनारे तथा जल स्रोतों के निकट डालने से गंभीर पर्यावरणीय संकट उत्पन्न होते हैं। इसका एक परिणाम कृषि उत्पादनशीलता में कटौती है। डस्ट से न सिर्फ उपजाऊ भूमि बल्कि खड़ी फसल भी प्रतिकूल रूप से प्रभावित होती है। पर्यावरणविदों के द्वारा राज्य सरकार को समय-समय पर रेगिस्तान के प्रसार संबंधी खतरे से अवगत कराया जाता रहा है। अनेक भागों में न मवेशियों के लिए चरागाह बचे हैं, न जोतने के लिए उपजाऊ क्षेत्र है। मानसून के समय स्लरी नदियों, नालों एवं जल स्रोतों में प्रवाहित होती है जिससे जल की गुणवत्ता के साथ-साथ जलीय जीवों के लिए अस्तित्व का संकट उपस्थित हो जाता है। यद्यपि इस उद्योग पर प्रतिबंध लगाना समस्या का एकमात्र अथवा उपयुक्त समाधान नहीं है।

समाधान

इस समस्या के समाधान के लिए खनन एवं भू-विज्ञान विभाग, राजस्थान सरकार के द्वारा अनेक सुरक्षात्मक प्रावधानों का निर्धारण किया गया है जिससे उत्खनन प्रक्रिया के पर्यावरणीय पर न्यूनतम प्रतिकूल प्रभाव पड़े तथा राज्य में इको-फ्रेंडली खनन संभव हो सके। इन प्रावधानों के अतिरिक्त कारखानों में संगमरमर की कटाई-छँटाई की प्रक्रिया के बाद जो अपशिष्ट पदार्थ (स्लरी) रह जाते हैं तो उनको शहर या गाँव से दूर पहाड़ी, रेगिस्तानी इलाकों में फेंकने की व्यवस्था करनी चाहिए या इस स्लरी का उपयोग अन्य कार्यों के लिए करना चाहिए। जैसे सड़क निर्माण, गृह निर्माण एवं पुराने खड्डों को भरने के लिए भी इसका उपयोग किया जा सकता है।

तकनीकी उपयोग द्वारा अपशिष्ट स्लरी का समाधान

वर्तमान समय में स्लरी अपशिष्ट पदार्थ के समाधान हेतु यह प्रयोग महत्वपूर्ण है। वर्षों से जिस स्टोन स्लरी को अनुपयोगी समझकर फेंका जा रहा था, वह अत्यन्त उपयोगी सिद्ध हो रही है। कोटा विश्वविद्यालय के शिक्षकों ने स्टोन स्लरी से मार्बल जैसी खूबरसूरत व मजबूत टाइल्स बनाने में सफलता हासिल की है।⁸ विश्वविद्यालय इस तकनीक के व्यावसायिक उपयोग की योजना भी बना रहा है। कोटा में 300 से ज्यादा पत्थर कारखाने हैं, जहां पत्थरों की कटाई-घिसाई के बाद निकलने वाली स्लरी को अनुपयोगी समझकर फेंक दिया जाता है। इससे निपटने के लिए जहां राष्ट्रीय हरित न्यायाधिकरण (एनजीटी) डंपिंग ग्राउण्ड बनाने पर जोर दे रहा है, वहीं कोटा विश्वविद्यालय के शिक्षक और शोधार्थी इससे टाइल्स बनाने में जुटे हैं। विभागाध्यक्ष प्रो. आशुरानी ने राजस्थान पत्रिका को बताया कि स्लरी में थोड़ी सी फ्लाईएश और कुछ अन्य केमिकल मिलाकर प्रेशर मशीन के जरिए टाइल्स बनाई गईं।⁹ शुरुआत में आंशिक सफलता मिली

लेकिन दो साल की कोशिश से अब पचास टन तक का दबाव झेल सकने वाली टाइल्स बना ली है। शुरुआती टाइल्स की सतह खुरदरी थी, लेकिन टाइल्स मैटेरियल में जब स्लरी की मात्रा बढ़ाई गई तो संगमरमर की तरह चिकनी टाइल्स बनाने में सफलता मिली।

निष्कर्ष

इस प्रकार के प्रयोगों से संगमरमर उद्योग एवं उस पर आधारित अन्य उद्योगों के विकास की संभावना निरन्तर विकसित होती है। अतः इस प्रकार के इको-फ्रेंडली प्रयोग के द्वारा प्राचीन संगमरमर शिल्प एवं समकालीन उद्योग की परम्पराओं को सुरक्षित और विकसित किया जा सकता है।

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सिरोही रियासत में श्री पर्यावरण प्रबंधन की आधुनिक सोच

डॉ. कमला बंधु

सिरोही रियासत तत्कालीन ब्रिटिश राजपुताना का हिस्सा थी। यह एक छोटी रियासत थी जो आज के राजस्थान राज्य में दक्षिण-पश्चिम में सिरणवा पहाड़ी (अरावली पर्वत) की ढलान पर स्थित थी। कुछ अपवादों को यदि छोड़ दिया जाये तो आज के सिरोही जिले पर मुख्यतः यह रियासत स्थित थी। यहाँ की जलवायु अर्द्ध-शुष्क रही है तथा कालांतर से ही यहाँ सूखा व अकाल की मार पड़ती रही है।

जल प्रबंधन-जलाभाव से मुक्ति पाने के लिये 19वीं शताब्दी के अंत में यहाँ छोटे-छोटे कृत्रिम तालाबों की शृंखला विकसित करने का निर्णय लिया गया। वस्तुतः पहाड़ों की ढलान पर स्थित होने के कारण रियासत में वर्षा का जल तेजी से नदियों व नालों से होकर बह जाता था जो सूखे व अकाल की मुख्य वजह थी। इससे निपटने के लिये वर्षा जल को छोटे-छोटे कृत्रिम तालाबों में भण्डारित करने की तकनीक का इस्तेमाल किया गया। बड़े बांधों के स्थान पर छोटे तालाबों के निर्माण को तरजीह दी गयी, क्योंकि बड़े बांध से जल का बड़े पैमाने पर केन्द्रीकरण हो जाता है। बांध के आगे नीचे नदी में जल प्रवाह न हो पाने के कारण शुष्कता बढ़ जाती है और भूजल रिचार्ज न होने के कारण नदी के मार्ग, कुएं, बावड़ियां सूख जाती हैं। सम्पूर्ण क्षेत्र को हरा-भरा बनाने, सिंचाई करने व पेयजल उपलब्ध करवाने के साथ ये छोटे तालाब स्थानीय जलवायु में सुधार उत्पन्न करते हैं। इससे शुष्कता में कमी आती है और नमी के कारण वर्षा की संभावना बढ़ जाती है। 19वीं शदी के अंतिम दशक में निम्न छोटे किन्तु महत्वपूर्ण जलाशयों का निर्माण¹ सिरोही रियासत में किया गया-

1. माउण्ट आबू हिल स्टेशन पर नक्की झील का निर्माण किया गया। इसके जल का उपयोग सिंचाई के लिये नहीं किया जाता था लेकिन इसकी वजह से माउण्ट आबू में सुंदर भूदृश्य का निर्माण होता है तथा वहाँ के वातावरण में नमी बढ़ने से सूक्ष्म जलवायु दशाओं में सुधार होता है।

2. 1894-95 में माउण्ट आबू में कर्नल ट्रेवर जो कि राजपुताना के गवर्नर-जनरल के ऐजेण्ट थे, के सम्मान में ट्रेवर टैंक तालाब बनवाया गया। इस पर 34,769 रुपये व्यय हुये।²

3. सिरोही मुख्यालय के समीप मातर माता पहाड़ी पर एब्वोट टैंक 1897 ई. से बनवाया गया। इसे वेस्टर्न राजपुताना स्टेट्स के रेजिडेंट कर्नल एच.बी. एब्वोट के सम्मान में बनवाया गया। इसके निर्माण में 17,000 रुपये की लागत आयी।³ इस तालाब से सीमित सिंचाई की जाती थी।

4. ब्रिटेन की दिवंगत महारानी विक्टोरिया की स्मृति में डायमण्ड जुबली टैंक पिण्डवाड़ा के निकट बनवाया गया।⁴ इसे 1897 ई. में बनवाया गया और इसके निर्माण पर 47000 रु. खर्च हुये। उस समय इससे 560 एकड़ भूमि पर सिंचाई होती थी।⁵

5. 1898-99 में एक तालाब आबूरोड़ कस्बे के निकट करीब 27,000 रुपये की लागत⁶ से बनवाया गया। इसे चंदेला तालाब कहा जाता है। वस्तुतः इसे एक पुराने जलाशय को 1899-1900 ई. के अकाल राहत कार्य द्वारा बेहतर बनाया गया। इस तालाब की 675 एकड़ भूमि पर सिंचाई करने की क्षमता थी।⁷ इसे माउण्ट आबू से नीचे आने वाले कुई नाले पर बनवाया गया है।⁸

इसी प्रकार सिरोही कस्बे के निकट 1900 ई. में मानसरोवर तालाब, झाड़ौली गांव के निकट 12,0000 रुपये से शिवरा तालाब बनवाया गया। इसके साथ आबूरोड़ के निकट 27,000 रु. की लागत से मानडोवी तालाब बनाया गया।⁹ रियासत में बरसाती नदियों और नालों पर छोटे बांध बना कर ये तालाब विकसित किये गये। वर्षा से ये तालाब शीघ्र भर जाते और ओवर फ्लो होने से नदी में आगे प्रवाह बना रहता था। इससे पानी का फायदा ज्यादा से ज्यादा लोगों तक पहुंच जाता था। केसरी सिंह ने छोटे बांधों से होने वाले फायदों से उत्साहित होकर 1901 ई. में एक सिंचाई कमीशन का गठन किया। रियासत में छोटे तालाबों के निर्माण की संभावना तलाशने के लिये कमीशन में कर्नल सर स्विन्टन जैकब व मेनर्स स्मिथ को नियुक्त किया गया। 1903 ई. में इन्होंने उन स्थानों को चिन्हित किया जहाँ जल भण्डारण के लिये छोटे जलाशयों का निर्माण किया जा सकता था।¹⁰

वन प्रबंधन-वन संसाधनों की दृष्टि से सिरोही रियासत बहुत समृद्ध रही है। जैव विविधता की दृष्टि से माउण्ट आबू व उसके आस-पास का क्षेत्र बहुत महत्वपूर्ण रहा है। लेकिन वनों के संरक्षण व प्रबंधन के लिये कोई नियम नहीं थे। आदिवासी वृक्षों को काट कर कृषि के लिये भूमि प्राप्त कर रहे थे।¹¹ तत्कालीन महाराज केसरीसिंह का ध्यान जब इस ओर गया, तो उन्होंने 1878 ई. में पेड़ों की अंधाधुंध कटाई पर प्रतिबंध लगा दिया।¹² जंगलात पर चौकसी के लिये कर्मचारी लगाये गये। सघन वन क्षेत्रों का सीमांकन किया गया तथा महाराज ने इन्हें आरक्षित वन घोषित किया।¹³ 1890-91 ई. में वन विभाग को मान्यता दी गयी। वनों के निरीक्षण के लिये केरशां को नियुक्त किया गया तथा बेहतर वन संरक्षण के लिये उसे आवश्यक सुझाव देने के लिये कहा गया। केरशां ने सबसे पहले पहले एक योग्य वन रेंजर की नियुक्ति की सिफारिश की इसके

साथ उन्होंने वन विकास व संरक्षण के लिये कई तकनीके सुझाई।¹⁴ 1906 ई. में स्वतंत्र वन विभाग की स्थापना की गयी, जिसमें एक रेंजर को नियुक्त किया गया। इसका मुख्यालय माउण्ट आबु रखा गया। मैदानी वन क्षेत्रों के लिए एक डिप्टी रेंजर की नियुक्ति की गयी। इसके साथ रियासत में अलग-अलग क्षेत्रों के लिए चार फोरेस्टर भी नियुक्त किये।¹⁵ पहाड़ी व मैदानी इन दो प्रमुख वर्गों में रियासत के वनों को बांटा गया और प्रत्येक वर्ग के वनों को आगे और तीन उपप्रकारों में बांटा गया - 1. आरक्षित 2. सुरक्षित 3 खुले वन।

1899-1900 ई. के भीषण अकाल (छप्पनियां काल) के समय रियासत द्वारा आदिवासियों को वनक्षेत्रों से लकड़ी, घास व अन्य वन्य उत्पादों को निःशुल्क एकत्रित करने की छूट दी गयी थी।¹⁶ 1901-1902 में पुनः अकाल पड़ने से बड़ी संख्या में मूल्यवान पेड़ काटे जाने से वन संसाधनों को भारी नुकसान हुआ।¹⁷ हालांकि रियासत ने वनों के संरक्षण व सुरक्षा के लिये लगातार प्रयास जारी रखे व पौधारोपण समय-समय पर किया गया। वनों की देखभाल के लिये पर्याप्त संख्या में वनरक्षकों को नियुक्त किया गया।¹⁸ केसरी सिंह को आज से 100 वर्ष पहले यह पता चल गया था कि वन वर्षा को आकर्षित करते हैं, वर्षा जल का नियमन करते हैं तथा पीने व सिंचाई के लिये वर्षाभर जल प्रदान करते हैं। इन्हीं कारणों से उन्होंने वनों का कुशल प्रबंधन किया।

केसरीसिंह यहीं नहीं रुके, उन्होंने नया भूबंदोबस्त (भूमि संबंधी नीति) लागू किया। इसके द्वारा आदिवासियों को वनों से लकड़ी व अन्य वन्य उत्पाद हासिल करने के परम्परागत अधिकार को छीन लिया तथा उन पर निगरानी के लिए तलातीश (पटवारी) की नियुक्ति की गयी। हालांकि आदिवासियों के एकी आंदोलन के बाद उन्हें झोपड़ी बनाने के लिए वनों से खली-छीथिस लेने की छूट दी गयी लेकिन इसके लिए गांव के थानेदार या नाकेदार से अनुमति को अनिवार्य कर दिया गया। आदिवासियों की वालर (स्थानान्तरी) को नये भूबंदोबस्त में प्रतिबंधित कर दिया गया।

वन्य जीवों का संरक्षण व आखेट पर प्रतिबंध-आज हम वन्य जीवों का पर्यावरणीय महत्व समझ पाये हैं जबकि सिरौही रियासत में आज से करीब 100 साल पहले वन्य जीवों को संरक्षित करने का बीड़ा उठाया था। वन्य जीवों का आवास वनक्षेत्र होते हैं, इसी कारण रियासत में वनों के संरक्षण व संवर्धन पर काफी जोर दिया गया। 1897 ई. में महाराव ने शिखर पर नियम कानून बना कर उसे सीमित एवं नियंत्रित कर दिया। दीवान की अनुमति के बिना वन्य पशु-पक्षियों के शिकार को गैर कानूनी बना दिया गया। इसी प्रकार अब अधिकारियों को आखेट का शौक पूरा करने के लिये रेजिडेंट, वेस्टर्न राजपुताना स्टेट से लिखित अनुमति प्राप्त करनी होती थी जबकि इसी समय अन्य रियासतों में मनोरंजन के लिये बेमकसद वन्य जीवों का शिकार आम बात थी और इसमें राजा अधिकारी व उसके मेहमान बड़े गर्व से भाग लेते थे। सिरौही रियासत में

पक्षियों विशेषकर मोर व कबूतर के शिकार की सख्त मनाही थी। पक्षियों द्वारा अण्डे दिये जाने की ऋतु (मार्च से अगस्त माह तक) में सभी प्रकार के पक्षियों का शिकार वर्जित था। इसके अलावा मादा हिरण, मादा सांभर व जंगली सुअरों के मारने पर पाबंदी थी।¹⁹ आज से करीब सौ साल पहले वन्य जीवों को इस प्रकार संरक्षण देना और वह भी एक राजा द्वारा आश्चर्य होता है। सिरौही रियासत के शासक केसरी सिंह भविष्यदृष्टा थे। उन्होंने ऐसे कई निर्णय आज से 100 साल पहले लिये जिनकी वैज्ञानिक प्रमाणिकता आज सिद्ध हुयी है। केसरीसिंह एक धर्मनिष्ठ व्यक्ति थे जिनकी हिन्दू धर्म गहरी आस्था थी। वन्य जीवों का संरक्षण उन्होंने संभवतः हिन्दुओं की जीवों पर दया के भाव से प्रेरित होकर किया प्रतीत होता है। वहीं वन विभाग की स्थापना और उसमें वन विशेषज्ञों की नियुक्ति उनकी पर्यावरण के बारे में गहरी समझ को इंगित करती है।

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बीकानेर के महाराजा गंगा सिंह के शासनकाल में जेल प्रशासन

मोहम्मद फारूक चौहान एवं डॉ. शारदा शर्मा

महाराजा गंगासिंह बीकानेर राज्य के 21वें शासक थे। वे 31 अगस्त, 1887 ई. (वि.सं. 1944 भाद्रपद सुदि 13, बुधवार को बीकानेर के राजसिंहासन पर बैठे लेकिन अल्प वयस्क होने के कारण शासन कार्य रीजेन्सी काँसिल द्वारा संचालित होता रहा।¹ 18 वर्ष की आयु पूर्ण होने पर 16 दिसम्बर, 1898 ई. (वि.सं. 1955, मार्गशीर्ष सुदि 3) को राजपूताना के एजेन्ट गवर्नर जनरल सर आर्थर मार्टिंडेल ने बीकानेर जाकर अंग्रेज सरकार की तरफ से बीकानेर राज्य के सम्पूर्ण अधिकार महाराजा गंगासिंह को सौंपे।²

अप्रैल, 1949 ई. में बीकानेर रियासत के राजस्थान संघ में विलय से पूर्व बीकानेर राज्य राठौड़ राज्य के नाम से विख्यात था।³ राठौड़ सरदारों के आक्रमण से पूर्व यह क्षेत्र 'जांगल देश' के नाम से जाना जाता था।⁴ बीकानेर राज्य 27°12' से 30°12' उत्तरी अक्षांश और 72°12' से 75°41' पूर्वी देशांतर के बीच फैला हुआ था।⁵ राजस्थान राज्य में विलीनीकरण से पूर्व बीकानेर राज्य के उत्तर व पश्चिम में भावलपुर रियासत, दक्षिण-पश्चिम में जैसलमेर रियासत, दक्षिण में जोधपुर रियासत, दक्षिण-पूर्व में जयपुर रियासत, पूर्व में लोहारू रियासत व हिसार के परगने एवं उत्तर-पूर्व में फिरोजपुर जिले थे।⁶ इसका क्षेत्रफल 23317 वर्ग मील था।⁷ क्षेत्र की दृष्टि से यह भारत की समस्त रियासतों में छठी⁸ और राजपूताने में दूसरी सबसे बड़ी रियासत थी।⁹

महाराजा गंगासिंह कुशाग्र बुद्धि, दूरदर्शी और आधुनिक विचारों के व्यक्ति थे। उन्होंने बीकानेर राज्य को आधुनिकीकरण की दिशा की ओर बढ़ाने के लिए अथक प्रयास किए और प्रशासन में अंग्रेजों की आधुनिक विचारधारा का समावेश कर अनेक सुधारत्मक कदम उठाए। इसी क्रम में उन्होंने जेल प्रशासन में भी अनेक सुधार किए।

1872 ई. से पहले बीकानेर राज्य में जेल के लिए कोई यथोचित इमारत नहीं थी। कैदियों को कोतवाली में रखा जाता था तथा उच्च कुलीन, जमींदार, ठाकुर, उच्च पदाधिकारी आदि लोगों को किले में स्थित जेल स्थान 'नेतासर' में रखा जाता था। 1873 ई. में 'धर्मपुरा' को केन्द्रीय जेल बनाया गया, जो कि मूल रूप से गायों और बकरियों के लिए बीकानेर के सेठों द्वारा बनवाई गई थी।¹⁰ इसमें दो बड़े एवं लम्बे शैड बनवाए गए जिसमें 75 कैदियों को रखने की सुविधा थी। महाराजा डूंगरसिंह ने 1872-1887 ई.

