



Ambedkar Times

Weekly

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Babu Mangu Ram Mugowalia Ji and the Birth of Dalit Movement in Punjab

Prem K. Chumber Editor-In-Chief: Ambedkartimes.com

Punjab has the distinction of being the only state in India where caste based social exclusion was diluted because of the long spell of Muslim rule on the one hand and the most appealing egalitarian philosophy of Sikh faith and its grassroots impact on transformation of the life of downtrodden, on the other. However, caste and its resultant social negativities never ceased to torment the major section of the society. Caste discriminations in Punjab were/are more material in nature than social as in other parts of India. Prejudice takes precedence over pollution in Punjab. However, absence of pollution does not mean that Brahminism social order is alien to it. On the contrary, it thrives under new structures of social subordination entrenched in material deprivation of Dalits in the state. Material deprivation of the downtrodden in the state was reinforced by the customary laws of Razat-Namaas and the Punjab Land Alienation Act of 1900. Along with many other non-agricultural castes, Scheduled Castes people were historically deprived the right to own land. This restriction made them absolutely landless.

It was because of this legal restriction that when Babu Mangu Ram Mugowalia Ji after his return to Punjab from USA asked his father to buy some land to evade social oppressions at the hands of landlords that he came to know that social subordination of the Scheduled Castes people was also rooted in the law of the land. This has led him to organize his fellow beings to form a movement for the emancipation and empowerment of downtrodden what eventually termed as Ad Dharm Movement. This movement was the first of its kind that became suddenly popular because of its grassroots appeals. Babu Mangu Ram Mugowalia Ji devoted his entire life for the cause of total transformation of his country and the socio-economic and political uplift of his people who were relegated to the periphery since centuries. He exhorted his people to come over a common platform to challenge the forces that subjugated the Dalits. He waged a long battle and finally able to unite many communities among the Scheduled Castes to work for their upward social mobility. Scheduled Castes of Punjab, particularly of the Doaba region, consider him the pioneer of Dalit movement in the state that played a leading role in strengthening the mission of Dr B. R. Ambedkar not only in Punjab but in the whole of the country. www.ambedkartimes.com congratulates all its contributors, readers, and well-wishers on this auspicious occasion on the birth anniversary of Babu Mangu Ram Mugowalia Ji.

Lohia Line on Destruction of the Caste System

Dr Ram Manohar Lohia was the theorist of seven revolutions in the context of creating a new world order on the basis of socialism. The programme of seven revolutions included confrontation with discrimination and deprivations based upon caste, class, race, gender and nationality. He wanted to give a new direction to the movement for socialism by giving equal emphasis to the struggles against sexism, class and caste-based exploitations.

It was a departure from the Marxist line of a class-centric programme for a socialist revolution. It was also going beyond the Gandhian emphasis on constructive programme of ending untouchability and casteism. These seven revolutions are supposed to be simultaneously taking place in the modern world system and it was presented as the most outstanding feature of the twentieth century. These seven revolutions are: (1) for equality between man and woman; (2) against political, economic and other inequalities based upon skin colour; (3) against the inequalities between higher and backward castes and for preferential opportunities for the backward sections; (4) against foreign rules and for freedom and democratic world government; (5) for economic equality and planned production and against the lust for and system of private property; (6) against unjust interference in private life and for democratic methods; and (7) against arms and weapons and for Satyagraha. It is obvious that nearly half-a-century after this thesis of Lohia the world has moved closer to these noble aims in different parts of the world.

But the Lohia line of caste-related preferential opportunities has become the most powerful programme among the backward castes and communities in India. Lohia began conceptualising his understanding of the caste system (JatiPratha) as well as his programme for eradication of castes (Jati Toro) between 1952 and 1967. The formal programme about preferential opportunities was adopted by his party at the Third Conference of the Socialist Party in 1959. He also created a manifesto of the Forum for Studying and Destroying Caste in 1960. He further developed his programme against the caste system by 1962 in the form of a seventeen-point programme. Finally an eleven-point programme was presented by him in a historical essay in 1966—SamtaAurSampannata. The Lohia line was first articulated in his famous lectures at Hyderabad in 1952 where he defined caste as immobile class and class as mobile caste. This was part of his worldview which has been published as Wheel of History.

• Lohia interacted with some of the most important anti-caste leaders, movements and organisations of India in the 1950s with the quest for ending the caste system. He engaged with Dr B.R. Ambedkar in 1955-56 and Periyar RamasamiNaicker in 1958. He did not agree with the anti-Brahminism of both the social revolutionaries as it was found to be used for dominance of the middle caste in Maharashtra and Tamil Nadu. It generated a split among the poor of India. Lohia also found the necessity to connect the movements for

unity among the non-dwija castes with the socialist movement to strengthen the struggle for equality and prosperity in India after independence. In Lohia's view, the caste system has not created a bipolar system of forward and backward castes. In fact there are three layers in

the society because of the logic of the caste system—the real upper castes who are affluent, the fake upper castes who are the poor, and the backward Shudars. He also underlined the pathetic condition of all women across caste lines. Thus he wanted unity of all the women, Shudars and the fake upper caste people who are together trapped for centuries in the prison of poverty and powerlessness. Furthermore, he also

wanted to take the anti-caste forces beyond the twin tragedies of jealousy and sycophancy so that a new age of unity, sacrifice and reconstruction may be inaugurated through struggle against the caste system.

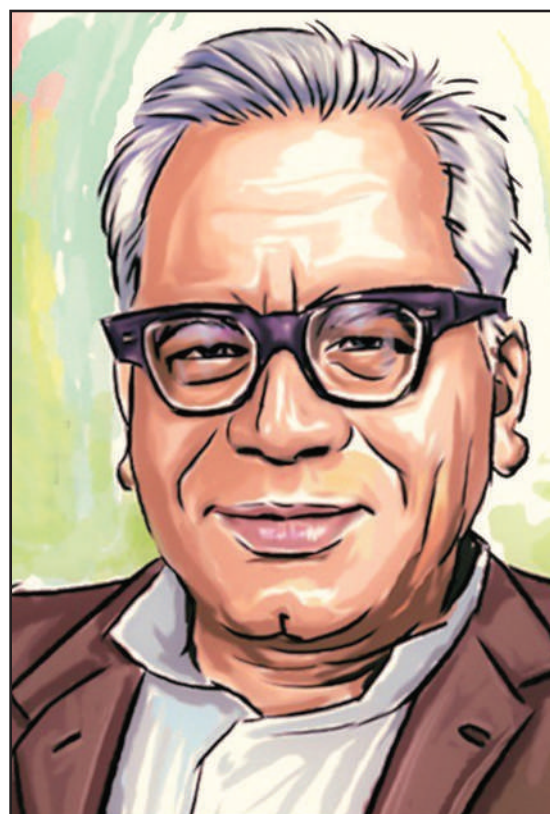
He was aware of the negative and positive aspects of his caste policy. He used the metaphor of Samudra-Manthan where poison (Vish) preceded nectar (Amrit). He also used the example of Mahabharata to prepare the socialists of India for his anti-caste programme. He did agree that there will be need of large-heartedness on the part of the youth of the upper castes as the programme of preferential opportunities may contain elements of short-term injustices against them. But it has to be tolerated in order to energise the backward millions of men and women

who are arrested in two prisons of caste and gender-based segregation for centuries. He also warned the victims of caste and gender-based injustices about the possibilities of their leadership adopting the ways and means of the upper-caste elite and destroys the dream of an egalitarian and prosperous Indian society through destruction of caste and class-based injustices.

Lohia wanted preferential opportunities for all the backward sections of the Indian society which included (a) women, (b) the backward castes, (c) the Scheduled Castes, (d) the Scheduled Tribes, and (e) the backward sections of Muslims and other minorities. These opportunities were in the fields of (i) political leadership, (ii) government jobs, (iii) army and (iv) economic enterprises. But he was against prevention of the children of non-backward sections from educational opportunities. He was against any reservations and discrimination in the field of education as he wanted quality of basic education for all children and open opportunities for higher education for all students. Therefore, he was only a partial supporter of the recommendations of the First Backward Classes Commission.

The Lohia line was part of his vision of seven revolutions. He wanted to combine the forces of class conflict and caste conflict. His dream was partially accepted in the later years in the form of the Mandal Commission recommendations. But there is a fundamental difference between the Lohia line and the Mandal mindset: Lohia wanted end of the caste system whereas the Mandal movement has only promoted a dominant-caste democracy. It is time to get back to the Lohia line.

Anand Kumar





Sue Frost

Sacramento County Supervisor. District 4



Sue Frost

Relief, Not Fines for Small Businesses

The past nine months have been a roller coaster for all of us. The seemingly endless pandemic has resulted in all of us being forced into a new way of living. It has been harder on some than others. Small business owners and their employees are certainly among those most heavily impacted. California has gone from

under the ordinance. If adopted, the enforcement officer could issue citations based on "investigations" or simply being told by other county staff a violation occurred. This incredibly low burden of proof could have gone a long way to creating undue allegations. The ordinance did include an appeal process, but only when the fines were for more than \$1000. With the fines being as much as \$500 for

every day a perceived violation occurs, I am sure many would be granted the opportunity for an appeal. However, the appeal process would require a \$750 deposit (unless proof of an inability to pay can be provided) and no guarantee of re-

couping the deposit if the appeal fails. Many businesses have already put everything they have into finding ways to comply with ever-changing health orders. One incident could be the deciding factor in whether or not the business can remain open or close forever.

Ultimately, that is my biggest concern with the ordinance. A business struggling to keep the lights on could see fines as high as \$10,000, plus "administrative fees," and then they close for good. When a business closes permanently or even for 72 hours, that means employees and the business owner have no money coming in. While some were fortunate early on to receive financial assistance through the Paycheck Protection Program (PPP), many small businesses, particularly minority-owned businesses, received little to no aid.

I understand the need to protect lives during the pandemic. The county has several ways to enforce public health orders that we can rely on for that. If we start adding to small businesses' financial struggles, though, that could mean more people without the means to pay bills, rent, or put food on the table. I would much rather we find businesses struggling to comply and find ways to help them through education or providing resources. We can stop the spread of COVID-19 and help people maintain their livelihood, which I aim to achieve. Based on the more than 3000 public comments we receive on the ordinance, I think many people in the county agree with me and are as glad as I am the ordinance was pulled from consideration.

Thank you for reading – and as always, if you want to contact me, call me at 916-874-5491, or e-mail me at

SupervisorFrost@saccounty.net.

For a complete list of all my

past newsletters, which each contain a commentary like this one, click here.

Recycle Your Holiday Tree Jan 9-10

Give your holiday tree a new life! Residents can drop off their live holiday tree for recycling on Saturday, Jan. 9, and Sunday, Jan. 10. Holiday trees can be mulched or used as biofuel to generate electricity.

Hours and locations of participating



drop off locations are:

Kiefer Landfill, 12701 Kiefer Boulevard, Sloughhouse

Jan. 9 - 10, 8:30 a.m. - 4:30 p.m.

Facility fees will apply for loads of six or more trees.

North Area Recovery Station, 4450 Roseville Road, North Highlands

Jan. 9 - 10, 8 a.m. - 6 p.m.

Facility fees will apply for loads of six or more trees.

Elder Creek Recovery and Transfer, 8642 Elder Creek Road, Sacramento

Jan. 9, 8 a.m. - 3 p.m.

Sacramento Recycling and Transfer Station, 8491

Fruitridge Road, Sacramento

Jan. 9, 8 a.m. - 5 p.m.

Also accepting trees Dec. 26 – January 9, Monday – Saturday, 8 a.m. – 5 p.m.

Dan Russell Rodeo Arena, Rodeo Park, end of Stafford Street, Folsom

Jan. 9, 9 a.m. – 3 p.m.

To be recycled, trees must be free of flocking, tinsel, decorations, nails and stands. Flocked trees will be accepted, but will be treated as garbage and sent to the landfill.

County residents can also recycle their live holiday tree by cutting it up and placing it in the curbside green waste cart. Remove all decorations, etc. Please make sure the lid will close. The cart will be emptied on your regular green waste collection day. Flocked trees can be cut up and placed in the garbage cart for curbside collection. Please do not put holiday trees on curbs or roadsides!

Long Nights' Journey Into Day

It has been a long journey for Janae Taj. It's taken her from months of living on the streets, to multiple hospitalizations for mental health issues, to living in room and board housing, to finally getting her own apartment and

the independence that goes with it.

What kept her going? "The determination to find a place to lay my head down and properly take care of myself and be myself," she said. "It was a battle."

Taj, 28, was among Sacramento County's homeless population, which numbers more than 5,500 people on any given night, according to the 2019 annual count by Sacramento Steps Forward. But she was one of the lucky ones, finding the help she needed to begin turning her life around.

Taj's road to recovery began last February when Sacramento County linked her to Telecare ARISE, a County partner and provider of supportive behavioral-health services, said program administrator Danielle Wirtz.

As a first step, Telecare arranged to move Taj into room and board housing. "We look to get as many folks off the street as we can; it's definitely a passion of ours," said Wirtz. Telecare managers also navigated community resources for Taj



and linked her to a payee service, which helped manage her funds and coached her on budgeting.

But her first housing situation hit a bump after six weeks, when Taj told Telecare her living conditions were intolerable, with "four to five people sleeping in the same room, and (irregular meal service)," Wirtz said. Finding alternative housing was challenging, however; Taj is a transgender woman, and "some people are not comfortable with that," she said. "So Telecare had a hard time placing me because of my identity."

Fortunately, she qualified for a housing unit through Mercy Housing, a national nonprofit group specializing in transforming former motels and hotels into housing for the homeless. In this case, Sacramento County collaborated with Mercy Housing to transform a formerly crime-ridden hotel, a long term blight to the community – into housing.

On June 4, Taj was handed the key to her own apartment, which Telecare helped furnish. "She's living independently now, which is huge," said Wirtz. Taj's new goal is to "find employment and get myself back into the world," she said.

(Contd. on page 4)

CORONAVIRUS UPDATE

stay-at-home orders to watch lists, blueprints, and regional shutdowns. At every step, and sometimes in between, the rules for businesses have changed. We have seen many businesses remain closed while others have remained open or bounced between being open or closed. In the worst cases, some businesses have closed forever. For businesses still hanging on, the struggle has been persistent, and I was baffled by the notion that we should be threatening them with fines of up to \$10,000. Still, that notion took form in a proposal brought forward by our Public Health Department as an urgency ordinance.

The ordinance that was proposed was too broad, too aggressive, and frankly, too subjective for me to support it. Put simply; the ordinance gave the county and cities the authority to fine a business when found not to be compliant with any regulations or requirements within a public health order. That sounds straightforward enough, but the resolution went beyond the county's standard for enforcing ordinances. First, the business owner may not be held responsible for the violation. The ordinance included the property owner as the potentially responsible party.

Further, it gave the Public Health Department the authority to designate anyone they saw fit as an enforcement officer. That means it would not necessarily be the Sheriff, Code Enforcement, or even a health inspector going into businesses to investigate violations. Under this ordinance, any county employee could be given the authority to enter a business and cite them for a perceived violation.

I say perceived violation because not only are enforcement officers potentially untrained county employees, but they would not be required to even witness a violation

The Farmer Struggle ; Co-operative Farming Need of the Hour

The Farmer Struggle that started in Punjab is unique in many respects with the passage of three Agriculture Ordinances by the Union Government in June 2020 and the enactment of three Agriculture Bills by Parliament in September 2020 to replace these three Ordinances. There is no other equal example of such a peaceful and democratic farmer struggle in the history of the world. The Farmer Struggle which started from Punjab has completely succeeded in uniting the farmers from most parts of the country. The way the farmer struggle has gained the sympathy and participation of different sections of the society, it has now become a people's struggle. This struggle is being praised not only by people from different sections of Indian society, but also by the political leaders of many developed and developing countries of the world and the head of the United Nations has called such a struggle the right of the farmers.

The Farmer Struggle is not only limited to the repeal of the three agricultural laws enacted by the Central Government, but it has conveyed many economic, socio-cultural, political and other messages which show that man can survive only by striving against injustice and by fighting for his rights and by witnessing the survival of human beings he has also succeeded in highlighting the fact that the address belongs only to the living human beings who wake up and fight for their rights. This struggle clearly indicated different initiatives are needed on the part of Central and State Governments as well as at their own levels to solve the different problems of the farmers. One of the most important initiatives to be taken by the farmers at their own level is to engage in cooperative farming.

Due to scarcity of foodgrains in the country during the 1960's, the Union government had to resort to importing foodgrains from abroad and finally imported foodgrains from the United States under PL 480 at a high cost to the country. To get rid of this problem, the Union Government decided to adopt 'New Agricultural Technology' in the country. Although the adoption of this technique resulted in a huge increase in agricultural productivity and production which could be maintained for a long time and this success was named as 'Green Revolution', However, it turned to individualism and materialism, which brought their socio-cultural relations to a very low ebb. They forgot to work together in which Awat, Widhi, Saanjh and struggle to solve problems were forgotten.

Thanks to the hard work of farmers, agricultural labourers and rural artisans, the adoption of the 'New Agricultural Technology' and its success has led to the 'Green Revolution' where no stone has been left unturned to fill the Central Pool of Foodgrains. However, the agricultural policies of the governments, especially the Central Government, have created many insurmountable problems for these sections which re-

sulted in their deprivation and forced exit and put them under a mountain of debt, force them to live a life of extreme poverty and hardships - and force them to commit suicide while giving up all hopes for life. All these problems are getting worse day by day and in order to aggravate them and take over the agricultural sector for the corporate world, three new laws related to agriculture by the Central Government are awakening the farmers from the deep sleep of individualism and materialism. It highlights the role of governments in combating anti-farmer agricultural policies and in co-ordinating, contemplating and adopting co-operative farming.

Before learning about the needs, prospects and benefits of co-operative agriculture in India, it is important to have a brief look at the farming systems operating in differ-



ent countries of the world. The important farming systems in the world include (1) capitalist farming; (2) smallholder farming; (3) government farming; (4) collective farming; and (5) cooperative farming. Under the capitalist farming system, the size of the farms is very large and most of the agricultural work is done with machines. Agricultural labourers are employed to use machines and do some other work. The adoption of modern methods of agriculture under this system and the massive use of capital are likely to result in higher levels of productivity and production resulting in higher levels of surplus commodities to be sold in the market. The biggest disadvantages of this system are rising unemployment, increasing economic inequalities, disturbing the peace, the main objective of agricultural production being profit etc. Under the smallholder farming system, smallholder farmers usually engage in subsistence farming with the help of family members using traditional farming methods. Under this system employment opportunities are high and economic inequalities are very low, but the surplus commodities to be sold in the market are very low and as a result of low income the levels of living of the farmers are also low. Under the government farming system, land and other means of production are owned by the government. Under this system the size of the farms is large and modern methods of farming are adopted. One of the main objectives of such farming is to meet the social needs which in-

clude producing new seeds, multiplying them and providing them at subsidized rates for the welfare of the farmers. Inefficiency and corruption of government officials and employees are the main problems in this system. The collective farming system is the method of farming generally adopted in socialist countries. Under this system, land and other means of production are collectively owned. The system may have more potential than the benefits of government agriculture, but for a variety of reasons, the collapse of socialist regimes in many countries and the lack of motivation for hard workers are major difficulties.

Among the various forms of co-operative farming system, co-operative jointfarming system is considered to be the best. Under this system, farmers cultivate on their own land. The ownership of the land

remains private and all the agricultural work is done by the farmers together. Membership under this system is voluntary. Profits are distributed according to the remuneration and size of the work done. The committee is democratically elected to work under this system. As a result of collection of holdings under this system, modern farming methods can be adopted for largescale farming which has the potential to increase the income of the farmers and raise their levels of living.

Although the government-sponsored co-operative farming system has been criticized for not producing very good results in India, we have many examples of the remarkable success of co-operatives in the field of agriculture. These include Amul Dairy, IFFCO, Karibhako, Lambra Kangri village in Hoshiarpur district, ChakkKanian Kalan village in Moga district, Balad Kalan village in Punjab and successful cooperative farming in many other villages by the Dalits besides Bihar, West Bengal, Kerala, Telangana and Gujarat where farmers have adopted cooperative farming. All these examples will help farmers, farm labourers and rural small artisans to make their lives easier by adopting cooperative farming in the future. A study conducted by Professor Bina Agarwal has revealed that in Kerala, more than 68,000 groups of 4-10 women are engaged in cooperative farming by taking land on contract basis which has transformed those women in various aspects. According to the study, the productivity

per hectare of women's co-operative agricultural holdings in Kerala is 1.8 times that of private holdings (95 per cent male managed farms) and net income is five times. The co-operative agriculture undertaken by the Dalits of Punjab on their share of 1/3 of the Panchayati lands on contract basis has increased the income of the Dalit families, provided them with year-round foodgrains, green and dry fodder and vegetables. The co-operative farming has shown how to live a respectable life.

