

## CHAPTER II

### REVIEW OF LITERATURE

Any kind of research should be proceeded by a thorough review of literature in the related field to get useful information. The literature on the present study has been reviewed in this chapter and has been presented under the following heads :

#### 2.1 Studies related to costumes

#### 2.2 Geographical and historical background of selected States of North Western region.

#### 2.1 Studies related to costumes

Kanbour (42) carried out a study of Iraqi costumes. A historical survey of the effect of foreign invasions of the Mesopotamain valley, upon the costumes of the people of Iraq upto the present time was made. It was seen that there was a strong influence of the Western world throughout the progressive changes in the clothing of both men and women of Iraq, from the time of Hammurabi to the present. The impact of technology and mass production in the displacement of traditional costume and the influence of the mass media presented as contributing factor to the inter-relationship of dress and the changing status of women in the land of twin rivers.

Singh (13) conducted research on modern draped Sari which replaced traditional costume of educated Indian women and studied the relation of this change to the development of education and communication in India. She found that the grandmothers who were not influenced by the communication were still wearing traditional costumes. The modern educated women adopted modern style of draping the Sari in place of various traditional costumes regardless of their origin, religion or Jati.

It was also found that the modern educated Indian women adopted the Salwar and Kurta as a second costume.

The modern educated Indian women had a greater variety of garments in her wardrobe than her grandmother and mother.

The finding also revealed that the modern educated Indian women had greater variety of colours, fabrics than her mother and grandmother. The daughters had also adopted the Western dress.

Chandvadkar (18) studied the changes in traditional costumes of Maharashtrian Brahmin community through three generations. The study revealed that the men and women of older generation truly represented the traditional heritage of Maharashtrian Brahmins and wore traditional costumes. The Brahmin sub-castes were similar to each other as no noticeable differences were found in the changes from traditional to modern costumes. The socio-economic group of the older

generation did not show any difference in the wearing of the traditional costumes. The socio-economic groups of the present generation showed the change in the wearing of traditional costume. The upper class had changed the most, followed by the upper middle class and the lower middle class.

Narayana (53) studied the costumes of Hindu, Christian and Muslim families of Kottayam in South Kerala. The findings revealed that the topless style prevailing a few decades ago among Hindu and Christian men and women had disappeared. Similarly, the other traditional forms of dress were fast disappearing more so in case of women than men. Almost all the women of younger generation had adopted the modern Sari and Choli, whereas most of the men retained 'Mondu' although they had added to it an upper garment, a shirt. Besides, nearly a uniform pattern of dressing had been adopted by almost all, irrespective of caste and socio-economic conditions.

Anand (6) studied the costume of Sikh community residing in Bombay and found the changes in costume, ornaments, hair style and footwear of Sikh community. It revealed that traditional Sikh ladies wore voluminous Ghagra over the Salwar and a transparent Chaddar to cover the head, face and arms. The younger generation did not use the traditional Ghagra and Chaddar, all of them had adopted Salwar, Kameez and Chunri or Churidar Pyjama, Kurta and Chunri. Almost all the grandmothers of the selected sample had not worn any tight undergarment

above the waist except some who wore them in winter or if the material of the Kameez was sheer.

Most of the Jat grandfathers had worn lungi, shirt and turban on formal occasions. Some used Patka shawl on to the shoulders. The Arora and Khatri grandfathers had used Salwar, shirt and turban most of the times. In the second generation very few had used traditional Patkas, Salwar. The younger generation wore western style dress on formal occasions. Majority of the grandfathers wore Kachha because of the religious demand as undergarment below the waist.

Genie (4) carried out a study on changes in traditional costume of Patel community of Baroda through three generations and viewed many changes. The finding revealed that traditionally women wore a gathered Sari petticoat and a Kapdu and Gujarati Sari, the head was covered. In the second generation the Kapdu was replaced by front buttoned blouse and the Gujarati silk Sari by modern style Sari. There was a further change in the third generation and it was observed that they had a larger variety and style of dresses. Due to Purdah system in early days all the grandmothers wore Chaniya Choli from preschool age.

Most of the grandfather of the selected sample had worn the Jhabha, Dhoti or Pyjama and a turban. Later some grandfathers had worn pants and shirts due to Western influence

and education. In second and third generation majority of the father wore pant and shirt.

Almost all the grandmothers had not worn any tight undergarment above the waist. Majority of the mothers had worn brassiers. All the daughters had worn brassiers.

Most of the grandfathers had worn homemade Banyan and underpant. All the sons had worn readymade Banyan and underpant.

Changes had also been observed in the use of ornaments. Grandmothers wore very elaborate ornaments on the head, very few mothers had worn these ornaments, and this was completely disappeared among the daughters. Grandmothers had worn many ornaments in the ears, became less common among the mothers and completely vanished among the daughters.