तक जेल में भौतिक संसाधन उपलब्ध करवाए तथा कैदियों के स्वास्थ्य, भोजन, रोजगार आदि की भी उचित व्यवस्था की।¹¹

जेल में निर्माण व आवास व्यवस्था

उच्च वर्ग के अपराधियों को किले में स्थित 'नेतासर' जेल में बंद रखा जाता था लेकिन वहाँ नहाने, भोजन, कपड़े धोने व अन्य सामान्य सफाई की व्यवस्था दोषपूर्ण थी। अतः नवम्बर, 1887 ई. में कैदी मुख्य रूप से राठौड़, भाटियों को नेतासर से हटाकर केन्द्रीय कारागृह में रखने का प्रस्ताव दिया गया। उस समय बीकानेर में पोलिटिकल एजेन्ट कर्नल लॉ के द्वारा प्रस्ताव स्वीकार कर दो अतिरिक्त बैरक जिसमें 42 कैदी रह सकते थे, बनाने की स्वीकृति प्रदान की गई। 1887 ई. में जेल में और निर्माण कार्य करवाए गए। यथा शो-रूम, दो स्टोर के कमरे (भण्डार गृह), प्रिंटिंग शोप व प्रेस, टेलर्स शॉप, गलीचा फैक्ट्री, क्लोथ फैक्ट्री, चार और शौचालय, चार और बैरक, छः और एकान्त कमरे¹² बनवाए गए। अंततः 1889 ई. में कार्य आरम्भ हुआ तथा मार्च, 1890 ई. में पूरा हुआ। इस तरह के निर्माण कार्य से तदन्तर जेल में 262 कैदियों तक के लिए सुविधा उपलब्ध हुई। 21 मार्च, 1890 ई. को 'नेतासर' से केन्द्रीय जेल में स्थित क्वार्टर्स में कैदियों को लाया गया।¹³

1889 ई. में जेल की व्यवस्था के लिए नियम जो कि ब्रिटिश जेल के समान ही थे, सर्जन डब्ल्यू.डब्ल्यू. वैब द्वारा रखे गए जो उस समय सिविल सर्जन थे। वे नियम प्रभाव में लाए गए।¹⁴ राजपूताना के गवर्नर जनरल के एजेन्ट कर्नल ट्रेवर 1890 ई. में बीकानेर के दौरे पर आए। उन्होंने जेल में एक नया अस्पताल और औरतों के लिए वार्ड बनाने की सलाह दी जो कि 1891 ई. में पूरी कर ली गई।¹⁵

जुलाई, 1891 ई. में कैदियों की संख्या में अत्यधिक वृद्धि हुई जिससे जेल में भीड़ जैसा वातावरण बन गया। अतः कम अवधि सजा वाले 166 कैदियों को छोड़ा गया एवं 300 और कैदियों के आवास के लिए छः नए बैरक, एक रसोईघर व फैक्ट्री की इमारत बनाने हेतु प्रस्ताव दिया गया जिसे स्वीकृत कर 15 अक्टूबर, 1893 ई. को पूरा किया गया।¹⁶ इस विस्तार से 590 कैदियों (557 पुरुष व 33 स्त्रियाँ) हेतु आवास सुविधा उपलब्ध हुई।¹⁷ जेल की इमारत शहर में थी अतः जेल के चारों ओर ऊँची दीवार बनाई गई। जेल इमारत हवादार थी, हवा निकासी का अच्छा प्रबन्ध था तथा बहुत बड़ा मैदान था। इन सुविधाओं से 1893 ई. तक जेल में अत्यधिक भीड़ नहीं रह गई थी।¹⁸

1887 ई. से विशेष जेल गार्ड लगाया गया। इससे पहले स्थानीय सेना में से गार्ड लगाया जाता था। बाद में जेल के मुख्य द्वार के सामने की तरफ पागलखाना बनाया गया। बीकानेर राज्य की केन्द्रीय जेल जगह और सुविधा के लिहाज से सम्भवतः राजपूताना में सबसे बड़ी जेल थी। 1897 ई. तक जेल में जो निर्माण कार्य हुए उन पर

तकरीबन 1,18,000 रुपए खर्च हुए।¹⁹

जेल में रोजगारोन्मुखी कार्य

1897 ई. में 18 कैदियों को छोड़कर सभी लोग जेल में रोजगार का कार्य कर रहे थे। उन्हें जेल में ही गलीचा, दरी, ऊनी वस्त्र, कम्बल, लोई (शॉल), सूती व रेशमी कपड़ों की बुनाई, छपाई, जूता निर्माण, बुक-बाइण्डिंग, सिलाई, बेकिंग, सोडा वाटर, घोड़े और ऊँट के साज की पेटी आदि के निर्माण कार्य में लगाया गया।²⁰ दफ्तरों के लिए सभी प्रकार के नक्शे व कागजात हिन्दी में छपते थे। एक साप्ताहिक राजपत्र गजट छपता था। हर कार्य के लिए अलग-अलग कारखाने थे।²¹ इससे यह तो स्पष्ट होता है जेल में उपरोक्त उत्पादक कार्य गुणात्मक रूप से अच्छी किस्म के व व्यवस्थित रूप से होते थे। जेल से छूटने के बाद व्यक्ति रोजगार से जुड़ जाता था। 1886 ई. में जब से बैरकों पर दरवाजे और जालियाँ लगा दी गईं, तब से रात को लम्बी लोहे की सांकलों का प्रयोग नियमित नहीं होता था।²²

जेल के उत्पादों की प्रदर्शनियों में सक्रिय भागीदारी

बीकानेर जेल के उत्पाद गुणवत्ता व डिजाईन की दृष्टि से उत्तम होते थे। इस वजह से विभिन्न प्रदर्शनियों में अनेक बार बहुत से ईनाम जीते गए। उत्पादों की गुणवत्ता व उत्तम डिजाईन की वजह से भारत के विभिन्न भागों से ही नहीं वरन् इंग्लैण्ड से भी लगातार ऑर्डर मिलते रहते थे और पूरे साल इन उत्पादों की माँग बराबर बनी रहती थी।²³ बीकानेर जेल में बने गलीचे बहुत प्रसिद्ध थे और यूरोप व अमेरिका तक को निर्यात किए जाते थे।²⁴ बाबू हीरासिंह, नेटिव सुपरिन्टेन्डेन्ट की अधिक भागीदारी की वजह से पूरे देश में बीकानेर सेन्ट्रल जेल अच्छी मानी जाती थी।²⁵ 1908 में पेरिस में आयोजित फ्रेंको-ब्रिटिश प्रदर्शनी में जेल के उत्पादों को प्रदर्शन के लिए भेजा गया। वहाँ बीकानेर जेल के उत्पादों के लिए 'ग्रांड प्रिक्स' और सिल्वर मैडल के साथ 'डिप्लोमा ऑफ ऑनर' पुरस्कार दिए गए।²⁶ आक कॉटन से गलीचे बनाने के प्रयोग किए गए, जिसमें सफलता प्राप्त हुई। भारत में यह अपनी तरह का एक विशिष्ट उद्योग था।²⁷ दिसम्बर, 1940 ई. में दिल्ली में 'ऑल इण्डिया जेल इण्डस्ट्रीज एक्जीबिशन' हुई जिसमें जेल के उत्पादों की ओर बहुत सारे लोग आकर्षित हुए, परिणामस्वरूप भारी मात्रा में बिक्री हुई।²⁸

राज्य की अन्य जेलें

बीकानेर राज्य में अन्य जेलें बनाई गईं। 1891 ई. में सुजानगढ़ में किले के भीतर जेल बनानी आरम्भ की गई और 1 अप्रैल, 1892 ई. को कैदियों के लिए काम में ली जाने लगी, जिसमें 66 कैदियों को रखने की जगह थी।²⁹ 'रेणी जेल' पी.डब्ल्यू.डी. द्वारा नगर से बाहर बनाई गई और 23 मार्च, 1895 ई. से कार्यरूप में आई। इस जेल में 86

कैदियों को रखने की जगह थी।³⁰ सूरतगढ़ में किले के भीतर पुरानी इमारत को जेल के रूप में काम में लिया गया। नई इमारत के निर्माण के लिए प्रस्ताव भेजे गए।³¹ विचाराधिन कैदी कोतवाली में रखे जाते थे।

'सुजानगढ़ जेल' 30 सितम्बर, 1909 ई. को बन्द कर दी गई। कारण था वह जगह स्टेट रेलवे को दे दी गई। कैदियों को बीकानेर सेन्ट्रल जेल में भेज दिया गया। केवल कम या थोड़ी सजा अवधि वाले कैदी स्थानीय नाजिम के निरीक्षण में रखे गए। 1901 ई. में 'सूरतगढ़ जेल' स्टेट रेलवे खुल जाने के कारण बन्द कर दी गई थी।³² सूरतगढ़ व सुजानगढ़ जेल की तरह 'रेणी जेल' भी 1 अप्रैल, 1911 ई. को जोधपुर-बीकानेर रेलवे का डेगाना-हिसार सेक्शन खुल जाने के कारण बंद कर दिया गया। कैदियों को सेन्ट्रल जेल, बीकानेर भेज दिया गया।³³

जेल सुधार हेतु एक्ट

1927 ई. का 'एनएक्टमेन्ट ऑफ प्रिजन एक्ट' जेल सुधार के इतिहास में अति प्रधान कदम था, जिसमें किशोर व प्रौढ़ कैदियों को अलग रखने की युक्ति सहित बात लिखी गई थी। सभी सेशन जज, अतिरिक्त सैसन जज एवं प्रथम श्रेणी मजिस्ट्रेट को यह अधिकार दिया गया कि वे युवा व किशोर कैदियों को 'किशोर बंदीगृह' में कम से कम दो साल रखें। डिस्ट्रिक्ट मजिस्ट्रेट को यह अधिकार भी दिया गया कि जेल अधीक्षक की प्रार्थना पर युवा को कठोर कारावास से हटाकर किशोर बंदी गृह भेजें, जहाँ उन पर नजर रखी जावे।³⁴

राज्य के चार जिला जेलों सहित सेन्ट्रल जेल का प्रशासन जेल के इंस्पेक्टर जनरल के नियंत्रण में रखा गया था जो सीधे राज्य के गृह विभाग के प्रति उत्तरदायी था। बीकानेर प्रिजन एक्ट, 1927 ई. के अनुसार बीकानेर सेन्ट्रल जेल अधीक्षक कैदियों की कुशल व्यवस्था व सही देखभाल के प्रति उत्तरदायी था।³⁵

कैदियों को सजा में छूट

शासक के जन्मदिन की वर्षगांठ पर प्रतिवर्ष कुछ कैदी रिहा किए जाते थे।³⁶ महाराजा गंगासिंह के शासनावधि के गोल्डन जुबिली के अवसर पर 96 कैदियों (2 औरतों और 15 उम्रकैदियों सहित) को रिहा किया गया। इसके अलावा सभी कैदियों की एक साल में 51 दिन सजा कम की गई या माफ की गई। एक महीने में 3 दिन की जगह 4 दिन की सजा कम करने का फिर उपहार दिया।³⁷

अन्य सुधारात्मक उपाय

वर्ष 1937-38 ई. में बहुत से सुधार लाए गए जिनमें कैदियों को तीन माह के अंतराल पर घर पर पत्र लिखने पर मुफ्त पोस्टेज सेवा प्रदान की गई। प्रतिमाह जिला मजिस्ट्रेट जेल का निरीक्षण कर कैदियों की शिकायतों को सुनता था। कैदियों को अपने

खर्च पर धार्मिक पुस्तकें पढ़ने की इजाजत दी गई। कैदी के जेल से छूटने के दिन अगर इतवार आता तो उसे एक दिन पूर्व छोड़ा जाता था।³⁸ अगले वर्ष अर्थात् 1938-39 ई. में और सुधार किए गए व सुविधाएं प्रदान की गईं वे इस प्रकार थीं - लोहे के कप व प्लेटों की जगह पीतल के लोटे व प्लेटें दी गईं। यह सुविधा ब्रिटिश इण्डियन जेलों को आधार मानकर की गई। विचाराधीन व आदतन कैदियों के वाडों में पानी के नल लगवाए गए। इसी तरह गलीचा फैक्ट्री में भी यह व्यवस्था की गई ताकि कुण्डियों से बाल्टी भरकर लाने की परेशानी या शारीरिक श्रम से बचा जा सके।³⁹ जेल में स्थित सोडा वाटर फैक्ट्री को 1941-42 ई. में बंद कर दिया गया तथा इसकी मशीनें व कच्ची सामग्री आदि को इलैक्ट्रिक व मैकेनिकल डिपार्टमेंट को स्थानांतरित कर दिया गया।⁴⁰ बीमारी की हालत में कैदियों का इलाज कराया जाता था। आठवें रोज उनकी हजामत करवाई जाती थी।⁴¹

कैदियों की स्थिति का विवरण

निम्न सारणी से जेल में कैदियों की स्थिति का पता चलता है -

वर्ष	बीकानेर सेन्ट्रल जेल में कैदियों की संख्या		औसत संख्या		प्रति हजार मरने वालों की संख्या
	प्रतिदिन	किसी एक दिन	प्रतिदिन	किसी एक दिन	
	औसत	अधिकतम	औसत	अधिकतम	
1885	237	260	11	5	21
1891	445	515	3	19	43
1895	384	419	2	4	10
1896	396	428	2	4	10
1897	520	575	1	3	6
1898	489	538	3	2	4
1899	534	630	4	7	13
1900	633	704	5	12	19
1901	509	571	3	6	12
1902	507	561	2	3	6
1903	400	442	2	12	30
1904	310	315	1	2	6
1905	296	328	0.4	3	10
1906	321	341	1	4	12
1907	330	358	1	2	6

पद व वेतन

सदर जेल में महत्वपूर्ण पद 'नेटिव सुपरिन्टेन्डेन्ट' का होता था। 1886 ई. में बाबू हीरासिंह इस पद पर कार्यरत थे। इनकी तनख्वाह 150 रु., चंदा पिस से 6 रु. व सवारी खर्च के 15 रु. प्रति माह मिलते थे। दूसरा महत्वपूर्ण पद 'दारोगा जेल' का होता था। 1894 ई. में मुंशी साहब सिंह को 30 रु. प्रति माह मिलते थे। इसके बाद नायब दारोगा होता था। 1894 ई. में कालीचरण इस पद पर कार्यरत थे जिन्हें 22 रु. प्रति माह मिलता था।⁴³ इसी तरह अन्य जेलों में भी दारोगा जेल इंचार्ज होते थे। सुजानगढ़ में 1892 ई. में बख्शी देवीदास इस पद पर कार्यरत थे जिन्हें 35 रु. प्रतिमाह मिलता था।⁴⁴ इसी तरह गार्ड व सिपाही के पद होते थे जिनका वेतन कम होता था।

सेन्ट्रल जेल में उच्च पद अधीक्षक (सुपरिन्टेन्डेन्ट) का होता था। 1 मार्च, 1936 ई. को सेन्ट्रल जेल के अधीक्षक पद का चार्ज ठाकुर सिंह के पास था। इनके बाद राय साहब बख्शी घनश्याम दास वैद को अधीक्षक पद पर लगाया गया।⁴⁵ राय साहब बख्शी घनश्याम दास वैद के छुट्टी चले जाने पर उनकी अनुपस्थिति में जेल उप-अधीक्षक बी.रामसिंह को अधीक्षक पद का कार्यभार दिया जो कि 1 नवम्बर, 1936 ई. से 31 मार्च, 1937 ई. तक इस पद पर बने रहे। बख्शी घनश्याम दास की छुट्टी खत्म होने पर उन्होंने कार्यभार नहीं सम्भाला, तब 1 अप्रैल, 1937 ई. से लाला लाभुराम को जेल अधीक्षक बनाया गया।⁴⁶

लाला लाभुराम वर्ष 1939-40 ई. तक जेल अधीक्षक थे। इस वर्ष उनके इस्तीफा देने पर असिस्टेंट सुपरिन्टेन्डेन्ट पण्डित राधा कृष्ण चतुर्वेदी को उनकी जगह लगाया गया।⁴⁷ 1942-43 ई. में सरदार साहिब सरदार प्रभा सिंह भल्ला को जेल अधीक्षक के पद पर लगाया गया जो 11 अप्रैल, 1943 तक रहे, जब वे सेवानिवृत्त हुए। तब पण्डित राधा कृष्ण चतुर्वेदी जो असिस्टेंट सुपरिन्टेन्डेन्ट थे, अधीक्षक के पद पर प्रोन्नत किया गया।⁴⁸

1888 ई. से जेल की निगरानी के लिए सिविल सर्जन नियुक्त होते थे।⁴⁹ राज्य के मुख्य चिकित्सा अधिकारी वी.एस. हरि हरन, एफ.आर.सी.एस. (इंग्लैण्ड) के पास जेल के इंस्पेक्टर जनरल का चार्ज 5 फरवरी, 1936 ई. तक रहा। हरि हरन द्वारा राज्य सेवा छोड़ने पर ए.एफ. लासराडो एफ.आर.सी.एस. (इंग्लैण्ड) को चार्ज दिया गया।⁵⁰ मुख्य चिकित्सा अधिकारी, डॉ. आर.एस. मूलगावकर को इंस्पेक्टर जनरल का चार्ज दिया गया जो 28 दिसम्बर, 1937 ई. तक इस पद पर रहे। मूलगावकर द्वारा राज्य की सेवा छोड़ने पर चार्ज पुनः ए.एफ. लासराडो को दिया गया जो 16 जुलाई, 1938 ई. तक इस पद पर कार्य करते रहे। उसके बाद यह पद वर्ष 1942-43 ई. तक रिक्त रहा।⁵¹

कैदियों को दी जाने वाली सामग्री

सदर जेल में कैदियों को पहनने और ओढ़ने के लिए वस्त्र दिए जाते थे। खाने के लिए सामग्री में गेहूं का आटा 5 l, बाजरे का आटा 5 l, मोठ का आटा 5=, मूंग की दाल 5=, घी पाव छटांक, नमक एक तोला, मशाला 3 माशा तथा सप्ताह में दो बार दाल की जगह हरी सब्जियां दी जाती थीं।⁵² अफीम खाने वाले व्यक्तियों को अफीम भी दी जाती थी।⁵³

जेल उत्पादों से आय

वर्ष 1894-95 में जेल उत्पादों से 13935 रु. व 6 पैसे व वर्ष 1895-96 में 18450 रु. व 1 आने का लाभ हुआ।⁵⁴ वर्ष 1907-08 ई. में 10519 रु. 13 आने व 6 पैसे का लाभ हुआ जबकि वर्ष 1908-09 ई. में 7281 रु. 15 आने व 9 पैसे का ही लाभ हुआ। आय में कमी का कारण कैदियों की संख्या में कमी होना तथा उस वर्ष अधिकांश कैदियों को मलेरिया बुखार हो गया था जिससे प्रतिदिन का कार्य प्रभावित हुआ।⁵⁵ 1909-10 ई. में 7874 रु. 8 आने व 9 पैसे की आय हुई।⁵⁶

वर्ष 1910-11 ई. में 8351 रु. 2 आने व 3 पैसे की आय हुई तथा वर्ष 1911-12 ई. में तो आय 3062 रु. 2 आने व 6 पैसे हुई। इतनी कम आय का कारण कैदियों की संख्या का कम होना व कच्चे माल के दामों का बढ़ना तथा वित्त वर्ष 31 मार्च से पहले 30 सितम्बर रखना था।⁵⁷ वर्ष 1914-15 में 9456 रु. 14 आने व 3 पैसे की आय हुई जबकि वर्ष 1915-16 ई. में 9231 रु. 4 आने व 3 पैसे की आय हुई। आय में कमी का कारण कैदियों की संख्या कम होना तो था ही तथा प्रथम विश्वयुद्ध के कारण कच्चे माल के दामों में बढ़ोतरी होना था।⁵⁸

वर्ष 1917-18 ई. में 17637 रु. 8 आने व 4 पैसे की आय हुई थी जबकि वर्ष 1916-17 में 10396 रु. 1 आना व 6 पैसे की आय ही हुई थी।⁵⁹ वर्ष 1935-36 में 19979 रु. 7 आने व 4 पैसे की आय हुई जबकि वर्ष 1934-35 में 11265 रु. 13 आने व 4 पैसे की आय ही हुई थी। इस प्रकार वर्ष 1935-36 में आय में वृद्धि गत वर्ष की तुलना में 1713 रु. 10 आने हुई।⁶⁰

सारांशतः महाराजा गंगासिंह के शासनकाल में जेल में भौतिक संसाधन जुटाए गए। कैदियों को दिया जाने वाला भोजन व आवास व्यवस्था उत्तम थी। स्वास्थ्य की देखभाल की जाती थी। कैदियों को रोजगार के किसी एक क्षेत्र में पारंगत किया जाता था ताकि कारागृह से छूटने के बाद भी रोजगार की तलाश में भटकना न पड़े। अच्छे आचरण वाले कैदियों की सजा कम की जाती थी। महाराजा के जन्मदिन की वर्षगांठ पर अच्छे आचरण वाले कैदियों को समय से पहले जेल से रिहा भी कर दिया जाता था। जेल का रख-रखाव व सुविधाएं उत्तम थीं।

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ABSTRACTS / सारांश

The Glimpses of Urban Growth, and Decay in the North-West region; Ranthmbhore (The last strategic capital of the Chauhans)

Prof. Pushpa Sharma

The glimpses of urban growth, and decay of the cities and towns of Rajasthan is among the central topics pursued by our top ranking historians today, much attention is devoted to the survival of historical and antique cities and towns of the ancient, medieval and modern times. Our path-finders Prof. K.C. Jain (Cities and Towns of Rajasthan), Prof. R.P. Vyas (Presidential Addresses of Rajasthan History Congress Bikaner and Jodhpur sessions), Prof. G.N. Sharma (Social Life in Medieval Rajasthan) besides significant contribution made by Dr. Devendra Handa (Osian) Prof. A.I.S. Tirmizi (Ajmer) Prof. S.P. Vyas (Urbanization in Rajasthan), Prof. Vasant Shinde (Aahad and Kalibanga, Prof. R.P. Vyas Memorial Lecture) and last but not the least our literary jewels like Shri Govind Agarwal (Churu), Kishore Singh (Bikaner), Rao Ganpat Singh Chitalwana (Bhinmal), Kanwar Mahendra Singh Naggar (Jalore) made valuable contribution to the urban study which far too long has been neglected by the students of urban studies. More over the complex state of urban growth, glimpses and decay of the Ranthambore region, particularly with regards to the medieval period, yet to be summarized. Further more the urban glimpses and decay of Ranthambore in itself is one of the several least studied areas of early Mughal period which has a long history of urban growth and decay. This paper is a modest attempt to unearth few new points of the theme which will be based on Persian and Rajasthani Sources. An attempt is being made here to draw the kind attention to the architectural forms and literary presentation of the events leading to the urban growth as well as the causes of the decay in the Ranthambore region by focusing the certain main events. References shall also be presented about the urban cities, towns their masonry works, artists tic manorial buildings, temples, mosques, mansions,

forts, icons, sculptures, miniatures, irrigational works, talavs, Pokhars, migration of population and few aspects of socio economic life of the region.

The presentation is based on the following sources: Tarikh-i-Firozshahi, Miftah-ul-Futuh, Tarikh-i- Mubarakshahi, Khazain-ul-Futuh, Deval Rani and Khizr Khan, Futuh-us-Salatin, Muntakhab-ut-Tawarikh, Ain-i- Akbari, Akbarnama, Wakiat-i- Ajmer wa Ranthambore, Hammir Mahakavya, Hammirrayan, Hammir Raso, The Early Chauhan Dynasty, History of the Khaljis, Gazetteers of Ajmer, Jaipur, Udaipur and Bundi besides other useful works of the learned luminaries.

Maharana Pratap] The Mughal and The Battle of Haldighati : A Reappraisal (Based on Historical and Literary Sources)

Prof. Ravindra Kumar Sharma

The references regarding Maharana Pratap occupy a special place in the Indian historiography. The various scholars who have concerned themselves with his works not only emphasized their great value in terms of historical information, but also the literary style in which these works are written and composed. They are not simply historical, but are also concerned with the contemporary war ethics, military art, chivalrous and matchless deeds of the continents of Mewar under the dynamic leadership of Marahana Pratap aand other such various graphic detailed descriptions of the military movements prior to the battle of Haldighati and after-math and which, beyond that, looks at the entire context of the Maharana Pratap-Mughal war, specially about the history famous battles of Haldighati, Rakat Talai, Campgains in Chawand, Gogunda, Kumbhalgargh, Desuri and in the other parts of the moutains of Arawali lasted up to the Sirohi and finally up to the village of Shergarh in the valley of Valley of Mount Abu.