Now is the time to bring panchayati, religious places and other common lands under cooperative farming. The main purpose of income from rent from panchayati, religious places and other common lands is welfare of the rural people. So, one-third of these lands should be given to Dalits, one-third to women and one-third to lower farmers' cooperative societies rent free for co-operative farming. The aim is to spread the religious message to the masses. According to Sikhism, the "mouth of the poor, the Guru's Golak" aims to guide cooperative farming. Lower farmers can solve many of their problems through cooperative farming by consolidating their lands and other means of production.

If these farmers knew their neighbors or each other, they would have a better chance of success. Co-operative farming will not only increase production and income, but also strengthen social values. The main message of co-operation "All for Each, Each for all" will lead to thriving livelihood of farmers. Given the important and selfless role played by the Dalits, women, agricultural labourers and rural small artisans in the great success of the farmer struggle, the large farmers have to play a big role in cooperative farming to help these poor sections and it is hoped that cooperative farming will succeed in improving the socio-economic well-being and political participation of the working classes.

In addition to co-operative farming, agro-processing, organic-farming and selling various agricultural products near their farms, by setting up booths in towns and cities will increase the employment and income of farmers. It would also provide fresh and better farm products at low prices to consumers. The co-operation will also make great strides in agricultural services such as rental machinery, machinery repair, financing and more. Land reforms will definitely make a significant contribution to the success of co-operative farming.



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How can India create a Bright Future for Children?

The data of the first round of National Family Health Survey-5, 2019-20 has recently been released by the Union Health Minister Harshvardhan.

According to the released data, the rate of malnutrition in the country has increased as compared to the National Family Health Survey, 2015-16, which is a matter of great concern. Malnutrition means that food is in short supply and lacks in essential nutrients.

Before the commencement of COVID-19 data for this round of survey were collected from 17 states and 5 union territories of the country. Major states like Maharashtra, Karnataka, Bihar, West Bengal, Gujarat, Telangana, Kerala, Himachal Pradesh and some other states are included in the first round, but the data collection for the states of Punjab, Uttar Pradesh, Jharkhand, Rajasthan, Odisha, Madhya Pradesh, Tamil Nadu and some other states was resumed from November 2020 which had to be discontinued in March 2020 due to COVID-19.

The fact that the rate of malnutrition among children in the states surveyed in the first round exceeds the National Family Health Survey-4 indicates a bleak future for the country. Children are the future of the country, but how will they contribute to the development of the country if they do not get the required adequate and nutritious food. According to the National Family Health Survey-5, in 13 out of 22 states and union territories, the percentage of children with stunted growth has increased. In the first round of the survey Gujarat has 39 per cent of these children which is higher as compared to all other states and union territories. This percentage is 35 for Maharashtra, 33.8 for West Bengal, 33.1 for Telangana and 23.4 for Kerala. These figures show that except Kerala in all these states around one-third of the children do not get the required adequate food. Gujarat is that state whose development model has been propagated across the country. Even Kerala is a state in which every fifth child has stunted growth and 15.3 per cent of children are underweight, while it is leading in terms of other human development indicators such as literacy and sex ratio.

National Family Health Sur-

vey-5 has revealed that out of 22 states and union territories in 12 children are underweight for their height while in 16 children are underweight for their age. In the current survey there is also an increase in the percentage of anemic children. Malnutrition among children is on rise in most of the states and union territories. India has a higher percentage of underweight children in South Asia. Even in terms of malnutrition, India still stands out as one of the most undernourished dozen countries such



as Ethiopia, Congo and others. Malnutrition has devastating effects on children's health and all other aspects of their growth. As many as 60 per cent of child deaths in India are due to malnutrition as weaker children have very low immunity and as a result these weak children are unable to fight with diseases. In addition, in the early years of life, they lag behind other children in schooling and other activities. An increase in the rate of malnutrition increases not only the infant mortality rate but also has a negative impact on the overall development of the country.

One fact that deserves a special attention is that these figures relate to the pre-pandemic period. But during the COVID-19 millions of people lost their jobs and migrant workers across the country faced severe food shortages that left pregnant women and children without access to adequate food with required nutrition, making later figures more

alarming.

A survey by Hunger Watch has revealed that members of poor families have reported that they now eat less nutritious food than before the lockdown. These malnutrition figures also highlight the weakness of those claims which indicate that the government has much more food than the requirement of the population of the country and provides food to the poor as required. The abundance of food and other essential commodities in the market or the

vulnerable children.

National Family Health Survey-5 clearly depicts a picture of the government's indifference to children. This survey captures data of the first five years of NDA govern-



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In 2014-15, Rs. 13000 crore were provided for mid-day meals which has been reduced to Rs. 11000 crore in 2019-20 which is likely to increase the rate of malnutrition.

The health sector's share in the country's budget is not in the line with the needs of the people. During the period 2008-09 to 2019-20, only 1.2 to 1.6 per cent of the GDP has been spent on health services by the Central and State Governments which needs to be increased. Instead of reducing this amount in every successive budget, it should be increased because the population of the country is increasing continuously.

Nutritious food items such as eggs, milk, fruits etc. should be included in the mid-day meal. Anganwadi workers should be reasonably paid so that they can take good care of the children. If they are not paid enough to meet their needs, they will not be able to pay full attention to the anganwadi children.

To make the health services efficient the government should appoint a sufficient number of doctors, nurses and para-medical staff. Required medicine should be properly provided to the pregnant women so that they can give birth to healthy babies. The government should pay proper attention to the upbringing of children and make a foresighted plan for it and implement it seriously. Children are the foundations of a country. So the development of a country can happen only if the children are healthy and fit.

In order to create a better future for the children of the country, a prerequisite for the government is to adopt a pro-people economic model instead of the pro-corporate model.

(Continue from page 2)

What advice does she have for others? "If somebody offers you help, take it and go forward. Don't procrastinate. You have to be active and motivate yourself to function on a daily basis."

For more information on Sacramento County's Response to Homelessness, visit our website.

Disposing of Treated Wood Waste After Jan. 1

Due to changes in state law, treated wood waste will no longer be accepted at Kiefer Landfill effective Jan. 1, 2021. It will also no longer be accepted in the Bulky Waste Pick Up service for residents who receive curbside garbage collection from

Sacramento County.

Treated wood waste has never been accepted at Sacramento County's North Area Recovery Station.

Treated wood, or pressure-treated wood, has been treated with a chemical preservative to protect it from bugs, fungi and environmental conditions that can lead to decay. Indicators that wood has been treated include: An ink stamp on the wood or an end tag



Small, closely spaced cuts that resemble staple holes on the surface of the wood.

Wood fencing and decking are the most common treated wood materials generated by homeowners. Other examples of treated wood are creosote-treated lumber that is used for guardrail posts, railroad ties and pilings.

Surface-applied coatings such

as paint, varnish and oil stain are not considered chemical preservatives. Painted wood will continue to be accepted at Kiefer Landfill, the North Area Recovery Station and in your residential Bulky Waste Pick Up.

Regulations that allowed treated wood waste to be handled at Kiefer Landfill expire Dec. 31, 2020. On Jan. 1, 2021, treated wood waste must be managed as hazardous waste and will no longer be accepted at Kiefer Landfill. To dispose of this material after Jan. 1, contact a hazardous waste company that specializes in the management of hazardous waste material or store it on site.

For more information, visit the SacGreenTeam website, or email SacGreenTeam@SacCounty.net.

Pictures New year cheers by

Indo American Seniors of Sacramento, CA



May your holiday season sparkle with moments of love, laughter, and cheer.

The best New Year wishes are the ones that come from the heart. You made last year so special for me. It is my greatest wish that this coming year be special for you.

Years come and pass, but what it takes to make them worthwhile is someone's unconditional love, wonderful memories, and zest offered to live them fully. You have given me all of these and much more in the past year, and I know there will be more to come from you in the year ahead.

Year 2020 was dominated by coronavirus. It was Very hard was the seniors to spend time in isolation. Zoom meeting brought a new ray of Hope in the life of seniors. During this hard time we remember participation of following outstanding personalities who renewed our hope good life: Their new and old ideas brought enlightened seniors life We are thanks full to them from the core of our heart. They are not other than:

1: Dr. Parmjit Thakar MD

Family Medicine & Urgent Care Clinic Sacramento

2: Dr. Goodhie Thakar

Family Medicine & Urgent Care Clinic Sacramento

3: Dr. Firdos Shiekh a Neurology Specialist in Elk Grove, CA

4: Dr. Jatinder P 'Singh' Rooprai DDS

5: Mrs. Joyti Singh Community worker

6: Dil (Dalvir S.) Nijjar Relator/Sacramento CA / Re/Max Gold

7: Dr. Sharad Moonat Naturopathy

8: Hon Steve Lye, Ex-Mayor of Elk Grove

9: Miss Lakhwinder Kaur, Bank of California,
Vice President - Business Banking Manager

Last but not the least

My special vote of thanks to respectable member of American Seniors for their cooperation and wish them and their families happy, prosperous new year.

Your best new year gift is to get covid shot "May your choices reflect your hopes, not your fears" Nelson Mandala
Gian Singh Dhatt, General Secretary,
Jagrup Singh Mangat, President

Sukhchain Singh
Chair

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HAPPY NEW YEAR



To

Indus Valley Member and Future Members.



A New Year, A New Start, and Miles to Go. Wish You a Successful and Glorious New Year 2021

Here's to another year full of joy, laughter, and unforgettable memories with an unforgettable friend!
 "You are never too old to set another goal or to dream a new dream." -C.S. Lewis
 2020 was a year that not only taught us patience, perseverance and tolerance, but it also helped us understand the value of things and

people, we'd usually take for granted. It was a learning period that may have had it's cons but was full of pros too. That said, a new year or the 1st of January not only marks the beginning of a new calendar
 In the life if IVACC 2020 has been very lonely and boring. Due to coronavirus we have to suspend all our functions starting from Capital reception, picnic and to new party.. Every one understand our limitation.
 "Learn from yesterday, live for

today, hope for tomorrow." -Albert Einstein
 Here's to another year full of joy, laughter, and unforgettable memories with an unforgettable friend!
 Let us hope for the best and looking forward new hope in 2021. Last but not the least
 My special vote of thanks to respectable member of IVACC for their cooperation and patience in 2020..
 I wish them and their families

happy, prosperous new year.
 Your best new year gift is to get covid shot "May your choices reflect your hopes, not your fears"
 Nelson Mandela.
 Stay safe and negative and looking forward to plan social get together in 2021.
New year greetings from IVACC
Miss Lakhwinder Kaur. President
Daljit Singh Sandhu Vice president
Sukh C singh General secretary
Kawal K Bolina Financial officer

CIRCULAR ISSUED AT CALCUTTA RELATIVE TO A CENTRAL FEMALE-SCHOOL

[Proceedings of the Church Missionary Society for the Africa and the East, Twenty-Fourth Year, 1823-24]

When the idea of attempting to educate the Native Females of this country was first suggested, it appeared to be an undertaking so vast in its object and so hopeless in its nature, that many of the most zealous promoters of institutions for the improvement of India hesitated as to the expediency of the measure. Difficulties presented themselves on every side, such as seemed to preclude all rational expectation of success: the labour, too, appeared to be interminable; and it was even feared, that the effort to raise contributions for so apparently desperate a cause might not have a favourable influence on Missionary exertions in general. On the arrival, however, of a suitable person from England, who had consecrated herself to this specific object, the plan was proposed; and a commencement actually made, in the face of all discouragements. A full year has now elapsed, since the Calcutta Committee of the Church Missionary Society resolved on supporting Miss Cooke, in her endeavours to introduce the blessings of education among the Native Females of Bengal.

The Committee announce, with unfeigned thankfulness to God, that much greater success than could have been anticipated has hitherto attended the undertaking. The number of Female Schools already established is FIFTEEN; and ELEVEN SCHOOL-HOUSES HAVE BEEN ACTUALLY ERECTED. In all these schools, for some time after their establishment, the attention is exclusively given to reading and writing; but as soon as a class has been formed who can read

lessons in the Bengalee Book of Fables, instruction in needle-work is held out to the Girls as a reward, with a promise that they shall receive the usual remuneration for the work done.

As the fruits of industry began to be enjoyed, the desire of learning to work became greater; so that in six schools, where some proficiency has been made, about 80 dozen of dusters have been hemmed, and some have become capable of executing finer work. In a few of the schools, knitting has been also introduced. Many applications have been made by Women unconnected with the Schools, for permission to attend in order to learn needle-work; but no female is taught to work, until she has made some progress in reading and writing.

Upward of 300 Female Children are now under a course of instruction. As the schools increase, the want of Teachers is naturally felt; and, in this respect, the schools begin to be productive. At first, only one woman could be found capable of teaching. Since the schools were opened, a respectable Widow has qualified herself for the charge of one of the new schools, and three Young Women are preparing themselves to act as teachers.

The Committee have indeed, every encouragement to proceed. While, therefore, they acknowledge, with great thankfulness, the liberality by which they have been enabled to enter upon this arduous career, they feel assured that the disposition to give support to the cause will gather

strength from its success. Under this impression, they would most respectfully and earnestly solicit the contributions of the community IN FURTHER prosecution of their plans. The time is arrived when a CENTRAL SCHOOL is urgently wanted. Hitherto Miss Cooke's initiatory labours have been carried on among detached schools, some of them separated from each other by considerable distances; and in the superintendence of which she has been indefatigable, visiting as many as her time and strength would admit, every day. As her schools increased, the labour of efficient teaching became proportionably greater. It is now become important to provide for the more easy and effectual management of her enlarged numbers. With this view, it is proposed to erect a school in some central spot, to be called the "Central School for Native Female Education". At present, Miss Cooke has to repeat often the same lessons to a FEW at once; whereas in a school centrally situated, the first classes might assemble from all the schools after their morning lessons, and receive together the instruction now given in detached parties. The saving of labour would thus be considerable, and the improvement of the children would also be much more rapid. The advantages of such a school are indeed too obvious to need specification.

The Committee, therefore, solicit the attention of their friends and the public to this point; and hope to be enabled to add the important measure of a Central Establishment, in aid of the schools already so aus-



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spiciously commenced. The benefits which must be conferred on Native Society by the improvement of the Female Character will be felt by all; and, now that that first difficulties have been removed, and Providence has so clearly opened the way for attempting this desirable object, the united motives of humanity, policy, and Christian Benevolence urge us to go forward.

(Signed) D. CORRIE, Secretary
Calcutta, Feb. 1823

Source Courtesy: Proceedings of the Church Missionary Society for the Africa and the East, Twenty-Fourth Year, 1823-24

PILLAR TO COMMEMORATE THE BATTLE OF CORYGAUM

Bombay Castle, Dec. 13, 1824 - The erection of the pillar intended to commemorate the battle of Corygaum having lately been completed near the spot where the action took place; the hon. the Governor in Council is pleased, on the recommendation of Lieut. Col. Staunton, C.B., who commanded the British troops on that memorable occasion, to appoint Cundojee Mullojee, now a havildar in the 1st company of invalids, but late of the 1st bat. 2nd regt. N.I., and wounded in the action of Corygaum, to the charge of this pillar, and to declare the trust to be hereditary in his family forever; but, in case of the failure of any male issue to the person enjoying the grant, it will rest with the government to appoint a successor.

Cundojee Mullojee is promoted to the rank of jemedar, with the pay and advantages of that rank from this date, and will be borne on the books of the paymaster of the Poona division of the army.

A piece of land adjacent to the pillar, or an annual sum of money, will be further assigned, by government, for the future maintenance of the persons in charge of this trust.

Source Courtesy: The Asiatic Journal and Monthly Register for British India and its Dependencies, Vol. XIX, January to June, 1825 (Published: 1825)

The Fight For Re-enlistment

(The Mahar Movement's Military Component - Richard B. White)

The 1895 petition argues that the Mahars as a group who are actually of the Kshatriya caste. This represents the Mahars attempt to change their position in the caste structure by "Sanskritization."

Our ancestors were Kshatriya. In about the year 1396 there was a great famine for about 12 years which was called Durhavedi famine. That time our ancestors survived by eating whatever they could find. Therefore, they were considered low case under the Peshwa rule.

The Mahars did not give up their positions in the Army easily. The British decision of Mahar "[d]elistment in 1893 had been a severe blow to them as a community, not only threatening their economic status, but also (in their view) giving official sanction to caste Hindu discrimination against them." Overcoming both of these threats was the focus of two different efforts to

petition the Government of India to reconsider its decision between 1894 and the start of the first World War.

The Mahars used two different strategies to influence the government; with both they tried to regain enlistment privileges in the army and an improved social status. Zelliott maintains that these efforts "illustrate the importance of army service to the Mahars. This was clearly the beginning of their efforts to induce government to intervene on their behalf, and their questioning of their traditional inferior status." In both instances, the movement was led by educated, former military officers.

The first organized attempt was in April 1895. Some of the details of the petition drive presented by Zelliott and Basham are speculative. Basham, who has completed the most recent study, states it was originally presented to the Viceroy, but was later returned for resubmission through the Bombay Government. It appears that the

petition was submitted by Gopal Baba Walangkar, a retired military officer, on behalf of the Anarya Doshpariharak Mandali, the non-Aryan committee for the rightings of wrongs, an Untouchable organization. Dr. Ambedkar, following the death of his father, found a copy of the petition in his papers. Ambedkar "believed that his father had obtained the assistance of Justice M. B. Ranade in preparing the petition." The petition compares Mahar actions to those of the higher castes and requests reinstatement in the military.

The petition's pleas were simple. The Mahars believed that, in 1859, the Government had declared that the castes who fought loyally for the British were to be given due preference for military enlistment. Therefore, they demanded:

In view of that promise, Government should employ in civil, military and police department without any discrimination these faithful and honest persons.

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THE MAHARS: WHO WERE THEY AND HOW THEY BECAME THE UNTOUCHABLES?

"Now, it is well-known that the Mahars are also called Parwari. This name has never gone out of name, and has continued to exist side by side with their name Mahar, although the name Mahar became more prominent. But in times past the name Parwari was more prominently used than the name Mahar. For instance, during the time of East India Company, Mahars were very largely employed in the Company's army as soldiers and officers. In their caste columns they were all designated as Parwaris. There is, therefore, no question that the Mahars had this their other name. And I venture to say that this was the name by which the Mahars were called before the name Mahar came into being."

In this paper, I propose to raise these questions, and attempt to give an answer to them which in my judgment are most appropriate answers. These questions are: (1) Who are the Mahars? (2) Why do they live outside the village? and (3) Why have they been classed as Untouchables?

I. Who are the Mahars?

Mr. Wilson derived the word 'Maharashtra' from the word 'Mahar' and suggested that Maharashtra meant the country belonging to the Mahars. This derivation of the term Mahars is sought to be supported on the analogy of 'Gujarashtra' the country of the Gujars and 'Saurashtra' the country of the Sauraj. An objection is taken to this derivation of the term Mahar on two different grounds, the one objection rests upon the view that the term Maharashtra does not mean the country of the Mahars but that it means the great country. The second objection that is raised to this derivation is based upon the view that the Mahars who are at present so fallen in their social status that it could not be supposed that they at any time in the course of history have had so exalted a position as to be the ruler of the country. It is my view that this derivation put forth by Mr. Wilson is unsupportable for two very different reasons. The first reason which leads me to reject the derivation suggested by Wilson may be formulated in the following terms : It is obvious that if Maharashtra meant the country of Mahars, it is obvious that the Mahars as a community distinct from the rest of the population must have been in existence from very ancient times and must have been known in history, by that name. Now is there any evidence to show that the Mahars are as a community known to history by the name Mahars ? Confining ourselves to the Bombay Presidency the three principal communities which comprise the Untouchable classes are: (1) The Mahars, (2) The Chambhars, and (3) The Mangs. Of these the Mahars form by far the largest group. It is extraordinary to find that while Mangs and Chambhars are known in history as existing communities, there is nowhere any mention of the Mahars as a community. Reaching back to Manu he mentions certain classes which in his time were recognised as Untouchable Communities. Among them the

Chambhars are specifically mentioned as an Untouchable Community. The Mangs are not mentioned by Manu. That is probably because Mangs were not to be found in the territory which was known to the author of the Manusmriti. But there is ample evidence in the Buddhist literature that the Mangs who therein referred to as Matangas existed as a separate community bearing a name which became well known to all. But neither in the Manusmriti nor in the Buddhist literature is there any mention of the Mahars as a community. Not only is there mention of the Mahars in this ancient lore but even the later Smritis of quite modern times make no reference to the Mahars as a community. Indeed upto the advent of the Muslims, one does not meet with the word Mahar. One finds it mentioned only once in the Dnyaneshwari which is 1100 A.D. Before him the name Mahar is simply non-existent. What are we to suppose ? Was there no such community as the Mahars in the ancient times before Dnyaneshwari ? Or, are we to suppose that there existed a community but then it was known by some other name ? Whichever the case is the non-existence of the name Mahars militates strongly against the view of Mr. Wilson. If the term Mahar was not known, much less could it become the basis of a name given to the country.