Bhadra (11) studied the costume of Kathmandu. The finding revealed that Brahmin and Chettri women had worn a long gathered traditional Sari and Cholo. The head was covered with Sari Pallav. There was a slight change in the dress in second generation, mothers adopted modern Sari and modern blouse, but majority of them had worn Khasto. While in third generation modern Sari and blouse was worn.

Among the Hindu Newar Shrestha and Buddhist Newar Manandar almost all grandmothers had worn traditional costume Khasto, Patuka and Cholo. In second generation mothers had worn modern

Sari and two yard Khasto and had started modern blouses. Seventy per cent had used Patuka. In third generation both Hindu and Buddhist had adopted modern Sari and blouse, traditional garments had been given up.

Changes were observed in Jyapu community. All grandmothers had used spun Sari longer one, Cholo, Patuka and Khasto. In second generation mothers had worn same as grandmothers. While in third generation daughters started modern Saris. Fifty per cent had used Patuka and 85 per cent Khasto.

Changes also observed in winter clothes. Most of the grandmothers had worn quilted Cholo and Khasto or Dolai, rough cotton Cholo with lining, Khasto woollen shawl. While in second generation majority of the mother started using sweaters, two yards woollen and cotton shawl and coat.

The finding also revealed that most of the grandmothers had not used any undergarment. The undergarment was worn by the daughters.

Ornaments worn by grandmothers were elaborate and more in number. Mothers also wore traditional ornaments but few in number. Most of the daughters had worn rings, ear ring and top.

Almost all grandfathers had used Bhoto, Daura, Suruwal, Tatuka, Topi, coat, waist coat. Father had worn modern shirt. Almost all sons wore modern dress, shirt, pant, coat and tie except in case of some of the Jyapu sons.

Changes were observed in winter clothes. Almost all grandfathers had worn quilted Bhoto, Dolai or Khasto and woollen shawl. Jyapo grandfather had worn cotton with lining Bhoto and rough woollen shawl. In second generation quilted garment were given up, coat and sweater came in vogue. In third generation sweaters, coat, overcoat, waist coat became common.

Undergarment was worn by the father and sons. The common garment worn was Baniyan. Underpants were adopted by the fathers and sons only.

Sarda (64) carried out a study of the costumes of the Jaipur State Rulers from Sixteenth Century to the present day. The study revealed that in the Mina community there was a very slow change. The costume had remained static with little variation. The style of their costume was influenced to some extent by the Rajput rulers. They adopted the Khatedar Pagri and Angarkhi from the Rajputs, the only difference being in the material which was inferior. Later, half sleeved Sadri was worn by young men staying in villages. Dhoti remained the sole lower garment of Mina men for number of years till lately when they adopted the Western trousers. They never adopted fitted Pyjama as worn by the Mughals and Rajputs. The shirt and trousers were adopted by those who moved to the city for education or work.

The Mina women till today have retained the three piece attire i.e. the head veil (Odhni). The upper garment bodice (Kanchali) and the skirt (Ghagra).

Earlier, both men and women wore jewellery of copper gillet and brass. Later, they started wearing jewellery made of silver. Now, some also wear jewellery of gold. With the passing of time the number of jewellery became less among both men and women.

Rajputs who were the rulers of the Jaipur State after the tenth century, underwent a tremendous change among men from the sixteenth century to the present day. The men in these periods were more inclined to change and accept foreign modes than their women who were always secluded inside and had less access to the outside world.

During the time of Madho Singh II (1880-1922) simplicity in dress gained favour. The front buttoned coat called Achkan that reached upto the mid calf level was worn by him. This Achkan was replaced by still a simple short coat called Sherwani during Man Singh's times. The Pyjama or the Izar remained the sole lower garment of the rulers.

The Rajput women adhered till the twentieth century to their native costumes which could be classified as Odhni, Kanchali and Ghagra. Saris were worn but rarely in the eighteenth century. This was short in length. The Sari grew in length and width in nineteenth century. In the 20th Century, the modern draped Sari was adopted as the daily dress.

Bhatt.(12) conducted a study on the costume of five tribes : Bhil and Rathwa Bhils, Bharwads, Chavans, Rabaris and



Kanbis of Gujarat. The finding revealed that the traditional costumes of the Bhil women was 'Polka', 'Ghagro' and 'Chundadi'. The men wore 'Bandi', 'Dhotiya' and 'Paghdi'. Rathwa Bhil women wore 'Angarkhi', 'Ghagro' and 'Odhnu'. Men wore 'Chakhlu', 'Dhoti' and 'Fatki'.

The typical costume of Bharwads, Chavans and Rabaris were similar. Bharwad women wore woollen clothes for daily wear namely 'Kapdu', 'Ramraj', lower garment and 'Bhuriyu'. Men's costumes consisted of 'Kadiyu', 'Chorno' and 'Paghdi'.