These events related to conflicts, reinforcement, preparations, assaults and counter assaults have been written, revised, edited by the doyens of history-especially by the historians of Mewar. Such as, Kavi Raja Shyamal Das, Dr. Gori Shankar Hirachand Ojha, Prof. Gopinath Sharma, Prof. K.S. Gupta, Dr. Devi Lal Paliwal, Dr. L.P.

Mathur and Dr. Brijmohan Jawalia. In this paper a small attempt is being made to reappraise all the available primary sources related to the battle of Haldighati and after-math in the light of military point of view.

I.T. Prichard's Narrative and 1857

Dr. Sunita Kumari

A number of literary works with different perspective, dimensions and interpretation we find with 1857. A lot of contemporary works and with its 100 years and then 150 years a new perspective emerges. There was categorization of scholars like imperialist, National, Marxist and the trend of subalterns. 1857 was defined as mutinies, Revolt and war of independence, rebellion etc. But when it comes in the context of Rajasthan we find something different by Lt. I.T. Prichard's who has given a personal narrative of the muting at Nussearabad.

This paper goes with his observation during 1857-1858 in Rajasthan to reduce materially our British force, and to hold India as we held it before it is to induce rebellion. Whenever any scholar have a glimpse of Rajasthan during 1857-58. They surely quoted Prichard's. His observation was not as an official but eye witness of the historical event which we cannot avoid. The first print of Prichard's work we have in the year 1860 and Indian Print in 1976.

Regional history of Rajpootana will always be glorified with Parichard's narrative of 1857-58. In this paper we will only discuss his observation about the officer attitude, Natives expectation and the emotions of the people of India.

धुआंधोप के शैलाश्रय में चित्रित विशेष योद्धा

डॉ. तेजसिंह मावई एवं डॉ. विजयसिंह मावई

राजस्थान का गौरव, वीर प्रसूता मेवाड़ की भूमि के अंतिम छोर पर सदानीरा चर्मण्यती नदी के दाहिने किनारे रावतभाटा नगर के पास धुआंधोप के शैलचित्रों की खोज मेरे द्वारा (डॉ. तेजसिंह मावई) के द्वारा 2009 में की गई जिसका प्रकाशन राजस्थान पत्रिका¹, दैनिक भास्कर में हुआ। धुआंधोप के नाले में लगभग 110 शैलाश्रय हैं। जिनमें

27 शैलाश्रय चित्रित है।

मानव जिज्ञासा और मानवतावादी विचार धारा से सदा उपेक्षित आदिवासी जीवन और लोकसाहित्य के अध्ययन को गम्भीर प्रेरणा प्रदान की और उसी के परिणाम स्वरूप आज गहन वनों और दुर्गम पहाड़ियों में अज्ञात काल से छिपी गुफाओं और शैलाश्रय पर बने शैलचित्रों का तत्परता और सहानुभूति के साथ वर्णन किया जा रहा है, परन्तु इनके अध्ययन को जितना महत्व मिलना चाहिए उतना नहीं मिला है।

राजस्थान में शैलचित्रों की खोज का व्यापक प्रचार-प्रसार अलनियानों के शैलचित्रों की खोज से हुआ। इसकी सूचना सबसे पहले राजस्थान पत्रिका के मुख्य पृष्ठ पर 15 अगस्त, 1978 को प्रकाशित हुए थी। इस खोज का श्रेय इतिहासकार डॉ. जगतनारायण को है। डॉ. गिरिराज कुमार, डॉ. एम.एल. मीणा, ओम प्रकाश कुकी, डॉ. तेजसिंह मावई आदि राजस्थान में शैलचित्रों की खोज का कार्य कर रहे हैं।

धुआंधोप पुरा स्थल के शैलाश्रय में योद्धाओं के अनेक चित्र हैं किन्तु एक योद्धा का चित्र अत्यन्त महत्वपूर्ण है। लाल-कथई रंग में चित्रित यह योद्धा अत्यन्त महत्वपूर्ण है। इस योद्धा की कमर में एक गोल चक्र बन्धा हुआ है। रेखाओं के माध्यम से अर्द्ध पूरक शैली में अंकित इस योद्धा के चित्र में कमरबन्ध एवं अन्य वस्त्र कमर में बन्धे हुए हैं। यह योद्धा तेज गति से चलायेमान है। चलने की तेज गति एवं तेज हवा के वेग के कारण इसके वस्त्र एवं गोल चक्र हवा में लहरा रहे हैं। इस योद्धा के पैरों की पगलती, घुटना, पैर, हाथ, शरीर आदि अत्यन्त सुन्दर ढंग से अंकित हैं। ऐसा लगता है किसी उच्च कोटि के कलाकार द्वारा यह चित्र बनाया गया होगा। इस प्रकार शस्त्रों से सुसज्जित योद्धा का चित्र शैलाश्रयों में दुर्लभ है।

इस मुखोटा धारी योद्धा के सिर पर दो सींग भी अंकित हैं। इसके सम्पूर्ण शरीर एवं हाथों का चित्रण अत्यन्त सुन्दर है। योद्धा के एक हाथ में धनुष-बाण हैं और दूसरे हाथ में कोई अन्य शस्त्र है। हाथ की कोहनी का घुमाव अत्यन्त सुन्दर है। इसके कमर पर बन्धा हुआ चक्र तिहरी रेखाओं से अंकित एवं अलंकृत है। यह चित्र शैलचित्र कला की दृष्टि से अत्यन्त सुन्दर है।

मोहना की नाल में शैलाश्रय से एक लाल गेरुए रंग के योद्धा का चित्र मिला है। जिसमें योद्धा को गतिमान अवस्था में चित्रित किया गया है। इसके हाथ में धनुष बाण है। किन्तु यह धुआंधोप के चित्र के समान विविधता वाला व सुन्दर नहीं है। लिखवानिया, आदमगढ़, होशंगाबाद, इमलीखोह, पंचमढ़ी से भी चोटीधारी धनुषधारी योद्धाओं का चित्रण मिला है।

कुण्डल के पहाड़ी माताजी नामक पुरास्थल के शैलाश्रय से भी धनुषधारी योद्धा का चित्र मिला है। जम्बूद्वीप पंचमढ़ी के शैलाश्रय नं. 4 से गार्डन द्वारा अनुकृत बाह्य

रेखानुकृति पर आधारित प्रतिकृति में धनुषधारी योद्धा का चित्रण है। दरा के हरनारोक्षा नामक स्थान के शैलाश्रय में रेखाकन विधि से लाल कथई रंग में अर्द्धपूरक शैली में एक धनुषधारी योद्धा का चित्रण मिला है। धुआंधोप के योद्धा का चित्र ताम्रपाषाण काल का है। धनुषधारी योद्धा के चित्र भारत में लगभग सभी शैलाश्रय स्थलों से मिले हैं। उत्तरी विन्ध्य गायचल क्षेत्र में कई स्थानों से धनुषधारी योद्धा के चित्र मिले हैं। भारत में प्रागैतिहासिक एवं प्रस्तर ताम्रयुगीन सभ्यता से धनुष बाण के अवशेष मिले हैं।

मेवाड़ में गुडल्या परम्परा

डॉ. पुष्पा सुखवाल

मेवाड़ की अपनी विशिष्ट सांस्कृतिक परम्पराएँ हैं। यहाँ विभिन्न त्यौहार और उत्सव हर्षोल्लास के साथ मनाए जाते हैं। जिनमें होली, दिपावली, दशहरा, रक्षा बन्धन आदि प्रमुख हैं। साथ ही शीतला सप्तमी, दशामाता और गणगौर पर्व भी धूम-धाम से मनाए जाते हैं। इन त्यौहारों के आने से कुछ दिन पूर्व से ही जन-जीवन में उत्साह उमंग का संचार हो जाता है और नाचने गाने के क्रम प्रारम्भ हो जाते हैं। इसी क्रम में मेवाड़ में दिपावली से पूर्व गुडल्या गाने की परम्परा रही है जो आज भी ग्रामीण क्षेत्रों में उत्साह पूर्वक मनाई जाती है। जिसके बारे में कई मान्यताएँ हैं। गुडल्या जिसे घडल्या भी कहा जाता है। यह एक मिट्टी का कलश होता है जिसके उपरी भाग की ओर चारों तरफ छेद होते हैं। इस कलश में कुछ अनाज जिन्हें आखा कहा जाता है, रख कर उसमें एक दीपक जला कर रखा जाता है। फिर कलश के मुँह पर पीपल अथवा आम के कुछ पत्ते रख कर ऊपर मिट्टी से बना बुजारा जिसे विजोरा भी कहा जाता है रखा जाता है।

लोक मान्यताओं के अनुसार कलश को देवी के रूप में माना जाता है। एक हटुआ होता है जो लक्ष्मीमाता से शादी करना चाहता है। लक्ष्मीमाता का विवाह तो भगवान से हो जाता है किन्तु हटुआ हट करता है और कलश को देवी मानकर उसके साथ विवाह करने हेतु फेरा लगा देता है। जिससे कलश का पूजन आज तक भी किया जाता है।

अन्य लोक मान्यता के अनुसार गुडल्या गाने की परम्परा नवरात्रि समाप्ति के बाद से ही प्रारम्भ हो जाती है। इसे देवी का भी प्रतीक माना जाता है। यह पर्व भगवान राम के अयोध्या से घर आने तक चलता है। कहा जाता है कि जब राम की सेना द्वारा समुद्र पर सेतु बनाया जा रहा था उस समय समुद्र तट पर नौ दिनों का यज्ञ किया गया था तथा सभी देवी देवताओं ने राम की सफलता के लिए कामना की जिसे नवरात्री पर्व कहा जाता है। दसवें दिन भगवान राम ने सेतु बांध बनाकर लंका में प्रवेश किया और रावण का

वध कर लंका पर विजय प्राप्त की। जब भगवान लंका विजय के पश्चात् अयोध्या लौट रहे थे तो देवी अम्बा का प्रतीक और उसकी ज्योति गुडलिया भी उनके साथ अयोध्या तक लाया जाता है और भगवान राम के अयोध्या आने पर देवी अम्बा वहां से अपना प्रकाश हटा लेती है और अपना भोग लेकर पुनः अपने स्थान पर लौट जाती है। राम के आने की खुशी में अयोध्या वासी दीपक जलाते हैं इसी खुशी को दीपावली के रूप में मनाया जाता है। और इसी प्रसंग में गुडलिया का खेल भी खेला जाता है।

पूर्व में यह परम्परा उदयपुर शहर में भी प्रचलित थी। यहां भी बालक-बालिकाओं के झुण्ड गुडलिया लेकर गीत गाते थे। बालिकाओं द्वारा गाये जाने वाले गीत गुडलिया और बालकों द्वारा गाये जाने वाले गीत हरणी कहलाते थे। घर उनके गुडलिया के दीपक में तेल डालते थे और उन्हें अनाज या पैसे देते थे, जिनसे प्रसाद और अन्य खाद्य पदार्थ लेकर माताजी को भोग लगाते थे।

इस परम्परा को जनजातीय क्षेत्रों में आज भी उत्साह पूर्वक मनाया जाता है। तथा वर्तमान में उदयपुर नगर के बाजारों में भी इन दिनों कहीं-कहीं जनजाती बालिकाओं की टोलियां सिर पर गुडलिया लेकर गीत गाती हुई दिखाई देती है लेकिन धीरे धीरे यह परम्परा यहां लुप्त प्रायः होती जा रही है जिसे सहजने की महत्ती आवश्यकता है। लोक भाषा में गाये जाने वाले इन गीतों में मेवाड़ की संस्कृति और परम्पराओं की झलक दिखाई देती है।

आदिवासियों में सामाजिक जन चेतना के विकास में

मामा बालेश्वर दयाल का योगदान

कान्ति कटारा

अतिप्राचीन काल से ही राजस्थान का भारतीय इतिहास में एक महत्त्वपूर्ण स्थान रहा है। यह मातृ भूमि पर प्राण न्यौछावर करने वाले वीरों एवं प्रसिद्ध साधु संतों की कर्म भूमि रहा है। दक्षिण राजस्थान, पश्चिमी मध्यप्रदेश, उत्तर गुजरात के आदिवासियों में सामाजिक सुधार एवं जन जाग्रति लाने में संत मावजी महाराज, गुरु गोविन्द गिरि, मोतीलाल तेजावत, भोगीलाल पण्ड्या, माणिक्य लाल वर्मा, सुरमलदास, मीराबाई, गवरी बाई, काली बाई एवं मामा बालेश्वर दयाल का महत्त्वपूर्ण योगदान रहा है। मामा बालेश्वर दयाल ने आदिवासी समाज में नई चेतना जागृत की एवं राजस्थान के बांसवाड़ा, कुशलगढ़, प्रतापगढ़, घाटोल, डूंगरपुर, उदयपुर, कोटा, देवास, टोंक, भरतपुर एवं मध्य प्रदेश में रतलाम सैलाना, धार जोबाट, इन्दौर, झाबुआ एवं गुजरात के संतरमपुर, लुनावाड़ा, पंचमहल, दाहोद आदि क्षेत्रों में उनके साथ रहकर उनके सुख-दुख के साथ खड़े रहे व

पूरा जीवन आदिवासियों के उत्थान में लगा दिया। मामा बालेश्वर का जन्म उत्तरप्रदेश के इटावा जिले में रामनवमी के दिन सन् 1905 में हुआ। 15 वर्ष की उम्र में मामाजी के सिर से मां का साया उठ गया था और अंग्रेजी हुकुमत के विरोध में उन्हें कॉलेज से निष्कासित कर दिया गया। तब झाबुआ में भाभारा जाकर चन्द्रशेखर आजाद की मां से मिलकर विद्यालय में नौकरी की सन् 1931 में आदिवासियों के 'अन्नदाता' सम्बोधित करते हुए पुलिस द्वारा जेल हुई। इसी समय उन्होंने मालवी तथा भीली बोली सीखकर जनजागरण का कार्य शुरू किया।

मामा बालेश्वर दयाल ने इस क्षेत्रों के आदिवासियों में शैक्षिक जागृति फैलाने में अहम् भूमिका निभाई। उनके भाषणों में भी आदिवासियों को शिक्षित होने के लिए आह्वान किया जाता था। आज भी यदि किसी आदिवासी व्यक्ति से पूछा जाए कि आप मामाजी के किस कार्य से अधिक प्रभावित हैं तो उसका सीधा जवाब होता है- शिक्षा व समाज सुधार भीलांचल आदिवासी मामा बालेश्वर को अपना नेता और रहनुमा ही नहीं, बल्कि गहरी आस्था के साथ जिनकी मन्तते ली जाती है, ऐसा मानव देवता मानते रहे हैं। कृषि कार्य से जुड़े भीलों पर मामाजी का प्रभाव इतना अधिक पड़ा है कि वे उन्हें देवता स्वरूप पूजने लगे। फसल पकने के पश्चात् यहां के आदिवासी सैंकड़ों किलोमीटर चलकर बामनिया आश्रम में भेंट करने जाते हैं और मामाजी की मूर्ति पर भेंट चढ़ाते हैं। इसके पश्चात् ही वे अपने घर में उसका उपभोग करते हैं। यद्यपि आज मामाजी नहीं रहे किन्तु आज भी चुनावी दंगल में उनके नाम का बखूबी प्रयोग किया जाता रहा है। उनके अनुयायी मामाजी के ऊपर लोकगीतों की रचना करके बड़े चाव से गाते हैं।

भील समाज में विवाह संस्कार -

एक ऐतिहासिक अध्ययन

नीतू राजावत

भील भारत की आदिवासी जातियों में से एक है। जनसंख्या की दृष्टि से गोंड व संथाल के बाद इनका स्थान है। भील भारत के चार राज्यों में पाये जाते हैं महाराष्ट्र, गुजरात, मध्य प्रदेश एवं राजस्थान। राजस्थान के दक्षिणांचल में प्रारम्भ से ही भीलों का बाहुल्य रहा है। इस क्षेत्र को भीलों का घर कहा जाये तो भी कोई अतिशयोक्ति नहीं होगी। राजस्थान के दक्षिणों जिलों में उदयपुर, डूंगरपुर, बांसवाड़ा, चित्तौड़गढ़ एवं सिरौही में इनका बाहुल्य है। भील उदयपुर जिले के खेरवाड़ा, कोटड़ा, फलासियां, सलुम्बर, कानोड़ में बहुसंख्यक है।

प्राचीनकाल में विवाह एक सामाजिक रिवाज माना गया है। भीलों के जीवन में

विवाह को अत्यधिक महत्त्व दिया जाता है तथा विवाह की परम्परा लड़के की शारीरिक क्षमता की आधार पर तय होती थी। अतः शारीरिक लक्षण ही विवाह की उम्र तय करते थे। विवाह प्रक्रिया 13 प्रकार से तथा विवाह विधि 19 प्रकार की भील समाज में होती है। भील जाति में विवाह कराने का दायित्व माता-पिता पर होता था। भील युवक-युवतियाँ किसी मेले या हाट बाजार में परस्पर मिलने तथा परिचित होने के बाद अपना जीवन साथी चुनने का निर्णय लेते थे। इसके पश्चात् माता-पिता एवं अन्य नजदीकी लोगों की भूमिका महत्त्वपूर्ण होती थी।

हिन्दू समाज के सम्पर्क में आने के बाद ग्रामीण समाजों के समान भी बाल विवाह तथा दहेज का अनुसरण करने लगे हैं। किन्तु यह उन्हीं लोगों में जो गाँव के मुखिया अथवा सम्पन्न लोग हैं तथा विवाह में सब कुद व्यय करने का सामर्थ्य रखते हैं। इस प्रकार भील जनजाति में सामाजिक सुधार आन्दोलन के द्वारा वधू मूल्य को समाप्त करने पर भी बल दिया गया है। भगत भील विवाह के अवसर पर न तो वधू मूल्य चुकाते हैं और न ही स्वीकार करते हैं। निश्चय ही इस जनजाति का यह प्रयास प्रेरणास्पद होना चाहिए।

राजस्थानी चित्रकला का परिचय

कुशाग्र जैन

कला जीवन का साकार रूप है। यह जीवन की हर आयाम में परिलक्षित होती है, जिससे अन्तः की अभिव्यक्ति को मूर्त करती है। इसी कारण कलाविदों ने कला को अभिव्यक्तिमूलक बताया है। इस प्रकार की कला यथार्थ से भी अधिक है जिसने प्रकृति की क्षण भंगुर को कम तथा निरन्तरता व नित्यता को सहेजा है। यही भाव भारतीय कला शैलियों में विद्यमान है। भारतीय इतिहास में पन्द्रहवीं शती का दौर सांस्कृतिक पुनरुत्थान का रहा है, जिसमें भारतीय कला साहित्य में नवीन ऊर्जा का संचार हुआ। इस नवजागरण ने चित्रकला को भी प्रभावित किया। इस समय हिन्दू मुस्लिम राज्यों की स्थापना हुई तथा भारतीय व ईरानी आदि तत्वों के समन्वय ने चित्रकला की नवीन शैलियों को जन्म दिया। इन नवीन शैलियों में राजस्थानी शैली भी एक है।

उन्नीसवीं सदी में ई.बी.हैवेल, आनन्द कुमार स्वामी, अक्की बाबू आदि ने भारतीय कला को सम्मानजनक स्थान दिलाया, वही राजस्थानी चित्रकला से आनन्द कुमार स्वामी ने अपनी पुस्तक 'राजपूत पेंटिंग' के द्वारा अवगत कराया। कालांतर में गोएट्ज महोदय, कार्ल खण्डालवाला, रामगोपाल विजयवर्गीय आदि ने वर्गीकरण में रुचि ली। राजस्थानी जीवन रंगों से ओतप्रोत है। यहाँ की कला हो स्थापत्य या फिर

वेशभूषा और रीति-रिवाज, सभी में रंग अपना महत्त्व रखते हैं। सशक्त रेखाएँ व चमकीले रंग राजस्थानी संस्कृति की ओज व जीवन्तता के परिचायक हैं।

मेवाड़ में हवेली परम्परा : एक अवलोकन

तिथि पण्ड्या

उदयपुर क्षेत्र जो इतिहास अध्ययन में मेवाड़ नाम से अधिक प्रचलन में है, एक वीरभूमि रहा है। अपने अतुलनीय शौर्य, साहस, समर्पण भाव, त्याग जैसे गुणों से न केवल भारतवर्ष में अपितु समूचे विश्व में अपना स्थान रखता है। प्रारम्भिक समय में शिवि, प्राग्वट, अरण्य, मेदपात तथा मेवाड़ आदि नामों से जाना गया। 16 मार्च 1559 में स्थापित उदयपुर को उदयपुर नामकरण की पुष्टि 'चित्तौड़ - उदयपुर का पाटनामा', 'राज रत्नागर', 'चंद्रावतों का पाटनामा' आदि से होती है।

यदि कला, स्थापत्य की बात की जाये तो हर समय की अपनी अलग विशेषता रही। यहां निर्माण क्षेत्रीय आवश्यकताओं के अनुरूप हुआ जो कभी धर्म आधारित, कभी लौकिकता के लिए, तो कभी विलासिता का परिचायक रहा। उदयपुर नगर बसने के बाद से अलग-अलग महाराणाओं द्वारा अपनी रुचि तथा आवश्यकता के अनुरूप महलों, किलों, दुर्गों, उद्यानों, सार्वजनिक भवनों, मंदिरों आदि का निर्माण किया जाता रहा। इन निर्माणों में 'हवेली' भी प्रमुख रही जो मुख्यतः मेवाड़ के राजसिक स्थापत्य का हिस्सा कही जा सकती है। हवेलियां 17वीं शताब्दी में देखी जाती हैं, जो सरदारों, उमरावों, विशिष्ट व्यक्तियों, पुरोहितों, उच्च प्रशासनिक अधिकारियों आदि के लिए होती थी। अधिकार की दृष्टि से हवेली दो प्रकार की होती थी-1. शासक द्वारा दी गई जागीर पर राज्य की ओर से निर्मित, जिस पर वंशानुगत हक राज्य का ही रहता था जिस पुनः कभी भी अधिग्रहित किया जा सकता था। 2. स्वयं व्यक्ति द्वारा बनवाई गयी हवेली जिस पर उसका मालिकाना अधिकार माना जाता था, किन्तु इसमें भी यह शर्त तो थी ही कि यदि व्यक्ति राज्य विरोधी कार्य में पकड़ा गया तो हवेली जब्त कर ली जाती थी।

