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Ancient and Traditional Communication System of Rural India on the Basis of Archaeological and Literary Sources with the Special Reference to Haryana State

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Abstract

Communication is the most important component of daily life in human society and it also plays a key role in the development of society. We cannot imagine the formation of society without the communication system but it changes from time to time according to conditions. The present research paper is based on the ancient and traditional rural communication system of India. The authors discussed communication modes of the ancient arcadian area under state Haryana. However, near about the twenty kinds of communication modes were in the existence during ancient period in this region and some of these are in vogue in the villages till now through the traditions while some have vanished. These communication modes had the various range to communicate the message like within the village, village to neighbor villages and zonal level, etc. Thus, some communication modes of rural India got a new form in modern times. Above said all such kind of mode of Communication are discussed in this research proposal.

Keywords: Ancient, Archaeology, Literary, Communication, Society, Traditions.

Introduction

The communication system plays a vital role in every society. It is a tool to convey emotions between each other. It is used right from the day first of life being as different forms and modes. We cannot imagine the formation of society without the communication system but it changes from time to time according to conditions. Haryana is a small state in northern India. It is dominated by rural society from the ancient era. Most of the population lived in the villages but now some parts of the population migrated to the city, even then a large number of people still live in villages as a rural society. This villager society was furnished with several communication techniques during the ancient period while many of them continue till now. Around two dozen communication techniques have been identified on the basis of archaeological and literary sources and by the observation of society. These techniques are made a strong communication system in rural Haryana.

Bonfire

During the winter season, people used to sit near a bonfire to get relief from the cold, which was a big way to exchange information. These bonfires were burnt in streets, chaupalas (community centers), etc. But still today, in rural areas, bonfires can be seen. It was a strong system of exchange of information and news in the countryside because people discuss the issues and news there.

Piau or Chhabil

During the summer, on the common way, under the big tree like Piplal and Banian trees, in Dharamshalas, temples, and near schools drinking water sources were organized for travelers which are known as piau or chhabil. At these spots, people share their information and emotions. These places had the news of remote regions because of long route visitors.

At many sites in Haryana, this tradition is still in existence during the summer season.

Musical Instruments

It was a prominent way to convey the orders and news in public by the state during the ancient period. Several references of such kind communication were found in the ancient literature. Many musical instruments came in used for communications like nagade, tamak, dhonta dhol, duff, etc. Mostly drum was used to deliver the news and order of the state, a drummer played the drum in streets of villages, towns and cities and he announced the relative state orders and news while Nagada was used for the signal of war during the monarchy. The bell-like instrument was used in shrines to deliver information.

Inscriptions

Inscriptions were the main medium of state to deliver the state order in public. Mainly, inscriptions were found on the rock, pillar, metal plate, and sculptures, etc. These inscriptions were installed on the main routes, on shrine walla, and public placed. Haryana is also well furnished with several inscriptions. An Ashokan rock pillar was erected at Topra in district Yamunanagar (Hulzsch 1969:119-137). Cunningham described a Gupta inscription at Kapalmochan which was on the face-off temple wall (Cunningham 1872: 75-78), as well as a Gurjar-Partihara inscription also found at Pehwa (Kurukshetra) (Phogat 1978). All these Inscriptions also present a communication model of state orders.

Village water well

It was one of the most important communication centers for women. Frequently, they brought the water from well in the evening and morning. This place played a significance role in the life of women they talked to each other at this place and share the emotions, joys and sorrows to each other. They communicate the news and information about incidents and accidents through panghat (Nitish 2009).

Pond Pier

The pond piers normally used to the bath and drinking water for animals in rural areas. These are also known as Gaughat (Cow Pier). The herders bring their animals at the pond piers when the animal takes bath in the pod that time, they discussed several kinds of local and national news. It is also a very important spot of communication in rural Haryana.

Potter's wheel

It is used to making pottery. In the rural society of Haryana, a custom is in existence which is called Chak-Pooja (worship of potter's wheel). During the event of Marriage, a group of females goes to potter's home for Chak-Pooja and takes some necessary pots. They perform as sing chants and dance with instruments to worship. This is also a good platform for communication of news, fashion trends of the female (Nitish 2009).

Maniyari

In the rural region of Haryana, a woman who sells beauty products in streets with a beauty box which is set on her head. She is known as the Maniyari. She is also a strong medium to convey the news from one house to other

houses. She has many kinds of information and delivered to her customers. Sometimes she played the role of the messenger from one village to other villages. It is called the women's news channel in the villages.

Protean (Behroopia)

A man in several characters by the look with the help of costumes and make-up who is called Behroopia. It is the special profession of some people who entertain the people in rural and semi-urban areas in Haryana. In the summer season, they wandering in the streets of the villages and towns to entertain the people. A crowd of children and some young people behind behroopia. That time people share the information. It is a mode of entertainment that provides opportunities for communication in an atmosphere of laughter and happiness.