Chavan girls wore 'Kapdi', and 'Ghagri' and women wore 'Kapdu', 'Parnu', or 'Jimi' and 'Odhnu'. Men wore 'Kadiyu', 'Dhoti' or 'Chorno' and 'Paghdi'.

Rabari women wore 'Kapdu', 'Jimi', and 'Ghatadi'. Men wore 'Kadiyu', 'Dhoti' or 'Choyni' and 'Feto' known as Melkhoriyu.

Kunbi women wore 'Choli', 'Sadi', and 'Fatki'. Men wore shirt, 'Bandi', 'Dhoti' and 'Shalu' or 'Topi'.

Silver ornaments were found more common among these tribes. They also wore gold ornaments. During festivals they adorned themselves with new clothes and ornaments. Hair arrangement of women were artistic. Several thin braids were made out of their hair and the whole head was covered with evenly made braids. At the back the hair was arranged in a bun or a plait. Among Bharwad, Rabari, Rathwa Bhil and Kunbi women hair was

done in a simple style with bun or without parting. Among Chavan women the plait was done high and in the centre of the head.

Amin (5) conducted a study of the traditional and present costume of four Muslim communities : Memons, Saiyads, Sheikhs and Vohras. The finding revealed that there was a rapid change among the costumes of men than their women.

Safa or Pagdi was the common head dress in all the four communities. Shaikh always wore white Safa and others coloured and white both. Turki Topi was worn by Memon, Saiyad and Shaikh. These head dresses had been replaced by black velvet or cotton skull cap.

Memon men wore Paheran, jacket or Jackit over the Paheran and tied Kamarbandh round the waist. Saiyad, Shaikh and Vohra men traditionally wore 'Jhabba' and 'Angarkha'. There was slight difference in the Angarkha of Vohra, Saiyad and Shaikh men. Sherwani was also common among all the four communities. Younger generation men wore Sherwani for Nikah, Aba, and Saya by Alavi Vohras. Now the majority old and young men have adopted the Western dresses; shirt, bushirt.

Among all the four communities the lower garments worn were Surval, Chust Pyjama and Chudidhar. Later they started wearing pants.

Traditionally, Memon women wore the head dress or the head veil known as Missar, among Saiyad it was known as Rumal, both were triangular in shape.

Dupatta, Odhni, Chunri had been used by all the Muslim ladies. The edges of these were always decorated with gold and silver wires.

Memon women wore Abo with shoulder opening. Saiyad and Shaikh women wore Pishwach as their upper garment. Kurta was another garment. Among Vohras women wore Kapadu which was a backless Choli. Kurta upto the hip length was worn by Sulaimani Vohras. Now the young generation had started wearing maxis, and different styles of tops. Modern Saree has also been adopted by the women of Vohra community.

Memon, Shaikh and Saiyad women wore Chust Izar as lower garment. Later adopted loose Izar. Gharara also came in vogue. Vohra women wore Ghagra or skirt.

Number of jewellery items were worn by the women of all the four communities in different parts of the body. Gold jewellery studded with precious, semi-precious stones were worn by all women. Silver ornaments were also worn. Glass bangles were quite common among all women.

Sheekand (68) studied the dresses of Haryana women through three generations. She revealed that most of the grandmothers

wore Ghagra Kurti and Chunri amongst Jat, Brahmins and scheduled castes. The grandmothers also wore blouse, petticoat and Sari. There was slight change in the dress of women in the second generation. They had started wearing Salwar, Kameez and Chunri. The traditional dress had disappeared in the third generation, which had adopted the Sari and large variety of modern dresses. An uniform pattern of dressing had been adopted by all in the third generation irrespective of class distinction.

Mathur (51) carried out a study on the costumes of the rulers of the Mewar. She found that the traditional textile tie-dye fabrics have given the same importance today as centuries ago.

'Pagdi' was an important item of the costumes of the rulers of Mewar with a special social cultural significance. Particular coloured Pagdis were worn according to the seasons and festivals. Jewellery was profusely used on the Pagdi. In different periods the Pagdis worn by the rulers were called by different names e.g. Adai Shahi, Amar Shahi, Arsi Shahi.

The upper garment worn by the rulers also underwent some change. 'Jhagga' a double breasted was worn by different rulers from 1537 to 1698. It was made of transparent, sheer white material.

Maharana Amer Singh II changed the style of the skirt all together. His skirt reached upto the ankle and the lower edge

was kept plain in circular form. Golden ribbon was used for decoration on armscye, neck and wrist, Sangram Singh's Jhagga was similar except it was printed with gold Waraq.

Achkan was worn by Maharana Bhagwant Singh which looked like the princes line flared dress.

Pyjama or Izar remained the sole lower garment of the rulers. Earlier it was cut on straight grain. Later it was known as Chooridar and cut on bias grains.