मेवाड़ में 16 प्रथम श्रेणी के तथा 32 द्वितीय श्रेणी के सरदार थे जिन्हें हवेलियां दी गयी थी। बनावट की दृष्टि से इन हवेलियों में मुख्यतः दो मंजिला इमारत होती थी, जिसमें जनाना कक्ष, मर्दाना कक्ष, गवाक्ष, गोखड़े, दरीखाना, झरोखे, दासों के कक्ष, गौशाला, घुड़शाला आदि बना होता था। हवेलियां सुंदर नक्काशी, पच्चीकारी युक्त तथा अंदर की ओर फ्रेसको घुटाई लिये होती थी। कई हवेलियों में भित्ति चित्र भी पाए गए हैं। कमरों के निर्माण में चूना तथा पत्थर का प्रयोग होता था तथा फर्श बांस या पट्टी की बनी होती थी। ऊपरी मंजिल वाली छत पर केलु तथा पक्का फर्श भी मिलता है।

कहीं-कहीं पर फर्श पर मांडणा द्वारा अलंकरण भी देखा गया है। हवेली की भव्यता व सौन्दर्य हवेलीदार के पद तथा उसके आर्थिक स्तर का द्योतक थी। बाद में हवेलियों पर अंग्रेजी प्रभाव भी दृष्टिगोचर तथा छतों में लौह पत्तों का स्थान है। मेवाड़ की कुछ हवेलियों का संक्षिप्त वर्णन इस प्रकार है—

1. बागोर की हवेली, इसका निर्माण ठाकुर अमरचंद बड़वा ने 18वीं शताब्दी में करवाया था। यह हवेली महाराणा संग्रामसिंह द्वितीय के पुत्र नाथजी के वंशजों के पास रही। 1986 में इसे पश्चिम क्षेत्र सांस्कृतिक केन्द्र को हस्तांतरित कर दिया गया और यहां संग्रहालय भी बना हुआ है। जहां रजवाड़ी रूप देखने को मिलता है। 2. कानोड़ की हवेली, यह सारंगदेवोत (सिसोदिया शाखा) के अधीन प्रथम श्रेणी की हवेली थी। प्रतापसिंह के बेटे जोगेश्वरसिंह इस वंश के वर्तमान हकदार है। उदयपुर स्थित इनकी हवेली को 1972 में बेच दिया गया। हवेली हेलो की गवाड़ी में स्थित है। 3. आमेट की हवेली, यह जागावत चुंडावतों के पास रही है। पूर्व में यह सरदारगढ़ के डोडिया राजपूतों के अधिकार में थी। वर्तमान में यहां आमुराई होटल संचालित है। 4. बांसी की हवेली, यह अचलदास शक्तावत की जागीरी में बांसी का ठिकाना रही। वर्तमान में कालाजी-गोराजी में (रावजी का हाटा) स्थित है। 5. बदनौर की हवेली, जोधपुर के राव जोधा के पुत्र दुदा के वंशजों (मेड़तिया राठौड़) के अधीन यह हवेली रही। यह रावजी के हाटे में स्थित है जहां वर्तमान में विद्या निकेतन विद्यालय संचालित है। 6. सलूमबर की हवेली, यह हवेली मेवाड़ में भाजगढ़ का कार्य करने वाले कृष्णावत तथा चुंडावतों की रही थी। 7. आर्सीद की हवेली, यह हवेली कृष्णावत तथा चुंडावतों की रही है। 8. रूपनगर की हवेली, इनके पास पहले देसूरी की जागीर थी। 9. ड्योदिया राठौड़ों की हवेली (माताजी का खेड़ा), मेवाड़ के राठौड़ों के अधीन रही जो वर्तमान में रावजी के हाटे में स्थित है। 10. झीलवाड़ा की हवेली, यह सोलंकी राजपूतों के अधीन रही जो देसूरी घाटे का प्रबंध संभालते थे। 11. धाभाई की हवेली, यह बाठेड़ा ठिकाने के कामदारों (लक्ष्मीलाल, विजयलाल) के हक में थी जिसे बाद में चांदमल भाणावत द्वारा खरीदा गया था। 12. बिजोलिया हवेली, यह पंवार राजपूतों के अधीन थी उसके पश्चात् धाभाई भाणावत के हस्ते। 13. बोहेड़ा की हवेली, यह शक्तावतों की हवेली रही, इनके द्वारा भी होटल संचालित किया जा रहा है। 14. रूपाखेड़ी हवेली, यह मेड़तिया राठौड़ तथा खोड़ ठिकाने के भाई-बंधवों के पास रही और वर्तमान में इसमें आर्य समाज स्कूल संचालित हैं। 15. घाणेरव की हवेली, मेड़तिया राठौड़ों की। 16. बड़ी सादड़ी की हवेली, झालाओं के क्षेत्राधीन। 17. बाघपुरा हवेली, झालाओं के अधीन। 18. शिवरती की हवेली, राणावतों की रही। सरदारगढ़, कांकरवा तथा खेमपुर की हवेलियां विरमदेवोत राणावत के हक में रही हैं जो वर्तमान में 'रावजी का हाटा' में स्थित है।

राजस्थान की राजनीतिक एवं सामाजिक चेतना के विकास में आर्य समाज का योगदान

डॉ. भरत देवड़ा

उन्नीसवीं शताब्दी के उत्तरार्द्ध में भारतीय जनता और विशेषकर राजस्थान की जनता में सामाजिक एवं राजनीतिक जागृति लाने में आर्य समाज के संस्थापक दयानन्द सरस्वती का नाम विशेष उल्लेखनीय है। भारत में सर्वप्रथम स्वदेश, स्वधर्म, स्वराज्य और स्वभाषा का नारा स्वामी दयानन्द सरस्वती ने ही उद्घोषित किया था। उनका कथन था कि देश की प्रगति के लिए स्वभाषा, स्वधर्म और स्वशासन होना आवश्यक है। स्वामीजी ने 1875 ई. में नमक कर की भर्त्सना की थी। उन्होंने जनता तथा देशी रियासतों के शासकों को स्वदेशी वस्त्रों के प्रयोग के लिए उत्प्रेरित किया था। स्वामीजी ने स्वराज्य के बारे में 'सत्यार्थ प्रकाश' नामक अपने ग्रंथ में लिखा है कि अच्छे से अच्छा विदेशी राज्य स्वदेशी राज्य की तुलना में अस्वीकार करने योग्य है। उन्होंने इस बात पर बल दिया कि भारत भारतीयों के लिए है। स्वामीजी के जीवन के अंतिम वर्ष अधिकतर राजस्थान में ही व्यतीत हुए। उन्होंने अपने भाषण हिन्दी में दिये। धौलपुर, करौली, भरतपुर, उदयपुर, जोधपुर, जयपुर आदि राज्यों में रहकर उन्होंने न केवल राज परिवार के सदस्यों में बल्कि आम जनता में जागृति उत्पन्न की। मेवाड़ के महाराणा सज्जनसिंह, जोधपुर के सर प्रताप, अचरोल के रणजीतसिंह और जोबनेर के ठाकुर तथा बनेड़ा के राजा गोविंदसिंह स्वामीजी के प्रशंसक एवं भक्त थे। राजस्थान के कस्बों व नगरों में आर्य समाज की अनेक शाखाएं खोली गईं। इनके माध्यम से शिक्षा का प्रसार एवं सामाजिक सुधार की दिशा में अनेक प्रयास किए गए। शेखावाटी में मण्डावा के सेठ देवीबक्स सराफ द्वारा वहां स्थापित 'आर्य समाज' का स्थान जन-जागरण की दृष्टि से सर्वोपरि था। स्वामीजी के निधन (1883 ई.) के पश्चात् अजमेर में स्थापित 'परोपकारिणी सभा' और 'आर्य प्रतिनिधि सभा' (1888 ई.) के माध्यम से दयानन्द के अनुयायी आर्य समाज के आन्दोलन को निरन्तर गति प्रदान करते रहे। राजस्थान में आर्य समाज की शिक्षाओं के प्रसारण में चान्दकरण शारदा, हरविलास शारदा एवं मानकरण शारदा की महती भूमिका रही। प्रेमचंद नामक आर्य समाज के एक उत्साही कार्यकर्ता ने उदयपुर राज्य के गांवों में जाकर भील बस्तियों में आर्य समाज की शिक्षाओं एवं सिद्धान्तों का प्रचार किया था।

इसने हिन्दू संस्कृति की रक्षा के लिए 'आर्य प्रतिनिधि सभा' राजस्थान तथा 'राजपूतान मध्य भारत सभा' के साथ मिलकर राजस्थान में शुद्धि आन्दोलन के लिए संगठन का कार्य किया। 'हिन्दू सभा' आर्य प्रतिनिधि सभा के पास उसके प्रचारकों द्वारा वैदिक धर्म के साथ हिन्दू संगठन का प्रचार करवाने के लिए आर्य प्रतिनिधि सभा को 250 रुपये मासिक जमा कराती थी। इस प्रकार आर्य समाज राजस्थान में शैक्षणिक एवं

सामाजिक सुधार आन्दोलन के द्वारा यहां की जनता में सामाजिक एवं राजनीतिक चेतना फैला रहा था। उन्होंने शिक्षा विशेषतः बालिका शिक्षा पर बल दिया, विधवा विवाह को प्रोत्साहन दिया तथा बाल विवाह, पर्दाप्रथा, दहेज जैसी सामाजिक कुरीतियों का उन्होंने विरोध किया। साथ ही आर्य समाज ने स्वभाषा, स्वधर्म, स्वराज्य पर बल दे यहां की जनता को उनके शोषण के प्रति सचेत किया। अतः आर्य समाज अखिल भारतीय स्तर पर तत्कालीन ब्रिटिश चुनौती के खिलाफ प्रथम संगठित सामाजिक आन्दोलन था। राजस्थान में भी स्थानीय शाखाओं के जरिये संगठनात्मक तथा संस्थात्मक तरीके से सामाजिक सुधार हेतु प्रयास किये गये।

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राजस्थान का हवेली स्थापत्य

ललित कुमार पंवार

राजस्थान में बड़े-बड़े सेठ साहूकारों तथा धनी व्यक्तियों ने अपने निवास के लिये विशाल हवेलियों का निर्माण करवाया। ये हवेलियां कई मंजिला होती थी। शेखावाटी, ढूंढाड़, मारवाड़ तथा मेवाड़ क्षेत्रों की हवेलियां स्थापत्य की दृष्टि से भिन्नता लिए हुए हैं। शेखावाटी क्षेत्र की हवेलियां अधिक भव्य एवं कलात्मक हैं। जयपुर, जैसलमेर, बीकानेर तथा शेखावाटी के रामगढ़, नवलगढ़, फतहपुर, मुकुंदगढ़, मण्डावा, पिलानी, सरदार शहर, रतनगढ़ आदि कस्बों में खड़ी विशाल हवेलियां आज भी अपने स्थापत्य का उत्कृष्ट उदाहरण प्रस्तुत करती हैं। राजस्थान की हवेलियां अपने छज्जे, बरामदों और झरोखे पर बारीक नक्काशी के लिए प्रसिद्ध हैं।

जैसलमेर की हवेलियां राजपूताना के आकर्षण का केन्द्र रही हैं। यहां की पटवों की हवेली अपनी शिल्पकला, विशालता एवं अद्भुत नक्काशी के कारण प्रसिद्ध हैं। यह सेठ गुमानचन्द बाफना ने बनवाई थी। यह पांच मंजिला हवेली शहर के मध्य स्थित है। इस हवेली के जाली-झरोखे बरबस ही पर्यटक को आकर्षित करते हैं। पटवों की हवेली के अतिरिक्त जैसलमेर में स्थित सालिमसिंह की हवेली का शिल्प-सौन्दर्य भी बेजोड़ है। इस नौ खण्डी हवेली के प्रथम सात खण्ड पत्थर के और ऊपरी दो खण्ड लकड़ी के बने हुए थे। बाद में लकड़ी के दोनों खण्ड उतार लिये गये। जैसलमेर की नथमल की हवेली भी शिल्पकला की दृष्टि से अपना अनूठा स्थान रखती है। इस हवेली का शिल्पकारी का कार्य हाथी और लालू नामक दो भाइयों ने इस संकल्प के साथ शुरू किया था कि वे हवेली में प्रयुक्त शिल्प को दोहरायेंगे नहीं, इस कारण इसका शिल्प अनूठा है।

राजस्थान में मध्यकाल के वैष्णव मंदिर भी हवेलियों जैसे ही बनाये गये हैं।

इनमें नागौर का बंशीवाले का मंदिर, जोधपुर रणछोड़जी का मंदिर, घनश्यामजी का मंदिर, जयपुर का कनक वृंदावन आदि प्रमुख हैं। देशी-विदेशी पर्यटकों को लुभाने तथा राजस्थान स्थापत्य कला को संरक्षण देने के लिए वर्तमान में अनेक हवेलियों का जीर्णोद्धार किया जा रहा है।

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इतिहास निर्माण के सन्दर्भ में चारण साहित्य परम्परा (विभिन्न विधाएं एवं मौखिक परम्परा)

इंश्वरदान

इतिहास लेखन की आधुनिक प्रवृत्तियों में सामाजिक-आर्थिक व सांस्कृतिक पहलुओं के तहत लिंग, पर्यावरण मानसिकताओं व आम जनों से संबंधित विभिन्न पहलुओं पर बल दिया जाने लगा। इन्हीं प्रक्रियाओं के सापेक्ष में ही स्थानीय इतिहास के सन्दर्भ में चारण साहित्य का ऐतिहासिक विश्लेषण किया जा सकता है।

यह एक विडंबना रही है कि स्वतंत्रता पूर्व और उसके 60 साल बाद तक इतिहासविदों के एक विशिष्ट वर्ग ने ही चारणी साहित्य को अपने शोध एवं इतिहास लेखन में महत्व दिया। इतिहासकारों के बड़े वर्ग ने तो चारणी साहित्य को कपोलकल्पित और सुनी सुनाई घटनाओं पर आधारित मानते हुए इतिहास लेखन में उनके उपयोग को नकार दिया। लेकिन 16वीं-17वीं सदी से राजस्थानी डिंगल भाषा में लिखी रचनाएं राजस्थान के सामाजिक, आर्थिक व सांस्कृतिक इतिहास को जानने के स्रोत के रूप में उभरी हैं। वैसे अनेक ग्रंथ तो ऐसे हैं जिनमें न केवल सजीव युद्ध का वर्णन मिलता है बल्कि शासकों की मृत्यु एवं युद्ध का समय अन्य स्रोतों की बजाय बिल्कुल सही उपलब्ध होता है। इसका मुख्य कारण ग्रन्थकारों का प्रत्यक्षदर्शी होना भी है।

चारणी साहित्य की इन विधाओं में प्रत्येक ठिकाने की ख्यात, विगत, तवारीख व वार्ता के अतिरिक्त पद्य रूप में लिखी सामग्री यथा विलास, रूपक, वचनिका, बेलि, राजस्थान गद्य साहित्य के विकास में ख्यातों का काफी महत्व है। साहित्यिक दृष्टि के अतिरिक्त इनका ऐतिहासिक महत्व भी है। राजस्थानी में ख्यात शब्द प्रायः इतिहास के पर्याय रूप में ही प्रयुक्त होता है। 18वीं सदी में कई ख्यातें लिखी गईं। ख्यातें प्रायः दो ढंग से लिखी जाती थीं। एक तो वे जो लगातार इतिहास के रूप में लिखी गयी हैं जिसमें साधारण क्रमबद्ध इतिहास के स्थान पर फुटकर बातें पाई जाती हैं। अगर इन बातों को क्रमबद्ध कर दिया जाये तो भी शृंखलाबद्ध इतिहास नहीं बन पाता है। इस प्रकार की ख्यातों में बांकीदास की ख्यात उल्लेखनीय है। ख्यात लेखक या तो ख्यात का नामकरण अपने नाम से कर दिया करता था अथवा जिस राजा या वंश को अपनी ख्यात का विषय

बनाता था, उसके नाम पर नामकरण करता था। उपरोक्त ख्यातों में नैणसी री ख्यात, मुंदियाड़ री ख्यात में सत्रहवीं सदी के राजस्थान में राजपूत और मुगलों के सम्बन्धों पर विस्तार से प्रकाश पड़ता है। बांकीदास री ख्यात से अन्य बातों के अलावा अंग्रेज विरोधी विचारधारा की जानकारी उपलब्ध होती है। इन ख्यातों में राजस्थान के विभिन्न राजवंशों के इतिहास की भी जानकारी मिलती है।

धार्मिक तीर्थ स्थल कोलायत का सांस्कृतिक महत्व

डॉ. श्रीमती पुष्पा चौहान

बीकानेर राजस्थान के मरु भूमि का एक भाग है। सांस्कृतिक धरोहर के यहां पर अनेक स्थान हैं। उन्हीं स्थानों में कोलायत बीकानेर से 50 किलोमीटर दक्षिण-पश्चिम में स्थित है। वैसे तो बीकानेर में शिवबाड़ी, सुजानदेसर, कोड़मदेसर, देशनोक तीर्थस्थल हैं किन्तु कोलायत का अपना धार्मिक महत्व है। अगर इसकी तुलना अजमेर के पुष्कर से की जाये तो अतिशयोक्ति नहीं होगी। सांख्याचार्य की तपोभूमि (कपिलाश्रम) श्रीकोलायत में पवित्र कपिल सरोवर के पक्के घाटों, सरोवर पर स्थित मंदिरों, कस्बे में विद्यमान अन्य मंदिरों, धर्मस्थलों, धर्मशालाओं में, यज्ञ, अनुष्ठान करने की परम्परा पूर्वकाल से विद्यमान है। इन अनुष्ठानों से इस नगरी का वातावरण भगवतमय रहता है। श्रीकोलायत गांव में विभिन्न समाजों की धर्मशालाओं में सम्मेलन के रूप में बैठकें आयोजित होती हैं, जिनमें सामाजिक, शैक्षिक, आर्थिक एवं सांस्कृतिक मुद्दों पर विचार मंथन होता है। दशनाम संन्यास आश्रम, कपिल मुनि मुख्य मंदिर, गंगामाई मंदिर, डूंगरेश्वर महादेव मंदिर, रत्नेश्वर महादेव मंदिर, भूतनाथ मंदिर इत्यादि में धर्म सभा, भक्ति-पाठ, जागरण, ईश्वर वन्दना की धूम होती है। कपिल मुनि मुख्य मंदिर में दो बार आरती एवं उसके बाद भोग लगता है। सभी धर्मों को मानने वाले सरोवर पर दीप प्रज्वलित करते हैं। कार्तिक पूर्णिमा के दिन भी गुरु नानक जयन्ती भी होने से श्रीकोलायत हिन्दू सिख श्रद्धालुओं का संगम स्थल बन जाता है, जो भारतीय संस्कृति की विशेषता है।

नैसर्गिक सौन्दर्य से भरपूर सीतामाता अभ्यारण्य

मनोहरलाल पुरोहित

चित्तौड़गढ़ जिले के प्राकृतिक पर्यटन स्थलों में सीतामाता अभ्यारण्य का प्रमुख स्थान है। बड़ी सादड़ी, छोटी सादड़ी एवं प्रतापगढ़ तथा उदयपुर जिले की धरियावद तहसील की सीमाओं से घिरे लगभग चार सौ वर्ग किलोमीटर से भी अधिक क्षेत्र में फैले सीतामाता अभ्यारण्य में सघन वृक्षावली के बीच कई तरह के वन्य जीव विचरते

देखे जा सकते हैं। इसका अधिकतम भाग (334.47 वर्ग किलोमीटर) चित्तौड़ जिले के अन्तर्गत है, उदयपुर जिले की सीमा में इसका मात्र 88.57 वर्ग किलोमीटर ही है।

प्राचीनकाल में धरियापवद, प्रतापगढ़ (देवलिया), बड़ी सादड़ी, बानसी आदि रियासतों के शिकारगाह रहे हैं। इस सघन वन में पाई जाने वाली दुर्लभ वन्य जीव प्रजातियों एवं प्राकृतिक वृक्षों एवं वन औषधियों को संरक्षण प्रदान करने एवं उनका संवर्द्धन करने के उद्देश्य से राजस्थान सरकार ने इस सम्पूर्ण क्षेत्र को वर्ष 1979 ई. में अभ्यारण्य घोषित कर दिया। अभ्यारण्य के मध्य भाग में अति प्राचीन तीर्थ स्थली सीतामाता बिराजमान होने से इसका नाम सीतामाता वन्य जीव अभ्यारण्य रखा गया।

सीतामाता अभ्यारण्य में प्रवेश हेतु बड़ी सादड़ी तथा प्रतापगढ़ से सीधी सड़क बनी हुई है। बड़ी सादड़ी से अभ्यारण्य की दूरी 20 किमी. तथा प्रतापगढ़ से करीब 35 किमी. है। सीतामाता अभ्यारण्य में पर्यटन के लिए सितम्बर से मई माह तक का समय उपयुक्त रहता है। पर्यटकों को ठहरने के लिए शासकीय विश्राम गृह एवं पर्याप्त मात्रा में होटलें हैं। प्रदूषण को रोकने के लिए यहां धूम्रपान करना, हॉन बजाना, शोर मचाना आदि पर रोक है। सीतामाता अभ्यारण्य में आठ नैसर्गिक जल प्रपात हैं, जो बारह महीने बहते हैं। इन्हीं से निकली नित्य सलिला करमोई नदी 18 किलोमीटर का सफर तय कर धरियावद के समीप जाखम नदी में जाकर मिलती है।