The second reason which leads me to reject the view of Mr. Wilson is based upon the considerations arising out of the totems which one finds existent in the Mahar community. Mr. Wilson's hypothesis if taken to be correct must necessarily lead to the conclusion that the Mahars are an aboriginal race inhabiting the country before the entry of Aryans in the country now known as Maharashtra. I feel certain that such a conclusion is untenable for reasons which I am sorry to say, have not been fully appreciated by those who allege that the Mahars belong to the aboriginal classes of this Province. As a first step in the chain of reasoning, I am depending upon in support of my view, I would like to point out one notable fact and it is this—there are no Marathas where there are no Mahars and wherever there are Mahars there are Marathas also. This link is not a mere matter of accident, that the link is integral, is supported by another piece of evidence which is also usually overlooked by students of ethnology. Now it is well known that the Marathas have a clan organisation. They have what they call their 'Kuls' : and they have also what is called a totem. The importance of the 'Kul' and the totem



will be obvious to every student of ethnology. A common 'Kul' and a common totem are indicative of kinship. Bearing this in mind a comparison of the 'Kul' among the Mahars and the Marathas yields a very significant result.

(The Table mentioned below is not found in the M. S. - Editors)

A glance at the table would show that there is no 'Kul' among the Mahars which does not exist among the Marathas and there is no 'Kul' among the Marathas which is not to be found among the Mahars. If anthropology can be relied upon in support of the proposition that the common 'Kul' is indicative of kinship then the Mahars and the Marathas form a kindred community and the Mahars could not be rejected as an aboriginal community unless one is also prepared to go to the length of saying that the Marathas also are an aboriginal community. Whether the Marathas are an Aryan or a Non-Aryan community is a question on which there is no unanimity. Risley held the view that the Marathas were not Aryans: and he rested his conclusions mostly on anthropometric measurements. Others have challenged this view and concluded that the Marathas are Aryans and have sought to meet the anthropometric objections of Risley by the argument that there were two waves of the

Aryan invaders and the Marathas belonged to the Second. That is the reason why their anthropometric measurements do not tally with those taken as standard by Risley. The second hypothesis seems to derive some support from the fact that in ancient times Maharashtra was called 'Ariake' on the ground that the Aryans formed the predominant population and also because in the Karnatak the Maratha is still called 'Arer Mated' (The Aryan Man). Be that as it may, there is no question that the Mahars are not an aboriginal people. In addition to what has been stated in support of this proposition there are other land-marks and survivals which can be relied upon in support of this view. The first thing to which attention must be drawn is the fact that a great number of the 'Kul' which indicate the status of a Rajput are also to be found among the Mahars. In the quarrels that have taken place between the Brahmins on the one hand and the Marathas on the other on the issue whether the latter were Kshatriyas or not, the test sought to be applied was whether the 'Kul' of the claimant was one of the 96 'Kuls' which were admittedly belonged to the Rajputs in whose status as Kshatriyas was beyond question. Now if this test was applied to the Mahars, there could be no question

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THE MAHARS: WHO WERE THEY AND HOW THEY BECAME THE UNTOUCHABLES?

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that the Mahars would have to be pronounced as belonging originally to the Rajput that is to say to the Kshatriya class. It is suggested that the Mahars have been appropriating the 'Kuls' of the Rajputs since very recently with the idea of improving their social standing. That evidently is a mistake. There is a long tradition among the Mahars that they belong to what is called the 'Somavansh' which is one of the two branches of the Kshatriyas, that the Mahars have had these 'gotras' from long past and have not appropriated to them in recent times is clear from the fact that as long ago as the Court of Enquiry held by the Brahmins into the status of the last Maratha King of Satara, namely Pratapsing whom the Brahmins refused to recognise as a Kshatriya. One party of the Brahmins who favoured the side of Pratapsing contended that as the Bhonsale Kul was one of the 96 Kuls of the Rajputs, and as the Rajputs were recognised as Kshatriyas, Pratapsing must be propounded as a Kshatriya. The other side in reply to this contention propounded a conundrum. It contended that if that argument was sound, all the Mahars would have to be pronounced as Kshatriya because they too had 'Kuls' like those of the Rajputs. Apart from the validity of the view as a test, the fact remains that the Kuls which the Mahars have appropriated is no new phenomenon. This is one consideration in support of the view that the Mahars are not aboriginals.

The second consideration in support of this view is the word of salutation which is peculiar to the Mahars. The word of salutation used by the Mahars is Johar. This word is undoubtedly a corrupt form of the Sanskrit word 'Yoddhar'. It is well-known that in ancient Vedic times the Brahmins and the Kshatriyas had adopted separate words of salutation. The Brahmins said 'Namaskar' : the Kshatriyas said 'Yoddhar'. It is difficult to conceive that the Mahars should have been allowed to use the term 'Yoddhar' as a word of salute if they were a body of low class ; or if they were aboriginals particularly because the word of salute among the Chamars and the Mangs is quite a different word having not the remotest connection with the status of the Kshatriya. The Mangs used the word 'Furman' which seems to be a corruption of the word 'Farman' meaning 'command'. The Chamars used the word 'Duffarao' a word of which I am unable to give the derivative : but the fact remains that only the Mahar Community uses as its word of salutation the word 'Johar' which as I have stated above was a word which was in exclusive use by the Kshatriyas as a word of salutation. There is no doubt that the Marathas too at one time used the term 'Johar' as a word of salutation. It was in vogue during apart of Shivaji's rule; and even Shivaji in the one and the only letter admitted to have been signed by him in his own hand and addressed to Maloji Ghorpade has used

the word 'Johar' as the word of salutation. It is well-known that the Marathas since after Shivaji began to use 'Ram Ram' in place of 'Johar' as a word of salutation. It is curious that the Mahars did not follow suit. Why the Mahars continued to use the word 'Johar' even when the Marathas had given it out and why were they allowed by the State to continue 'Johar' when the State enforced 'Ram Ram' on all others, are questions which require some elucidation. But the fact remains that 'Johar' is indicative of the status of a Kshatriya.

There is one other matter to which attention must be drawn because it militates against the view which I am supporting namely that the Mahars are not aboriginals and that they really belonged to the Maratha community and at one time were reckoned as Kshatriyas. The fact is the custom prevalent among the Mahars of burying the dead body when as a matter of theory and practice the Marathas and the Kshatriyas have the custom of burning the dead. The existence of this custom of burying the dead must be admitted but to admit the existence of the custom is not to admit the form of the conclusion that is sought to be derived from it. In the first place, there are indications that this custom of burying the dead is not original. But the original custom among the Mahars was to burn the dead seems to be supported by the fact that even though the Mahars bury the dead they still carry with them to the cemetery cinders and burning coal in an earthen pot along with the corpse.

There must have been some purpose for such an act and there could be no conceivable purpose except to use the fire for burning the dead. Why the custom of burning the dead gave place among the Mahars to the custom of burying the dead, it is difficult to give a precise reason. But it seems that the burying of the dead was a custom which was enforced upon the Mahars at some later date when the Mahars had become fallen in the status and classed as Untouchables. Considerable support can be found for this view from what the Padma-Puran contains. It is stated in the Padma-Puran that certain communities were prevented from burning their dead because burning the dead was a privilege of the three regenerate classes. If this is correct then the custom of burying the dead could not outweigh the overwhelming evidence which goes to show that the Mahars are not aboriginals and they might as well have been in times past part of the Marathas by race and Kshatriyas by status.

II. Why do they live outside the Village ?

It is notorious that the Mahars live outside the village. This is a fact which it is difficult to sense at any rate for foreigners for the reason that the village is generally built on an open site without any indication of its boundaries. But two things demonstrate incontrovertibly that the Mahars are reckoned as being outside

the village. Every villager makes a distinction between the village as such and the Maharwada meaning thereby that the Mahar-Wada, that is to say the settlement of the Mahars is not within what is meant by the village. A more ocular demonstration is afforded wherever village has its wall. Wherever a village has had a well known in vernacular as 'Gavkus' it will be noticed that the settlement of the Mahars is always outside the wall. Now this fact read in the light of what has been said in this paper in connection with the first question gives considerable significance to the second question. If the Mahars are not an aboriginals race why are they treated as the reject of the society, and made to live outside the village community. The most natural answer which strikes one as being a true answer is what one finds in the injunctions contained in the code of Manu. Speaking of the Chandal, Manu lays down that he should be compelled to live outside the boundary of a village. Generalising from what Manu has said about the Chandal it might be guessed that what was said by him of the Chandals was imposed upon all similar classes by the Hindu Rulers in all its rigour. On a deeper consideration I find that this cannot be the answer to the question raised. What Manu has stated is not so much the original command of the law-giver. What Manu has done in my judgment is to recognise what had happened as a result of the forces operating during the historical period and made the real his ideal because it suited the purpose he had in mind. The answer to the question must be looked for in quite a different direction. The direction in which a true answer can be found lies in my view in the field of study which relates to the period when a pastoral Community became a settled community. It must be a matter of common knowledge to all students of the growth of civilization that the form of the wealth of the community was the chief determining factor in determining the habits. The pastoral people never settled anywhere but lived a nomadic life migrating from place to place because their wealth consisted in sheep and cattle and the sheep and cattle moved from place to place those owned it also moved whenever their wealth carried them. A community which had learned the art of cultivating the land and valuing its produce gave up their nomadic life and settled at one place undoubtedly because their wealth consisted of immoveable property namely land. Now this process whereby nomadic life gave place to a settled life has been a long drawn out process : A process in which some roamed about and some were settling down. It must also be well known to students of early history of human civilization that all social life in those early days was organised into tribes and these tribes were often at war with one another. Now in the light of these considerations one must reach back to the beginning when communities or tribes began to cease to be nomadic and

became settled and imagine what must be the needs which they must have felt as the most supreme needs of the earth. Here was a tribe which had settled down and formed a settlement now spoken of as village. It is possessed of gray com. It is possessed of sheep and cattle. On the other hand, it is surrounded by tribes which are nomadic and which are casting covetous eyes on the grain and the cows and the sheep which it owns. Obviously the first and the foremost question to such a settled tribe would be to protect itself against the raids and invasions of the nomadic tribes. How could they protect themselves? How could they provide this protection ? Obviously they themselves cannot engage in constant warfare whether defensive or offensive for the protection either of their corn or of their cattle. For their energy is all absorbed in the pursuit of agriculture, an occupation to which they are new and for which they have to depend upon their own manual labour. The only way they could protect themselves is to look to their tribal chief. But how could the tribal chief protect his tribe which is settled and engaged in tilling the soil assiduously that it can find neither time nor men from its own who would take up arms on its behalf. The tribal chief must, therefore, look to some other source for raising a force to act under his command in defence of his tribe against the invasions of the nomads. From what quarters can the tribal chief secure recruits for his defence force. Obviously from one source. Here not very far there are tribal wars going on. One tribe waging a war against another tribe. In this warfare a tribe is routed and the men belonging to one tribe are broken up by defeat and parties of them small disheartened and fearful of their own safety are moving about in search of a safe place. How excellent would it be both for the chief of the settled tribe and the broken men of a defeated tribe if destiny would bring them together. The chief of the settled tribe would get the force he needs to protect his tribe without disturbing the occupation of the tribe. The men of the broken tribe would get an assured subsistence in return for service to the village community and also get the chieftain's protection. But having got the men from the broken tribe next question for the tribal chief to consider is where to settle these men. They could not be allowed to settle in the midst of the settled community because they belonged to a different tribe, and were not kindred. Only kindred could live within the settlement of the tribe.

Obviously the only way by which the chieftain could settle the broken men of another tribe whom he needs as a force to be employed in defence of the settled community was to settle them beyond the limits of the settlements made by his tribes. This is the process which alone can explain in my judgment why the Mahars live outside the limits of the village. The Mahars are broken men of

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THE MAHARS: WHO WERE THEY AND HOW THEY BECAME THE UNTOUCHABLES?

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tribes which in primitive times were warring with one another. They were taken hold of by the chief of the settled community namely the Patil of the village and were allowed to settle on the confines of his village. They did for him the duty of watch and ward, and were given in return certain sites. There is nothing strange in the Mahars living outside the village limits. There is nothing in that fact which can signify that they belonged to a lower status and that on that account they were made to live outside the village limits, that they were brought to the village by the village headman for the defence of his community and that they were made to live outside their village limits not because they were of a low status but because they belonged to another tribe is a conclusion which can be supported by reference to what has happened in Wales or Ireland. A study of the Brehon Laws of Ireland which gives the tribal organisation of the Irish discloses that the Irish too had their village community which was a settled community and on the borders of the settlement of the community there lived a body of people who were known as Boairs. The Boairs were remnants of a broken tribe which were brought by the village chieftain for service under him and in the interest of the protection of the community. Exactly the same state of affairs existed in the Wales villages known as Gwelleys. Every Gwelly had a body of strangers settled on his confines. They were called Alltud. They too were parts of a broken tribe brought by the chieftain of the Gwelly for the protection of the Gwelly. This is in my judgement the only satisfactory answer to the question. The question, however, remains as to why the Mahars continued to live as a separate community when in Ireland and in Wales the Alltuds and the Boairs in course of time ceased to remain distinct communities, and became absorbed in the general mass of the village population. The answer to this question is not difficult. It is that, it was the development of the system of caste and Untouchability which has prevented this fusion. But this of course raises by anticipation the third and the last question which is raised for discussion in this paper.

III. Why are the Mahars classed as Untouchable ?

The origin of Untouchability is to be sought in the struggles of Brahminism against Buddhism. This is a strange answer to the question but there is no doubt that it is the true answer. In order to make matters clear it is necessary to explain the principles for which Buddhism stood. It is unnecessary to go into all the details. It would be sufficient to state that one of the things which Buddha opposed most strenuously was Yadnya which was the chief and principal form of religion of the Aryans. The Yadnya involved the sacrifice of the cow. The cow was the most important animal in the Aryan economy. The whole system of agriculture depended upon the cow. The cow gave

milk which formed the chief sustenance of the people and the cow gave birth to bullocks which served as animals necessary for the cultivation of the land. Although the Buddha's objections to the Yadnya were based on philosophical grounds the common mass of the people whose intellect could not travel beyond the realities of life gathered round the banner of Buddhism because they could see that it was intended to save the cow from the incessant slaughter to which that animal was subjected by the Brahmins for sacrificial purposes. The cow, therefore, became at first an object of special consideration and lastly of veneration. The Brahmins whose supremacy was seriously jeopardised by the people refusing to consent to the sacrifice of the cow had to devise some means whereby they could win back the heart of the masses who had gone over to Buddhism. How did the Brahmins do this? The reverence of the cow created by the Buddhist religion had gone so deep down into the minds of the people that it was impossible for the Brahmins to do anything else to do except to give up their Yadnya and begin instead to reverence and worship the cow as the Buddhists did. But that was not enough. The Brahmins in their struggles against Buddhism were not actuated by any pious motive of religious consideration. They were actuated by a purely political motive namely to regain the power and prestige they possessed over the masses and which had been transferred to the Buddhist Bhikkhus. They knew that if they were to gain any ascendancy over the Buddhist, they must go a step further than the Buddhists had gone, and they did go a step further, and proclaimed that not only they shall kill the cow but they shall not kill any animals or destroy any living creature. The origin of the vegetarianism prevalent among the Brahmins is to be found in the strategical move which the Brahmins of the past took as a means of outbidding the Buddhists.

Along with this, one other thing must be borne in mind. Before the Buddhist times and upto the period of Asoka beef was a food common to all classes, the Brahmins, the Kshatriyas, the Vaishyas and the Shudras. There is nothing repugnant in that. The cow was just an animal as the sheep or the goat or the deer was. Consequently, although the population was divided into four classes, the four classes did not differ in the matter of their food, and particularly all ate beef. The only difference probably was that some ate meat of animals that were slaughtered. This was possible for those who could afford to buy. The rest who were poor were used to eat the flesh of dead animals either because the well-to-do did not care to use it as food. It is quite conceivable also that the village chieftain gave the carcasses of dead cows and dead animals to the men belonging to the broken tribes who had settled on the confines of the village by way of remuneration for the services which they rendered to the settled commu-

nity. Without doing any violence to truth, one could say that, before the Asoka period so, far as the eating of the cow's flesh was concerned, there was no difference whatsoever. All ate cow's meat. The only difference that existed was this namely that the village people ate slaughtered meat while those living outside the village ate the flesh of the dead cow. This difference must be noted, it had no religious or social significance. It was just the difference of the rich and the poor connotation. After the Buddhist times and especially in the period of Asoka an important change takes place. Cowkilling was either given up voluntarily or was stopped by the State. The result was a sharp difference arose. The villages ceased to eat beef because they lived on slaughtered meat and as the slaughter being stopped they ceased to eat beef. The broken tribe-men who lived on the border continued to eat the flesh of the dead cow. It was unnecessary to prohibit them because it did not involve the Himsa of the cow. Now, this division namely those who did not eat beef at all and those who did was not a mere economic difference. It was a difference which gave rise to religious considerations. The killing of the cow had become a notion which from the point of view of religion has become repugnant. And a class which dealt with the dead cow also became a repugnant class. Untouchability has its origin in this notion of repugnance. And that notion of repugnance is based upon the reverence or irreverence to the cow. The Brahmins who out of consideration of their own self-interest agreed to reverence the cow and worship it. It went so far as to treat any class which had anything to do with the cow in a manner incompatible with reverence to the cow, Untouchable are not worthy of association.

That, this is the origin of Untouchability and that this is the reason why Mahars have come to be regarded as Untouchables can be seen if any one who cares to prove into the subject and to find out what are the special pursuits of these communities in India who have misfortune of being treated as Untouchable communities. An enquiry into the subject would show that all-over India the Untouchables perform certain duties which are common to them. These duties relate to the carrying of the dead cow, skinning the carcass, eating the flesh, selling the bones etc. There is no exception to this proposition. It applies in all cases and to all provinces. Why there should be such close association between the dead cow and Untouchability ?

Why do the two go together ? My answer is they go together because one is the cause of the other. Untouchability has arisen out of the repugnance of the Hindu community, which as a result of Buddhism developed a reverence of the cow, towards those who have not ceased to eat the cow. The Mahars had not ceased to eat the dead cow and consequently became the object and victims of this repugnance.

* * *

The three questions pro-founded in this paper have now been answered. There, however, remains one more question and it is this : Why were the Mahars called Mahars ? Many have attempted to give a definition but of all the definitions the one given by Doctor Bhandarkar seems to be the correct one. According to Dr. Bhandarkar, the word Mahar is a corruption of the word Mrut Ahar-those who live on dead meat. It accords with what has been stated above in discussing the question of the origin of Untouchability. But in this connection there arise two other subsidiary questions. One is why was this particular feature of the Mahars, life taken as a basis for so designating them. The answer to this has already been given but it may be summarised here because it goes to strengthen the correctness of the derivation of the term Mahar. As I have already said the eating of the cow's flesh was at one time so universal that nobody ever cared to note the fact. Even when some ate slaughtered meat and some ate dead meat the difference had only economic significance but no religious or social significance. But when all had given up eating cow's meat those who continued to eat presented a difference which was noticeable to the naked eye and significant to the religious mind. It is, therefore, natural that the difference so obvious and so significant should have been made by the rest of the population a basis of designating that class. But this derivation of the term Mahar creates a difficulty which must be grappled with. If this is the correct definition of the term and if these are the reasons why it came into vogue, it must have come into operation when the difference became sharp and significant. What was the name by which the Mahars were known in history before they began to be called as Mahars ? That the name Mahar is a new name admits of no doubt because it does not occur anywhere either in literature or history before the time of Dnyaneshwar. This, however, makes the other question more important namely what was the name by which they were called before the name, Mahar became their common name. Now, it is well-known that the Mahars are also called Parwari. This name has never gone out of name, and has continued to exist side by side with their name Mahar, although the name Mahar became more prominent. But in times past the name Parwari was more prominently used than the name Mahar. For instance, during the time of East India Company, Mahars were very largely employed in the Company's army as soldiers and officers. In their caste columns they were all designated as Parwaris. There is, therefore, no question that the Mahars had this their other name. And I venture to say that this was the name by which the Mahars were called before the name Mahar came into being.

That this name Parwari is a
(Contd. to next page)

A HISTORICAL SKETCH OF THE EVANGELISTIC WORK DONE BY THE AHMEDNAGAR BRANCH OF THE MARATHI MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, IN THE HALF CENTURY, CLOSING WITH THIS YEAR OF 1881.