Waist band or Kamerbandh worn by rulers was of the same colour as that of Pagdi. The two ends were of golden or of silver. The ceremonial Dagger and Dagla were inserted.

Rulers of Mewar were fond of jewellery made of gold and silver studded with precious stones of various colours. It was worn on hands, ears, neck, arms, waist and ankles.

Shoes worn by the Maharanas were called by various Indian names like Mogir, Pejar, Pagarkha, Urabi, Jooti, Chaubwali Jooti, Jarba, Salanshahi, Munda and Nagra. They were embroidered with gold and silver thread called Salma-sitra, sequins, precious stones and silk thread. The shoes were light in weight and flat.

## 2.2 Geographical and historical background of selected States of North Western region

The geographical features and the historical influences change the life style of the people. This change and climatic conditions, to some extent, influence the costume of that region.

### 2.2.1 JAMMU AND KASHMIR

In order to understand the history of Kashmir and its influence on the costume, it is essential to have a fair knowledge of the geographical feature of the State.

#### Geographical Features

Jammu and Kashmir is the second largest State in the Republic of India. It is bounded by China in the North and East, Afghanistan in the North-West and Pakistan in the West. It is only in the South that she is linked with the Indian States. Here the State boundaries of Himachal Pradesh is in the South and Punjab South-West touch the Southern boundaries of Jammu and Kashmir.

The location and physiography of the State are mostly responsible for varying climatic conditions in all the three regions, with the arctic cold of Laddakh, the tropical heat of Jammu and the temperate climate of the Kashmir Valley. Altitude and prevailing winds have given this entire region a

marked variation in climatic conditions. Rainfall varies sharply from one region to another. It is very scanty in the frontier district of Laddakh, but rest of the State gets between 75 to 150 cms annually (57).

Laddakh is one of the highest land masses in the Indian subcontinent with an altitude ranging between 3350 meters to 5485 meters. The mountains are mostly bare devoid of vegetation and animal life. The people are friendly and pleasant. Their colourful dress spread the cheerfulness in the atmosphere. The Valley of Kashmir is very cold and temperatures are often below freezing point. Generally, the snowfall occurs from December to March and melts in April. April and May are pleasant months but June, July are hot. The maximum summer temperature in Jammu region is  $39.9^{\circ}\text{C}$  and minimum winter temperature  $5.6^{\circ}\text{C}$  (57).

#### Historical Background

Culturally Jammu and Kashmir has been one of the biggest seat of Indian culture and learning throughout history. The first book on Indian History was written in Kashmir.

The Valley of Kashmir, says Lawrence, was the holy land of Hindus which he observed during his visit to Kashmir villages. Jammu and Kashmir, like the rest of India, was a cauldron in which religion, races, and languages met, melt and mingled. Here was the confluence of Indian, Tibetan, Central Asian, Greek and Iranian cultures. Hinduism prevailed principally in

the province of Jammu, Islam in the Valley of Kashmir and Northern areas and Buddhism and Islam in Laddakh. The other communities were in small number (48).

Ashoka, surnamed 'The Pious', conquered Kashmir in about 250 B.C., with him came to Kashmir Buddhism. Some argue that Buddhism came to Kashmir in the time of Surendra who came ahead of Ashoka. During Ashoka times many Brahmins embraced Buddhism and many Buddhist Monastries were built in Kashmir. Ashoka's son Jaluka in 220 B.C. brought many outstanding scholars from outside and got them settled in the Valley, many temples were erected in Kashmir as he was great worshipper of Shiva.

The Indian Scythian Kings from Central Asia subdued Kashmir. Among the three Huska, Juska and Kanishka, the most notable figure Kanishka ruled Kashmir in 120-160 A.D. He was a great Buddhist Monarch and in his time Buddhism flourished. As he married the Greek Princess the influence of Greek was seen on the costume of the Valley, Kushan rule ended around 178 A.D. and with it, the influence of Buddhism declined in the territory.

After Kushans came the Gonanda Dynasty. The Brahminism, Buddhism got great setback. The Hindu and Buddhist were slaughtered and monastries were destroyed. During Vinayaditya's time architecture, literature, philosophy, religious studies and sculpture were flourished (23).



The most outstanding king of this era was Lalitaditya who combined territorial conquest with love of learning and building. He was a great Monarch. He subjugated Punjab, Kananj, Tibet, Badakshan and Peking. From his time, Kashmir had its embassy in China.

Avantivarman, the great Monarch appeared (855-833 A.D.) in Kashmir. He mainly devoted himself in the economic development, particularly the system of irrigation and agriculture. He gave full freedom to all the religion.

During 833 to 1324 A.D. many invaders floated to Kashmir and tortured the people. Hardly they paid any attention for the development of the agriculture, industry and literature. During this period brave Kashmiris suffered from famine and chaos of the invaders as their aim was to thin down the Hindu population and extract the money.