सीतामाता वन क्षेत्र में मुख्यतः सागवान, महुआ, सालर, गोदल, तेंदु, कलम, खैर, धावड़ा, रोहण, मोरवा, सादड़ी, बहेड़ा, आंवला, हल्दू, सेमल, ढाक, चिरोंजी, सिरस, कोहड़ा, जामुन आदि वृक्ष प्रजातियों के साथ ही बांस, करोटिया, करौंदा, बेर, नेगड़, दूधी, झामरी, खिरनी, उमर आदि झाड़ियों की प्रजातियां हैं। प्राकृतिक संपदा से परिपूर्ण इस वन क्षेत्र में दुर्लभ वनोषधियां भी उपलब्ध हैं जिसमें सफेद मूसली, बिदारी कंद, तेलिया कंद, अपामार्ग, शालपर्णी, घातकी, पाठा, नागरमोथा, मिर्ची-कंद, शेफाली, खाट, खटूम्बर, कवित, कम्पलीक, सूखाल-घास, हरड़, हस्तकर्ण, पलाश, बिल्व, गैंगची, काली हाकल, बाप हाकल, अरेठा, करड़ा, गरह गोटा, चित्राल, मरोड़फली, अमलताश, फर्न, कांटी झाड़, कड़वाबेला, सेमल, शतावरी, हिंगोरा आदि वनोषधियां भी सम्मिलित है। अभ्यारण्य में पक्षियों की करीब एक सौ के बीच प्रजातियां पहचानी जा चुकी है। 'चौसिंघा' भी यहां बहुतायत से पाये जाते हैं। अन्य वन्य जीवों में बघेरे, जंगली सूअर, पैगोलिन, नील-गाय, लोमड़ी, जंगली बिल्लियां, सांभर, चिंकारे, सेहली (कांटेदार), बिज्जू, नेवले, खरगोश, अजगर आदि प्रमुख हैं। पक्षियों में गिद्ध, बाज, शकरखोरा, नौरंग, उल्लू, चील के अतिरिक्त उड़नगिलहरी आकर्षण के केन्द्र है। उड़न गिलहरी एक दुर्लभ और लुप्तप्राय वन्य जीव प्रजाति है। जो न केवल राजस्थान वरन् सम्पूर्ण उत्तर भारत में प्रमुखतः इस अभ्यारण्य में ही पाई जाती है। वर्तमान में करीब सौ उड़न गिलहरी है।

सीतामाता अभ्यारण्य का सांस्कृतिक महत्व भी है। दुर्गम पहाड़ी और घने जंगलों से आच्छादित सीतामाता का स्थान मौजूदा सीतामाता वन्य जीव अभ्यारण्य की हृदय स्थली है। अभ्यारण्य में किसी भी मार्ग से प्रवेश करने के बाद कम से कम 20-25 किलोमीटर का दुर्गम पहाड़ी मार्ग पार करके ही सीतामाता पहुंचा जा सकता है। जाखम नदी भी पार करनी होती है। (बड़ी सादड़ी-मूधवा के रास्ते आने वालों को नहीं), इसके साथ ही कर्मसोई सीतामाता नदी, जिसका उद्गम स्थल सीतामाता ही है, को सात बार पार करके सीताबाड़ी पहुंचा जा सकता है। सीताबाड़ी से सीतामाता जाने के लिए दो किलोमीटर की दुर्गम नदी घाटी पार करनी पड़ती है जिसमें बड़ी-बड़ी चट्टानें, पानी के कुण्ड और पथरीली सरल-विरल पगडंडी है। इस घाटी के अंतिम छोर पर जमीन तल से करीब डेढ़ सौ दो सौ फुट की ऊंचाई पर सीतामाता का स्थानक है। ऊंचाई को सुगम बनाने के लिए अब सीढ़ियां बना दी गई हैं।

मीरा : एक अहिंसक विद्रोहिणी

सुश्री अनुपमा

यह एक सर्वमान्य तथ्य है कि मीरा ने राजघराने की बहू बेटी होते हुए सभी कुल मर्यादाओं और सामाजिक बंधनों को तोड़ते हुए श्रीकृष्ण के प्रति स्वयं को समर्पित कर दिया था। परिस्थितिनुसार यह व्यावहारिक एवं स्वाभाविक कदम नहीं था। इसीलिए उसके विरुद्ध तमाम सामाजिक वातावरण बन गया था। मीरा के इस परम्परा विध्वंसक कार्य/कदम से यह बात तो आसानी से ही समझी जा सकती है कि राजकुल की वधु पग में घुंघरू बांध के नाचेगी तो लोग उसे पगली ही कहेंगे और सास भी कुलनाशनी ही कहेंगी। ऐसे में अगर कोई उसे विष देकर मारना भी चाहेगा तो यह अस्वाभाविक नहीं लगता। लेकिन मीरा के ये अस्वाभाविकता उसे असाधारण, साहसी दुरदम्य एवं रहस्यमयी व्यक्तित्व प्रदान करती है। इतिहास में अनेक ऐसे उदाहरण मिलते हैं के जिन्होंने भी सामाजिक परम्परा का विरोध/निषेध किया है अथवा अपने समय की रूढ़ियों, रिवाजों के अनुरूप नहीं चला है उसे अनेक प्रकार की यातनाएं एवं पीड़ाएं भी मिली हैं फिर मीरा के प्रकरण में उसे विष देना तथा अन्य प्रकार से पीड़ित करना कैसे अपवाद हो सकता था।

1516 ई. में मीरा का विवाह उदयपुर के महाराणा सांगा के ज्येष्ठ पुत्र भोजराज के साथ हुआ था। विवाह के कुछ वर्ष पश्चात् ही 1521 ई. में भोजराज का देहान्त हो गया और मीरा के कठिन जीवन की शुरुआत भी इसी के साथ हो गई। मीरा का युग पितृसत्तात्मक युग था और इसमें महिला विशेषकर विधवा के अधिकारों की बात करना भी समाज परम्परा विरोधी कार्य ही समझा जाता था। कर्नल टॉड ने भी माना है कि राजस्थान रीति-रिवाजों और व्यवहारों के मामले में अपरिवर्तनशील है। आज भी यहां के

सामान्तों समाज में कोई उल्लेखनीय बदलाव देखने को नहीं मिलता। मीरा का जीवन निरन्तर संघर्षमयी रहा है, लेकिन मीरा ने मुसीबतों से हार न मानकर उनका सामना निडरता से किया। उस युग में जब मीरा के समर्थन में कोई राज्यनिर्मित कानून अथवा सामाजिक परम्परा नहीं थी, ऐसे में उसका ऐसा दुस्साहसी कदम स्वयं में मातृशक्ति के लिए प्रेरणा का स्रोत बन गया। गुलजार ने भी अपनी बहुचर्चित फिल्म 'मीरा' में रूमानी छवि वाली भक्त पवित्र आत्मा और असाधारण स्त्री के रूप में चित्रित किया है। इसे समकालीन समाज में नारी की गरिमा, मुक्ति एवं आध्यात्मिकता के लिए प्रयत्नशील असाधारण स्त्री माना है। इससे पूर्व गांधीजी ने मीरा को अहिंसक प्रतिरोधी माना है और उसे आजादी के भयमुक्त अहिंसक आंदोलन से जोड़ते हुए उसे नारी का रोल मॉडल कहा है। इससे आगे बढ़ते हुए उनके धन-वैभव सम्पन्न जीवन के त्याग को आजादी और उसके द्वारा विषपान को एक सच्चे सत्याग्रही के अदम्य साहस के रूप में लिया है। इस प्रकार उनकी नजरों में वह प्रेम की शक्ति (Power of Love) का प्रतीक बन गई है।

महाराजा बखतसिंह री बही 1801

(वस्त्रों की विशिष्ट जानकारी)

हेमा रजक

महाराजा बखतसिंह री बही कपड़ों रे कोठार तालके रोज नामचां री बही से संबंधित है। इस बही में वि. सं. 1801 सावण वत-1 से लगाकर आसड़ 15 तक का विवरण दर्ज है। बही में वस्त्रों के विभिन्न प्रकार का उल्लेख भी मिलता है। जैसे -

कीमखाब-बही में कीमखाब वस्त्र का उल्लेख है जो किसी विशेष घरेलू अवसरों पर विशिष्ट व्यक्तियों को इनायत (भेंट) दिया जाता था।

दुपट्टा-किसी विशेष अवसर पर दुपट्टा इनायत किया जाता था। ये कई प्रकार के होते थे, जैसे जरी का दुपट्टा, कसुमल दुपट्टा आदि।

पोतिया-इसमें पोतिया (साफों) का भी उल्लेख है। पोतिये कई तरह के होते हैं। जैसे-पोतिया लच्छेदार, पोतिया गुजराती, पोतिया कसुमल, पोतिया कीरमची आदि।

मलमल-बही में रंगों की मलमल का उल्लेख भी मिलता है। मलमल कसुमल, मलमल सफेद।

ओढ़नी-महिलाओं के पहने जानी वाली ओढ़नी जालीनुमा रेशमी हल्का तथा गुलाबी रंग की बनी है। सोने के तारों से आकर्षक बुनाई की गयी है।

साड़ी-साड़ियाँ स्त्रियों के ज़रारीर को ऊपर से लेकर नीचे तक ढँकने का कार्य

करती थी। स्त्रियों के शृंगार व सौन्दर्य को साड़ियां और निखारती है।

इसके अतिरिक्त कीर सुनहरी गोटे का भी इसमें उल्लेख हुआ है।³

बही में वस्त्रों के आयात-निर्यात का भी पता चलता है। बही में कपड़ों के कोठार के विभागों के नामों का भी वर्णन मिलता है। वागा कोठार, जरजरखाना कोठार, सेवा तालके कोठार, शेषखाना कोठार इत्यादि।

वागा कोठार—वागा कोठार के अंतर्गत ओढ़नी का उल्लेख है, जिसमें गोटे के फूल लगे होते हैं। जिसका कार्य दर्जी भुरा तेजा द्वारा किया गया था। कीर सुनहरी गोटे का भी इसमें उल्लेख हुआ है। बही में वस्त्र के थान के साथ वस्त्र कितने गज का है इसका उल्लेख भी बही से ज्ञात होता है। मुद्रा के रूप में रुपये, आना पैसा, पाई आदि का विवरण बही में मिलता है। बही में देवस्थान विभाग से जुड़े मंदिर जिनमें ठाकुर जी मुरली मनोहर मंदिर के निर्मित सफेद वस्त्र के साथ ही पार्वती माँ के लिये साड़ी घाघरा खरीदने का उल्लेख भी बही में हुआ। बही में जो वेश जनाना के लिये खरीदे जाते थे उनकी कोरपट्टी में सोने का काम किया हुआ मिलता है। बही में यह सामग्री आगरा से खरीदी गई थी। चाँदी का काम (ओढ़नी) में दर्जी तेजा का नाम विशेष रूप से मिला। बही में नाना प्रकार के पाघ का विवरण के साथ पाघ के विभिन्न प्रकार की जानकारी भी मिलती है। जैसे – चिकनपाघ, सबज पाघ, बाधनी पाघ, पाघ तासरी, पाघ (बुरानपुर) से खरीदने का उल्लेख मिलता है। इन पाघों का उपयोग महाराजा द्वारा उल्लेखनीय कार्य करने वाले औजदारों, कर्मचारी को सिरोपाव (सिर से पांव तक पहनने वाले कपड़े) के रूप में देते थे। सिरोपाव में पाघ के साथ जिन धोती को दिया जाता था। उन धोती की खरीदी सिरोही से हुआ करती थी। बही में जयपुर से तनजेब रा थान मंगवाने का उल्लेख भी बही से ज्ञात होता है। बही में जयपुर के व्यापारी बालूराम जालोर के सवाई नाम जो वस्त्र का आयात किया करते थे। व्यापारी में जयपुर के बाबूता का नाम भी विशिष्ट रूप से उल्लेख मिलता है।

वीरोली (सिरोही) में खोजा गया नवीन शैल चित्र स्थल विक्रम सिंह देवड़ा

राजस्थान के सिरोही जिले की पिण्डवाड़ा तहसील का वीरोली गांव आबु पर्वत से संलग्न अरावली पर्वत माला की सुरम्य वादियों में बसा हुआ एक प्राचीन गांव है। यह गांव अपनी स्थापना के उपरांत कहीं बार उजड़ कर फिर से आबाद होता रहा है। प्राचीनतम जैन साहित्य में इसका नाम वीरकुलिका प्राप्त होता है एवं कहा जाता है जिनसे सम्बन्धित कई आख्यान इस क्षेत्र में घटित होने से उनकी स्मृति में यहां के आस-पास के

क्षेत्र में कई जीवंत स्वामी तीर्थस्थल विद्यमान है।

राजस्थान भी शैल चित्रों की दृष्टि से सम्पन्न क्षेत्र है। उत्तरी राजस्थान में शैल कला से सम्बन्धित 22 पुरास्थलों की पहचान की गई है। वीरोली गांव के जंगल में ऐसे ही दो शैलाश्रय प्राप्त हुए हैं इतिहास का शोधार्थी होने के कारण इन स्थलों की खोज की गई।

ये शैल चित्र राजस्थान में सामान्य रूप से मिलते हैं इस प्रकार के दृश्य पाषाण काल की समाप्ति एवं कांस्य युग के पूर्ववर्ती काल में मिलते हैं यहां के शैल चित्र दो अलग-अलग काल खण्डों के हैं जिनका पता हमें इनके रंगों द्वारा चलता है ये दो रंगों में विद्यमान है—

1. गहरा लाल एवं 2. गेरूआ लाल

इन चित्रों में जो शिकार के दृश्य हैं उनमें जानवर सहमें हुए नजर आते हैं अर्थात् ये चित्र मानव द्वारा जानवरों को पालतु बनाने के पहले के हैं जिनमें पालतु पशु व हथियार नजर नहीं आते हैं जो कि मध्य भारत के शैल चित्रों में नजर आते हैं। ये कृषि कार्य शुरू होने के पूर्ववर्ती हो सकते हैं। अभी हाल ही में राजस्थान के उदयपुर जिले के मुडी बाठेडा में मिले शैल चित्र भी लगभग वीरोली गांव के शैल चित्रों जैसे ही नजर आते हैं। जहां पर शिकार के दृश्य उक्रेरे गये हैं। कुछ चित्रों में हथियार (भाला) द्वारा जानवर का शिकार किया जा रहा है, कुछ में परिवार के रूप का सामाजिक चित्र दर्शाया गया है कुछ में मनोरंजन अथवा उत्सव मना रहे लोगों का दृश्य प्रतीत होता है। एक अन्य दृश्य में किसी जंगली जानवर से बचते हुए मानव के भागने जैसा दृश्य दिखता है एवं सामूहिक रूप से शिकार के दो चित्र भी मिलते हैं।

अरावली पर्वत माला की प्राचीनता इस क्षेत्र को मानव का प्राचीन आश्रय स्थल होने का गौरव प्रदान कर सकती है और इस कड़ी में वीरोली गांव के शैल चित्र नींव के पत्थर का कार्य करेंगे। गुफा नं. एक के चित्र तो फिर भी स्पष्ट नजर आते हैं मगर दूसरे शैलाश्रय के चित्र धुंए व धुल के प्रभाव से धुंधले नजर आते हैं। यहीं की एक अन्य पहाड़ी में इससे भी बड़े आकार का एक और भी शैलाश्रय था जिसके शैलचित्र इन दोनों शैलाश्रयों के चित्रों से भी अधिक स्पष्ट एवं उत्कृष्ट थे, मगर उनकी समय पर सार संभाल नहीं होने की वजह से अज्ञात लोगों द्वारा पत्थर प्राप्त करने हेतु ब्लास्ट करके तोड़ दिया गया। अतः आवश्यकता न सिर्फ इन शैलाश्रयों को उजागर करने की बल्कि इससे भी बढ़कर इन्हें सरकार द्वारा संरक्षित करवाने की है ताकि हमारी प्रागैतिहासिक धरोहर सुरक्षित बची रही एवं भविष्य के शोधों हेतु उपयोग में आ सके।

ढूँढाड़ में जमवा रामगढ़ का किला : 10 वीं एवं 16 वीं शताब्दी के स्थापत्य कला का अद्भूत समन्वय

रितीका कुमारी मीना

जयपुर शहर से लगभग 18 मील उत्तर-पूर्वी दिशा की ओर जमवा रामगढ़ स्थित है। यह स्थल उत्तर से दक्षिण की ओर फैले विशाल पर्वत की तलहटी में स्थित है। प्राचीन समय में यह प्रदेश “मांच” के नाम से प्रसिद्ध था। ढूँढाड़ में कछवाहा शासकों से पूर्व मीना शासकों का राज्य था। उस समय इस क्षेत्र में आमेर के इर्द-गिर्द दो चार-कोस के अन्तर पर छोटी-छोटी 52 बस्तियाँ थीं, जहाँ मीना राजा शासन करते थे तथा प्रत्येक मीना राजा के पास एक-एक गढ़ीया हुआ करती थीं इनकी प्रधान राजधानी आम्बेर थी जहाँ सूसावत गोत्रीय मीना राव भाटों का राज्य था। इनमें से वर्तमान जयपुर के पूर्व में खोह का चाँदा राज्य था। पश्चिम में झोटवाड़ा में झोटा मीना का राज्य था। उत्तर में गैटा मीना का गैटोर राज्य था तथा उत्तर-पूर्व में मांच में नाथू मीना का राज्य था। ये सब अपने-अपने ठिकानों के राजा थे और राव कहलाते थे।

रामगढ़ का किला : पहाड़ों की तलहटी में बसा रामगढ़ का किला स्थापत्य कला का एक अद्भूत नमूना प्रतीत होता है। भारतीय पुरातात्विक विभाग के सर्वेक्षण के अनुसार इस किले का निर्माण का मांच के मीना शासकों के द्वारा 9-10 वीं शताब्दी के लगभग करवाया गया था तथा इसके पुर्ननिर्माण का कार्य आम्बेर के कछवाहा शासक राजा मानसिंह के द्वारा 16 वीं शताब्दी में करवाया गया था। इस संदर्भ में जानकारी प्रदान करता एक सूचना पट्ट किले के परकोटे के मुख्य द्वार पर भी लगाया गया है। यह किला वर्तमान में जीर्ण-शीर्ण अवस्था में था परंतु इसके भग्नावशेषों को देखकर यह अनुमान लगाया जा सकता है कि किसी समय में यह विशाल किला कितना अधिक सुदृढ़ एवं सुंदर रहा होगा। इसके साथ ही यह किला 8-10 वीं एवं 16 वीं शताब्दी के स्थापत्य का एक अद्भूत सामंजस्य नमूना भी दिखायी पड़ता है। यह किला चारों ओर से सुरक्षात्मक घेरे से घिरा हुआ है। इसके उत्तर एवं पूर्व की ओर विशाल सुदृढ़ परकोटा निर्मित है एवं दक्षिण तथा पश्चिम दिशा की ओर से यह प्राकृतिक पहाड़ों से निर्मित परकोटे से आवृत है। परकोटे से उत्तर-पूर्वी कोने पर किला का 3.90 मीटर लम्बा द्वार है, जहाँ से किले में प्रवेश किया जाता है। इस द्वार से लेकर किले के मुख्य द्वार पर पत्थरों से निर्मित सड़क बिछी हुई है। इस द्वार से लेकर किले के मुख्य द्वार तक पत्थरों से निर्मित सड़क बिछी हुई है। परकोटे में प्रवेश द्वार पर सुरक्षा की दृष्टि से एक सुरक्षा बुर्ज का निर्माण करवाया गया था, जो वर्तमान स्थिति में जीर्ण-शीर्ण अवस्था में स्थित है। यहाँ से आगे बढ़ने पर किले के मुख्य द्वार पर पहुँचते हैं। यह द्वार भी वर्तमान में जीर्ण-शीर्ण अवस्था में स्थित है। इस द्वार में हरे बलुआ पत्थर के विशाल स्तम्भों का

प्रयोग किया गया, जिनमें नीचे की ओर शुद्ध हिन्दू पद्धति के कमल के फूल का अंकन मिलता है। संभवतः इन विशाल स्तम्भों पर किले के मुख्य द्वार को लगाया जाता होगा। किले के मुख्य द्वार से प्रवेश करने पर एक विशाल प्रांगण दिखाई देता है। द्वार के दांयी तरफ ऊँचा उठा हुआ एक चबूतरा निर्मित है तथा बांयी तरफ प्रांगण के भीतर उत्तर-पूर्वी कोने पर एक सुरक्षा बुर्ज निर्मित है। यह बुर्ज छतरीनुमा है। इस छतरीनुमा सुरक्षा बुर्ज की बनावट भी भिन्न प्रतीत होती है। इस छतरी के स्तम्भ शुद्ध हिन्दू स्थापत्य शैली में निर्मित हैं सादे और आकार में चौकोर हैं। छतरी के ऊपरी गुम्बद की बनावट कुछ भिन्न ही प्रतीत होते हैं। यह कुछ-कुछ बौद्ध स्तूप के आकार से मेल खाती दिखाई देती है। छतरी के गुम्बद का निर्माण ईंटों के द्वारा किया गया है तथा गुम्बद के छत के मध्य में पत्थर पर कमल की आकृति अंकन कर उसे वहाँ लगाया गया है। इसके अलावा भी छतरी के गुम्बद को आधार प्रदान करने वाले पत्थर की सिलधर जो कि खम्भे पर टिकी हुई है उन पर भी कमल की आकृति का अंकन मिलता है।

मीरांबाई की वर्तमान में प्रासंगिकता

श्रीमती सोनू शेखावत

मीरांबाई का जीवनवृत्त भक्ति साधना एवं भक्ति काव्य व भक्ति काव्य का अनुसंधानपरक अध्ययन वर्तमान युग में प्रासंगिक तथा महत्वपूर्ण है। मीरांबाई नारी समाज का गौरव है। उनकी अनन्य एवं एकनिष्ठ भक्ति अद्वितीय है उनका जीवन संघर्ष एवं मानव मूल्यों की रक्षार्थ किये गये कार्य अनुकरणीय है।

आज से पांच सौ वर्ष पूर्व सम्पूर्ण विश्व में नारी चेतना जगाने वाली यह भारतीय नारी वंदनीय है। जब यूरोप और अमेरिका की सभ्यता और संस्कृति का उद्भव नहीं हुआ था तो सम्पूर्ण मानवता को भक्ति एवं ज्ञान का संदेश देने वाली इस महामानवी के चरित्र का उद्घाटन आवश्यक है। जब जब नारी चेतना, आदर्श, अनन्य भक्ति और समर्पण का मूल्यांकन होगा, तब तब मीरांबाई का महत्व एवं प्रासंगिकता बनी रहेगी।