By Rev. S. B. FAIRBANK, D. D.

Evangelism by Natives.

When the Mission was begun in Ahmednagar, in December 1831, there were two native preachers stationed here. They were Babaji of the Brahman, and Dajiba of the Parbhu caste. Babaji was a very earnest preacher, but was allowed to remain in the work here only 1 year and 4 months. He died on the 17th of April 1833. Until the Lord gave the Mission the brothers, Haripunt and Narayan Khiste, who were Brahmans, and were converted and received to the membership of the church in 1839, Dajiba was the only Native preacher connected with the Mission. Then, for a few years Narayan was employed in preaching, and Haripunt in teaching and superintending schools. Afterwards Haripunt became the preacher and Narayan taught.

In 1842 Bhagoba Powar of the Mahar caste began to go from village to village singing his pade and telling of salvation by Christ. And Francis Fonceca, who was before a Goanese Romanist, was employed for a time at Ahmednagar. In 1842 Ramkrishnapunt Modak, a Brahman, and Marutiraw Sangale, a Wanzari, were received. In 1843 Khandoba Bhingardive, Rabirpanthiguru, and Sakharam Bharshankar, both Mahars, were received. In 1844 Lakshmanraw Shelake and Lakhiram Magade, also a guru of the Kabirpanth

sect, and Yesoba Powar, brother of Bhagoba, all three Mahars, were received. The same year Ramchandrapunt, a Brahman, was received at Sirur. In 1845 Raghoba Chandekar was received at Ahmednagar, and Shivaram, a gosavi, was received at Sirur. These were both Mahars. These were all employed by the Mission, and constituted its staff of Native Agents when I was allowed to find my home in Ahmednagar, in October, 1846. Eight of the ten were employed in evangelistic work.

In 1848 two of these native agents, Haripunt and Ramkrishnapunt, were formally licensed as preachers of the Gospel. The others, though men of ability and influence, had received only an imperfect education, and were of that class of Evangelists that we have since denominated Bible-readers.

The number of these Bible-readers was not much increased till 1855. "The Deputation from America" visited Ahmednagar and held a convention with the Mission in November and December, 1854. One of the results of that convention was the occupation of village stations by some missionary families, and the occupation of many outstations as homes by Bible-readers and School-teachers. Mr. Hari R. Khiste, usually known as Haripunt, was ordained as pastor of the first Church in Ahmed-

nagar, and Mr. Ramkrishna V. Modak, usually known as Ramkrishnapunt, was ordained as pastor of the second Church in Ahmednagar. Mr. Vishnu B. Karmarkar and Mr. Sidoba B. Misal, and, in 1857, Mr. Maruti R. Sanyale received licenses as preachers. Besides these there were in 1856, 38 native agents. More than half of these were usually employed as school teachers. But during some months of the year the scholars were obliged to work for their daily bread and could not attend school. At such times the teachers were employed as Bible-readers, and on this account it seems fairest to regard half the native agents as engaged in evangelistic work. The year 1857 begins the second half of the fifty years we have under review. But as the new departure was in 1855, it is best to divide the half century into unequal parts, the first of 23 years, and the second of 27 years.

During the first period, of 23 years, the total number of years of evangelistic work by our native agents is 128. Of these 16 were by licensed preachers and 112 by catechists, Bible-readers, &c.

During the second period of 27 years, the pastors wrought 195 years, the licentiates 75 years, and the Bible-readers, &c. 724 years, making a total of 994 years, or nearly 1000 years of evangelistic work. Besides this, for the last 18 years, na-

tive Christian women have been employed in evangelistic work for women, and the total amount of their service is about 170 years.

To sum up then the various items we have, work by Missionaries 100 years, by Missionary ladies 50 years, by native preachers and Bible readers 1,122, and by Bible-women 170, making a total of 1,442 years. This means a vast number of sermons, and addresses, and talks, and conversations, and discussions and exhortations. And many of them were prepared with study and care and were delivered with earnestness and with prayer that they might prove the means of salvation to those who heard them. Had they all been thus delivered, it would seem that their effects must have been far greater than those we see manifested in the churches and among the people of this region.

But we would not speak disparagingly of the results that have been attained, in giving the people such knowledge of Christianity that there is a general conviction of its truth and of its surpassing excellence. Were not this people bound, and held by the fetters of caste, we should see them coming in multitudes to profess Christianity.

Source Courtesy: Memorial Papers of the American Marathi Mission, 813-1881

ANNIVERSARIES OF BRITISH VICTORIES THE ACTION OF CORYGAUM, IN 1818

On the last evening of 1817, a small force, commanded by Captain Staunton of the 1st Bombay N.I., marched from Seroor to Poonah. It comprised an officer and twenty-six men of the Bombay Artillery, with two guns; the 2nd Battalion 1st Bombay N.I. [now 2nd N.I.], about 500 strong; and 250 "Auxiliary Horse."

Early in the morning of the 1st of January 1818, Staunton's progress was stopped, when he was near the walled village of Corygaum, by the appearance in his front of a large mass of the Peishwah's troops, estimated at 20,000 cavalry and 800 infantry. He succeeded in taking part of the village (its name is spelled in

half a dozen ways, from which my readers may choose for themselves), but not in time to prevent the Arabs of the enemy's infantry from occupying the other part. A continued struggle was maintained till nine in the evening, when the Peishwah's hordes, having failed to overpower or exterminate the comparatively small British force, finally retired. The Arabs gained momentary possession of one of the guns, but it was recovered under circumstances that call for special notice. Lieutenant Patterson, who was six feet seven inches in height, and of strength and courage in proportion to his towering stature, lay shot through the body and mortally

wounded; but when he heard that the gun had been captured, he rose to his feet once more. Seizing a musket near the muzzle with both hands, he used it with such effect that the Arabs recoiled beyond the reach of his terrible blows, leaving him in possession of the gun, and surrounded by those whom he had struck down in his expiring efforts. Of eight European officers, two were killed and three wounded (one mortally); of twenty-six artillerymen, twelve were killed and eight wounded; of the 2nd Battalion 1st N.I., fifty were killed and 105 wounded; and of the Horse sixty-two were killed and thirty-four wounded or missing. The enemy's

loss was estimated at 500 or 600. After so severe a conflict and such heavy losses, and with men who had had no food for two days, the march towards Poonah was deemed impracticable, and on the 2nd of January, Staunton marched back, unassailed, to Seroor. The name of "Corygaum" is borne by the 2nd Bombay N.I., and Poonah Horse. The anniversaries of the year may worthily begin with that of an action in which Bombay Sepoys emulated the heroism of their British leaders and comrades on the 1st of January 1818.

E. O'CALLAGHAN

Source Courtesy: The Illustrated Naval and Military Magazine, Vol.II, 1885

THE MAHARS: WHO WERE THEY AND HOW THEY BECAME THE UNTOUCHABLES?

(Continue from page 10)

very ancient name is proved by the fact that it occurs in Ptolemy's. He uses the word 'Pauravardi' which probably is a misspelling or mispronunciation of the word Parwari*. What does the word Parwari mean? It is, of course, a difficult question to answer.

For all that one knows it means dependence which is the root meaning of the word 'Pariwar' of which 'Parwari' appears to be corruption. The broken tribes even undoubtedly dependent for their means of livelihood upon the village community

and the village community might very appropriately designated by the descriptive name 'Parwari' those broken tribe men who were strangers to the community but were dependent upon it. It might be mentioned here that the term 'Parwari' which was in vogue was not confined to what is known as the Mahar community. It was used in a general sense. As there is documentary evidence to show that at any rate it included also the community which is now known as the Mang community.

The term 'Parwari', therefore, seems to have been applied to all

men who came and settled as strangers to the village community. Not only the term 'Parwari' is a composite term but the term Mahar is also a composite term and does not connote a common origin.

The Mahar community appears to be composite community and includes within it a strata which is high in origin and a strata which is low in origin. This is indicated by the different 'Kuls' of the Mahars. Those whose 'Kuls' fall within the 96 belong to the higher strata, those whose 'Kuls' do not fall within them fall in the lower strata. But a common name

Mahar which has been in existence for the last so many hundred years has produced in them a consciousness of kind which has destroyed any notions of high or low. But it is just as well for students of ethnology that what is now known as Mahar community is in its origin a conglomeration of broken parts of different tribes who had nothing in common except that they were the 'Parwaris', that is, the dependents of the village community.

Source Courtesy: Dr. Babasaheb Ambedkar Writings and Speeches, Vol.17 Part-2

Reasons why so many of our Christians are from the Mahar Caste, and so few from the Brahman and other High Castes

The question arises, very naturally, why so many of our Christians are from the Mahar caste, and so few from the high castes, and I will now state some apparent reasons. When our first Missionaries came to Ahmednagar in 1831, Babaji, the first Brahman convert in the Bombay church came with them. In 1832 a Poor-House was established at Nagar, to which the blind, the lame, the diseased, the leprous, the aged and the destitute, came for support. At first only Mahar people were connected with this, and hence, afterwards, only Mahars, and a few others, who on account of destitution were willing to leave their castes and live among the Mahars, came to it. Thus the Poor-House became a place for Mahars and Mangs. It is to be expected that more Mahars would come to such a place than any other caste people, because the Mahars are more given to beggary than any others. The reason for this is that they have no regular occupation, but when they are able they gather grass, firewood, &c., or depend upon begging, by which they can gain a trifle for their support. And when their work fails them, or they have no strength to do it, they get their living, as best they can, by begging. Our Missionaries began their work of preaching the Gospel among the inmates of this Poor-House. Those people, being supported by the Missionaries, had plenty of leisure to listen to the preaching. Hence the first native converts that were received, were from the Mahars of the Poor-House. From

1832 to 1838 the few persons converted at Ahmednagar were all Mahars. A Brahman and his wife, a Parabhu and his aged widowed mother, all came from Bombay. The increase of a church is effected by means of those who are first received into it, and it was natural that the increase of this church, composed of Mahars, should be in the direction of the Mahar people.

Moreover, the Missionaries generally had servants of the Mahar caste, to whom they were accustomed regularly to read the scriptures and preach. A few high caste people were employed as teachers, pundits, &c., but they did not live in as close connection with the Missionaries as the Mahars did, and they received instruction less frequently, and this is one reason why more of them did not become Christians. Another reason is that, when a high caste man becomes a Christian his relatives expel him from his caste. The Mahars and Mangs, on the contrary, by becoming Christians, are not degraded, but are rather elevated. Their caste people do not expel them. In those days there was the most intimate intercourse, and even marriages were celebrated, between the Christian and the non-Christian Mahars. But if a high caste person once openly received baptism, or the Lord's Supper, he was regarded as defiled, and his friends would not afterwards touch him, or admit him to their houses. It was regarded as a disgrace to his family, and a hundred times worse than death. The reason why his friends regarded him as de-

filed and an "outcast from among men," was that he had gone and joined the company of the so-called Mahars.

Formerly under the Mussulman reign many Hindus became Mussulmans for the sake of gaining the favour of those in authority. Their caste-people regarded them as separated in religion, true, but they did not regard them as defiled and disgraced, as they do those who now become Christians. The Mussulmans were far higher than the Mahars, only a little below the Brahmans, Kunabis, &c., hence it was no great disgrace for a high caste Hindu to join them. There was constant intercourse between them, and if the Mussulman had a high Government appointment he was held in honor.

One reason for this is that the Hindu Shastras state that the caste of the reigning sovereign is a high caste. Hence it appears that if the first converts from the high castes had associated only with the Europeans, and not with the Mahars, their people would not have regarded them as so disgraced. They would have been separated only so far as religious rites are concerned. In other respects they would have been able to preserve friendly relations. It would have been advantageous to them in a worldly point of view to become Christians, just as now it is advantageous to the Mahars, and many of the higher castes would have become Christians. Hundreds of my acquaintances among the higher castes have told me that they would be baptized

today, and unite with the Christian church, if there were no Mahars or Mangs in it. Many, without manifesting any religious scruples, come to us and eat with us secretly, and they preserve friendly relations with our high caste Christians. I believe that if there had been no special caste difficulties the number of high caste Christians would, today, have exceeded the number of Mahars and Mangs that have been received into the church. I do not say that they would have been Christians of deep heart-experience, like the few of high caste who have now come into the church, purified, as it were, by fire. But as it was in the Roman Empire in the time of Constantine the Great, when it became advantageous to become Christians, many of the Romans became merely nominal Christians, so it would have been in this land. But I do not believe that it would have resulted in the real extension of the kingdom of Christ, or that it would have promoted the real welfare of this country. I believe that it is far better for converts from the higher castes to come into the church through difficulties, as true coin, purified by fire. By this means the true growth of the Christian church, the welfare of the land, and the glory of God, are promoted. We must understand therefore that the arrangement which has been established in the providence of God, is the best possible one.

Source Courtesy: Memorial Papers of the American Marathi Mission, 1813-1881

The Persecutions of Christians

So long as no Mangs were received into the church there was no persecution whatever of the Mahar Christians. But when some Mang converts were received, the Mahar Christians, who were associated with them, were regarded as defiled by the Hindu Mahars, who would no longer associate with them. They made difficulty about their food and water, but there was no special persecution beyond this. There has seldom been occasion for the high castes to persecute the Mahar Christians, except as in the village work the sepoys and labourers of the Patil and Kulkarani are Mahars. The Patil and Kulkarani generally have more or less intriguing going on. For example, they would bring pressure upon certain individuals and extort a small bribe from them, &c. In this work the Mahars employed by them give ready assistance. But a Mahar who was a true Christian would not assist in such work. Thus the Patil and Kulkarani have frequently persecuted the Christian Mahar, because he opposes their selfish purposes. They have prevented their getting regular village dues, ("huks,") hoping that they would thus become disgusted and give up the village work. If they would not give up this work then the Patil and Kulkarani have, in many cases, brought some false

charge against them, and so tried to get them punished by Government. The motive in all this was that the Mahar Christians might be induced to give up the village work, and cease to oppose them in their village intrigues. If they had done this the Patil and Kulkarani would not have persecuted them any more. Hundreds of other Mahar Christians, who have not done the village work, but have been day labourers, farmers, merchants, servants, &c., and thus supported themselves, have not been persecuted at all by the high caste people, either Hindus or Mussalmans, because by becoming a Christian they do not degrade themselves in the least.

But when a high caste Hindu becomes a Christian he is regarded as thoroughly debased, and he can never again associate with his own relations. Moreover, the family from which any one becomes a Christian is regarded with contempt, and as degraded in character. Therefore they are greatly incensed toward the convert, and persecute him severely. They regard it as a comparatively little thing that their Christian relative is cast out from them, but the degradation and dishonour is a very great trial. At present thousands of educated Hindus, graduates of the Government schools, having become

Deists, openly deny many things in the Hindu religion. They even secretly break their caste in many ways. Nevertheless, so long as they do not openly do anything contrary to the rules of caste, and so long as they deny that they have secretly broken caste, no one persecutes these apostates from their religion. They are simply regarded as followers of a new sect of Hinduism and are honoured among the people. But those who become Christians, openly break their caste, and on this account they rob their friends of the happiness of their companionship, and become the cause of great dishonour to them. Therefore all the high caste people are enraged with them and wreak their vengeance upon them by persecuting them.

* * * * * Were it not for the just English Government there is no doubt but that thousands of native Christians would have been slain, in an open manner, and streams of their blood would have flowed in this land, just as it was, in ancient times, in the Roman empire. But thanks be to God that previous to the conversion of any to Christianity in this land, the English Government was established here, and that it has protected our converts from persecution so far as it could according to law. But though the Gov-

ernment is Christian, many of its officers are high caste native Hindus, and even some of its European officers are haters of the Christian religion. For this reason we have often failed to secure the justice and protection which we should have received according to law.

Nevertheless, on the whole, the English Government has protected the Christians greatly, and the cases of open persecution have become less and less. And as the older generation passes away, and the new and more educated generation comes forward, so we hope, in the course of time, that many of the forms of persecution will cease.

* * * The results of these persecutions have, on the whole, been for good. Those who have suffered worldly loss in becoming Christians, have been able to bear testimony to the truth before the heathen, as those who have not suffered loss, but, on the contrary, have found it for their worldly advantage to become Christians, could never do. Hence the persecution of our Christian people has resulted both in the purity of the Christian church, and in its increase in numbers.

Source Courtesy: Memorial Papers of the American Marathi Mission, 1813-1881

MEMOIR OF THE OPERATIONS OF THE BRITISH ARMY IN INDIA DURING THE MAHRATTA WAR OF 1817, 1818 & 1819

BY LIEUT. -

**COLONEL VALENTINE BLACKER
COMPANION OF THE MOST HON-
OURABLE ORDER OF THE BATH,
AND QUARTERMASTER-GENERAL
OF THE ARMY OF FORT
ST. GEORGE (1821)**

Colonel Burr had, at this time, under his command three Native battalions, including one of the auxiliary corps, with some light artillery. Also Major Cunningham had arrived at Poonah, on the 28th of December, with seventeen hundred irregular horse, for the purpose of mustering and paying them there. The Colonel, doubtful of Brigadier-general Smith's movements, was only certain of his being at a considerable distance; which appeared so remote, as to favour the supposed designs of the Peishwah. In this state of affairs, he considered himself authorized to augment his means by calling to his aid another battalion of Native infantry from Serroor. Accordingly, at his requisition, Captain Staunton marched with the 2d battalion of the 1st Bombay Native infantry, two guns under Lieutenant Chisholm, of the Madras artillery, and Lieutenant Swanston's detachment of two hundred and fifty reformed horse.

Gallant Defence of Koreigaum

This detachment left Serroor, on the 31st of December at eight P.M.; and at ten the following forenoon, had reached the high ground overlooking Koreigaum, at twenty-seven miles distance from Serroor. Captain Staunton was now presented with a most cheerless prospect. In the valley below, lay the whole of the Peishwah's army, consisting of twenty thousand horse and nearly eight thousand foot, encamped on the right bank of the Beemah, above the village of Koreigaum; under the walls of which, the high road to Poonah crossed the river by a ford. Luckily for this detachment, the road to the village, which was on the left bank, was unoccupied by the enemy. Captain Staunton pushed for the walls of Koreigaum, and succeeded in gaining that position; before it fell entirely into the hands of the enemy. They were little aware of the approach of the detachment; but soon concluding what measure it would adopt, they likewise detached some infantry to secure the village. Both parties accordingly succeeded in occupying a part; and the village was immediately afterwards surrounded by bodies of horse and foot, with two heavy guns. The Peishwah ascended an eminence at some distance to await the contest, and to encourage the troops by his presence; while his principal chiefs gathering round him, flattered his hopes with the early destruction of this small but resolute band.