Muslim rule began in Kashmir in 1325. Rainchen the fugitive Tibetan Prince wished to embrace Hinduism but was not accepted by the Brahmins in the fold of their faith. Then he approached the Maulvi where he was accepted to embrace Islam. He proclaimed himself as ruler of Kashmir, a Muslim ruler under the new name Sada-Ud-Din. He destroyed and burnt Hindu literature, killed Hindus, destroyed many temples.

Shah Mir, laid the foundation stone of Muslim rule and developed Muslim rule in Kashmir ( 43 ).

Sikandar (1394-1417 A.D.) took a vow of weakening Hinduism. He ordered the destruction of Hindu places of worships, books on Hindu learning or anything sacred to Hindu were burnt. He offered the people three choices - death, conversion or exile. Only eleven Hindu families survived in the whole Valley. The Malma Hindus to-day are known as the descendents of those eleven families whereas Benama Hindu are the descendents of outside who poured into the Valley at a latter stage.

Zain-Ul-Ab-Ulddin (1394-1474 A.D.) ruled with equity and justice and did much to improve the material property of the people. He remitted the taxes imposed on Hindus. Brahmins were called back from plains. Carpet weaving, shawl weaving, silk breeding, pottery and carpentry were progressed.

Kashmir became a part of the Mughal Empire in 1586. Mughal rule gave Kashmir political stability. Akbar abolished the taxes imposed by Muslims on Hindus. He gave full freedom for religion. In the time of scarcity of the grain, Kashmiris did not suffer greatly as in the past.

Jahangir (1605-1627 A.D.) put lots of effort to beautify this region and also started the Chain Plantation throughout the Valley and gardens were made. He boosted Hindu Kashmiris.

After Aurangzeb, Pathans gained control over Kashmir. Once again Kashmir fell prey to another curse. Afghans were very cruel. Brahmins were forbidden to use shoes and turban

and to have red Tikka on their forehead, and were ordered to grow beards. The tax (jazia) was reimposed. Atta Mohamad Khan pledged not to leave any virgin girl for marriage to Hindus.

In 1846, the State of Kashmir was passed in the hands of Dogras. In this period they had relief of sigh, as religious freedom was given. In this period more attention was given to increase the agricultural production, sericulture, shawls and carpet weaving and other textiles (23,81 ).

### 2.2.2 HIMACHAL PRADESH

Himachal Pradesh is situated in the North West of Indian sub-continent. Himachal Pradesh stands for a portion of the Himalayan tract. As such, the Himachal Pradesh has Kashmir to its North-West, Punjab and Uttar Pradesh to the South and South-East; and its borders with Tibet on the North-East. Himachal Pradesh was created after Independence by joining a number of princely States.

#### Geographical Features

Himachal Pradesh is situated along the Northern border of India and within the mountain range of Western Himalayas. The peaks of the mountains, particularly the white snow clad peaks, are the most prominent landmarks of the region. The Dhauladhar range presents a majestic look over the Kangra Valley while Pir Panjal, the great Himalaya and Zaskar ranges stand

guard over Chamba, Lahaul & Spiti, Kinnaur and Kulu.

The Himalaya is the world's largest mountain range and contains the highest peaks. The Himalaya is also the source of many rivers in India and Pakistan viz. the Brahmaputra, the Ganges and the Indus.

The people of Himachal Pradesh have developed their own peculiarities in life on account of the marked physical characteristics of this Cis Himalayan region. The Himalayan tract is not the same every where. The tract has three distinct zones and this explains the different traits of life at different places inside Himachal Pradesh itself. The mountains remain detached with snow for about three months in a year and the height varies from 4000 to 12000 feet above the sea level. This region is distinguished as the mid-Himalayan zone, which constitutes three mountain chains running almost parallel to each other. Of these, the one which separates the upper Valley of the Indus and the Sutlej is commonly known as the inner or the Laddakh range. The middle or the Zaskar range rises abruptly from the Valley of the Sutlej, runs to North for about forty miles and separates Kuthu from Spiti and continuing westward it passes beyond Kangra to enter Chamba. The Cis Himalayan range is known as the Pir Punjal or the outer Himalayan chain. This is mainly represented by the mountains which separate Kullu from Lahaul & Spiti. At the North-West corner of Kullu, the range sends a branch which runs southward

from about 15 miles, separates Kullu from Banghal. This then divides into two branches one of which continuing southward separates Mandi district from Kulu and terminates on the Beas while the other turns westward and takes the name Dhauladhar which separates Kangra from the district of Chamba and ultimately sinks on the southern bank of the Ravi near Dalhousie. These three mountain chains along with their transverse branches determine the watersheds of Himachal Pradesh.

As we move further, the area opens upto the winds from the Central Asia and to a greater extent become inaccessible to the Indian monsoons. Pine forests, cliffs and glaciers become the features of the region and the cultivable land becomes rare, still creating circumstances for the shepherd to compete with the agriculturist (60).