आधुनिक मानव हेतु मानसिक शान्ति की प्रेरणादायनी है मीरांबाई। मीरांबाई ने अपनी निजी व मध्ययुगीन समाज की पीड़ा को अपने पदों में भक्ति भावना के माध्यम से अभिव्यक्त किया है। समसामयिक काल में यह भक्त कवियों की नियति बन गई थी। वर्तमान युग में भी जब मानव सूचना तकनीकी माध्यम से रिश्तों के वर्चुअल संसार में जीने के बाद भी एकांकी व थकाहारा महसूस करता है तो वह अन्ततः ईश्वरीय भक्ति की शरण में आने को मजबूर हो जाता है। भावना व संवेदना शून्य मनुष्य लम्बे समय तक अवसादग्रस्त हो जिन्दा नहीं रह सकता है।

मीरां का व्यक्तित्व नारी सशक्तिकरण व सबलीकरण का प्रतीक है। नारी की विवशता व घुटन के विरुद्ध आज से 500 वर्ष पूर्व ही मेड़तणी मीरांबाईजी ने संघर्ष का बिगुल बजाकर विकट परिस्थितियों में दृढ़ता, सहनशीलता व प्रतिबद्धता की जो प्रेरणा दी वो आज की नारी हेतु आदर्श है। घरेलु हिंसा से कमोबेश आज की हर औरत को किसी न किसी रूप में रूबरू होना पड़ता है। औरत घर की चाहरदीवारी में घुट घुट कर जीने को मजबूर हो जाती है। आज नारी मुक्ति की आवाज सरकारी व गैर सरकारी संघटनों द्वारा भले ही पुरजोर तरीके से यदा कदा उठायी जाती है परन्तु नारी मुक्ति का पथ इतना सरल नहीं कंटकाकीर्ण है। वस्तुतः आज से 500 वर्ष पूर्व सामन्ती युग में मीरां ने अपनी भक्ति के माध्यम से चेतना की अलख जगायी थी। उन्होंने नारी गरिमा व सम्मान को पुनर्स्थापित किया व धार्मिक मठाधीशों की सर्वोच्च सत्ता व एकाधिकार का ललकारा था। मीरां युगीन प्रचलित सामन्तीवादी व्यवस्था में परम्परागत आचार विचारों रूढ़ियों जाति-भेद तथा वर्गभेद का महत्व था। ऐसी अवस्था में व्यक्तिगत स्वतन्त्रता समानता व नारी के समानाधिकार आदि के मूल्यों का कोई स्थान नहीं था। उस प्रचलित व्यवस्था के विरुद्ध मीरां ने विद्रोह का शंखनाद किया जो जनसंस्कृति की उत्कर्ष मूलक चेतना का प्रमाण है। अपनी रचनाओं के माध्यम से मीरां ने मानव मात्र हेतु प्रेम का संदेश दिया है। आज के भौतिकवादी युग में मीरां पीड़ित मानवता हेतु आध्यात्मिक सुकून का प्रतीक है। मीरां नारी को संस्कारवान बनने हेतु प्रेरणा का दीपक है। अन्याय व अत्याचार के खिलाफ मीरां क्रान्तिकारी बनने का साहस देती है। उसके जीवन से हमेशा सत्य के पथ पर आगे बढ़ने की, असत्य का विरोध की प्रेरणा मिलती है। मीरां की प्रासंगिकता इसी तथ्य से जाहिर है कि वह मानवजाति की उन्नति हेतु पथ प्रदर्शक का काम करती है। स्त्री विरोधी प्रचलित मान्यताओं व परम्पराओं का विरोध उनकी रचनाओं में पुरजोर तरीके से किया गया है। वे नारी स्वतन्त्रता, निर्भीकता, गरिमा, नारी सशक्तिकरण का प्रतीक है। मीरां स्त्रियों को नैसर्गिक अधिकार हेतु कदम कदम पर होने वाले संघर्ष हेतु आदर्श नारी है। मीरां ने जो दर्द सहा उसे कमोबेश हर नारी यह रही है।

जनजाति क्षेत्र बांसवाड़ा में प्रजामण्डल का अनाज आन्दोलन (1945-1946)

हेमन्त पण्ड्या

बांसवाड़ा दक्षिण राजपूताना की मेवाड़ एजेन्सी की एक छोटी रियासत थी जिसकी आबादी 270000 और क्षेत्रफल 1943 वर्गमील था। इस रियासत में गांवों की संख्या 1154 थी। राजपूताने की देशी रियासत शीर्षक से जारी रिपोर्ट (1938 के अनुसार) बांसवाड़ा की आबादी 233106 थी जिसमें से मात्र 4896 ही शिक्षित थी।

बांसवाड़ा रियासत के बहुसंख्यक जनसंख्या आदिवासी है। गौरीशंकर हीराचन्द ओझा व कर्नल जेम्स टॉड आदिवासी भीलों को 'वनपुत्र' कहते हैं एवं यहां का मूल निवासी मानते हैं। आर. बी. रसल ने भी बांसवाड़ा राज्य के गेजेटियर (1908) में इन्हें यहीं का प्राचीनतम निवासी माना है।

बांसवाड़ा प्रजामण्डल के प्रथम अध्यक्ष श्री मणीशंकर जी नागर एवं मंत्री श्री धूलजी भाई भावसार थे। 24 मई 1945 को प्रजासेवक समाचार पत्र के प्रकाशक मामा अचलेश्वर प्रसाद के अध्यक्षता में आयोजित आमसभा में बांसवाड़ा प्रजामण्डल गठन की घोषणा की गई थी।¹¹ प्रजामण्डल के संस्थापक सदस्य बाबा लक्ष्मणदास, श्री नानिगराम, श्री भवानीशंकर और श्री सूर्यकरण थे। इस सेवा कार्य में चीप के दोला भगत, छोटी सरवन के श्री देवा मधार, छोटी तेजपुर के श्री दीपा भगत, खेर डाबरा के श्री सुरजी भगत, वाडगून के श्री हेमता भगत पडौली के श्री कुबला मछार और गणेशपुरा के श्री हरिराम आदि आदिवासी कार्यकर्ता भी सम्मिलित थे।

राजस्थान के प्रजामण्डल आन्दोलन के इतिहास में बांसवाड़ा प्रजामण्डल का भी स्वर्णिम इतिहास रहा है। बांसवाड़ा प्रजामण्डल के इतिहास में संघर्ष का काल 1945-46 के वर्ष रहे। तत्कालीन बांसवाड़ा रियासत का महारावल चन्द्रवीर सिंह एवं दीवान मोहनसिंह मेहता ने अनेक सुधार व घोषणाएं की थी। परन्तु वास्तविक धरातल पर अन्याय, अत्याचार व शोषण ही दृष्टिगोचर हो रहा था। जोधपुर से प्रकाशित प्रजा सेवक समाचार पत्र में बांसवाड़ा का उल्लेख करते हुए श्री अचलेश्वर प्रसाद ने लिखा- "बांसवाड़ा वह राज्य है जहां प्रगतिशील महारावल और सुधारवादी दीवान के रहते हुए भी भूख व बीमारियों का तांडव हो रहा है।"

1945-46 के वर्ष बांसवाड़ा रियासत में अकाल एवं अनाज के अभाव के समय भी अनाज की निकासी जारी थी। बैठ बेगार से आदिवासी पीड़ित थे। गांवों में आने वाले सरकारी कर्मचारियों के लिए मुफ्त भोजन की व्यवस्था भी किसानों को करनी पड़ती थी जिसे पेटिया कहा जाता था। अनाज के अभाव के कारण अनाज कन्ट्रोल की सरकारी व्यवस्था असफल हो गयी थी। बांसवाड़ा प्रजामण्डल ने अनाज निकासी रोकने के लिए अनाज आन्दोलन किया जो कि बांसवाड़ा प्रजामण्डल के द्वारा आयोजित सबसे महत्वपूर्ण संघर्ष था। बांसवाड़ा प्रजामण्डल ने सरकार की गलत नीति की आलोचना की व समस्या समाधान के लिए सुझाव के प्रस्ताव भेजे थे, किन्तु रियासत ने इन प्रभावों पर कोई ध्यान नहीं दिया था। इसकी जगह सरकार दमन नीति का प्रयोग कर रही थी।

रियासती प्रशासन का विरोध करने एवं प्रजामण्डल का आधार मजबूत करने के लिए श्री धूलजी भाई भावसार ने भूपेन्द्रनाथ त्रिवेदी को बम्बई से आमन्त्रित किया। भूपेन्द्रनाथ त्रिवेदी के बांसवाड़ा आगमन से अनाज विरोधी आन्दोलन को मजबूती मिली।

प्रजामण्डल के अनुसार अनाज कंट्रोल की व्यवस्था पक्षपातपूर्ण है राज्य की गैर जिम्मेदारी के कारण ही अनाज का संकट पैदा हुआ है। प्रजामण्डल इस ज्ञापन से पूर्व ही कई प्रस्ताव पारित कर चुका था। प्रस्ताव में 6, 7, 8, 9 व 10 बांसवाड़ा प्रजामण्डल के अनाज आन्दोलन से सम्बन्धित बुलेटिन है। जो धुलजी भाई भावसार पेपर्स से प्राप्त होते हैं। 18 दिसम्बर, 1945 को पारित प्रस्ताव संख्या 6 में अनाज निकासी रोकने की मांग की गयी थी। इसी प्रस्ताव में मूल्य नियन्त्रित एवं निर्धारित करने की मांग की थी। प्रजामण्डल के अनुसार अनाज संकट अधिकारियों की अयोग्यता एवं अदूरदर्शिता का परिणाम था।

बांसवाड़ा रियासत ने राज्य कर्मचारियोंको प्रति रुपया 3.50 सेर तथा साधारण जनता के लिए 3.25 सेर अनाज नियत किया। प्रजामण्डल इस भेदभाव का विरोधी था। प्रजामण्डल के अनुसार दो भाव रखना प्रजा के साथ अन्याय है। प्रजामण्डल के आन्दोलन एवं बढ़ते अनाज संकट से निपटने के लिए सरकार ने 27 फरवरी 1941 को सभी सभाओं, जुलूस व आन्दोलनों पर रोक लगा दी। प्रजामण्डल के आन्दोलन को कुचलने के लिए पुलिस राज की स्थापना का प्रयास किया। लोगों में भय पैदा किया गया व जनता में झूठी अफवाहें फैलाना प्रारम्भ किया। प्रजामण्डल आन्दोलन से दूर रहने की चेतावनी दी। पुलिस ने धारा 144 लागू कर दी। श्री मणिशंकर नागर अध्यक्ष प्रजामण्डल, श्री चिमनलाल मालोत, बाबा लक्ष्मणदास, रतनलाल, चांदकरण, श्री मांगीलाल आदि प्रजामण्डल के नेताओं को गिरफ्तार कर लिया गया।

बांसवाड़ा में प्रजामण्डल नेताओं को छोड़ने की मांग पर पूर्ण हड़ताल हो गयी। श्रीमती फूलकंवर हाथ में चुड़ियां लेकर कार्यालय पहुंचकर अधिकारियों का चूड़ियां भेंट करते हुए धिंकारती थी। सरकारी दमन व आतंक बढ़ता जा रहा था। पुलिस ने भीड़ पर लाठी चार्ज की जिसमें 10 से अधिक लोगों को चोट पहुंची। दमन चक्र के विरोध में आस-पास के गांवों से हजारों लोग बांसवाड़ा पहुंच गये इस समय सरकारी कर्मचारी भी दमन के विरोध में एवं अनाज समस्या के समाधान के लिए प्रजामण्डल आन्दोलन में शामिल हो गये। राजस्व विभाग के श्री सूरजमल, शिक्षा विभाग के श्री रतनलाल, श्री भवानी शंकर, श्री मानशंकर जी ने त्यागपत्र देकर गिरफ्तारी दी।

जनता की संगठित शक्ति के कारण सरकार को झकना पड़ा। रियासती सरकार ने 7 मार्च, 1946 को प्रजामण्डल के साथ समझौता कर नेताओं को रिहा कर दिया गया। व्यापारी एवं प्रजामण्डल के कार्यकर्ताओं के साथ सरकार का समझौता हुआ। जिसमें प्रजामण्डल के कार्यकर्ता भी अनाज एसोसिएशन में शामिल होंगे। अनाज की खरीद में व्यापारी अपनी पूंजी लगायेंगे। राज्य के प्रत्येक गांव में अनाज वितरण एसोसिएशन बनाने का निर्णय हुआ उसी के माध्यम से अनाज खरीद तथा वितरण होना था। किसानों के लिए बीज का प्रबन्ध किया जायेगा। इस नयी व्यवस्था के बाद अनाज आन्दोलन समाप्त हो

गया था। इस आन्दोलन को सफल बनाने में जनता की एकता एवं प्रजामण्डल के संगठन ने महत्वपूर्ण भूमिका निभायी।

पाली क्षेत्र के व्यापार एवं वाणिज्य का ऐतिहासिक विश्लेषण

आईदानसिंह

राजस्थान की इस महत्वपूर्ण भूमिका में पाली के योगदान को इतिहासविदों ने काफी विशिष्ट रूप से अभिव्यक्त किया। ब्रिटिश लेखक कर्नल महोदय एवं जी.एच. स्पष्ट करते हैं कि राजपूताना क्षेत्र - टेक्सटाइल, अफीम, नील, शस्त्र एवं चमड़े के सामने निर्यात करता था जबकि सुनहरे वस्त्र, सोना, चाँदी, कांच एवं हाथी दांत की वस्तुएं, घोड़े, शराब व ड्राई फ्रुट्स का आयात करता था।

इस विशिष्ट आधारभूत व्यापारिक रूप व वाणिज्य ढाँचे को ब्रिटिश काल में देश के अन्य व्यवसायिक केन्द्रों के समान की धीमी गति से लेकर उत्तरोत्तर विकसित व व्यापक स्वरूप परिलक्षित हुआ जिसे विशेषतः 20वीं सदी के प्रारम्भिक दशकों में तीव्रता प्राप्त हुई। जिसमें विशिष्ट तौर से नमक उद्योग, सूती वस्त्र व संगमरमर उद्योग प्रमुख थे जिनका आधार वंशानुगत एवं जातिय था। राजस्थान अपने अन्तर्राज्यिक व्यापारिक व वाणिज्य गतिविधियों में भी काफी विशिष्ट व उपयोगी स्वरूप को लिये हुए था, जिसका आधार स्थानीय आवश्यकताओं की पूर्ति था। अतः राजस्थान की इस विशिष्ट भूमिका में पाली के एक व्यापारिक व व्यवसायिक केन्द्र के रूप में काफी महत्वपूर्ण योगदान को ऐतिहासिक स्रोत निर्धारित करते हैं।

प्राचीन नगर पाली ऐतिहासिक स्रोत जो कि नाडोल में चौहान राज्य स्थापित होने पूर्व काफी कम मात्रा में प्राप्त होते थे तथा जिनका मुख्य आधार जैन स्रोत है जो कि इस जिले में प्राचीन काल से जैन मंदिर स्थित होने के कारण अस्तित्व में हैं। इनके लेखों में इस नगर को प्राचीन काल में पाल्लिका एवं पाली के नाम से जाना जाता था। 12वीं सदी में रचित कुमारपाल चरित से यह जानकारी प्राप्त होती है कि यह नगर क्षेत्र नाडोल का अंग बन गया था जो कि नाडोल के चौहान वंश द्वारा शासित था जो गुजरात के चालुक्यों के जागीरदार के रूप में अवस्थित थे। 12वीं सदी में जोधपुर या मारवाड़ राज्य में राव सीहा द्वारा राठौड़ राज्य की स्थापना करने के बाद इस नाडोल राज्य को पाली सहित अपने राज्य का अंग बना दिया तथा इस नगर को व्यापारियों के धन एवं जीवन को सुरक्षा प्रदान की।

ब्रिटिश काल के राजस्थान इतिहास के प्रत्यक्ष साक्षी इतिहासकार कम ब्रिटिश

अधिकारी कर्नल जेम्स टॉड महोदस ने अपनी कृति 'एनल्स एण्ड एंटिक्विटीज ऑफ राजस्थान' में उद्धृत करते हैं। कि "पाली पूर्वी-पश्चिमी क्षेत्र का इन्टरपोट था जो मालवा, काश्मीर, चीन को यूरोप, अफ्रीका, पर्शिया एवं अरब देशों को मुल्तान होकर व्यापारिक गतिविधियों को संचालित करने में महत्त्वपूर्ण सहायक था। साथ ही देश के अन्य भागों को सूती वस्त्र, ड्रांग व प्रिन्टिंग किये हुए कपड़े, ऊनी, शस्त्र, नमक तथा अन्य सामान्य वस्तुएं प्रदान करता था। यद्यपि उपरोक्त तथ्य पाली क्षेत्र के व्यापारिक केन्द्र के रूप में विकसित स्वरूप को अंकित करते हैं। लेकिन इसके महत्व का इस क्षेत्र का महत्त्वपूर्ण व्यापारिक मार्गों पर स्थिर होने से थी। 1877 में सी.एम.के. वाल्टर ने अपनी कृति गजेटियर ऑफ मारवाड़, मालानी एवं जैसलेमर 1877 पाली क्षेत्र के महत्त्वपूर्ण व्यापारिक मार्गों को उल्लेखित किया।

वस्तुतः पाली क्षेत्र जो कि उपर्युक्त स्वरूप में व्यापारिक केन्द्र के रूप में महत्त्वपूर्ण भूमिका को लिए हुए प्रतीत होता है। लेकिन इस व्यापारिक स्वरूप का आकार इस क्षेत्र के वाणिज्यिक या उद्योग धन्धों के विकसित रूप में था। जिसमें विशिष्ट रूप से पाली क्षेत्र, सूती व ऊनी वस्त्रों, लोहे के सामान, युद्धाश्रुतों, हाथी दांत की वस्तुएं आदि का निर्माण करता था। लेकिन इस क्षेत्र की प्रसिद्धि मोटे सूती व ऊनी वस्त्र बुनने, सिल्क एवं अन्य फाईबर वस्त्रों पर ड्राइंग व पेन्टिंग के केन्द्र के रूप में विशेष थी। यद्यपि पाली जिले में अन्य उद्योगों का विकास स्वतंत्रता प्राप्ति के बाद सरकार द्वारा प्रदान आर्थिक सहायता व रियायतों से उत्तरोत्तर होता रहा है लेकिन स्वतंत्रता पूर्व भी दो महत्त्वपूर्ण वृहत्तर उद्योग अवस्थित हो चुके थे जो सम्पूर्ण पाली को पहचान दे रहे हैं। 1. महाराजा श्री उम्मेद मिल्स लिमिटेड (पाली) एवं 2. प्रेम केबल प्राइवेल लिमिटेड, पिपेलिया कला (पाली) इस महत्त्वपूर्ण उद्योग धंधों व व्यापारिक स्वरूप के साथ पाली जिस अपने कृषि उत्पादन के रूप में व्यावसायिक व आत्म निर्भर स्वरूप को लिए हुआ था। जिसमें अपने ऐतिहासिक परिपेक्ष्य में जोधपुर राज्य को भू-राजस्व का प्रदाता तथा व्यापारिक केन्द्र के रूप में था।

शिक्षा के विकास में लोक जुम्बिश परियोजना का महत्व

कैलाश जोशी

सन् 1991 की जनगणना के अनुसार राजस्थान की साक्षरता 38.55 प्रतिशत ही थी। आजादी के बाद देश में साक्षरता प्रतिशत में वृद्धि हुई परन्तु महिलाओं की साक्षरता मात्र 20.44 प्रतिशत ही थी। उसमें वृद्धि तभी हो सकती थी जब प्रत्येक बालक/बालिका अपनी 8 वर्षीय प्रारम्भिक शिक्षा को पूर्ण करें। अगर किसी कारण 8 वर्ष की प्रारम्भिक शिक्षा पूर्ण न कर सके तो कम से कम 5 वर्ष की प्राथमिक शिक्षा अवश्य पूरी करे ताकि

उनका ठहराव एवं नामांकन शत-प्रतिशत हो। एक आंकलन के अनुसार 60-65 प्रतिशत बालक तथा 20-30 प्रतिशत बालिकायें ही प्राथमिक शालाओं में नामांकित थी। इस स्थिति को ध्यान में रखकर लोक जुम्बिश परियोजना की शुरुआत 3:2:1 के अनुपात में वित्तीय सहायता प्रदान कर भारत सरकार ने मिलाकर इसे प्रारम्भ किया।

लोक जुम्बिश अर्थात् जन आन्दोलन इसका उद्देश्य राजस्थान के सभी बालक/बालिकाओं को अच्छे स्तर की प्राथमिक शिक्षा उपलब्ध करवाना है। लोक जुम्बिश परियोजना के प्रथम चरण की शुरुआत जून 1992 में हुई। प्रथम चरण में 25 विकास खण्डों को इसमें सम्मिलित किया गया। द्वितीय चरण का प्रारम्भ जुलाई 1995 में हुआ जिसमें कुल 75 पंचायत समितियों को लिया गया इसमें 58 पंचायत समितियों को क्रियान्वयन की स्वीकृति मिली। 14 वर्ष तक की आयु के सभी बच्चों को अनिवार्य शिक्षा उपलब्ध कराने के संविधान के संदेश को तभी सम्भव किया जा सकता है जब प्रारम्भिक शिक्षा के सार्वजनीकरण के लिए विशेष तरीके अपनाये जाये। प्रारम्भिक शिक्षा की स्थिति खराब होने के अनेकानेक कारण थे। जिसमें प्रमुख निम्न है - प्राथमिक शिक्षा की सुविधा उपलब्ध न होना। माता-पिता द्वारा बच्चों की पढाई पर ध्यान न देना। उनका पढाई के प्रति उत्साही न होना। बालिकाओं की शिक्षा को अनुपयोगी मानना तथा महिलाओं की असमान सामाजिक स्थिति। शिक्षा के स्तर में कमी तथा समुचित शिक्षा के भौतिक एवं मानवीय संसाधन उपलब्ध न होना। शिक्षकों के सम्मान में कमी। ये कारण स्पष्ट कर देते हैं कि प्रारम्भिक शिक्षा के सार्वजनीकरण का कार्य सिर्फ शिक्षा से हो जुड़ा हुआ नहीं है। बल्कि पूरे समाज से है तथा समाज के विभिन्न आयामों से जुड़ा हुआ है। कार्य की स्थिति को देखकर लोक जुम्बिश परियोजना में इसके लिए व्युह रचना तैयार की गई यानी करने योग्य कार्य तथा उनके तरीकों को देखा गया। लोक जुम्बिश के कार्यों में प्रमुख इस प्रकार है-1. महिला विकास, 2. शिक्षकों का उचित सम्मान, 3. शाला मान चित्रण, 4. सूक्ष्म नियोजन, 5. प्राथमिक शिक्षा के स्तर को ऊँचा उठाना, 6. अनौपचारिक शिक्षा, 7. अनुसूचित जाति, जनजाति के लिए विशेष कार्यक्रम, 8. विकेन्द्रीकरण, 9. उल्लेखनीय नवाचार।