The village of Koreigaum is very irregular, and composed of terraced buildings, some of them substantial and surrounded with a wall. It also contains a small choultry, of which the British gained possession;

but the most commanding situation was left to the enemy. Good positions were however obtained for the two guns, to command the avenues by which the enemy might approach in force; but even this advantage was greatly reduced, by their being exposed to sniping fire from neighbouring walls. The village became extremely crowded; both horse and foot, as well as baggage, cattle, and followers, being obliged to take shelter in it; and a multitude of the enemy pressing on them with daring impetuosity. Situated as the two parties were, the British had every reason to

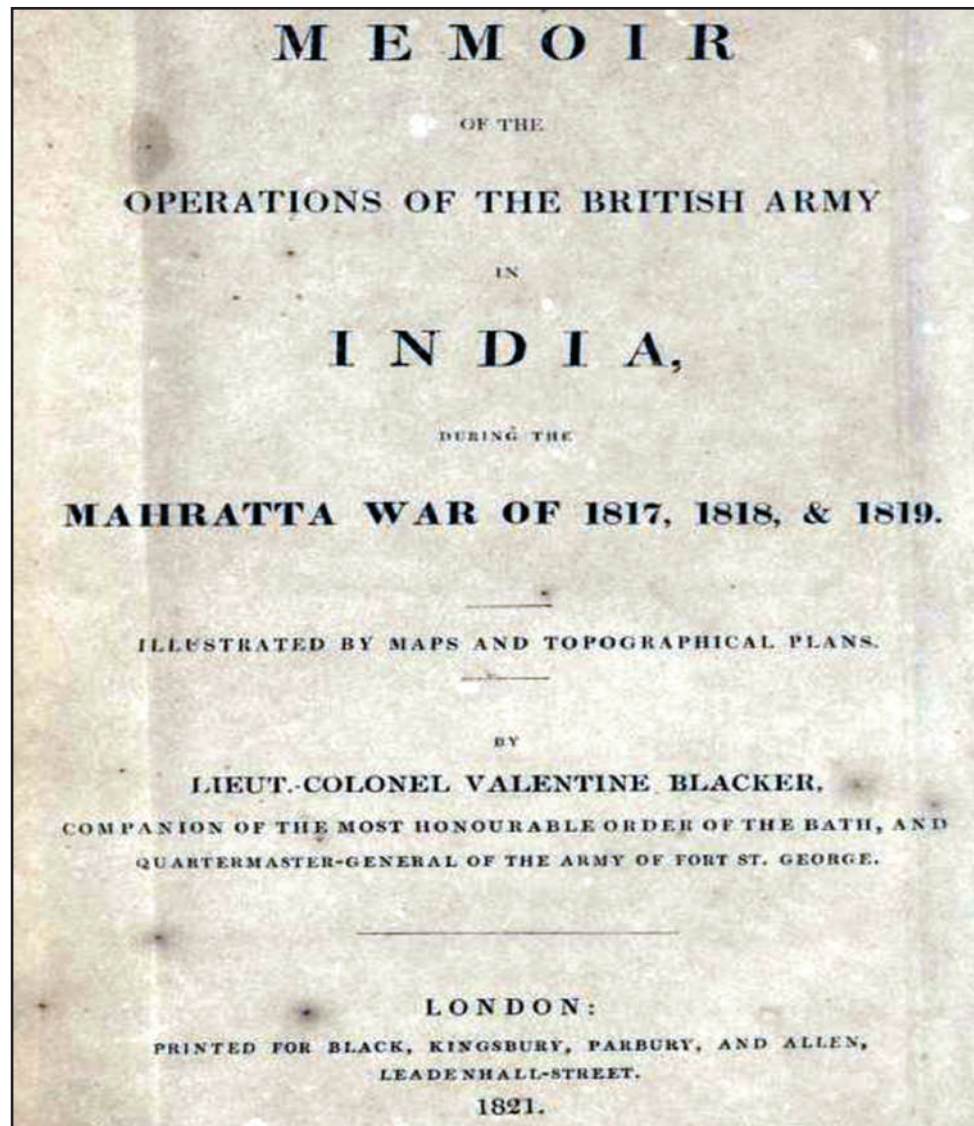
with the Peishwah was estimated at three thousand. No regular description can be expected of such a conflict, it consisted, on one side, of impetuous attacks, repulsed by desperate sallies from the other; for, when closely pressed, the detachment, in order to gain room, was obliged to charge with the bayonet. This measure, therefore, was frequently repeated, and with success; but as a charge must always be led by an European officer, the majority of these became disabled by death, or wounds, in successive attacks. So much execution was done by the

when Captain Staunton, Lieutenant Jones, and Mr. Wylie, the only officers left unhurt, vigorously charged the enemy in turn, recovered the choultry, with all the lost ground, and rescued the lives of their companions. Yet, with all the success which had hitherto attended the defence of Koreigaum, the loss was so great, and the exertion attended with so much exhaustion from want of water and refreshment, that some of the men, both European and Native, considered resistance hopeless; and expressed a desire to apply for terms. Their commanding officer, however, such is the result of education, formed a better judgment of the state of their affairs: while he encouraged them to persevere, he represented the forlorn prospect of a surrender to barbarous and cruel enemies, exasperated by the contemplation of their own losses. This exhortation had the desired effect, and the enemy began to doubt the success of further attacks. They however maintained their original position in the village till nine P.M., when they finally evacuated it to seek repose and refreshment; apprehensive, probably, of being exposed to attacks in their turn, if they remained longer. Under cover of the night the detachment got a supply of water, and made preparations for renewing the contest next morning, being now in possession of the whole of the village. But the enemy were satisfied with the attempts which had been already made and day-light on the 2d discovered them preparing to move off on the Poonah road. This had now become necessary, as on that day Brigadier-general Smith arrived at Chakun.

Successful Retreat to Serroor

From subsequent accounts it appears, that the Peishwah's army were to have marched, on the previous day, from Koreigaum, though their movement was deferred unusually late; and that, had the detachment arrived there an hour later, this severe contest would never have occurred. Captain Staunton was entirely ignorant of the position of the Fourth Division. It was therefore incumbent on him to provide for his retreat to the point from whence he marched. His want of ammunition and provisions precluded his remaining where he was, and the continuance of his progress to Poonah was impracticable, seeing the enemy already occupied that road. It seems, at the same time, that they expected this measure to be attempted, as they lay all that day and night at Loonee. They, also, endeavoured to induce the detachment to move to the same place, by sending in spies, as from Major Cunningham, with an invitation to meet him there, and to march into Poonah. Captain Staunton appeared to acquiesce, and made his arrangements for the conveyance of his sick; for some, who were able to rise, on bullocks, and for the remainder, in blankets slung to a pole, to be carried by their

(Contd. to next page)



expect, that even a desperate resistance must soon be overcome; and Captain Staunton failing in his endeavours to drive the enemy from their strong positions, was reduced to the measure of defending his own.

In this state was the detachment, at twelve o'clock at noon, cut off from the water, under a burning sun, after a long night march and no subsequent repose. On entering the village, it consisted of five hundred Native infantry, and twenty-six European artillery, besides the horse, who had no room to act, and were unsuitably armed for defence, when dismounted. These troops were commanded by eight European officers, including two assistant-surgeons, who were more usefully employed in encouraging the fighting men, than in attending the wounded. The infantry of the enemy, who advanced to the attack of the village, are represented as three bodies of one thousand men each. They were all, probably, Arabs, for that corps

guns, that the enemy found no important impression could be made till they were taken. These, therefore, became the object of all the direct attacks; as well as of the galling fire kept up, with aim, from behind some walls. In one of these assaults a gun was taken, Lieutenant Chisholm was killed, and his severed head sent off as a trophy to the Peishwah; but the gun was immediately afterwards retaken by a successful charge; and the enemy driven out with much loss by the way they came in.

In the course of the day, Lieutenants Swanston and Connellan, and Assistant-surgeon Wingate, who were severely wounded, were placed for safety in the choultry; but this small building fell into the enemy's possession in one of their successful attacks. Conceiving that this advantage ensured to them the victory, they gave way to the desire of plunder, and put Mr. Wingate to death, in a spirit of cruelty. The same fate awaited the two remaining officers,

MEMOIR OF THE OPERATIONS OF THE BRITISH ARMY IN INDIA DURING THE MAHRATTA WAR OF 1817, 1818 & 1819

(Contine from page 13)

comrades. But, as night fell, instead of following the expected route, he took that of Serroor, and at nine o'clock the next morning the detachment entered that place, with their guns and wounded, with drums beating and colours flying. Lieutenant Patterson here died of his wounds, but the two remaining wounded officers recovered. Of twenty-six artillerymen, twelve were killed and eight wounded; of Native infantry, there were fifty killed and one hundred and five wounded; and of the reformed horse, ninety-six killed, wounded, and missing; while the loss of the enemy was estimated at six or seven hundred men. This will be easily accounted for, by adverting to the situation in which their attacks were necessarily made, in avenues raked by the two guns. On one of these occasions they are represented as having suffered a dreadful loss. An artilleryman serving his gun, half filled it with grape, and let them approach within a dozen yards of the muzzle before he applied the match; nor did it miss fire to disappoint his coolness, but discharged the unusual contents where no effect could be lost. It seems that this detachment marched with what would generally be held a superabundant supply of ammunition, both gun and musquet; the deficiency of which has been, on so many occasions, the cause of unavoidable surrender. The 2d battalion of the 15th Madras Na-

tive infantry, which had marched on the 23d of December for Peirgaum, returned by forced marches on the evening of the 2d to Serroor, having been called in from its insulated position, by repeated expresses, on the approach of the Peishwah.

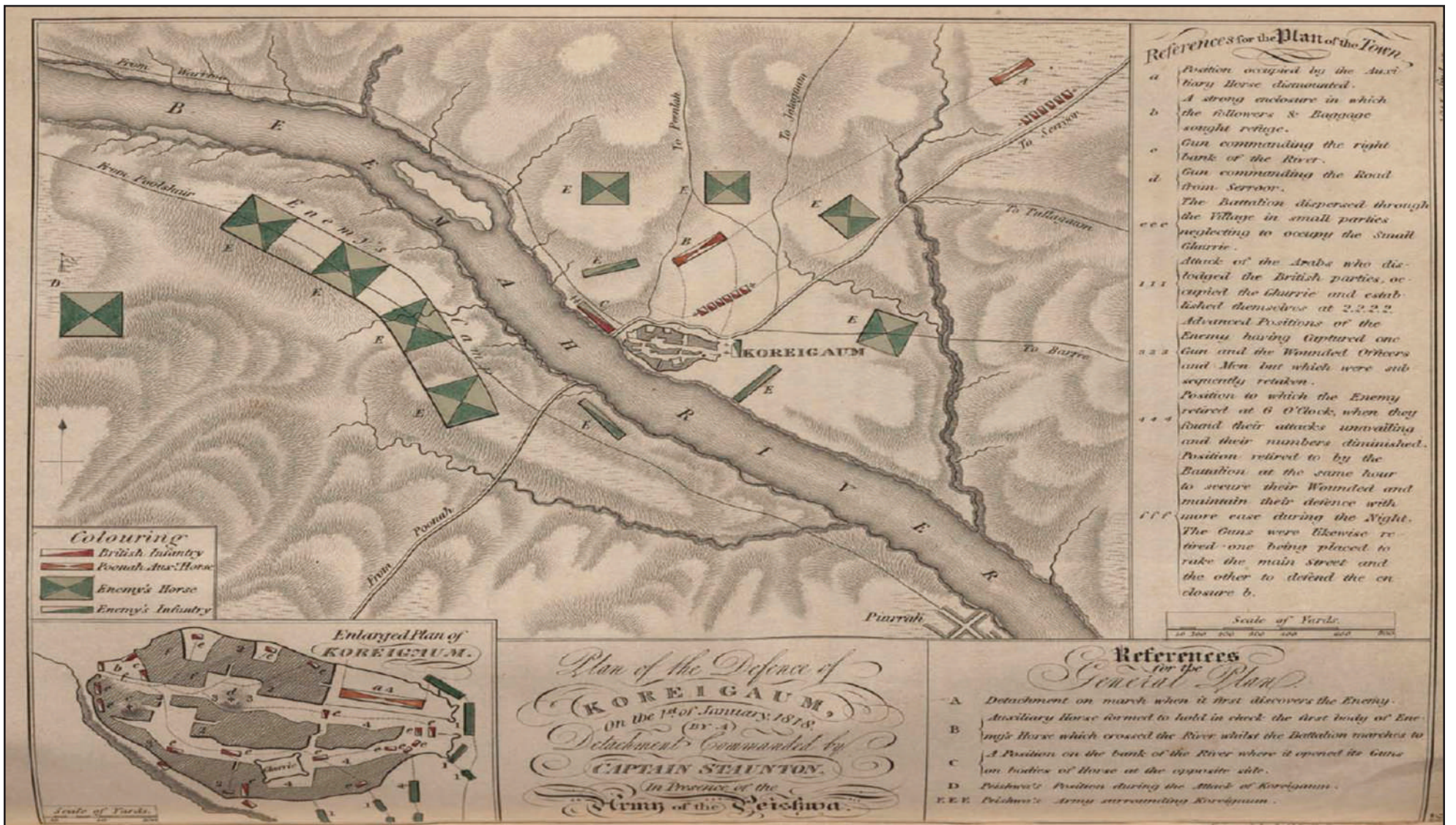
Reflections on this Exploit

It would be difficult to form any opinion but one, respecting the inflexible defence of Koreigaum. Thus the public, as well as every constituted authority, though differing in the expression of their sentiments on many occasions, concurred in bestowing their unqualified and enthusiastic commendation of the behaviour both of officers and men. In the general alacrity to acknowledge their services, the hackneyed expressions of applause appeared insufficient and unsatisfactory. In order to strain the imagination to the utmost, this brave detachment is represented as having defeated the attacks of the Peishwah's entire army. Such exaggeration, probably, arises from a common quality of the human mind, which renders it incapable of forming a distinct idea, when under the influence of admiration; for there can be no greater mistake than to imagine the attack of Koreigaum by all the Peishwah's forces. His choicest infantry, amounting to near four times the numbers of the British force, assailed them, on all sides, with an impetuosity and perseverance, to be surpassed only by that

with which the assaults were repelled. It does not even appear that this division of the enemy was ever relieved or reinforced. There were probably no more, brave enough to take their places. Reinforcement was also unnecessary, where already more were present than could act simultaneously. The twenty thousand cavalry were distributed over the plain, on both sides of the river; but none of this arm could be brought into action. The utmost effect which could have been produced by this development of the whole army, was to appal, through the eye, a handful of men, with whose numbers there was no parity. But this handful was composed of soldiers who required to be addressed through other senses, and despised a display which could only impose on the ignorant and untried. The unembellished report of the commanding officer, clear as it is modest, will always command, from the intelligent, higher admiration than any figurative exhibition. The facts were such, that their unadorned exposure presents the most forcible appeal for well-earned applause. If a similar defence occurred in European warfare, and proposed for its object the detention of the enemy from some other point of great importance, it would be justly appreciated on that account; but in the absence of that, or some other object of equal moment, it is a question if such determination would be held excusable. The apparent

hopelessness of the situation would afford sufficient arguments for the necessity of a surrender; and the detachment might, or might not, according to circumstances, be permitted to march out with the honours of war. But this reasoning applies to civilized warfare, where prisoners of war are treated with respect; whereas, with a Native enemy, no dependence can be placed on their promises of security. Whenever they have been trusted, immediate slaughter, or cruel treatment, has been the invariable consequence. The faith of a British officer is so well-established, that Native garrisons will surrender to a British force; but, perhaps there is no example of a body of troops, in the field, laying down their arms. When defeated, they expect no quarter; and the irregularity of their flight is such, as to afford no opportunity of offering them terms. Their chief is generally, on such an occasion, the first to fly; and there remains no one to be answerable for the rest, or to whom the victors can offer terms.

Select paras from Book II Chapter 1: PURSUIT OF THE PEISHWAH TO THE REDUCTION OF SATARA
Source Courtesy: MEMOIR OF THE OPERATIONS OF THE BRITISH ARMY IN INDIA DURING THE MAHRATTA WAR OF 1817, 1818 & 1819 BY LIEUT. -COLONEL VALENTINE BLACKER (1821)



Plan of the Defence of Koreigaum On the 1st of January 1818

By A Detachment Commanded by Captain Staunton In Presence of the Army of the Peishwa

THE BATTLE OF KOREIGAUM

After his defeat at Poonah, on the 16th November, 1817, the Peishwa fled to southern districts, followed by General Smith, who conceived that he meant to shut himself up in one of his strong hill-forts and then withstand a siege. But, aware that all the petty rajahs of his dominions were ready to take arms in his behalf, he had a very different object in view. Suspecting, moreover, the Governor-General's intention of supplanting his authority by that of the rajah, who had long been detained as a mere pageant in the fortress of Wusota, not far from Sattara, he resolved to anticipate the attempt, by dispatching a party to carry him off, with all his family; he thus possessed, and had completely in his power, the persons whose legal claim, being better than his own, might have become formidable in the hands of the Marquis of Hastings. Bajee Rao then turned his steps westward to Punderpoor, in the province of Bejapore.

After garrisoning Poonah, under Colonel Burr, General Smith began his pursuit, and on the 29th of November had to force the Salpee Pass, leading to the tableland in which the Kistna has its source. This pass, Gokla, one of the Peishwa's bravest officers but most evil advisers, attempted to defend; but he was beaten, the pass cleared with ease, and the British troops pressed on. No fighting, but rapid and toilsome marches, ensued, the army of the Peishwa flying in a kind of zig-zag route, while he always kept two long marches in advance. With 5,000 of his best horse, Gokla was hovering near Smith's flanks to seize any advantage that might occur.

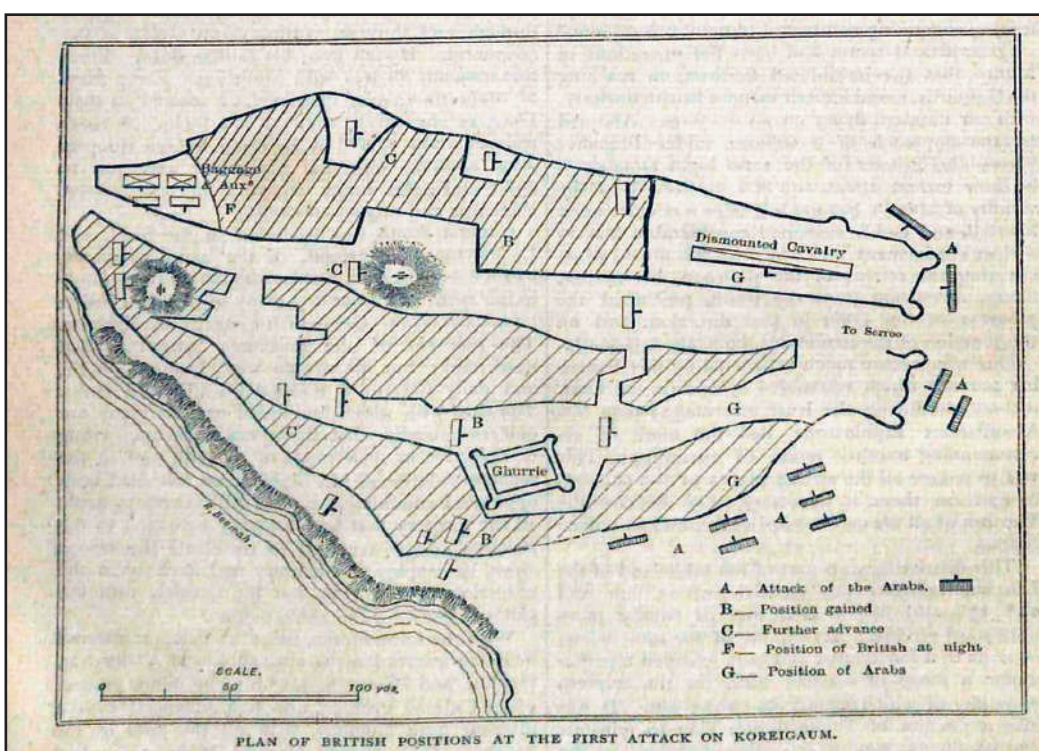
On the 6th of December, Bajee Rao was forced to quit Punderpoor finally, and succeeded in getting round the flank of the pursuing force. Passing mid-way between Seroor and Poonah, he continued his flight northward to Wattoo, on the Nassick road, where he was joined by his long-lost favourite, Trimbukjee Danglia, who brought him a considerable reinforcement of horse and foot.

Nassick seemed to be the point for which he was making. It is a populous city and the chief seat of Brahminical learning in Western India, having temples that are all picturesque and almost innumerable; but the Peishwa lost his opportunity by lingering at Wattoo for General Smith, who, in continuing the pursuit, marched considerably to the east, and proceeded so far on the 26th of December, that when the Peishwa was still at Wattoo, he was to the north-east of him, and advancing in a line, by which his further progress by the Nassick road would certainly be interrupted.

The Peishwa therefore, after wheeling to the north of Wattoo, returned to it, and on the 28th turned suddenly to the south, and retraced his steps to Poonah. Colonel Burr, who commanded in that city, apprehending an attack, solicited a reinforcement from Seroor. Accordingly, Captain Staunton (afterwards Colonel

F. F. Staunton, C.B.), of the Bombay army, was detached at six in the evening of the 31st December, with the 2nd battalion of the 1st Bombay Native Infantry, mustering 600 bayonets, twenty-six artillerymen under Lieutenant Chisholm, of the Madras Artillery, and 300 auxiliary horse, under Lieutenant Swanston.

At ten o'clock in the morning of New Year's Day, 1818, Captain Staunton's force, when marching along the heights above Koreigaum village, in Bejapore, seventeen miles north-east of Poonah, and situated on the Beemah river, saw the army of the Peishwa, consisting of 2,000 horse and 8,000 foot, covering the plain below. The latter portion of the



force, being mostly Arabs, were therefore greatly superior to the ordinary Indian infantry. Captain Staunton immediately endeavoured to gain possession of the village, the walls around which would render it inaccessible to cavalry, more especially as it was bounded on the south by the bed of the Beemah; and there he hoped to defend himself with his slender force - only 926 men in all - till succour came.

Aware of his intention, the Mahrattas sought to defeat it by pushing forward their infantry. Both parties entered the village about the same time, and a desperate struggle instantly ensued for the possession of it, and this actually continued from noon till sunset. Our troops were the first assailants in their attempts to expel the Arabs, but, failing to achieve this, they were compelled to defend what they had won; while the Arabs kept up a galling matchlock fire from a little fort of which they had possessed themselves, and from the terraced roofs of the houses at the same time, ever and anon rushing on, with the headlong courage of their race, upon the levelled bayonets of the sepoys, and also in the face of showers of grape from two guns, admirably served under Lieutenant Chisholm.

