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mands, can we become sons and daughters of Heaven.

Source: *The Principles of the Heavenly Nature*, in *Sources of Chinese Tradition*, 2nd ed., vol. 2, compiled by Wm. Theodore de Bary and Richard Lufrano (New York: Columbia University Press, 2000), pp. 229–30.

PRIMARY SOURCE 16.5

The Azamgarh Proclamation (1857), Bahadur Shah

It is well known to all, that in this age the people of Hindoostan, both Hindoos and Mohammedans, are being ruined under the tyranny and oppression of the infidel and treacherous English. It is therefore the bounden duty of all the wealthy people of India, especially of those who have any sort of connection with any of the Mohammedan royal families, and are considered the pastors and masters of their people, to stake their lives and property for the well being of the public. . . .

Several of the Hindoo and Mussalman chiefs, who have long since quitted their homes for the preservation of their religion, and have been trying their best to root out the English in India, have presented themselves to me, and taken part in the reigning Indian crusade. . . . Parties anxious to participate in the common cause, but having no means to provide for themselves, shall receive their daily subsistence from me; and be it known to all, that the ancient works, both of the Hindoos and the Mohammedans, the writings of the miracle-workers and the calculations of the astrologers, pundits, and rammals, all agree in asserting that the English will no longer have any footing in India or elsewhere. . . .

Section I—Regarding Zemindars [large landholders, responsible for collecting land taxes for the government]. It is evident, that the British Government in making zemindary settlements have imposed exorbitant *Jumas* [revenue assessments], and have disgraced and ruined several zemindars. . . . Such extortions will have no manner of existence in the Badshahi Government; but on the contrary, the *Jumas* will be light, the dignity and honour of the zemindars safe, and every zemindar will have absolute rule in his own zemindary. . . .

Section II—Regarding Merchants. It is plain that the infidel and treacherous British Government have monopolized the trade of all the fine and valuable merchandise, such as indigo, cloth, and other articles of shipping, leaving only the trade of trifles to the people, and even in this they are not without their share of the profits, which they secure by means of customs and stamp fees, &c. in money suits, so that the people have merely a trade in name. . . . When the Badshahi Government is established, all these aforesaid fraudulent practices shall be dispensed with, and the trade of every article, without exception, both by land and water, shall be open to the native merchants of India. . . .

Section IV—Regarding Artisans. It is evident that the Europeans, by the introduction of English articles into India, have thrown the weavers, the cotton dressers, the carpenters, the blacksmiths, and the shoemakers, &c., out of employ, and have engrossed their occupations, so that every description of native artisan has been reduced to beggary. But under the Badshahi Government the native artisan will exclusively be employed in the services of the kings, the rajahs, and the rich. . . .

Section V—Regarding Pundits, Fakirs and other learned persons. The pundits and fakirs being the guardians of the Hindoo and Mohammedan religions respectively, and the Europeans being the enemies of both the religions, and as at present a war is raging against the English on account of religion, the pundits and fakirs are bound to present themselves to me, and take their share in the holy war.

Source: "Proclamation of Emperor Bahadur Shah," in *India in 1857: The Revolt against Foreign Rule*, edited by Ainslie T. Embree (Delhi: Chanakya Publications, 1987), pp. 3–6.

QUESTIONS FOR ANALYSIS

1. Identify the values and assumptions that all of these documents share.
2. Explain the relationship between internal and external forces in each document. To what degree do the authors blame broad changes affecting their communities from the outside? To what degree do they identify the most pressing problems as internal to their communities and as deviations from authentic traditions?
3. Analyze the role commodities play in these documents.
4. Explain the significance of the ideas of "barbarism" and "civilization" in these documents. How are they defined, whether implicitly or explicitly? How does each document mark the boundaries of its community?