एक स्वतंत्रता सैनानी संत-मामा बालेश्वर दयाल

नारायण लाल पारगी

मामा बालेश्वर दयाल का जन्म इटावा (उ.प्र.) के कला निवाई नामक गाँव में 1905 ई. में रामनवमी के दिन हुआ था। इनके पिता शिवशंकर दीक्षित इटावा जिला स्कूल के प्रधानाध्यापक थे, माता का नाम राम दुलारी था। विद्यार्थी जीवन से ही उसमें सामाजिक एकता एवं देश भक्ति की भावना फूट-फूट कर भरी पड़ी थी, इनकी

प्राथमिक शिक्षा इटावा से हुई, इंटर मिडिएट की शिक्षा इटावा कालेज के प्रिंसिपल से विवाद होने से पूर्ण नहीं कर पाये। खेलों में हॉकी के प्रसिद्ध खिलाड़ी थे। मामाजी महात्मा गांधी एवं उनके रचनात्मक कार्यों से अत्यधिक प्रभावित थे।

1927 ई. में मामाजी का अपने पिता के सहयोगी अध्यापक श्री रामनाथ तिवारी की बहिन सावित्री से विवाह सम्पन्न हुआ। धीरे-धीरे मामाजी का सार्वजनिक सेवा का क्षेत्र व्यापक होता जा रहा था, जो पिताजी को पसन्द नहीं आया और मामाजी को डांट लगाई कि तुम पढ़ते नहीं हो फिजूल कार्य करते हो, अच्छा यही होगा कि तुम किसी अन्य जगह चले जाओ। पिता की आज्ञानुसार मामाजी इटावा से अपने मामा के गाँव खाचरोद चले गये, मामा माधव प्रसाद दुबे जो यहाँ के को-ऑपरेटिव इन्सपेक्टर थे। यहाँ मामा ने मामाजी को डेढ़ माह का को-ऑपरेटिव प्रशिक्षण दिलाया और कुछ शर्तों के साथ अग्रेजी शासन में नौकरी पर बुलाया लेकिन मामाजी ने इन्कार कर लिया। इस नौकरी को ठुकराने के बाद बालेश्वर दयाल ने यही पर एक विद्यालय में 37 रु. मासिक वेतन पर अग्रेजी शिक्षक के रूप में नौकरी कर ली। यहीं रहते वे चन्द्रशेखर आजाद की माँ से भाभरा में मिले। चन्द्रशेखर की माँ के आग्रह पर यहाँ 15 दिन बाद थांदला के जैन विद्यालय में प्रधान शिक्षक के रूप में नौकरी मिल गई, यही रहते आदिवासियों के उत्थान का संकल्प लिया।

इस प्रकार खाचरोद एवं थांदला में शिक्षकीय जीवन कहने को मात्र था, किन्तु सार्वजनिक सेवा के रूप में ज्यादा प्रभावशाली सिद्ध हुआ। मामाजी का यह जीवन मंत्र था कि-“जीवन सफल वही होता है जिसमें निराशा जीना सीखे, जिन्दादिल बने।” उन्होंने अपने जीवन में यही किया था।

मामाजी एक समाज सुधारक एवं स्वतंत्रता सैनानी के रूप में-मामाजी अपने बचपन के संस्कारों, जवानी के अनुभवों एवं गांधीजी से प्रेरित होकर अनुसूचित जातियों एवं जनजातियों के कल्याण में जुड़ गये थे। मालवा आँचल में अछूत समाज के लोगों को सार्वजनिक धार्मिक स्थलों एवं कार्यक्रमों में प्रवेश निषेध था। अतः मामाजी एवं अन्य हॉकी खिलाड़ियों ने मिलकर भगवान सत्यनारायण की कथा करवाने एवं उसमें प्रसाद वितरण हरिजन बालकों से कराने का संकल्प लिया। सत्य नारायण जी की कथा गाँव के चौराहे पर आयोजित कर इस कार्य को अंजाम दिया, पता चलने पर पंचायत ने उन्हें समाज से बहिष्कृत कर दिया था। इसी दौरान यहाँ अकाल पड़ा जिसमें मामाजी ने जैन समाज एवं मुनी नानचन्द्रजी से अकाल से तृप्त लोगों हेतु राहत कोष स्थापित करवाया। अन्य लोगों को राहत कोष से जुड़ने हेतु प्रचार के लिए पर्चे छपवाए जिसमें किसानों को अन्नदाता उपनाम से सम्बोधित करने से उन्हें जेल की हवा भी खानी पड़ी। अकाल में मारे गये लोगों के परिजनों ने मामाजी से अर्जी लिखवाई, जिसमें मामाजी ने सहयोग देकर रियासती जनता में जनजाग्रति शुरू कर दी। शासकों को पता चलने पर आदिवासियों को

बहकाने के नाम पर मामाजी पर मुकदमा चलाकर दो माह का कारावास दिया गया।

1940 ई. में मामाजी दिल्ली पहुँचे जहाँ उनका पूरी के शंकराचार्य से मिलन हुआ। मामाजी ईसाई मिशनरियों के खिलाफ थे, इन्होंने शंकराचार्य को मिशनरियों द्वारा प्रलोभन देकर भीलों को ईसाई बनाने की बात से अवगत कराया और भीलों के लिए जनेऊ पहनने का आदेश कुछ शर्तों के साथ प्राप्त किया। दिल्ली से लौटकर मामाजी ने 1941 ई. में बामणियों में एक दीक्षा समारोह का आयोजन किया जिसमें हजारों भील भक्तों को आमन्त्रित किया और इन्हे सम्मानपूर्वक जीवन जीने का संदेश देकर जनेऊ धारण करवाया। इस अवसर पर राजस्थान के प्रसिद्ध नेता जयनारायण व्यास भी मौजूद थे। जनेऊ समारोह के खिलाफ हिन्दू महासभा ने कई लेख लिखे और शंकराचार्य एवं मामाजी को जनेऊ धारण प्रक्रिया को समाप्त करने की मांग की लेकिन मामाजी ने अपना कार्य यथावत जारी रखा। बामणियां एवं आस-पास के आदिवासी लंगोट पहनते थे, जिनमें शिक्षा का अभाव था अतः मामाजी ने इन्हें बदलने हेतु बामणियां के श्री राम मंदिर में लंगोटी त्यागो कार्यक्रम रखा और लंगोट स्वर नामक एक पत्रिका निकाली। मामाजी का यह प्रयास रंग लाया और आज भी यहाँ के निवासी लंगोट नहीं पहनते हैं। बामणियां में किसानों के साथ जुड़कर मई 1948 एवं दिसम्बर 1948 ई. तक विशाल किसान सम्मेलनों का आयोजन किया और 'हिन्द किसान सेवा दल' का गठन किया। 5 जनवरी 1949 ई. को मामाजी ने यह घोषणा कि 22 फरवरी 1950 तक यदि सरकार ने शराब बंदी कानून लागू नहीं किया तो सत्याग्रह किया जायेगा। इसी प्रकार शिवपुरी के किसान पंचायत सम्मेलन में जागीरें समाप्त करने की घोषणा की। 1950 ई. में भारत के प्रथम राष्ट्रपति डॉ. राजेन्द्र प्रसाद की आदिवासियों की स्थिति से अवगत कराया लेकिन कोई परिणाम नहीं निकला, फलतः लगान बंदी आंदोलन शुरू किया जिसमें उन्हें गिरफ्तार कर देवास जेल में बंद कर दिया। इस प्रकार 1960 तक मामाजी देशभर में भील एवं किसानों की व्यथा को जाहिर करने में सफल रहे। परिणामतः राम मनोहर लोहिया जैसे मौलिक चिन्तक द्वारा सर्वसम्पति से 1960 में अखिल भारतीय समाजवादी दल का अध्यापक बनाया गया था।

1962 में चीनी आक्रमण के समय उन्होंने देश में नई उत्तेजना का वातावरण पैदा किया तथा 'हिमालय बचाओ सम्मेलन', 'अंग्रेजी हटाओ सम्मेलन' एवं किसान तथा खेत मजदूर सम्मेलनों के आयोजनों में अपनी जान लगाई। 1965 ई. में भारत-पाक युद्ध के समय सीमा सुरक्षा, जन जाग्रति, कच्छ की स्थिति पर अनेक आयोजन किये। 1967 के आम चुनावों में गैर कांग्रेस सरकार बनी इसमें भी उनके प्रगतिशील विचार प्रभावशाली सिद्ध हुए। इस समय तक मामाजी ने 1951 ई. में 'बैतुल से जयपुर तक' 1958 ई. में 'क्रांति कैसी' 1965 ई. में 'कच्छ क्यों' और 'हिन्द-पाक महासंघ कैसे' आदि पुस्तकें प्रकाशित हो चुकी थी। सितम्बर 1989 में बामणियां में जनता दल का अंतिम सम्मेलन

हुआ। जिसमें राजस्थान, मध्यप्रदेश व गुजरात के भक्तगण शामिल हुए थे। तीन वर्ष के अकाल की पृष्ठ भूमि पर तीन दिवसीय इस सम्मेलन में किसानों की विभिन्न समस्याओं का समाधान एवं अधिकार प्रदान किये गये। 15 मार्च 1994 ई. को मध्यप्रदेश सरकार का प्रतिष्ठित इंदिरा गांधी समाज सेवा पुरस्कार देकर मामाजी को अपनी ढलती आयु में सम्मानित किया। 27 सितम्बर 1998 ई. को इस महान विभूति का स्वर्गवास हो गया।

इतिहास का अनतिख्यात स्रोत : भवानी परमानन्द पुस्तकालय, झालावाड़

डॉ. सज्जन पोसवाल

झालावाड़ के तत्कालीन शासक महाराजराणा भवानीसिंह ने सन् 1911 में इस पुस्तकालय की स्थापना की थी। श्री भवानीसिंह ने पुस्तकालय का नाम 1894 में नियुक्त राज्य के दीवान परमानन्द चतुर्वेदी के नाम पर रखा, जिनकी शिक्षा में विशेष रुचि थी। इस पुस्तकालय में विभिन्न विषयों और भाषाओं के 21717 ग्रन्थों का संग्रह है। इन ग्रन्थों की जिल्द लंदन में तैयार की गई थी जिन पर स्वर्णाक्षरों में 'परमानन्द पुस्तकालय' लिखा हुआ है। पुस्तकालय आधुनिक यूरोपीय शैली में बनाया गया था जिसके चारों ओर बड़ी-बड़ी खिड़कियाँ, नक्काशीदार लकड़ी की अलमारियों से सुसज्जित आंतरिक अध्ययन कक्ष एवं पुस्तकालय का केन्द्रीय हॉल है। सन् 1946 में यह पुस्तकालय राजकीय महाविद्यालय को सौंपा गया था, जिसके परिसर में यह स्थित है। दरअसल, झालावाड़ जैसे छोटे और पिछड़े क्षेत्र में विद्यमान इस पुस्तकालय का अध्ययन एवं शोध के लिए अपेक्षित उपयोग नहीं हो पाया है। इस शोध पत्र का उद्देश्य परमानन्द पुस्तकालय में विद्यमान इस दुर्लभ ग्रन्थसम्पदा की ओर विद्वानों का ध्यान आकर्षित करना है ताकि स्मारक के रूप में स्थित इस विरासत का उपयोग इतिहास के विद्यार्थी शोध केन्द्र के रूप में कर सकें।

इस पुस्तकालय में पश्चिमी देशों के इतिहास पर अनेक दुर्लभ ग्रन्थ अनेक खण्डों में उपलब्ध हैं। इनमें संयुक्त राज्य अमेरिका, रूस, फ्रांस, ब्रिटेन, आस्ट्रिया, इटली, जर्मनी आदि प्रमुख हैं लेकिन इसमें सर्वाधिक आकर्षक है नेपोलियन बोनापार्ट सम्बन्धी सामग्री। उसके जीवन और कृतित्व पर सन् 1914 तक विश्व में फ्रांसीसी एवं अंग्रेजी भाषा में प्रकाशित लगभग समस्त शोध ग्रन्थ पुस्तकालय में उपलब्ध हैं। इसमें अनेक खण्डों में संकलित Napoleon's correspondence, प्रसिद्ध लेखकों द्वारा लिखी गई नेपोलियन की जीवनी, उसके निजी एवं सार्वजनिक जीवन की एक-एक घटना, उसके उत्थान से लेकर पतन तक युद्ध अभियानों पर अलग-अलग ग्रन्थ हैं। सन्

1910 में A.M. Broadley द्वारा दो खण्डों में लिखित रोचक ग्रन्थ है- Napoleon in caricature. इसमें उसकी सफलताओं और असफलताओं पर बनाये गये रोचक एवं रोमांचक व्यंग्य चित्रों का संकलन है। इसी प्रकार Tighe Hopkins द्वारा लिखित The women napoleon loved में उसके निजी जीवन का इतिहास लिखा गया है। इसी प्रकार ब्रिटिश संग्रहालय द्वारा सन् 1899 में 5 श्रृंखला में प्रकाशित Facsimiles : Royal, Historical, Literary Autographs में पश्चिमी दुनिया की महान हस्तियों के मूल हस्तलेख की प्रतियाँ (अंग्रेजी अनुवाद सहित) उपलब्ध हैं।

एशियायी देशों के इतिहास पर यूरोपीयों द्वारा लिखे गये खोजपूर्ण ग्रन्थ एवं यात्रावृत्तान्त शोध की दृष्टि से अमूल्य धरोहर हैं। इसमें मिस्र, इरान, इराक, अरब, अफगानिस्तान आदि देशों पर सामग्री उपलब्ध है।

भारतीय इतिहास, साहित्य, स्थापत्य, कला, भाषा, धर्म, दर्शन आदि पर अनेक दुर्लभ ग्रन्थ उपलब्ध है। इनमें Archeological survey of India और Linguistic Survey of India के सभी खण्ड मौजूद हैं। ब्रिटिश कालीन इतिहासकारों एवं यात्रियों के ग्रन्थ तथा यात्रावृत्तान्त से इस दौर के इतिहास लेखन में महत्वपूर्ण सहायता मिलती है। भारत में 1857 के विद्रोह पर ब्रिटिश इतिहासकारों की लगभग सभी रचनायें यहाँ उपलब्ध है। इनमें Duberly, Forest, Aitchison, Malison, B. wood आदि प्रमुख हैं। एक महत्वपूर्ण ग्रन्थ जर्मन विद्वान F. Maxmular का My Indian Friends है जिसमें समकालीन समाज सुधारकों के साथ रमा बाई के बारे में भी लिखा गया है। 8 भागों में संकलित Catalogue of Sanskrit manuscripts in the library of the India office भारत ही नहीं ब्रिटेन में विद्यमान संस्कृत ग्रन्थों की व्यवस्थित एवं अधिकृत जानकारी देता है। इसी प्रकार यहाँ उपलब्ध Bombay state papers बम्बई प्रेसीडेन्सी के इतिहास व आंग्ल-मराठा संघर्ष के प्राथमिक स्रोत है। समकालीन भारतीय नायकों एवं लेखकों के ग्रन्थों में राधा कुमुद मुखर्जी एवं रोमेश दत्त के भारत के आर्थिक इतिहास सम्बन्धी ग्रन्थ, लाला लाजपतराय की Unhappy India, c.f. Andrews की Indian Problem, Annie Besant की India and empire, speeches and writing of D.E. wacha आदि है।

F. maxmular की लिखित विश्व एवं भारतीय धर्म-दर्शन पर उपलब्ध ग्रन्थों में Sacred Book of East का सम्पूर्ण साहित्य, Collected works of F. maxmular, History of philosophy by C.J. webb, early development of mohammadism, encyclopedia of Islam, The life of Mohammad, Bible, Buddhist philosophy. Jataktales आदि मौजूद है।

स्त्री पुरुष सम्बन्धों तथा वैश्विक दृष्टि से स्त्री विमर्श पर ऐतिहासिक ग्रन्थों की उपलब्धता उल्लेखनीय है। इन ग्रन्थों में Key कृत The women movement in 2

volumes, Leland कृत The alternative sex, Pethic Lawrence कृत women's fight for the vote, Howard कृत A History of Matrimonial Institutions, E. waster mark कृत History of Human marriage आदि प्रमुख हैं। विश्व तथा भारत के प्राचीनतम कानूनी इतिहास से लेकर तत्कालीन कानून के सर्वोत्कृष्ट ग्रन्थों में Hunter N'r Roman law, kalke कृत Roman law, W.E. Hall कृत International law, Dickey कृत British law, leading cases of crime, Russell on crime, भारत की प्राचीनतम् संहिताओं में से Haughton कृत Institutes of Manu, जोगेन्द्र नाथ भट्टाचार्य की Commentaries on Hindu law आदि उपलब्ध हैं। भवानी परमानन्द पुस्तकालय में विश्व के अनेक महानायकों, साहित्यकारों, विद्वानों एवं राजनीतिज्ञों की जीवनीयाँ, आत्मकथा एवं संस्मरण संग्रहीत है। इनमें E.T. cook कृत The life of Florence nightingale in 2 volumes Emerson कृत Gladstone के अलावा बेंजामिन डिजरेली, लार्ड जॉन रसेल, अल्फ्रेड लॉयल, मॉर्क्विस ऑफ सेलिसबरी का जीवन वृत्तान्त उपलब्ध हैं।

इस पुस्तकालय में वैश्विक एवं भारतीय स्थापत्य, चित्रकला एवं साहित्यिक ४ रोहर के दुर्लभतम ग्रन्थ संग्रहीत हैं। जहाँ अंग्रेजी साहित्य की बीसवीं सदी की शुरुआत तक की लगभग सभी रचनाएँ विद्यमान हैं, वहीं फ्रेंच, संस्कृत, उर्दू, अरबी, फारसी जैसी भाषाओं के ग्रन्थ हैं। इनमें सर्वाधिक उल्लेखनीय है फारसी के महान साहित्यकार उमर खैयाम की रूबाइयों का स्वर्णिम अक्षरों में एकाधिक अंग्रेजी अनुवाद। विश्व की इन भाषाओं का साहित्यिक इतिहास भी यहाँ संग्रहीत है। स्थापत्य कला के ग्रन्थों में Bloomfield कृत History of French Architecture in 2 volumes, G. Ebes कृत Egypt-Historical picturesque, E.B. Havel कृत Indian Architecture, Ferguson कृत History of Indian and eastern Architecture आदि हैं। चित्रकला के दुर्लभ ग्रन्थों में R.T.H. कृत Portraits of Dante, G.B. cavalcaselle कृत A History of Painting in Italy, भारतीय चित्रकार आनन्द कुमार स्वामी कृत Mediaeval Sinhalese Art, selected examples of Indian Art तथा Percy Brown कृत Indian Painting under the mughals सुरक्षित हैं। इसके अलावा 4 ग्रन्थों में फ्रांसीसी चित्रकला के नमूनों के वृहद ग्रन्थ दर्शनीय है जिनका वर्णन फ्रेंच में है।

इसमें मानवीकी एवं समाज विज्ञानों का ही इतिहास नहीं बल्कि चिकित्सा, विज्ञान, कृषि, रसायन, वनस्पति एवं औषधीय इतिहास की दृष्टि से भी यह पुस्तकालय महत्वपूर्ण है। इस क्षेत्र के प्रमुख ग्रन्थों में A History of Asiatic cholera, singer कृत A short History of medicine, sach's History of Botany, coffee-its culture and commerce, science and art of surgery, N.N. Dasgupta कृत A Ayurvedic system of medicine आदि उल्लेखनीय है।

पुस्तकालय में संग्रहीत भाँति-भाँति के अनोखे व दुर्लभ शब्दकोष विश्व के आम-ओ-खास जीवन की जानकारी के स्रोत हैं। दुनिया की कला, विज्ञान, साहित्य एवं सामान्य जानकारी के लिए विख्यात Encyclopedia of Britannica के सभी खण्ड, An encyclopedia of House and house management लंदन से सन् 1902 में प्रकाशित किया गया था, कृषि विज्ञान एवं इतिहास की दृष्टि से The standard cyclopedia of modern agriculture 12 खण्डों में है। उल्लेखनीय है कि 1940 में न्यूयार्क से प्रकाशित Biographical encyclopedia of world में भारत के नायकों-मोहनदास कर्मचन्द गाँधी एवं जवाहर लाल नेहरू को शामिल किया गया था। इसके अलावा लेटिन-अंग्रेजी, अंग्रेजी-हिन्दुस्तानी, फ्रेंच-अंग्रेजी, फारसी-अंग्रेजी, अरबी-अंग्रेजी आदि भाषाओं के शब्द कोष अंग्रेजी भाषा के विस्तार के साथ-साथ इन विविध भाषायी समाजों के इतिहास के स्रोत हो सकते हैं।

अंत में, पुस्तकालय में सुरक्षित तत्कालीन सामयिक शोध एवं समाचार पत्रिकाओं से अवगत कराना भी आवश्यक है जो अपने समय का इतिहास समेटे हुए हैं। ब्रिटेन तथा भारत से प्रकाशित इन पत्रिकाओं में East and west, The London magazine, The Modern Review, The Bystander आदि हैं जो अधिकांश 20वीं सदी के आरम्भिक दशक की हैं। इनमें भारत सम्बन्धी लेख भारतीय दृष्टि से महत्वपूर्ण हैं।

इस प्रकार राजकीय भवानी परमानन्द पुस्तकालय में इतिहास की अनेक दुर्लभ पुस्तकें संग्रहीत हैं जिनकी ऐतिहासिक उपादेयता को प्रकाशित करने के लिए कतिपय उदाहरणों से पुस्तकालय का परिचय देने का प्रयास किया गया है। लेकिन इस पुस्तकालय की सार्थक उपयोगिता के लिए जहाँ एक ओर इतिहासकारों का ध्यानाकर्षण आवश्यक है वहीं ग्रन्थों की खत्म होती उम्र को ध्यान में रखते हुए इसका कम्प्यूटरीकरण (digitalization) भी जरूरी है।

सिरोही क्षेत्र की लोक-धुनों में ऐतिहासिक झलक

डॉ. उदयसिंह देवड़ा (डिगार)

लोकगीत एवं लोकभजन जन सामान्य के जहाँ एक ओर पारम्परिक मनोरंजन के साधन हैं वहीं इतिहास एवं संस्कृति के संवाहक भी हैं। लोकगीतों एवं भजनों द्वारा जीवन में मनोरंजन एवं आनन्द का उद्रेक तो होता ही है, परन्तु इनके गूढार्थ में इतिहास, संस्कृति एवं तत्कालीन समाज का प्रतिबिम्ब भी झलकता दिखलायी पड़ता है, वहीं मनुष्य के नीरस, अभाव एवं जीवन की कठिनाइयों को भूलने में मददगार भी होते हैं। उत्सवों पर्वों, मेला आदि अवसर पर लोकगीतों एवं भजनों की स्वर लहरियाँ प्रसंग के आनन्द में चार

चाँद लगाने का कार्य करती हैं। साथ ही कभी ताल व लय के साथ नृत्य और गान में तो कभी इकतारा व मजीरों के भक्तिमय रात्रि में भजनों की झड़ी में भी इतिहास नजर आता है। अर्बुदपर्वत अति प्राचीन रहा है। पूर्व काल में मानव पूर्णतः प्रकृति पर निर्भर था। अतः यहां के लोकगीतों में प्राकृतिक संकट (अकाल) में उभरने हेतु वर्षा की कामना इस प्रकार की गई है—

लीलो मोरियो थेमो किणो रो भोणेज

विजली मोमी ने मेघों मोमों रे

में बाबों कदे आवे रे लीली मोरिया रे

इसी प्रकार आबू पर्वत एवं सिरोही क्षेत्र की प्राकृतिक सुषमा, खुशहाली एवं महाराव मान से संबंधित यह गान प्रसिद्ध रहा है—

मोर बोले रे मलसा

आबू रा पहाड़ां में ढोल गैरा वाजे रे सिरोई री धरती में

मर्यादा पुरुषोत्तम भगवान राम एवं सीता के विवाह अवसर पर आबू पर्वत की अधिष्ठात्री देवी अधर देवी के विवाह निमन्त्रण पर जनकपुरी में उपस्थिति संबंधी लोक ध्वनि इस प्रकार मिलती है—

रोमजी ने सीताजे परणीजे भाईडो

पेहली रे कोकूदरी लिख ने आबू माथे मलो

आबू वाली अधर देवी वेगी आईजो रे सीता परणीजो

इसी क्रम में महाभारत के युद्ध के समय वीर अभिमन्यु को अकेला चक्रव्यूह में फंसाने का आरोप लगाते हुए उसकी पत्नी उत्तरा द्वारा कृष्ण एवं पाण्डवों को लोक भजनो में हृदय विदारक उलाहाना इस प्रकार दिया गया है—

ऐ घणो रे की दो अनयाव, पाडंवो म्हारा .