During this most desperate and protracted conflict, our troops, weary with their night march from

Seroor, had to encounter, in endless succession, fresh parties of the enemy, whose vast superiority in numbers enabled them to send on large detachments; and, moreover, they had to fight for bare existence the live-long day, without food or water, and ere evening drew nigh their position was perilous in the extreme.

Of their eight officers, Lieutenant Chisholm had fallen; Lieutenants Swanston, Conellan, and Pattinson, with Assistant-Surgeon Wingate, were wounded, so that only Captain Staunton, Lieutenant Innes, and Dr. Wylie remained effective. A great number of the gunners had been killed or wounded, and all who

mortally wounded, being shot through the body, no sooner heard that the gun was taken, than getting up, he called to the grenadiers once more to follow him, and seizing a musket by the muzzle, rushed into the middle of the Arabs, striking them down right and left, until a second ball through his body completely disabled him. Lieutenant Pattinson had been nobly seconded; the sepoys thus led were irresistible; the gun was re-taken, and the dead Arabs, literally lying above each other, proved how desperately it had been defended."

Near it lay Lieutenant Chisholm, headless; on seeing this, Captain Staunton pointed to the corpse, and told his men that this fate awaited all who fell, dead or alive, into the hands of the enemy; and many who had been talking about surrendering now declared that they would fight to the last. Some water was procured about this time, and most grateful it proved to all, especially to the sepoys, whose lips were baked and dry through biting cartridges the entire day. The enemy now began to relax their efforts, and by nine in the evening had evacuated the village.

Captain Staunton and his brave little band passed the night undisturbed; and when day dawned, the Mahratta army was still in sight, but drawing off towards Poonah. No other attack was made on Koreigaum; for where the gallant, if ferocious, Arabs had failed, it would have been a useless task for the Mahrattas to have made any attempt. They were preparing for a general flight, in consequence of hearing that General Smith was approaching. Unaware of this circumstance, Captain Staunton believed that they were simply taking up a position to intercept his advance on Poonah, and therefore he resolved to retrace his steps to Seroor.

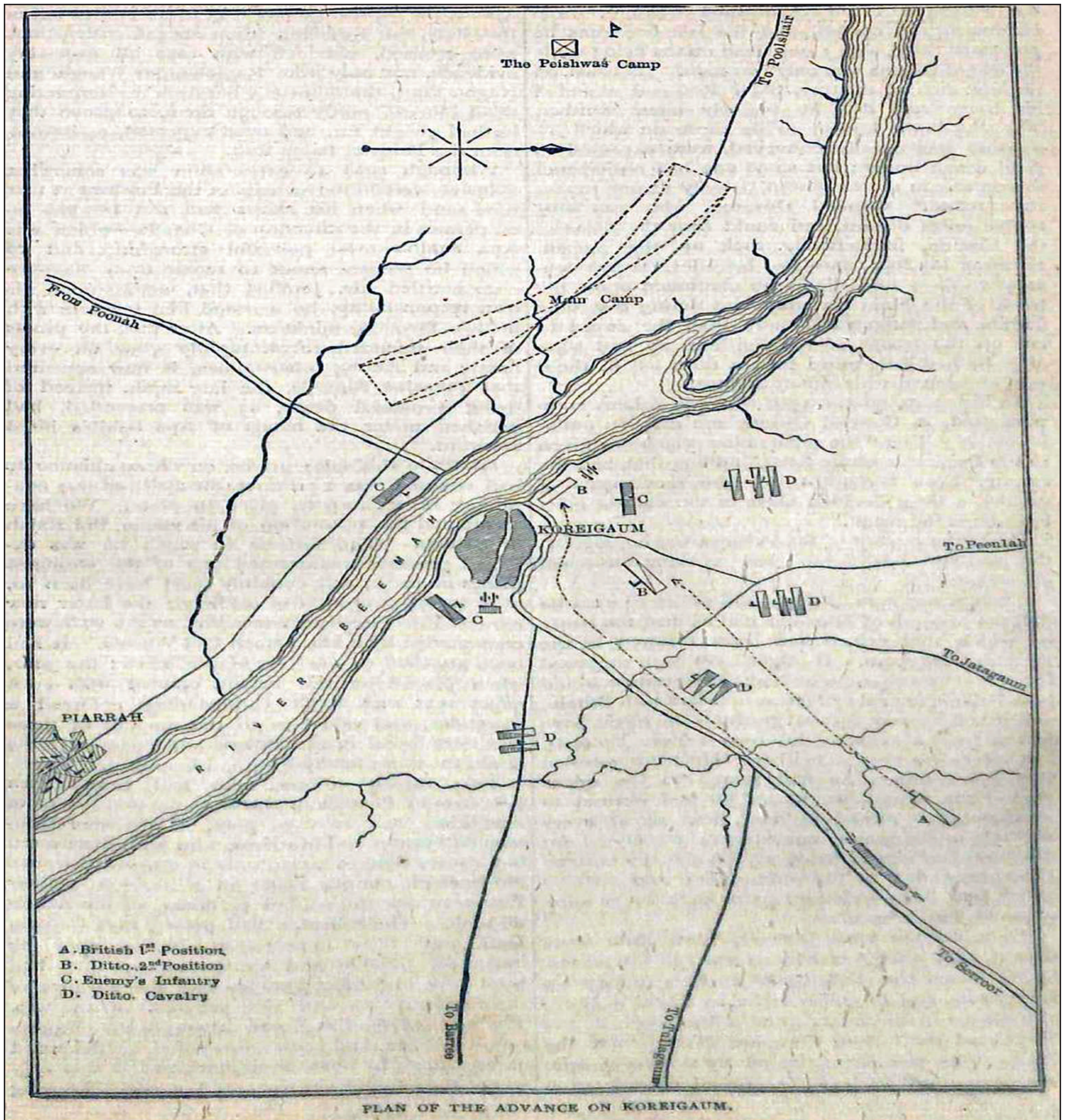
In the dark, on the night of the 2nd of January, he sacrificed much of his baggage to provide means for bringing off his wounded, whom he brought away with his guns, and with them reached Seroor by nine a.m. on the morning of the 3rd. Save a little water, the troops had received no food or refreshment since they began their advance on the 31st December. He had lost a third of the battalion and of the artillery in killed and wounded 175 in all; and a third of the auxiliary horse were hors de combat, or missing. Among his wounded was the gallant Lieutenant Pattinson, a very powerful

(Contd. on next page)



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THE BATTLE OF KOREIGAUM



PLAN OF THE ADVANCE ON KOREIGAUM.

(Continue from page 15)
man, of six feet seven inches in height, who expired on reaching Seroor; and, during his last moments, was in the deepest distress, from a belief that his favourite regiment had been defeated. The Mahratta loss at Koreigaum was above 600 men. Both Gokla and Trimbukjee Danglia were present in directing the attacks; and once the latter fought his way into the heart of the village. While the carnage went on, the cowardly Bajee Rao viewed it safely from a rising ground two miles distant, on the op-

posite bank of the Beemah. There he frequently taunted his officers by asking them, impatiently, where were now their vaunts of cutting up the British, if they were baffled by one battalion. The Rajah of Sattara, who sat by his side, having put up an astabgeer as a shade from the sun, the Peishwa, in great alarm, requested him to put it down, lest the British should send a cannon-ball through it. When the battle was fairly lost, and the advance of Smith became certain, he started off for the south, and never drew bridle till he

reached the banks of the Gatpurba river. The gallant conduct of Captain Staunton and his slender force was much lauded in India and Great Britain. The East India Company voted him a purse of 500 guineas and a splendid sword of honour, with an inscription panegyrising his courage, skill, and devotion to duty; but the rewards bestowed on his brave soldiers bore not the least proportion to their merits.

The place where our slain were buried, near the pretty village of Koreigaum, was long unmarked. The

native dead were thrown into an old dry well, and a covering of earth was strewed over them. Chisholm, Wingate, and the Europeans were buried on the bank of the Beemah, near the village; and a handsome pillar of polished granite marks the spot. It is seventy feet in height, and bears, in English, Persian, and Mahratta, the names of the brave fellows who died at Koreigaum on New Year's Day, 1818.

Source Courtesy: Cassell's Illustrated History of India By James Grant, Vol.1, 1890

Day School for Girls

[Seventh Paper: History of the Educational Operations of the American Marathi Mission from its commencement to 1881

By Rev. L. Bissell, D.D.]

The first school for girls of which we find mention was commenced by the American Mission in Bombay in March 1824. It was taught by a native woman named Gangabai. This, it is believed, was the first School of the kind on this side of India. As soon as it was opened, two English ladies in Bombay offered to pay all the expenses of the school. But in the month of May following, there was a serious and fatal outbreak of cholera, "and among the dying thousands in Bombay, Gangabai, the schoolmistress, was one. As no one could be found to take her place, the school was broken up."

We regret that no further mention is made of this Gangabai, the first native woman employed in Bombay to teach a Christian school. How did she herself learn to read? And in the face of the odium attaching to such an occupation, where did she get the courage to enter upon it? How mysterious the stroke which called her away when she was the only one to be found who could and would teach this school!

Not long after, however, these efforts were renewed, and several schools for girls were in successful operation, with male teachers superintended by the missionaries and their wives. At the close of 1825, the number of pupils was 75; and in August 1826 their report says:-

"We now have nine schools for girls attended by 204 pupils. Among these are several daughters of Brahmans, and many others of high caste. They are taught reading, writing and arithmetic; and commit to memory the Ten Commandments and a catechism prepared for them. About 80 of these girls have learned to write."

At the close of 1827, Miss Cynthia Farrar joined the mission, and engaged in earnest efforts to improve the schools for Hindu girls in Bombay. She labored incessantly for this object, and, considering the strong prejudices of the

natives at that time against female education, she achieved a wonderful success. In the report of the mission for 1829, it is stated that the number of these schools had been increased, so that there were over 400 girls in attendance, of whom 122 were good readers, and could write a fair, legible hand.

In 1832, a public examination of the girls was held, of which the following account was given in a native paper of that time. It first appeared in Gujarati in the Bombay Hurkaru and Wartaman, and the English translation appeared in the Darpan:

"Last Thursday, November 29th, there was an examination at the American Mission Chapel in Bhandi Bazar of the schools for Hindu girls. Many European ladies and gentlemen were present, and we also attended. At 11 O'clock the children were examined in Marathi, which they read fluently. They answered questions promptly, and sang a Christian hymn in a pleasant manner, seldom excelled even by English children. After the examination in reading was concluded, the girls' needlework, embroidery, and the stockings they had knitted, were exhibited; and these appeared equal to work of the same description performed in England. There were children's woollen stockings finer than those made in England. The ladies present praised the girls, and the lady who had taught them. The children having learned so much during the short period of six months, [the needlework, knitting, &c.] every one present felt convinced that they would soon learn to make many other useful things. We forgot to mention above that the handwriting of the girls was so neat as almost to pass for lithography.

A later writer says:-

"These schools attracted the attention and received the cordial and efficient support of the highest and best members of the European community. The Governor, the Chief Justice, Members of Council, the Archdeacon (afterwards Bishop,) of the Diocese, and ladies of rank, supported them by their presence at the examinations, and by liberal contributions. In one year Rs.1,880, and in an-

other Rs.2,000 were received for the support of these schools. Among the donations was one of Rs.500 from His Excellency Mountstuart Elphinstone, then Governor of Bombay, and another of Rs.300 from his successor, Sir John Malcolm."

These schools in Bombay were continued in efficient operation for several years. Changed circumstances made it necessary afterwards to reduce the number of them. Miss Farrar's health failed, and a visit to America became imperative for her. Other laborers coming to the mission found themselves drawn into other spheres of effort. When Miss Farrar returned to India, she went to Ahmednagar, and commenced the same line of effort there. In 1845 and 1846, it is said in the report, "Miss Farrar has had four girls' schools under her superintendence, containing over 100 pupils." She kept up several of these schools until 1862, the year of her death.

Miss Farrar's careful superintendence of her schools, and her persistent personal efforts, often secured a measure of success where others would have failed. The difficulties she encountered were such as would have deterred most ladies, at the outset, from attempting this kind of labor. Owing to the strong prejudice then existing against the education of girls, there was on the part of parents an utter want of appreciation of the value of the instruction received, and of the importance of regularity in attendance. Hence for any trivial reason the girls might be suddenly withdrawn, and kept at home, or sent to some distant village for a month or a six months' visit. The custom of marrying the girls in childhood was of itself nearly fatal to any plans for their proper education. The training under the tongue and hand of the *sásu*, (mother-in-law,) was thought more important than the teaching in school; and before the girl was old enough to receive the full benefit of any course of study, she was often taken out of school, and sent to the home of her husband, which means to the home of his parents. It was chiefly by gaining the love of her pupils, and making it pleas-

ant for them to attend her school, that Miss Farrar could keep them long enough to learn to read, and acquire a little knowledge of that truth which has done so much for women in Christian lands. Yet often did she lament that her lifework bore so little fruit, because the girls were withdrawn from her schools, and remanded to all the evil influences of an idolatrous home before there was time for the truth to gain a firm lodgment in their hearts.

Others besides Miss Farrar have felt the above difficulty with regard to this kind of missionary labor. Most of the ladies of the mission at the different stations have kept up one or more such day-schools for Hindu girls. In some places the old prejudice has so far yielded as to allow of the employment of Christian teachers. In such cases we may hope for better results. But to what extent this kind of effort has been helpful in promoting the great end we all seek, the Christianization of India, it is impossible to say. Individual instances occur here and there in which the truth learned in childhood, was recalled by a pupil in after years, and proved the very help needed to lead her into the way of life. But aside from these isolated cases, there is reason to believe these schools have been useful as a preparatory work. Who can doubt that they have done much to remove the strong prejudice against the education of women, and thus have prepared the way for other forms of effort which in the early stages of the missionary work in India were impossible. And although in their discouragement these toilers were often ready to say, we "have labored in vain, and spent our strength for nought," yet in the final summing up it may be seen that their labors held an important place in the system of operations for the overthrow of Hinduism.

Source Courtesy: Memorial Papers of the American Marathi Mission, 1813-1881

Presented at the Semi-Centennial Anniversary of the Commencement of the Ahmednagar Mission, October 26-30, 1881

The Fight For Re-enlistment

(Continue from page 7)

(They should also be given education and proper opportunity for suitable posts in the department.

The case they presented for reinstatement was more complicated than their demands. Much of their argument attempts to demonstrate that their identification as Untouchables was a mistake.

The 1895 petition argues that the Mahars as a group who are actually of the Kshatriya caste. This represents the Mahars attempt to change their position in the caste structure by "Sanskritization." The petition states:

Our ancestors were Kshatriya. In about the year 1396 there was a great famine for about 12 years which was called Durhavedi famine. That time our ancestors survived by eating whatever they could find. Therefore, they were considered low case under the Peshwa rule.

It continues by attacking the legitimacy of the higher castes. It claims, "The so called high caste and pure people's ancestors were as degraded as our people and were used [sic] to eat flesh of cow and beef. They wrote their own religious scriptures." Finally, the petition provides a "creation myth" about the high castes. It maintains:

The high caste people of the South are progeny of Australian Semitic Anaryas and African Negroes whereas the high caste people from North are mixture of several castes Several castes of foreign origin became high caste Hindus by giving up beef-eating.

The Chitpavan Brahmans of Konkan came

from the Jewish race. They fled from Africa for fear of their lives by the invaders and their ship was wrecked nearby Malabar coast. Their children and women drown and died in the sea. Those men who survived, married the native low caste women.... [W]hen they became rulers, they called themselves Brahmans.

The document's tenor shows the importance of military service to the Mahars and the use of Sanskritization tactics to show they were at least equal to the alleged high castes.

This campaign was unsuccessful. The Mahars were unaware of the debate "over recruitment policy or the acceptance of Lord Roberts views on martial races" which was the prime component in the British decision. However, Basham shows "the government of India took the petition seriously enough to request information about the Koregaon monument from the government of Bombay (presumably to verify the petitioners' claims). Eighteen months after the initial submission of the petition, the Indian government replied that it was "unable to rescind the orders which have been issued regarding the castes to be admitted to the Bombay Army." Shortly after the turn of the century, a second attempt was organized.

The second major petition was submitted to the government three times between 1904 and 1910. The document's "signatories included forty-two military pensioners" including Dr. Ambedkar's father. Basham's research found that "[s]everal of the signatories had also written letters to newspapers or

had signed at least one other petition, suggesting a long-term commitment and a willingness to agitate for change." This petition had a broader base of support than the one in 1895.

This campaign was more sophisticated than the first. The spokesman, Shivram Janba Kamble, spoke English (Walangkar could not). More importantly, the petition's "appeal for consideration was not on the basis of the Mahars' having been demoted from Kshatriyahood, but on the grounds of former service, English justice and human worth." This pragmatic approach attracted greater support than the earlier petition, and used arguments that were later refined by Dr. Ambedkar. In fact, Ambedkar took over leadership of the Mahars from Kamble.

The 1910 petition was more polite and less argumentative than the 1895 petition. The document states, "We do not aspire to high political privileges and positions, since we are not educationally qualified for them, but humbly seek employment in the lowest grades of the Public Service, in the ranks of Police Sepoys and of soldiers in the Indian Army." It continued:

We are making no new demands; we do not claim employment in services in which we have not been engaged before. Indeed, some few of our people do still hold positions in the Police Force, and have acquitted themselves most honourably. So also have our people been employed in the Indian Army from the very commencement of the British Raj in our country, and they have risen to the highest positions by their valour and good conduct.

Despite the reasoned arguments, this petition demands, like the first, were denied. The manpower demands of World War I had a greater effect, and beginning in 1914 Mahars, again, were recruited into the Army and given their own Regiment, the 111 Mahars. The Regiment's three battalions "were formed the toward the end of the war, but they did not see action and their martial qualities were untested." Shortly after the war, the Regiment was disbanded by the British "on the excuse of the economy." More important, however, is that the petition drives provided an organization for Dr. Ambedkar to use after the war to improve the social status of Untouchables. Basham correctly concludes: Military service had been a significant factor for the Mahars in two respects. Education and skills acquired through military service created a class of community leaders, and the wish to retain the social and economic benefits derived from military service was a powerful incentive to organize behind these leaders and work for a common goal. A high level of organization and political activity in the Mahar community by the 1940s was therefore at least in part a consequence of their military past.[163]

The long association with the military gave Mahars an issue to organize around and the movement then worked to achieve more substantial achievements than just military service.

Source Courtesy:

The Mahar Movement's Military Component - Richard B. White University of Texas at Austin

Report of Captain Staunton on the Affair at Koreigaum, 1st and 2d Jan. 1818

To Lieutenant-colonel FITZSIMON,
commanding, &c. Serroor.

SIR,

I HAVE the honour to report, that in conformity to your instructions, I marched from Serroor at half-past eight P. M. on the 31st of December, in command of the following detachment: the 2d battalion of the 1st regiment, about five hundred, two six-pounders, and about two hundred and fifty auxiliary horse under Lieutenant Swanston. Having proceeded on my way towards Poonah, as far as Koreigaum, by ten A.M. on the 1st of January, my further progress was arrested by the appearance (according to information then obtained) of the Peishwah with a very large army, supposed to be about twenty thousand horse, and eight thousand infantry, with two heavy guns; the whole formed on the opposite side of the river Beemah ready to attack us. I continued my march until I reached the village of Koreigaum, in which I determined to make a stand; and accordingly took post, selecting commanding situations for the two guns. The enemy, perceiving my intention, sent three different bodies of Arabs, consisting of about one thousand each, under cover of their guns, and supported by large bodies of horse, for the same purpose; and I am sorry to say, from their superior information of the nature of the village, succeeded in getting hold of its strongest post; and from

which I was unable to dislodge them during the day. We continued incessantly engaged till nine P. M. when we finally repulsed them. At day-break on the morning of the 2d, we took possession of the post the enemy had occupied the day before, but they did not attempt to molest us. On the evening of the 2d, despairing of being able to make my way good to Poonah, and my men having been forty-eight hours without food, and no prospect of procuring any in the deserted village we had taken post in, I determined upon the attempt to retreat; and having collected the whole of the wounded, secured the two guns and one tumbril for moving, I commenced my retreat at seven P. M. being under the necessity of destroying one empty tumbril, and leaving the camp equipage. Under this explanation, I trust I shall be deemed justified in the steps I have taken. Our loss has been heavy indeed, but not more so than might have been expected in a struggle like this; and is as follows:

Killed ..Lieutenant Chisholm, Artillery
Assistant-Surgeon Wingate, 2d Batt. 1st Reg.
Wounded, Lieutenant Patterson 2d Batt. 1st Reg. dangerously,
Lieutenant Connellan } badly, but not dangerously
Lieutenant Swanston }

50 men killed, 2d Batallion 1st Regiment
12 men killed, Artillery
62 killed, Auxiliary Horse, not included
124
105 men wounded, 2d Battalion 1st Regiment
8 men ditto Artillery
113 wounded
Total, 175 men, Auxiliary Horse not included

In concluding this Report, I beg to assure you that it is utterly impossible for me to do justice to the merits and exertions of the European officers, non-commissioned officers, and privates, that I had the honour and good fortune to command on this trying occasion.