The Valleys are secluded and protected by the deep jungles and the high mountains experience a continuity of a distinct civilization which kept some of the most interesting remnants of a great historical value stored up. It is here that we find innumerable vestiges of the ancient and later Hindu civilization right from the Mahabharat times (54).

### Historical Background

Mehmood Gazaavi invaded and captured Kangra Fort in 1019 AD, but could not penetrate any further into the hill. The Mohammedan invasion, therefore, had no influence on these hills. In 1337 AD, Mohammad Tughlak invaded Kangra Fort but he could not hold possession long as Ferozshah Taghlak again invaded the Fort in 1363 AD.

The king of Kangra did not agree to be a tributary to Akbar at the first instance, so Akbar detached force under the command of Hussan-in-Kuli Khan, Governor of Punjab to invade Kangra and deputed Raja Birbal to take charge of the territory (22).

Jahangir in 1619-20 captured Kangra Fort. Akbar visited Kangra, which is inferred from the popular song, sung in praise of Durga Devi of Jawalamukhi.

It was after unsuccessful expedition of Khanjahan that Akbar deputed Todar Mal to Kangra and adjoining hills for confiscation of territory. A portion of Chamba was annexed and similar confiscations from territories of other hill chiefs were also brought ineffective. Giving an account of his work Todar Mal wrote to Akbar : We have cut off the meat and left the bones for the hill chiefs - meaning thereby that the fertile valuable territory was confiscated and the useless portion was left for the hill Rajas (44).

To ensure that the hill chiefs did not revolt against the Mughal authority and that they abided by their promise to pay tribute, Akbar adopted a new special policy according to which each of the hill chief was required at the court of the emperor. According to Sir Cunningham during the time of Jahangir there were 22 such princes who were designated in the Mughal Court as Mian. It was perhaps from that time that persons connected with the royal families were called by this title.

The hill chief received quite a generous treatment from the Mughal internal matters from time to time. The hill chiefs were addressed as Zamindars generally in letters and Government documents. There was friendly exchange of many things between emperor and the chiefs (19).

When Aurangzeb came in power, the relations between the Mughal court and hill chiefs like other Rajput States got strained due to the intolerant policy of the emperor which was resented by the hill chiefs. The king of Chamba and Kangra were the main opponents.

Mughals had good relations with Raja Kehar Singh of Bushahr and Kinnaur. Kehar Singh defeated the king of Laddakh.

### 2.2.3 PUNJAB

Punjab is one of those States of India which are proud of their ancient history, ancient Aryan civilization and their literature. The excavations of Mohenjo-daro and Harappa showed that even before Aryan civilization, the Punjab civilization was at the peak. It was in Punjab that the hymns of Rigveda, the earliest, the oldest available literature in the world sung. 'Gita' was created by Lord Krishna in Punjab. It is the birth place of Rama's sons. Not only this, the Lahore and Kasur (now in West Pakistan) are named after the two sons of Rama-Luv and Kush (77 ).

#### Geographical Features

The word Punjab is derived from two Persian words - 'Panj' and 'Aab' meaning the five and water respectively. It means land of five rivers. The boundaries of Punjab have kept changing under political pressures. During Vedic period, its boundaries stretched from Saraswati in the East to the Indus in the West, and including the other five rivers viz. the Sutlej, the Bias, the Ravi, the Chenab and the Jhelum. It was then called Sapt Sindhu, or the land of seven rivers. Later during the time of the Muslims, it became the land of five rivers and called as Punjab.

No longer Punjab is a land of five rivers. Only three of them Sutlej, Beas and Ravi fall within its territory now. On



November 1st, 1960 the area of Punjab was reduced to 50,378 square kilometers on the basis of language. Punjab is situated in the North Western corner of Indian Union. It is bounded on the West by West Pakistan; on the North by Jammu & Kashmir; on the North-East by Himachal Pradesh and on the South by Haryana and Rajasthan. The major part of the State lies between 183 and 274 meters above sea level. The Punjab under the British rule was between 27°39' and 40°2'N and 69°23' and 79°2'E. On the North the Himalayas and in the West Indus formed its main boundaries. In the South-West there was Sindh and in the South Rajasthan desert; on the East the Jamuna separates it from Uttar Pradesh (71).

The climate of Punjab is extremes of heat and cold. In the regions extending along the Southern base of Himalayas, the South-East monsoon brings the rainfall. In the places which are distant from both the hill and the sea, the heat is excessive and very little rainfall. The hot weather begins from middle of April. The heat in the summer is intense; scorching winds blow, the earth is parched, vegetation withers.