Naker and Drummers

Drummer playing the drum in the habitat regions to spread and deliver various types of news in society on the behalf of state and local administration mainly of the village panchayat. The sound of Niagara is also full of warning, which makes everyone alert after listening. Then, he broadcasts the news with loudly sound. It also one of the main traditions of communication in rural India which is still in use (Nitish 2009).

Dhindhora

The announcement made by a man in loudly sound in the streets and nukkarars of the village is known as Dhidndhora. Since ancient times it is used in villages to propagate several kinds of personal news and state orders. Today also, it is equally relevant. Through this method of communication, every kind of news in the village reaches the last man of the family. Earlier, food was given as the remuneration for Dhindhora but these days some rupees to pay for it (Nitish 2009).

Haat Bazaar

Haat Bazaar is an open-air market that serves as a trading center for local people in rural regions. This the temporary market for some days according to the season. In some cities Haat bazaars are conducted on a regular basis, i.e or that is once, twice, or three times a week and in some places every two weeks. In these markets in a big number of farmers, laborers and other buyers arrive there to purchases. Such kind of haat bazaar provides a good atmosphere for people to interact with each other. Because of interaction, they share their news and other available information. so it is also a very important communication center in rural India (Nitish 2009).

Arena and sports ground

Arena, which is known as the Akhara in Haryana. Almost every village has the arena for learning the wrestling and to perform. These arena visits by many people for entertainment and they discuss current issues, news, etc, same as the playground, also played an important role in communication among the people. During the morning and evening, players and sports spectators are gathered at the playground for playing games and entertainment respectively and share information.

Plate playing

In the rural area of Haryana, when the baby boy takes birth at that time females of family play the plate to indicate the birth of the boy. It is one of the medium to spread the news of the boy's birth in the village (Sangwan1989).

Wedding traditions

Many Wedding traditions are in vogue in India like engagement, ban-tel, mandha, ghurchari, khodiya, barat, baroti, fere, bhoj, etc. As the tool of communication these traditions play a vital role in society. On all these occasions many males and females are gathered. They perform as dancing singing and other material and nonmaterial traditions. Above said occasions give favorable conditions to people to exchange their thoughts, news, emotions, etc. (Sangwan1989).

Panchayat

It is a committee of the old men of villages. From time immemorial, Panchayat is an integral part of the Haryanvi Society. In the Vedic age, it was called Sabha or Samiti. Panchayat works as the courts also. The major responsibility of panchayat is to solve the dispute of people and problems of society as well as thinking about the public welfare. Thus, in the panchayat also used for communication because of a lot of people of the village and inter-village together to solve the issues (Siwach 2018), At that time they get to chance to share their news incident, experience, the emotions, etc. so it is also an important communication medium in Haryana which is in existence till now in rural areas.

Customs after death

After the death of the human several kinds of customs like a funeral, chotha, terahmi, death banquet, etc. are made in society. During these events, many relatives' friends and other people reach to present sympathy to the family of the dead person. Both males and females involved in such events. These events also the platform for the interaction with each other and discuss several kinds of news and issue. Thereafter this news and information traveled and spread in the vast region. So we can consider the above-said events as communication tools.

Public Entertainments Events

During ancient times, the number of entertainment sources, like swang (Drama), ragni performance, magic shows, ramlila, etc. entertainment sources were in the rural area of Haryana. Some of the ancient entertainment traditions can look in villages like Swang. It is a stage drama that presents the historical legend as poems and proses. Apart from this ragni performs also one of way to entertainment in rural Haryana. The Ramalia (Story of Rama and Seeta) is also presented in the villages for entertainment. All the above-described mediums also played an impotent role to spread the information in the region.

Fairs.

Right from the ancient era, several kinds of religious and folk fairs are organized in the Haryana. These are big and small fairs which can be defined as regional or national fairs. These fairs also provided suitable conditions for Communication. Through, these fairs, information pass till the neighboring village and cities because a lot of people are reached from different cities and villages in the fairs.

Festivals

A lot of festivals are celebrated in India and many of them are celebrated on the land of Haryana like Basoda, Nirjala Gyaras, Satak Chauth, Karva Chauth, Nauratavrit, Satyanarayana Vrat Katha, Deuthani. During these Festivals, people are gathered to celebuate. This gathering also medium of communicate the information news emotions to each other (Kuthiyala 2010).

Conclusion

In the end, it reveals that rural Haryana had a strong communication system in various forms and modes. These communication techniques were found at many levels like maholla level, village level, inter-village, zonal and internal zonal. These techniques contribute to make the easy life of rural people. However, some techniques of ancient communication still run continue in the rural part of Haryana. The above-said communication system was slow to spread informs and news comparatively the modern era's communication system. But it was very successful in villages to pass the information.

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