I have &c. &c.
(Signed)

F.F. STAUNTON
Capt. 1st N.I.

Serroor, 2d January, 1818

APPENDIX.

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I. (p. 183.)

To Lieutenant-colonel FITZSIMON, commanding, &c. Serroor.

SIR,

I HAVE the honour to report, that in conformity to your instructions, I marched from Serroor at half-past eight P. M. on the 31st of December, in command of the following detachment: the 2d battalion of the 1st regiment, about five hundred, two six-pounders, and about two hundred and fifty auxiliary horse under Lieutenant Swanston. Having proceeded on my way towards Poonah, as far as Koreigaum, by ten A.M. on the 1st of January, my further progress was arrested by the appearance (according to information then obtained) of the Peishwah with a very large army, supposed to be about twenty thousand horse, and eight thousand infantry, with two heavy guns; the whole formed on the opposite side of the river Beemah ready to attack us. I continued my march until I reached the village of Koreigaum, in which I determined to make a stand; and accordingly took post, selecting commanding situations for the two guns. The enemy, perceiving my intention, sent three different bodies of Arabs, consisting of about one thousand each, under cover of their guns, and supported by large bodies of horse, for the same purpose; and I am sorry to say, from their superior information of the nature of the village, succeeded in getting hold of its strongest post; and from which I was unable to dislodge them during the day. We continued incessantly engaged till nine P. M. when we finally repulsed them. At day-break on the morning of the 2d, we took possession of the post the enemy had occupied the day before, but they did not attempt to molest us. On the evening of the 2d, despairing of being able to make my way good to Poonah, and my men having been forty-eight hours without food, and no prospect of procuring any in the deserted village we had taken post in, I determined upon the attempt to retreat; and having collected the whole of the wounded, secured the two guns and one tumbril for moving, I commenced my retreat at seven P. M. being under the necessity of destroying one empty tumbril, and leaving the camp equipage. Under this explanation, I trust I shall be deemed justified in the steps I have taken. Our loss has been heavy indeed, but not more so than might have been expected in a struggle like this; and is as follows:

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APPENDIX.

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62 killed, Auxiliary Horse, not included.

124

105 men wounded, 2d Battalion 1st Regiment.
8 men ditto Artillery.

113 wounded.

Total, 175 men, Auxiliary Horse not included.

In concluding this Report, I beg to assure you that it is utterly impossible for me to do justice to the merits and exertions of the European officers, non-commissioned officers, and privates, that I had the honour and good fortune to command on this trying occasion.

I have &c. &c.
(Signed)

F. F. STAUNTON,
Capt. 1st N.I.

Serroor, 2d January, 1818.

K. (p. 210.)

RETURN of CASUALTIES in the Detachment commanded by Major-general THOMAS BROWN, at the Assault of JAWUD, and Capture of JESWUNT RAO BHAO'S Camp and Guns, on the 29th of January 1818.

CORPS.	Killed.		Wounded.				Missing.
	Rank and File.	Horses.	Ensigns.	Havildars.	Rank and File.	Horses.	Horses.
European Horse Artillery	1	1	-	-	4	-	-
Native Horse Artillery	1	-	-	-	4	1	-
3d Regiment Native Cavalry	1	2	-	-	3	3	2
4th ditto ditto	-	6	-	1	7	1	-
2d Rohillah Cavalry	-	1	-	-	4	4	-
1st Battalion 1st Regiment Native Infantry	2	-	-	-	4	-	-
Pioneers	-	-	-	-	5	-	-
Dromedary Corps	-	-	1	-	-	-	-
Total	5	10	1	1	31	9	2

Officer Wounded.
Ensign J. W. Patton, (commanding Dromedary Corps) severely, not dangerously.
(Signed) EDWARD W. BEATSON,
D. A. A. General.

(Signed) THOMAS BROWN,
Major-general.

Monument to perpetuate the defence of Korygaum

The foundation stone of the Monument destined to perpetuate the defence of Korygaum was laid by Colonel Huskisson, on behalf of Major-General Smith, on Monday the 26th March. This interesting ceremony took place at half-past 5 o'clock in the evening, in presence of the chief, civil and military authorities in the Deccan. The party assembled in an adjoining suite of tents, and marched in procession to the spot, where they were, received under a general salute by a detachment of Artillery, two companies of Grenadiers from the 1st or Korygaum Regiment and the band of His Majesty's 47th Regiment.

A brass plate with the following inscription:

This Foundation Stone was laid
Anno Domini 1821.

The Most Noble the Marquis of
Hastings,

Governor-General of India.

And the Honorable Mountstuart
Elphinstone,

Governor of Bombay,

was then deposited in the foundation stone with a few British coins, and a scroll of parchment, containing the names of the persons present at the ceremony. The Colonel then ascertained with true masonic precision, the correctness of the level, when three volleys of musketry, and a royal salute from the Artillery, announced the termination of the proceeding. The party subsequently retired to an entertainment provided by Captain Nutt, of the Engineers (the officer under whose superintendence the Monument is erecting), where mirth and conviviality detained them till a late hour. There were many excellent songs sung, and the Band of His Majesty's 47th Regiment was, obligingly spared for the occasion.

After "The King" had been drunk, Captain Nutt rose, and addressed the company follows:

"Gentlemen: We are this day assembled together to commemorate an event which will no doubt be classed by future historians as one of the most brilliant military achievements recorded in the annals of this or any other country. The estimation in which the glorious defence of the village of Korygaum, on the 1st January 1818, was held by the present enlightened Governor of Bombay, and how fully his sentiments were participated in by the illustrious Nobleman who now presides over our Councils in the East, cannot be better exemplified than in the recommendation, and sanctioned by those high authorities respectively of that Monument, the foundation stone of which has this day been laid by the gallant Colonel on my left (Colonel Huskisson).

"It must ever, I presume, Gentlemen, be a proud reflection to the brave men who shared in the glories

of the day we are now speaking of, to know that their services on that trying occasion have not been only eulogized in public print, but that they are now about to receive the most lasting and distinguished reward a Government has it in its power to bestow. It must ever, I say, Gentlemen, be a source of honest pride to every individual engaged in that arduous conflict, to know that he has not merely established for himself alone a just right to a niche in the temple of Fame, but that he has at the same time largely contributed to the glory and stability of the Government he served, as well as to the honor and reputation of that army to which he belonged.

"Familiar as must be the interesting events of the period we are now celebrating to all whom I have the pleasure to address, and deservedly as these events have called forth the applause and admiration of the public at large, I forbear expatiating upon them: though I cannot dismiss the subject altogether without briefly remarking, that we have each of us had full opportunity for inspecting every part of the village, as well as of contemplating the fatigues and privations to which the British detachment was exposed; and the more one reflects on all the circumstances of the case, the more I apprehend must our admiration be excited at the firmness, courage and devotion of that gallant band, which during a space of 36 hours, and labouring under the severest pressure of hunger and thirst, could not only resist, but finally defeat the repeated and desperate attacks of so numerous a foe. Such conduct, indeed, is above all praise, and I think I may thence be allowed to infer, that when the present and succeeding generations, shall have passed away, the defence of Korygaum will still constitute a theme of triumph and exultation amongst the sons of Britain, and be held up in her national schools and institutions, as equally worthy of emulation and example with the most valorous deeds recorded in the histories of either Greece or Rome."

Captain Nutt then gave, "To the memory of the brave men who fell in the memorable defence of Korygaum." This toast was drunk standing, in silence, after which the Band played the Dead March in Saul.

Captain Nutt again rose, and addressed the company.

"Gentlemen: Having endeavoured to do honor to the memory of those heroes who fell in defence of the village of Korygaum on the 1st January 1818, I now propose the health of Major Staunton, who commanded, together with that of his gallant associates in arms, and who, on the memorable occasion alluded to, so nobly upheld the character and

honor of the British Army at large, and of the Bombay Army in particular."

The toast was drank with three times three. — Tune: Britons Strike Home.

The next toast was, "The Most Noble the Marquis Hastings, and may the illustrious Nobleman long continue at the head of our Government in India;" three times three. — Tune: Earl Moira's Welcome.

Captain Nutt prefaced the next toast with the following remarks:

"Gentlemen: In the toast I am now about to propose, I feel persuaded all present will join me with cordial approbation. In whatever, indeed, has relation to the late military events in the Deccan, the name of Mr. Elphinstone is intimately associated. It would ill become me, however, to stand forth as panegyrist of so distinguished a personage, his merits and his services are alike known in the western as in the eastern hemisphere, and could receive no additional lustre from any encomiums of mine."

"The Honorable Mr. Elphinstone, and success to his Government," three times three. — Tune: Scots wha hae, &c.

After this toast had been drunk with the enthusiasm it must ever excite, Captain Nutt rose, said:

"Gentlemen: From one scene of gallantry to another, the transition, I think, may be considered not only easy but natural; and it is with peculiar pleasure, therefore, I turn from the banks of the Bheemah, to the shores of Arabia. We, Gentlemen, generally speaking, have felt a more than ordinary interest in the success of the military operations in that quarter, inasmuch as the direction of the force was confided to the gallant General who has so long commanded this division of the army. How well he has acquitted himself of the trust reposed in him the recent official Despatches abundantly proclaim, and must convince the natives of that part of the world, that though a temporary ascendancy may be gained by treachery, yet the day of retribution will speedily arrive; and that no resistance, however desperate, can avail against the cool intrepidity of British troops when led on by an enterprising and skilful commander."

"General Smith." — Tune: 65th, Quick Step.

"The Commissioner in the Deccan." — Tune: March. Mr. Chaplin returned thanks in a neat and concise speech.

"Colonel Huskisson." — Tune: Quick Step.

"East India Company." — Tune: Money in both Pockets.

"Sir Thomas Munro." — Tune: March.

"Marquis Hastings and the Bengal Army." — Tune: Prince Regent's March.

"Sir Thomas Hislop and the Madras Army." — Tune: Quick Step.

"Sir C. Colville and the Bombay Army," — Tune: British Grenadiers, Band marching round the table.

"Duke of York and Army." — Tune: March.

"Duke of Clarence and the Navy." — Tune: Rule Britannia.

"Duke of Wellington and the heroes of the Peninsula and Waterloo." — Tune: Waterloo March.

"Colonel Elrington and the Poona Brigade."

The Colonel, in his usual strain of eloquence, returned thanks for the honor done him.

Captain Lodwick then rose and observed,

"Gentlemen: There is one toast I have to offer, and which I am sure you will all be disposed to drink with applause. Of the officers on the Madras establishment who were present at the defence of Korygaum, only two are now living: Captain Swanston and Dr. Wyllie. The former is known to most of us here, and on intimate terms of friendship with many. I therefore beg to propose the health of these gentlemen, and out of compliment to Captain Swanston, who has recently entered the matrimonial estate, that it be drank to the tune of the Honey Moon."

Major Hull also proposed "The Ladies" as a toast, which of course was received with the loudest acclamation. Those who have the pleasure of the gallant Major's acquaintance will readily believe that he availed himself of the opportunity then afforded of paying the fair sex that tribute of applause, which is so justly their due, and so congenial to his own feelings. "I allude," however, he added, "more particularly to those of the Deccan, and who were at the village of Kirkhee amid the din of arms and roar of cannon during that memorable action;" and after complimenting them on their exemplary fortitude and resignation, he proceeded to descant on the heroic defence of Korygaum, and concluded by praising the attachment of our native army under the greatest privation.

Other appropriate speeches and toasts succeeded, and the party broke up at 2 in the morning, highly gratified with the entertainment. — Bombay Courier, April 7.

Source Courtesy: Selections from The Asiatic Journal and Monthly Register for British India and its Dependencies,

Vols I to XXVIII, January 1816 to December 1829 (Published: 1875)

Bulletins of State Intelligence, &c., 1818

DIVISION ORDERS

by Brigadier-General Smith,

C. B dated Seroor, 7th January 1818.

THE Commanding Officer having received, the official accounts of an attack made by the Peishwah's army on a small detachment, commanded by Captain Staunton, of the 2d battalion 1st regiment Bombay native infantry, at the village of Coregaum, has great satisfaction in publishing the particulars for general information, and in holding it up to the forces as one of the most brilliant examples of gallantry and perseverance recorded in our Indian annals.

This detachment, consisting of a detail of Madras artillery and two six-pounders, 2d battalion 1st Bengal native infantry, about six hundred strong, and about three hundred auxiliary horse, the whole under Captain Staunton, marched from Seroor for Poona, at eight P.M. on the 31st December, and reaching the heights overlooking Coregaum about ten o'clock in the forenoon 1st January, from whence the whole of the Peishwah's army, estimated at twenty thousand horse and several thousand infantry, were discovered in the plain, south of the Bama River, Captain Staunton immediately moved upon the village of Coregaum, with the intention of occupying it, and had scarcely succeeded in reaching it with his detachment, when he was attacked in the most determined manner by three divisions of the Peishwah's choicest infantry, supported by immense bodies of horse, and with two pieces of artillery. The enemy's troops were stimulated to their utmost exertions by the presence of the Peishwah from a distant height, attended by the principal Mahratta Chiefs, who flattered His Highness with the prospect of witnessing the destruction of this gallant handful of British troops.

The enemy obtained immediate possession of the strongest posts of the village, from which it was found impossible to dislodge them, and possession of the remaining part was most obstinately contested from noon till nine P.M. during which time almost every pagoda and house had been repeatedly taken and retaken, and one of the guns at one time was in possession of the enemy. Towards the close of the evening the detachment was placed in the most trying situation; at this period nearly the whole of the artillerymen were killed or wounded, and about one third of infantry and auxiliary horse. The exertions which the European Officers had been called upon to make in leading their men to frequent charges with the bayonet

had diminished their numbers. Lieutenant Chisholm, of the artillery, and Mr Assistant-Surgeon Wingate, 2d bat. 1st, were killed, and Lieutenants Swanston, Pattinson, and Connellan, were wounded, leaving only Captain Staunton, and Lieutenant Jones, and Mr. Assistant-Surgeon Wyldie, nearly exhausted, to direct the efforts of the remaining part of the detachment, nearly frantic from the want of water, and the almost unparalleled exertions they had made throughout the day, without any sort of refreshment, after a fatiguing march of twenty-eight miles.

Under cover of the night they were enabled to procure a supply of water, and at nine P.M. the enemy were forced to abandon the village, after sustaining an immense loss in killed and wounded.

The British character was nobly supported throughout the whole of this arduous contest, by the European Officers and small detail of Madras artillery.

The Medical Officers also led on the sepoy charges with the bayonet, the nature of the contest not admitting of their attending to their professional duties; and in such a struggle the presence of a single European was of the utmost consequence, and seemed to inspire the native soldiers with the usual confidence of success.

At day light on the 2d the enemy were still in sight, but did not renew the attack, although it prevented the troops, whose ammunition was nearly expended, from procuring any supply of provisions.

Captain Staunton, however, made preparations for moving according to circumstances, and the manner in which that Officer availed himself of the few resources which remained to him, after such a conflict, to prosecute his march, and bring away the numerous wounded of his detachment, is highly praiseworthy.

The detachment moved during the night of the 2d upon Seroor, which they reached at nine o'clock on the forenoon of the 3d, having had no refreshment from the 31st December.

Captain Staunton brought in nearly the whole of the wounded, and both the guns and colours of the regiment, which the enemy had vainly hoped to present as trophies to the Peishwah.

In concluding these details the Commanding Officer begs to offer to Captain Staunton, and the whole of the European and native commissioned and non-commissioned Officers and privates engaged at Coregaum, his best thanks

for their noble exertions and exemplary patience under every species of privation, which he will not fail to bring to the notice of Government and His Excellency the Commander in Chief.

The Commanding Officer deems it proper to record the names of the Officers engaged in this brilliant affair.

Madras Artillery - Lieutenant Chisholm killed.

Assistant-Surgeon Wyldie.

2. Batt. 1st Reg. - Captain Staunton, commanding detachment; Lieutenant and Adjutant Pattinson wounded (since dead); Lieutenant Connellan wounded; Lieutenant Jones, 10th reg. doing duty with the 2d batt. 1st reg.; Assistant-Surgeon Wingate killed.

Auxiliary Horse - Lieutenant Swanston, Madras Establishment wounded.

Copy of a Dispatch from Lieutenant-General Sir Thomas Hislop to the Governor-General and Commander in Chief, dated Head-Quarters, Army of the Deccan, Camp at Maheidpoor, 22nd January 1818.

My Lord,

I have extraordinary satisfaction in transmitting, for the information of your Lordship, the official details of one of the most heroic actions which has ever been fought and gained by an handful of men over a large army.

The accompanying transcript of Brigadier-General Smith's dispatch, and of the General Order which I yesterday published to the army on this brilliant occasion, will place your Lordship in full possession of the particulars of the battle in which the 2d battalion of the 1st regiment of Bombay native infantry, aided by a small party of Madras artillery-men, with two six-pounders, and about three hundred auxiliary horse, have nobly sustained during a whole day, and finally repulsed the unceasing and vigorous efforts of the Peishwa's army, under circumstances of peculiar difficulty and privation, which render their exploit altogether unparalleled.

I need not again, in this place, recapitulate the names of the Officers who have aided the intrepid Captain Staunton, in gaining the victory of Coregaum; their individual merits are brought to your Lordship's notice in the accompanying documents, and they will be certain to receive from their Government and their country that admiration of, and gratitude for, their devoted gallantry to which they are so highly entitled.

I most sincerely congratulate your Lordship on an event which has, if possible, heightened the renown of the Indian army, and from which I cannot

but anticipate results of the highest political importance, since such a defeat must inevitably tend to paralyze the future exertions of the enemy, and prove to him the hopelessness of continuing a war, with any success, against a power which has such troops to oppose to him.

I have the honour to be, &c.
T. HISLOP, Lieutenant-General

(Inclosed in the preceding.)

**Head Quarters of the
Army of the Deccan,
Camp near Maheidpoor,
January 21, 1818.**

*GENERAL Orders,
by the Commander in Chief.*

IT is with feelings of inexpressible gratification that the Commander in Chief has to announce one of the most heroic and brilliant achievements ever recorded in the annals of the army, which took place at the village of Coregaum, between Seroor and Poona, on the 1st instant.

The official details of this glorious affair reached the Commander in Chief yesterday in a dispatch from Brigadier-General L. Smith, C.B. commanding the 4th or Poonah division of the army of the Deccan, and His Excellency is pleased to publish the Brigadier-General's Orders issued on the occasion, that the army may be placed in full possession of every particular of an event displaying so bright and distinguished an example of devoted courage and admirable constancy.

The Commander in Chief having published the foregoing Orders, in the sentiments of which he most cordially participates, feels unable to do greater justice to the merits of Captain Staunton, and his gallant detachment; but in conveying to that Officer and his brave troops the expression of his thanks and highest admiration, His Excellency intreats them to believe that the distinguished intrepidity and enduring fortitude they have so nobly shewn, under circumstances of the most trying privation, will forever remain deeply impressed on his heart, and be recorded as one of the brightest deeds in the annals of our Indian history.

It will be his Excellency's most gratifying duty immediately to bring to the special notice of his Excellency, the Most Noble the Governor-General and Commander in Chief in India, the particulars of this brilliant and glorious event.

**T. H. CONWAY,
Adj.-Gen. of the Army.**

Sahib-E-Kamal Guru Gobind Singh Ji's Parkash Utsav Celebrated in Pakistan

Governor Punjab (Pakistan) Chaudhry Sarwar, Madam Shunela Ruth (MNA) & Member Punjab Assembly Sardar Mahinder Pall Singh Ji delivered their speeches on 10th Guru Gobindh Singh i's Parkash Utsav celebrations at the Gurudwara Sahib JanamAsthana Guru Nanak Sahib Ji Sri Nankana Sahib (Pakistan) - [Babar Jalandhari]



Sardar Buta Singh – A Tribute

Sardar Buta Singh, an astute politician, assertive minister and involved community leader (March, 1934 – January, 2021) passed away on January 2 at the age of 86. He was a dalit leader of stature after Babu Jagjivan Ram. With the demise of Sardar Buta Singh country has lost a leader by his own right.