#### Historical Background

The Punjab has been gateway to India for ages. Untill the 18th Century all foreign invaders came to India through North-West. It is the sentinel of India. It is believed that due to its fertile soil, climate, and abundant of water supply the original races settled here. This belief is strengthen by

concurrent testimony of modern enquirers that the aboriginal inhabitants of the Punjab were conquered by Scythian or Aryans from North-West. Persian King Darius (532 B.C. to 486 B.C.) had Gandhara in Punjab as part of his empire. Alexander conquered Punjab in 4th Century B.C. but its inhabitants offered the Greek soldiers such better resistance that they refused to move beyond Bias and Alexander had to give up his long chastic desire of conquering India. Chandra Gupta Maurya availed this opportunity and set his rule after the death of Alexander. The Mauryan empire lasted for 150 years. Ashoka was the great figures of Mauryan empire in the world history. Chandra Gupta Maurya himself married a Princess from Greek and was in close touch with his Greek neighbours, so that court life had a strong foreign flavour. The foreign inmates wore their own costumes. The king also adopted highly persianised ceremonial costumes. This was the age of plenty, people were secured and protected. Agriculture and trade had flourished.

During the 2nd B.C. to 7th A.D. Punjab was invaded by successive waves of the Scythian, the Kushans, the Huns and a few other Asian tribes. In 1st Century A.D. the Kushans came to Punjab after conquering the Greeks and they established their empire. The political stability of the Mauryan empire which had given some kind of cohesiveness to a large part of India, was now replaced by continuous changes in the boundaries of power. Kushan gave more dynasim to trade relations with the

foreigners. Kushans garments were heavy and unsuited to the Indian conditions and were only meant for formal occasions.

The history of Punjab for a Century (1186-1290) right from the advent of the Ghorides upto the death of the last Sultan of the Maluk dynasty was all chaos. Lahore, (55) the heart of the Punjab, remained an arena of strifes throughout the period, particularly at the time of accession of every new Sultan who managed to capture the throne with the convenience of Lahore.

The common man had remained unconcerned to all these political changes. Since the establishment of the Muslim rule in Punjab, non-Muslim had no hand in the Government and were absolutely ignored from official patronage. The Turks had no faith in the integrity of the Hindus and did not offer them high ranks. They were forced to pay heavy taxes, Trade, industry, agriculture had all gone with the wind. Roads were unsafe.

During the Khilji regime (1290-1320), Punjab was divided into three main provinces and seven sub-provinces. Later Tughlaq came in power and ruled from 1320 to 1325 A.D. During this period Punjab had to undergo many a political upheaval and remained almost a cockpit of internal as well as external conflicts. Muhammad Tughlaq's oppressive policy of increasing taxes and ruthless punishments meted out to his officers and the people had instigated the ambitious chiefs

and the governors to take advantage of this opportunity to achieve their own ends.

During 1414-1451 politically India split up into a number of independent States. Thus throughout the history of the Delhi Sultanate it was the province of the Punjab which attracted the greatest attention of the Sultans as the pivot of their empire in India.

In 1526, Babur established Mughal empire. After the first battle of Panipat Babur could not pay attention to the affair of Punjab. Babur inherited his religious policy from the Lodies. In order to conform strictly to the Muslim law, he excluded Muslims from paying stamp duties, thus confining the tax to Hindu alone. Even at Akbar's times the Governor of Punjab ordered the Hindus to stick patches of different colours on their shoulders or on the bottom of their sleeve so that no Muslim might be put into the indignity of showing them honour by mistake. Prior to 1593 some of the Hindus had been converted to Islam forcibly. The Muslim ruler also forced to read Persian. But in Akbar's time freedom was given for worship of any religion.

In 1850 AD, the Britishers conquered Punjab. They slowly built their relations and settled in Punjab.

#### 2.3.4 HARYANA

Haryana, the mini-State, was carved out of the old Mega State of Punjab in 1966. But Haryana is neither so young in age nor so tiny in size. Its history can be linked to Vedic times.

The ancient system of Janapada has been preserved in the shape of Khaps, which was nothing but a form of confederacy a democratic institution functioning at the village level in Haryana.

#### Geographical Features

Haryana is located on the North-Western side of the Indian Union adjoining Delhi. The State extends from 27°3' to 31°9' North latitude and 74°5' to 77°6' East longitude. To the East of the State are Uttar Pradesh and Delhi. The State has Rajasthan in the South, in West Punjab and Himachal Pradesh.

The climate of Haryana over most of the year is a pronounced continental in character, very hot in summer and markedly cold in winter. The rainfall in the region is low except in the part of Karnal and Ambala district. The rainfall pattern of Haryana has been affected considerably by the regions.

There are hardly any hilly tract in Haryana, except a few in Ambala district and the range of Aravalli chain in the

Gurgoan district. In Ambala the hilly areas are generally devoid of vegetation. The hills are little use except as grazing grounds by the Gujars of the area. The tract around the Kalesar and Morni, however, is more valuable. The Kalesar area covers about 49 square kilometers in the Eastern corner of the Jagadhari Tehsil, while the Morni tract includes about 65 square kilometers of low hill in the Shivalik formation, which also serves as a connecting link between the Himalayas and the Plains.