घणो रे कीडो अनयाव किशन मोमा म्हारा

म्हारा ने मेलियो ऐकलो चक्रभारत रे मोणा रे

रण भारत रे मोण ओ....

इन्हीं लोकगीतों ने इतिहास लेखन परम्परा में अरुचिक काल में इतिहास को जीवित रखने में महत्वपूर्ण कड़ी साबित हुए हैं, आबू नरेक धारावर्ष परमार के पराक्रम को लेकर ये पंक्तियाँ—

आबू आ गढ़ों रो सूरु-राजवी

वकां गढ़ा रों सूरु-राजवी-धार ने परमार

एके स भालो रे त्रिकम पाड़ा य वीदणा रे

जब रेलवे विभाग द्वारा आदिवासियों की लूट पाट एवं रेलवे कार्य में बाधा डालने

पर सेन्य बल प्रयोग कर राज्य कार्य किया गया। तो आदिवासियों से की गई मारपीट को लेकर राज्य रेलवे ट्रेक को निकालने सम्बंधी घटना भी जनमानस की जूबान पर चढ़ गई।

राज रो मारग माथा माथे हा रे माथा माथे ढू र र र र

और इस प्रकार जब सिरोही के भारत संघ विलय के समय राजगद्दी के दावेदारों में परस्पर हुए वाद में महाराव अभयसिंह के पक्ष में फैसला होने पर वर्तमान राजमहल में असंख्य लोगों की एकत्रित भीड़ में लोक गीत की यह ध्वनि गूंज उठी—

माने वालो लागे अभय माल रे

राम रीत राखणो जी

सिरोही क्षेत्र में इतिहास गौरव मेवाड़ की आन-बान-शान विषयक लोकधुनें की बहुतायत प्रचलित है—

म्हारे मेवाड़ भालवा जाणू म्हारे चित्तोड़ भालवा जाणू

म्हारे जोहर मेला में जाणो म्हारे राख में लोटवा जाणू

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ISSN 2321-1288

RAJASTHAN HISTORY CONGRESS

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PROCEEDING VOLUME XXX

**DEPARTMENT OF HISTORY,
MOHANLAL SUKHADIA UNIVERSITY,
UDAIPUR**

DECEMBER - 2015

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- ❑ *Published by :*
Prof. S.P. Vyas
Secretary, Rajasthan History Congress
Department of History
J.N.V. University, Jodhpur
- ❑ *To be had from :*
Dr. Manorama Upadhyaya
Hony. Treasurer, Rajasthan History Congress
Mahila PG Mahavidyalaya, Jodhpur
- ❑ ISSN 2321-1288
- ❑ Price :
Rs. 250/- only
- ❑ *Printed at :*
Jangid Computers, Jodhpur

Preface

I feel honoured and proud, to present before the readers and scholars, the proceedings of 30th session, organized by Mohanlal Sukhadia Unviversity, Udaipur on 15-16 December 2015. In placing the learned, scholarly papers, chronology has been adhered to, as far as possible. A number of papers of outstanding merit were presented in this session, breaking new ground and adding new research areas and elements to the history and culture of Rajasthan.

I extend my thanks to all those who have made the publication of this proceeding possible. I humbly acknowledge the guidance of Prof. P.R. Arya. I appreciate the hard-work and sincere efforts of Dr. Manorama Upadhyaya, Dr. Tejendra Vallabh Vyas, Dr. Anil Purohit, Dr. Ravindra Tailor in the publication of the proceeding. Thanks are also due to Mr. Bhanwarlal Suthar and Mr. Sunil of M/s. Jangid Computers for the printing of the proceedings.

(Prof. S.P. Vyas)

Secretary
Rajasthan History Congress

सचिव प्रतिवेदन

इंग्लैण्ड के प्रधानमन्त्री सर विंस्टन चर्चिल ने कहा था-“इतिहास के आयाम निरन्तर परिवर्तनशील हैं एवं उसका क्षेत्र निरन्तर वृद्धि को प्राप्त करता है।” सत्य है कि इतिहास का स्वरूप सदैव परिवर्तनशील है। बदलते युगों, विचारधाराओं तथा देश-काल-समाज की आवश्यकताओं के अनुसार इतिहास लेखन का स्वरूप निर्धारित होता है। इतिहास के बदलते हुए स्वरूप को परिलक्षित करती हुआ राजस्थान इतिहास कांग्रेस 30 वें पायदान पर आ पहुँची है। नवीन विचारों, नवीन शोधों एवं लगातार जुड़ रहे नवीन शोधार्थियों से राजस्थान इतिहास कांग्रेस समृद्ध हो रही है। इसका कलेवर लगातार विस्तृत होता जा रहा है। यह अब अखिल भारतीय स्वरूप को प्राप्त कर चुकी है। ये सब आप इतिहास के विशेषज्ञों, अध्येताओं के कठोर परिश्रम का सुफल है। मैं अत्यन्त हर्ष एवं गर्व के साथ मेवाड़ राणाओं की विजयभूमि एवं महाराणा प्रताप की कर्मभूमि, झीलों की नगरी उदयपुर में आपका स्वागत करता हूँ, तथा आप सभी के समक्ष 30वें अधिवेशन का प्रतिवेदन प्रस्तुत करने की अनुमति चाहता हूँ।

ऐतिहासिक व्यक्तियों का स्मरण करने से वर्तमान का निर्माण और भविष्य की रूपरेखा तय होती है। वर्तमान का कार्य आने वाले समय का इतिहास है। इसलिए वर्तमान के समय का उपयोग बीते हुए से प्रेरणा लेने में और आने वाले भविष्य के निर्माण में किया जाना चाहिए। ये विचार राजस्थान इतिहास कांग्रेस के 30वें अधिवेशन में माध्यमिक शिक्षा बोर्ड के अध्यक्ष प्रो. बी.एल. चौधरी ने व्यक्त किए।

प्रो. चौधरी ने कहा कि वर्तमान समय में हमारे इतिहास के विस्तृत अध्ययन और अध्यापन की आवश्यकता है। उन्होंने महाराणा प्रताप और मीरा के व्यक्तित्व और कार्यों का स्मरण करते हुए उनसे प्रेरणा ग्रहण करने की बात कही। उन्होंने कहा कि शोधकार्य सम्पन्न करने में मौलिकता और गुणवत्ता का विशेष ध्यान रखा जाना चाहिए। इसके साथ ही शोध समाज के लिए कल्याणकारी भी होना चाहिए।

राजस्थान इतिहास कांग्रेस के इस दो दिवसीय अधिवेशन के उद्घाटन सत्र में प्रो. आर.सी. ठाकरान ने 29वें अधिवेशन के अध्यक्ष प्रो. इनायत अली जैदी से 30वें अधिवेशन के अध्यक्ष का दायित्व ग्रहण किया। इस अवसर पर राजस्थान इतिहास कांग्रेस के सचिव प्रो. एस. पी. व्यास ने 29वें अधिवेशन का प्रगति प्रतिवेदन प्रस्तुत किया। उद्घाटन सत्र में इस अधिवेशन के उपलक्ष में मोहनलाल सुखाड़िया विश्वविद्यालय के इतिहास विभाग द्वारा प्रकाशित स्मारिका ‘अद्यतन’ का विमोचन किया गया। सत्र में

प्रो. आर.सी. ठाकरान ने अध्यक्षीय उद्बोधन देते हुए राजस्थान की समृद्ध संस्कृति और उसकी ऐतिहासिक परम्पराओं का विस्तृत परिचय दिया। उन्होंने वर्तमान राजस्थान की भौगोलिक सीमाओं और इनमें विकसित सभ्यताओं के विभिन्न स्रोतों का उल्लेख कर इस क्षेत्र में व्यापक और विस्तृत शोध की आवश्यकता पर बल दिया। उन्होंने राजस्थान में प्रवाहित होने वाली नदियों का संदर्भ देते हुए विभिन्न ऐतिहासिक युगों में मनुष्य के निवास और उसके जीवनयापन के विविध साक्ष्यों का उल्लेख किया।

प्रो. शिवकुमार भनोत ने प्रो. आर.पी. व्यास की स्मृति में 'इतिहासकार प्रो. आर.पी. व्यास एवं उनका इतिहास लेखन' विषयक व्याख्यान दिया। इसमें उन्होंने प्रो. आर.पी. व्यास के इतिहास लेखन के विविध आयामों का उल्लेख किया। उन्होंने बताया कि स्वाधीनता के बाद के समय में देश में अनुसंधान और पूर्वाग्रह मुक्त विश्लेषक के रूप में प्रो. व्यास का नाम बहुत सम्मान से लिया जाता है। उन्होंने तथ्यों के संकलन और विश्लेषण के लिए अथक परिश्रम किया।

प्रो. अंजू सूरी ने प्रो. जी.एन. शर्मा की स्मृति में 'ब्रिटिश रिलेशन्स विद जयपुर स्टेट अंडर द कम्पनी एण्ड क्राउन : अ क्रिटिकल अप्रैजल' विषय पर व्याख्यान दिया। प्रो. सूरी ने जयपुर रियासत के अंग्रेजों से संबंध विषय पर अपना विस्तृत शोध प्रस्तुत किया। उन्होंने ईस्ट इंडिया कंपनी और फिर ब्रिटिश क्राउन के राज के समय का आलोचनात्मक विश्लेषण प्रस्तुत किया। उन्होंने बताया कि कंपनी और बाद के समय भी साँभर झील के नमक उत्पादन के संदर्भ में जयपुर रियासत से अंग्रेजों के संबंध बहुत महत्व का स्थान रखते हैं।

दिनांक 16/12/2015 को दोपहर 12:15 बजे आयोजित कार्यकारिणी समिति की बैठक में निम्नलिखित प्रस्ताव पारित किए गए :-

(1) सर्वप्रथम जोधपुर में आयोजित 29वें अधिवेशन के प्रस्तावों का सर्वसम्मति से अनुमोदन किया गया। समिति सदस्यों द्वारा महिला पी.जी. महाविद्यालय के प्रति आभार प्रकट किया गया।

(2) समिति-सदस्यों द्वारा 30वें अधिवेशन के अध्यक्ष प्रो. आर.सी. ठाकरान का करतल ध्वनि से स्वागत किया गया तथा यह आशा व्यक्त की कि उनके नेतृत्व में राजस्थान इतिहास कांग्रेस नवीन ऊंचाइयों को प्राप्त करेगा।

(3) राजस्थान इतिहास एवं संस्कृति को विश्वविद्यालयी तथा महाविद्यालयी पाठ्यक्रमों में सम्मिलित करवाने के प्रयासों पर परिचर्चा की गई तथा डॉ. सुरेश अग्रवाल को इस हेतु प्रयास करने के लिए अधिकृत किया गया।

(4) पुरा सम्पदा को संरक्षित करने के हेतु यह निश्चित किया गया कि इसकी सूचना स्थानीय समाचार-पत्रों में भी दी जाए। प्रो. बी.एल. उपमन्यु ने कहा कि एक

शोधार्थी द्वारा सिरोही क्षेत्र में शैलाश्रय एवं शैलचित्र के नष्ट होने की बात कही गयी है जो अवैध खनन से नष्ट हो रहा है। सर्वसम्मति से राजस्थान इतिहास कांग्रेस को इसकी सूचना सम्बद्ध अधिकारियों को देने हेतु अधिकृत किया गया।

(5) यह तय किया गया कि शोध-पत्र प्रस्तुत करने वालों को समय पर शोध-पत्र प्रस्तुत करने पर पाबन्द किया जावे तथा इसकी घोषणा पुनः जनरल हाऊस में की जाये।

(6) प्रो. आर.सी. ठाकरान द्वारा यह प्रस्ताव रखा गया कि देर से आये शोध-पत्रों को सचिव द्वारा स्वीकृत कराये जाने के उपरान्त ही प्रस्तुत करने की अनुमति दी जाये।

(7) साथ ही प्रो. ठाकरान द्वारा यह सुझाव दिया गया कि जिन शोधार्थियों के शोध-पत्र छपने योग्य नहीं माने जाये - स्क्रीनिंग कमेटी द्वारा - उनकी लिस्टिंग अवश्य कर दी जावे।

(8) अगले सत्र से यह अधिवेशन तीन दिवसीय होगा तथा तिथि 16 से 18 दिसम्बर, 2016 रहेगी।

(9) 31वें अधिवेशन से वार्षिक मेम्बरशिप 200/- रखी गई तथा Delegate Fee 700/- स्वीकृत की गई। इसे कार्यकारिणी द्वारा सर्वसम्मति से स्वीकृत किया गया।

(10) डॉ. शशि देवड़ा द्वारा प्रस्ताव रखा गया कि राजस्थान इतिहास कांग्रेस की प्रोसीडिंग्स को अब 'रेफरीड जनरल' की श्रेणी में लाया जाना चाहिये। इस हेतु एडिटोरियल बोर्ड का गठन किया जावे। प्रो. ठाकरान द्वारा 'इम्पेक्ट फैक्टर' निर्धारित करने की बात कही गई। प्रक्रिया हेतु सचिव प्रो. एस.पी. व्यास को अधिकृत किया गया।

(11) प्रो. एस.पी. व्यास द्वारा यह प्रस्ताव रखा गया कि जिस स्थान पर कांग्रेस का अधिवेशन आयोजित किया जा रहा हो, उस क्षेत्र के प्रतिष्ठित इतिहासकार को राजस्थान इतिहास कांग्रेस द्वारा सम्मानित किया जाना चाहिये। सर्वसम्मति से इसकी मूल भावना स्वीकृत की गयी।

(12) सदस्यों द्वारा सर्वसम्मति से 31वें अधिवेशन के आयोजन हेतु डॉ. साधना मेघवाल के माध्यम से सरदार पटेल पुलिस, सुरक्षा एवं दाण्डक न्याय विश्वविद्यालय, जोधपुर द्वारा रखे गए प्रस्ताव को स्वीकृत किया गया।

(13) सदस्यों द्वारा सर्वसम्मति से प्रो. सौभाग माथुर को 31वें अधिवेशन के अध्यक्ष के रूप में अनुमोदित किया गया। प्रस्ताव प्रो. विनीता परिहार द्वारा रखा गया था।

(14) प्रो. गोपीनाथ शर्मा स्मृति व्याख्यान एवं प्रो. आर.पी. व्यास स्मृति व्याख्यान हेतु व्याख्यायनकर्ता को चयनित करने हेतु सचिव को अधिकृत किया गया।

(15) डॉ. सुशीला शक्तावत के प्रति समिति-सदस्यों द्वारा आभार व्यक्त किया गया कि रात्रिभोज उनके द्वारा दिया गया था।

(16) समिति सदस्यों द्वारा 30वें अधिवेशन के सफल आयोजन हेतु प्रो. मीना गौड़ एवं स्थानीय सचिव प्रो. दिग्विजय भटनाकर तथा समस्त स्टाफ मोहनलाल सुखाड़िया विश्वविद्यालय, उदयपुर को बधाई प्रेषित की गई तथा आभार व्यक्त किया गया।

अन्त में कार्यकारिणी के सभी सदस्यों द्वारा अध्यक्ष प्रो. आर.सी. ठाकरान के प्रति आभार व्यक्त किया गया।

दिनांक 16/12/2015 को दोपहर 3:30 बजे मुख्य सभागार, मोहनलाल सुखाड़िया विश्वविद्यालय, उदयपुर में साधारण सभा की बैठक आहूत की गई। बैठक में सभी सदस्यों ने सर्वसम्मति से कार्यकारिणी द्वारा लिये गए निर्णयों का अनुमोदन किया।

साधारण सभा द्वारा निर्मांकित पदों पर सर्वसम्मति से आगामी तीन वर्षों के लिये नियुक्ति की स्वीकृति दी गई :-

1. प्रो. एस.पी. व्यास - सचिव, राजस्थान इतिहास कांग्रेस
2. प्रो. मीना गौड़ - सह-सचिव, राजस्थान इतिहास कांग्रेस
3. डॉ. मनोरमा उपाध्याय - कोषाध्यक्ष, राजस्थान इतिहास कांग्रेस

कुल 15 तकनीकी सत्रों में 177 शोध-पत्र प्रस्तुत किये गये। अतीत को भविष्य के लिए सहजना है और इसके लिए इतिहास को प्रासंगिक बनाया जाना बहुत आवश्यक है। राजस्थान में इस दृष्टि से अतुलनीय सामग्री उपलब्ध है। इसी कारण इसे इतिहासकारों का स्वर्ग कहा जाता है। ये विचार राजस्थान इतिहास कांग्रेस के 30वें अधिवेशन के समापन सत्र में प्रसिद्ध इतिहासकार प्रो. के. एस. गुप्ता ने व्यक्त किए। प्रो. गुप्ता ने कहा कि पुरातात्विक स्थलों की दृष्टि से राजस्थान काफी समृद्ध है। यहाँ गंभीरतापूर्वक निरंतर शोध और खुदाई का कार्य किए जाने की आवश्यकता है। उन्होंने राजस्थान के इतिहास के संरक्षण और उसके विश्लेषण के लिए व्यापक पहल किए जाने पर जोर दिया।

समापन सत्र के विशिष्ट अतिथि मोहनलाल सुखाड़िया विश्वविद्यालय के कुलपति प्रो. आई.वी. त्रिवेदी ने कहा कि राजस्थान की कला और संस्कृति पर ऐतिहासिक दृष्टि से शोधकार्य किया जाना चाहिए। यहाँ के इतिहास प्रसिद्ध संतों ने जो जीवन दर्शन दिया है वह आज के संदर्भ में बहुत प्रासंगिक है। इसके लिए स्थानीय विषयों को शोधकार्य में प्रमुखता दिए जाने की आवश्यकता है। कार्यक्रम में प्रो. फरीदा शाह ने कहा कि कठोर और संघर्षमय जीवन से ही व्यक्ति इतिहास में अपना नाम बना

पाता है। इससे पूर्व राजस्थान इतिहास कांग्रेस के सचिव प्रो. एस. पी. व्यास ने 30वें अधिवेशन का प्रगति प्रतिवेदन प्रस्तुत किया। उन्होंने बताया कि इतिहास कांग्रेस की प्रोसीडिंग्स को शोध प्रकाशन के लिए मानक (आइएसएसएन) नम्बर मिल गया है। इससे गुणवत्तापूर्ण शोधकार्य को प्रश्रय मिलेगा।

समापन सत्र में प्रो. आर.सी. ठाकरान ने कहा कि अपनी विषम प्राकृतिक परिस्थितियों और कठोर भौगोलिक बनावट के बावजूद राजस्थान के लोगों में विनम्रता और साहस का अद्भुत मिश्रण है। यह यहाँ की लोक संस्कृति में व्याप्त संघर्ष की स्वाभाविक अभिव्यक्ति है।

मैं प्रो. दिग्विजय भटनागर एवं उनके विभाग के सभी सहयोगियों, कर्मचारीगण तथा कुलपति, मोहनलाल सुखाड़िया विश्वविद्यालय एवं प्रो. मीना गौड़ के प्रति हृदय से आभारी हूँ कि उनके अथक प्रयासों के परिणामस्वरूप 30वें अधिवेशन का सफल आयोजन संभव हो सका।

प्रो. एस.पी. व्यास

सचिव,

राजस्थान इतिहास कांग्रेस

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