Buta Singh was born and brought up in Jalandhar in a socially and economically marginalized family. I am told that he was a Pathi (who recites Guru Grant Sahib) in his early years in his village Mustfapur. With his sheer grit and untiring spirit, he graduated from Layalpur Khalsa College and came under the influence of Master Tara Singh and the Akali Dal. While pursuing his education and apprenticeship in politics in Jalandhar, he tried his hand in journalism under the patronage of The Ajit, The Akali Patrika among other vernacular media organs besides activism as a student leader. Master Tara Singh sponsored him to do his Master degree from Guru Nanak Khalsa College in Bombay (Mumbai). He was an orator with a deep knowledge of Sikh scriptures and ethos who could make the audience spell bound. I recall a personal experience sometimes in 1975-76 in Delhi when he was a junior Minister in PM Indira Gandhi's government, at

a function to celebrate the Gurpurab of Guru Ravidass ji. Along with him, some senior IAS officers were there as guest of honour. He spoke with his usual candor in a humble way, which



was his strength, and said that he was a humble public functionary as a politician and my friends in bureau-

cracy present here choose to become rulers and administrators whereas he choose 'Fakiri'. I was impressed by his delivery. There is yet another anecdote which I recall when I was posted in the PMO in mid 1970s. One day he came to PMO for a Cabinet meeting after his first appointment as Deputy Minister for Railways. I was standing in the corridor of PM's Office with my boss Vimla Behnji who knew Buta Singh very well being close to the Nehru-Gandhi family. Vimla Behnji greeted him and said that Bhai owed her a big gift. Buta Singh smiled and stopped with folded hands and responded "Behanji, Tushin Hukam Karo, Tuhada Chotta Veer Hazir Hai" I found that he was a good communicator with an impressive personality.

With qualities of head and heart and down to earth approach, Buta Singh succeeded and rose to adorn many coveted positions in many governments as senior Minister, MP for record 8 tenures, Chairman of National SC Commission, Governor Bihar among others.

He was an astute politician with an undoubting sense of survival among controversies. His role as Home Minister in

Ram Janambhoomi, building Akal Takhat in the aftermath of Operation Blue Star, sacking of a number state governments, and controversial role as Governor of Bihar may be cited as some of the actions which kept him in the limelight of politics and governance. On the flip side, I was told by some of my friends that his role in creating division among the Chamars or Ad-dharmis on one side and Balmikis on the other (Buta Singh himself was a Mazahbi Sikh) for short term political agenda was not liked by the SC communities at large. Anyway, let us take a human view that 'nobody is perfect'. Sardar Buta Singh was a leader of worth by his own right. My humble tributes to Sardar Buta Singh.

ਆਪਣਾ ਮੁਕੱਦਰ ਆਪ ਬਣਾਏ ਹੈ ਐਹਲੇ ਦਲਿ ,
ਹਮ ਵੇਹ ਨਹੀ ਜਨਿ ਜਮਾਨਾ ਬਣਾ ਗਿਆ !



Ramesh Chander
Ambassador - I.F.S. (Retired)
91-99885-10940



Sardar Dyal Singh Majithia Ji's book releasing ceremony at the Governor House Lahore (Pakistan)



Sardar Satwant Singh (President PSGPC) participate the Book "Sardar Dyal Singh Majithia in eyes of his contemporaries" releasing ceremony (Gurmukhi of Sardar Dyal Singh Majithia book), at the Governor House on December 17, 2020



The book comprises of rare articles written by Sardar Dyal Singh duly found in original in a file discovered from Dyal Singh Library. DSRCF got these translated by Prof Dr Mohan Singh, Bhatinda in Gurmukhi - [Babar Jalandhari]

HISTORY OF THE NATIVE CHURCHES CONNECTED WITH THE AMERICAN MARATHI MISSION, AND ESPECIALLY OF THOSE IN THE AHMEDNAGAR DISTRICTS, FOR THE LAST FIFTY YEARS.

By Rev. R. V. MODAK.

[Mr. Modak's valuable Paper on this subject was prepared in the Marathi language, and as it is expected that it may sometime be printed in Marathi, so as to be available to the Native Churches, only an Abstract of some portions, and Extracts from other portions, will be inserted here. — Ed.]

The American Marathi Mission was first established in Bombay in 1813. Afterwards in December 1831 some Missionaries from Bombay came to Ahmednagar, and established the Mission here, and in connection with that Mission a native church was organ-

ized. Before giving a history of the church in Ahmednagar it seems proper to give a brief account of the native church in Bombay.

In September 1819, Kadar Walaskhan, a Mussulman, was converted. He was the first native convert.

In Nov. 1825, Manuel Antone DeMelo, a Roman Catholic, was converted in connection with the Mission.

In 1827 the American Mission Church in Bombay was organized.

In December 1830, Daji Nilkant, a Parabhu by caste, was received into the church. He was the first native Hindu who became a Christian.

In March 1831, Moroba, a Marathi, was received to the church.

In November 1831, Babaji Raghonath, a Konkan Brahman, was received to the church. He was the first Brahman to be baptized. At the same time a Mahar woman, Gopabai, was baptized and received to the church. Thus for the first time a Brahman and a Mahar woman, acknowledging themselves as brother and sister, came to the table of the Lord. With this brief account of the church in Bombay we now give our attention to the native church in Ahmednagar, for in Dec. of this year (Dec. 20, 1831) Mr. and Mrs. Graves, Mr.

and Mrs. Read, Mr. Hervey and Babaji Raghonath, came from Bombay to Ahmednagar. On the day after their arrival, Dec. 21st, 1831, they engaged in an act of solemn consecration, and each individual signed his or her name to the covenant then made. They regarded themselves as a Branch of the Bombay church. Their relation to the Bombay church continued until March 6th, 1833, when, on the reception of a number of native converts, an independent church was organized. Rev. Mr. Read was elected Pastor, Babaji was ordained an Elder, and Dajiba a Deacon, by the laying on of hands.

Dr. Bhimrao Ramji Ambedkar

A Crusader for Social Justice



Arun Kumar
(General Secretary Federation of Ambedkarite and Buddhist Organisations, UK)

. Bheem Ramji Ambedkar, popularly also known as Babasaheb Ambedkar. He was one among the tallest leaders in the world who fought for the dignity of all humans irrespective of all artificial barriers – caste, race, gender, religion, ethnicity etc. He is no less in stature than Dr King, Nelson Mandela, or anyone else who fought for the human dignity. Lately he is becoming a world phenomenon and the oppressed people across the Globe get inspiration from him. Whole of his life he struggled for the basic human rights of millions of people living in the Indian sub-continent. Schools opened in the name of Ambedkar in Hungary by the Roma community are an evidence of his growing popularity. Contribution of Dr. Ambedkar to eradicate caste based discrimination (CBD) and his work to improve the conditions of nearly 300 million oppressed people in India alone are being recognised in academic and political circles not only in India but also all over the world. On the demand of Dalit network Netherlands, on 30th June, 2011, Dutch Parliament adopted a motion by two third majorities requesting the Minister of Foreign Affairs to continue an active approach to combat CBD and improving the position of over 300 million Dalits in South Asian countries. It was also requested to raise issue on the European Union, UN organisations, the World Bank and the International Monetary Fund. Parliament was further asked to accept Ambedkar Principles framed by International Dalit Solidarity Network, Netherlands as an integral part of the Corporate Social Responsibility (CSR) policy of Dutch and the European companies including in the supply chain who are active in the countries where CBD is practised.

Dr. Ambedkar was an Indian jurist, political leader, philosopher, thinker, anthropologist, historian, orator, prolific writer, economist, scholar, editor, a revolutionary and one of the founding fathers of independent India. He was born as untouchable community which is considered inherently so much low and inferior that their mere shadow polluted others. Overcoming numerous social and financial obstacles, Ambedkar became one of the first so-called outcastes to obtain a college education in India and earning law degrees and multiple doctorates for his study and research in law, economics and political science from Columbia University and the London School of Economics. Despite all his learning, he was still considered low. He fought

ideological wars with his opponents (including Gandhi) to get minimum human rights for his people. Overcoming all prejudices, he became the Chairman of the Drafting Committee of the Indian Constitution and which was adopted on January 26, 1950. Ambedkar's work on the constitution provided the legal framework for the abolition of many oppressive features of Indian society and transformed the lives of over three hundred million people by abolishing age old scourge of humanity- Untouchability in modern India.

Ambedkar gave preference to social reforms over political reforms. After his education in London, he started a social movement to improve the conditions and social status of Untouchables. He started newspapers and authored many books to highlight the plight of untouchables. As they were not allowed to enter into temples and fetch water from common water tanks, he started campaign to enter into these places and drink water. Their admission in schools was prohibited. In 1927, he led the Mahad March at the Chowdar Tank at Colaba, near Bombay, to give the untouchables the right to draw water from the public tank where he burnt copies of the 'Manusmriti' Hindu scripture advocating caste based discrimination) publicly. This marked the beginning of the anti-caste and anti-priest movement. The temple entry movement launched by Dr. Ambedkar in 1930 at 'Kalaram Temple', Nasik is another landmark in the struggle for human rights and social justice.

Dr. Ambedkar, organised the Independent Labour Party, participated in the provincial elections and was elected to the Bombay Legislative Assembly. During these days he stressed the need for abolition of the feudal system and pleaded for workers' right to strike.

He attended all Round Table Conferences held in London to negotiate more political rights to the Indians. Each time, he forcefully projected his views in the interest of the 'untouchable'. He also exhorted the downtrodden sections to raise their living standards and to acquire as much political power as possible. In 1930s, the British government set up Simon Commission to give representation in the government to various groups.

Ambedkar pleaded his case for the untouchables. The British Prime Minister, Ramsay MacDonald announced the findings of the Commission and as a result several communities including the 'depressed classes'(Untouchables) were given the right to have separate electorates. But Gandhiji didn't want to see the Hindu community divided and went on a fast unto death against separate electorate. Pressure was put on Ambedkar to abandon his demand and save Gandhi's life. Consequently on 24th September 1932, Dr.

Ambedkar and Gandhi reached an agreement by which reservations (quotas) were provided for untouchables in Government jobs and legislative assemblies. This agreement carved out a clear and definite position for the down-

trodden on the political scene of the country. It opened up opportunities of education and government services for them and also gave them a right to vote. During the Second World War, he called upon Indians to join the Army in large numbers to defeat Nazism, which he said, was another name for Fascism.

Before Independence of India, Ambedkar was appointed the Labour Minister in the Viceroy's Council. As a Labour Minister, he fixed the working hours of the labourers. He also stopped pregnant women working in the mine industry.

As Law Minister in the Independent India, he framed a Hindu Code Bill by which Indian women received equal rights at par with men. For the first time she could inherit the parents property.

She was given a right to divorce to leave an unhappy married life. Because of the pressure from the conservative population, the govern-

ment was not prepared to pass this bill. Rather than compromising on this issue, he resigned from the government. Later on this bill was passed in instalments.

On 14 October, 1956, he embraced Buddhism along with nearly half a million of his followers and three months later on 6 December 1956, he passed away.

In 1952, Columbia University from where he



earned his MA in 1915 and PhD in 1927 presented him with an honorary doctorate for his service as "a great social reformer and a valiant upholder of human rights". In 1995 a bronze bust of Dr. Ambedkar was installed in the Lehman library of the Columbia University. Similarly a bronze bust of Ambedkar also adores the London School of Economics from where he obtained a DSc degree in Economics. Ambedkar was also posthumously awarded the Bharat Ratna, India's highest civilian award, in 1990. On 24 September, 2015, Government of Maharashtra acquired a property in London where Dr Ambedkar stayed during his studies in 1921-22. The proposal was submitted by the Federation of Ambedkarite and Buddhist Organisations, UK to convert this house into an Ambedkar Memorial.

This house was opened on 14 November 2015 by the Prime Minister of India, Mr. Narinder Modi.

AD DHARM IN PUNJAB ELECTIONS

Prem Kumar Chumber

Editor-In-Chief: Ambedkar Times & Desh Doaba Weeklies

Ad Dharm movement of Punjab gained tremendous importance within a short period after its foundation in 1926. That it got recognition for a separate religion for the so called lowest if the low from the British Government speaks about its great strength. In 1931, about 500, 000 Scheduled Castes (SCs) got recorded Ad Dharm as their distinct religion. Thereafter, its record victory in the 1937 Punjab Provincial Assembly elections reinforced its popularity among the SCs. Its victory in the 1946 Punjab Provincial Assembly election to the Punjab Legislative Assembly assigned it an independent political identity. Babu Mangu Ram Mugowalia, the founder of the Ad Dharm movement, was elected from Hoshiarpur constituency. It contested both the above-mentioned assembly elections in collaboration with the Unionist Party.

Babu Mangu Ram Mugowalia also contested the Punjab Legislative Assembly Election of 1951, but as an Independent contestant from the Garhshankar Constituency.

He was offered a ticket by the Congress to contest the assembly elections as its nominee but Babu Mangu Ram Ji refused to contest the election on the Congress ticket and the same was given to Mr Kartar Singh of village Langeri of Hoshiarpur District.



D. C. Ahir

The Ad Dharm Movement and Dr. Ambedkar

When in 1915 Dr. B. R. Ambedkar was giving final touches to his Ph.D. thesis at Columbia University in New York, a Punjabi youth, who

had gone to America a few years earlier, was involved in a dangerous mission of smuggling guns from California to the Punjab for inciting mutiny in India. This Punjabi youth later became famous as Babu Mangu Ram, the founder of the Ad Dharm Movement. Mangu Ram was born in a small village Mugowal in district Hoshiarpur, Punjab on 14 January, 1886 in an untouchable family; his father was a leather merchant. As by then the doors of education had been opened to all by the British rulers, Mangu Ram was sent to the school in the nearby village, Mahilpur, but the treatment meted out to him by the Hindu teacher was far from human. Like Bhim Rao in Satara, Mangu Ram too was made to sit outside the classroom. Not only that, even the teacher would not teach him directly; he was invariably given lesson through a Muslim student. Somehow, Mangu Ram passed his middle examination and joined high school at Bajwara, a nearby town. Here too. He was subjected to the same humiliation, and was made to sit outside the classroom. One day, it rained so heavily that in spite of taking shelter under a tree, Mangu Ram was completely drenched. And when the snow-balls, accompanied by high velocity winds, fell like missiles on him, he was unable to bear it any longer. So, he ran to take shelter inside the classroom. As soon as he had entered the room, the teacher saw him, and instead of showing any sympathy, he started beating him with a stick for having come inside. Weeping and crying, Mangoo Ram went out, and somehow reached his home.

Unmindful of the insult and beating, Mangu Ram again went to the school next day. As soon as he reached there, he was surprised to see the teacher in the process of purifying the classroom by sprinkling water on the wooden table, chair and the tats on which the students used to sit. On seeing him, Brahmin teacher cried out, "Oh Chandal, you have come again". Fearing another beating, Mangoo Ram hastened back, never to go again to the school. And that was the end of his education.

With his education coming to an abrupt end, Mangu Ram became unemployed, and bit frustrated too. In 1909, he, along with some other young men from the village, went to California, U.S.A. in order to earn some money by working in the Peach Orchards of Fresno and elsewhere in the San Joaquin valley of central California. Instead of earning money, he, however, became involved in the activities of the Ghadar Party, an international network of militant Punjabi



nationalists led by Lala Hardayal. By his sheer devotion and sincerity to the cause of India's freedom, he came to be regarded as the most dependable and reliable member of the organization. In 1915, Mangu Ram volunteered to be one of the five Ghadarites accompanying a shipload of guns and propaganda material headed for India. This ship was unfortunately intercepted by the British as Batavia, and was sealed. It remained sealed for nearly a year, with the five Ghadarites as prisoners inside. In the meanwhile, they were prosecuted in absentia, and sentenced to death for taking out the weapons illegally on the ship. On hearing the capital punishment, some patriot Indians in Germany decided to help the imprisoned Ghadarites. Somehow, they managed to smuggle the prisoners out from the sealed ship, and sent them in different directions. Mangu Ram was put in a ship going to Manila. By mistake,

however, the ship reached Singapore. Unfortunately for Mangu Ram, here he was recognized by some traitor Indians who had earlier worked for the Ghadar Party. They informed the Police. By now, for running away from Batavia, death warrants had been issued by the British Government to be executed wherever any one of them was found. Accordingly, the Singapore Police began preparing for his execution. Then a miracle happened. Just half an hour before his execution, a gentleman named Barde, whom Mangu Ram had never seen or met, came, caught him by the arm, took him out of the Thana, and putting him on the same ship in which Mangu Ram had come, he asked the Captain of the ship to sail for Manila. By the time the Police swung into action, the ship had crossed the Singapore Port Limits. Having failed to intercept the ship, the police caught hold of some drunkard; executed him to cover up their lapse, and announced that Mangu Ram had been executed. This news was later published in the Indian Newspapers.

For the next 7-8 years, Mangu Ram hid in the Philippines, and during this period he had no contact with his family as no letters could be written

for fear of being intercepted. Taking him, therefore, as dead, his wife married Mangu Ram's elder brother, who was a widower. The validity of the death warrant issued by the British Government lapsed in 1924. Then Mangu Ram thought of returning to India. Accordingly, he came back to Punjab in 1925. Soon thereafter, Mangoo Ram became involved in another kind of freedom struggle, the liberation of the untouchables, the people among whom he was born, and the people who were meekly suffering the atrocities of the Hindus. Babu Mangu Ram's association with the Ghadar Party had broadened his outlook, and sharpened his skills as an organizer. Soon he found a band of like-minded young men involved in the social work, and began organizing them in order to liberate the downtrodden from the clutches of the Hindu social slavery.

Encouraged by the response to his



ideas, Babu Mangu Ram convened a Conference at his village Mugowal in district Hoshiarpur on 11-12 June, 1926. Addressing the largely attended Conference, Babu Mangu Ram proclaimed that the Untouchables constituted a separate Qaum, a religious community like the Muslims, Sikhs and Hindus, and those they were the original inhabitants of this country. Hence, the movement was named as Ad Dharm; and its leaders devised distinctive costume, bright red turbans and shashes; coined a new sacred mantra or symbol, "So-hang" and exhorted the people to call themselves as Ad Dharmis.

The primary object of the Ad Dharm was to give the untouchables an alternative religion. Its another object was to reform the society from within. As social movement, the Ad Dharm exhorted the people to abstain from immoral practices; to lead a life of purity and piety; to discard the use of alcohol, drugs, give education to boys and girls, and to treat all men and women equal in the society. On the whole, the movement was aimed at giving the untouchables a sense of pride and dignity as members of the Ad Dharm.

The headquarters of Ad

Dharm Mandal were established in Jalandhar city from where the movement was organized in a systematic manner, and the devoted missionaries spread the message far and wide in the Punjab, and even beyond. Since the Mandal had accepted Sahib Shri Guru Ravidass Ji as its spiritual leader, the movement became primarily popular amongst the Chamars, and they readily adopted the nomenclature of Ad Dharmi.

At the time, Babu Mangu Ram was organizing the untouchables of the Punjab under the banner of Ad Dharm; Dr. Ambedkar was fighting a similar battle in another part of the country. Though they were thousands of miles apart, yet their ideas and methods of struggle were almost identical. Both believed that the present day Scheduled Castes are not Hindus, and that their salvation lies only in being independent of the Hindu religion. Both believed in self-help and advocated peaceful means to achieve their goal. Both laid the greatest emphasis on 'education'. Babasaheb considered "education" the key to all progress, and Mangu Ram says that only "education can lead us to Sachkhand (the realm of truth)." Again, Babasaheb exhorted the people to follow the Three Commandments of 'Education, Agitation and Organization' to gain power. According to Mangu Ram, the poor have three kinds of power: "Qaumiat (collective solidarity), Mazhab (spirituality) and Majlis (organization)".

Within a year of its founding, the Ad Dharm movement created quite a stir in the Punjab by constant rallies and conferences, if forced the Government of the day to take notice of the problems of the untouchables. One of the reasons of the poverty and exploitation of the untouchables was the pernicious system of beggar, the system under which they were forced to live at the beck and call of others and were obliged to do a great deal of work without any remuneration whatsoever. The Ad Dharm Mandal agitated against the system of beggar, and demanded its abolition. The Mandal also agitated for repealing the Punjab Land Alienation Act which prohibited the untouchables from buying even a small piece of land. The Ad Dharm movement reached its peak at the time of 1931 Census. As a result of their sustained propaganda, more than half a million untouchables declared themselves as Ad Dharmis. This showed the organizational skill of its leaders. "The massive support", as says Mark Jueregensmeyer, "created political capital, and Mangu Ram used that capital in political ways. Ad Dharmi candidates stood for public offices and an alliance was created with the Unionist Party. In both instances, scheduled caste leaders supported by the Ad Dharm organization achieved public positions".

Courtesy: Dr. Ambedkar and Punjab by D. C. Ahir