Yamuna is the important river in the tract on the East. It separates Haryana from Uttar Pradesh. It is also the source of irrigation for large area in the district of Karnal, Hissar and Rohtak, through the Western Yamuna canal.

#### Historical Background

The present State of Haryana which was constituted on November 1966, as a result of bifurcation of the bilingual State of the Punjab occupied a key position in the political history of India from very early time.

Archaeological discoveries at Sugh show that Haryana was also a part of the Mauryan Empire. Ashokan Pillars at Topra (Ambala and Hissar), and his Stupas at Chanati also substantiate this view.

The decline and break up of the Mauryan Empire tempted foreign people like the Greek, Parthianans, Scythians and Kushans

to invade India. The Yaudheyas, an Indo-Iranian clan, repelled the Kushans from their own rule due to some confusion.

In the seventh century A.D., Haryana formed an important part of Harshvardhana's Empire with the capital at Thanesar. The Chinese pilgrim Hiuen Tsang, who visited Thanesar and stayed long enough to have studied the conditions of the people in some depth has also left very favourable observation on record. He found the region prosperous both in trade and industry. He visited many Buddhist Monastries and Brahmanic temples and found that both faiths flourished side by side. The capital region was called place of religious merit.

After the dissolution of Harsha's empire continued to flourish for sometimes. Later Bhadanakas, came in power and dominated the area around Rewari and Gurgaon, and their territory comprised the tract including the present district of Gurgaon, a part of the Alwar State and the Bhiwani area. Prof Dasaratha Sarma had identified Bhadanakas as Ahirs. Later they clashed with the Chauhans(५५).

Haryana remained an arena of strifes throughout the period (1186-1290). With the defeat of Prithvi Raj in 1192 A.D. at the hands of Ghori, a new chapter opened in the history of Haryana. Haryana during the period of 600 years, which covers the Delhi Sultanate and the Mughal Empire remained under tension. This was the period of fight and battles of the kings and Sultans. Apart from the repeated disorders due to frequent

changes of dynasties till the coming of the Mughals on the scene, there were other atrocities sometimes resulting in mass persecution and total destruction of villages.

Under the Khilgis (1290-1296) also, the people around Delhi and Haryana remained restive. Jalaluddin hated the Hindus. Allauddin Khilji framed laws to quell them and to drain their wealth in the form of taxes.

Muhammad-bin-Tughlak, the next Sultan, enhanced the taxes and people left their fields and fled to avoid ruthless punishment of the officers.

Allauddin adopted the traditional outlook in forbidding the Hindus to ride on horses, carry arms and dress elegantly. The idea was to infuse an inferiority complex into the bulk of the people.

The Haryana people did not reconcile themselves to this tyranny and struggled to overthrow it whenever an opportunity occurred.

Timur's invasion affected Haryana people. He spread the terror and devastation. But the people of Haryana did not allow him to go unchallenged and the martial communities of the area, the Jats, Rajputs and the Ahirs defeated him in several places. Thousands and thousands of people of Haryana were killed while defending their soil(83).



At the time of Babar's invasion, India was a house divided against itself. Babar was called at the battle of Panipat. The Haryana people bravely faced the Mughal chief and defeated the local Mughal troops. Babar took a serious view of this and sent the huge force. The force reached Panipat on April 1526. Sultan Ibrahim had also reached with his huge army force with one thousand elephants. Afghans were defeated and they surrendered.

Akbar however, had to face a great battle at Panipat in 1556, the Delhi force being led by a great Hindu general, Hemu. Hemu belonged to Rewari and though a Bania by caste, his military skill was such that he is ranked amongst the greatest general of his time. He fought very bravely in the battle field of Panipat. Hemu at first filled the hearts of the Mughals with fear. But during fighting<sup>an</sup> arrow stuck his eye and he became ineffective (§0).

During the reigns of Jehangir and Shahjahan, Haryana was peaceful comparatively. Again during Aurangzeb's period trouble started. During his period Jat revolted at Mathura and Agra and made the Jat State at Bharatpur.

Delhi has always been the centre of political life of Haryana and the neighbouring territory. It underwent swift decline after the disintegration of the Mughal Empire starting from the early 18th Century. The main steps in this direction were the sack of Nadir Shah and Abdali, the civil wars of the

nobility or feudal lords and the atrocities of Gulam Qadir. This was followed by the internecine wars between the Marathas, the Sikhs and the Jats. The situation was finally resolved by the British who occupied the Mughal capital in 1803 after defeating the Marathas in the vicinity.

This was also the period when George Thomas, an Irish adventurer, who after joining service first under Marathas, carved out a kingdom of his own and became the Raja.