



CHRONICLE

Department of History



1st Edition
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COLLEGE PRAYER

Grant me just this boon, O sovereign Lord !
May I never shrink from the doing of righteous deeds;
May I fight, without flinching, all adversaries in the
battle of life and vanquish them decisively,
As a Sikh, may I redeem my mind from the vice of attachment,
And even when imminent death approaches my mortal life
May I embrace it fighting unswervingly



1967

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MESSAGE FROM THE PRINCIPAL



It is indeed delightful that in this Golden Jubilee year of the college, the Department of History is taking new initiatives to make this year memorable in the History of Mata Sundri College for Women. The e-newsletter is an outstanding effort on the part of the Department of History. I extend my heartiest congratulations to them on the release of the inaugural edition of their e-newsletter 'Chronicle' and wish that this e-newsletter will continue to provide a forum to bring out the latent creative abilities of the students. I specially want to praise the students for their brilliant expressions and the editorial team of Chronicle for its commendable work.

Dr. Kawarjit Kaur

Principal

EDITORIAL

As the celebration of the Golden Jubilee takes off in this new academic year 2016-2017, we feel privileged enough to come up with the first edition of our e-newsletter 'The Chronicle'. This is an attempt to encourage and recognize the multiplicity of interest and abilities of expression of our creative minds. We also intend to have an active and close association with our alumni through this platform.

Since it is the first edition, the number of entries we received was quite high and the selection was made to maintain variety in content and also give space to every expression. We have been conscious in the selection to ensure that The Chronicle contributes in the process of knowledge formation of our readers. We have included research papers, paintings, poems, photography, quiz, travelogue, activities of Gatha and several other articles in this edition of our e-newsletter with the hope that this celebration of diversity will keep the interest of our readers.

This would have not been possible without motivation and incessant support of our principal Dr. Kawarjit Kaur. I am especially thankful to Ms. Shabnam Suri :Associate Professor of our department who put an end to the interminable hunt for the name of this newsletter by suggesting the name "The Chronicle" Dr. Amarjeet Kaur Associate Professor who provided a very relevant historical piece for this first edition and I am also thankful to the editorial team of The Chronicle for their out-and-out support.

We extend a warm welcome to the students as well as the alumni of the department for upcoming editions with a hope that they will use this platform to ventilate their thoughts. You may send your entries for the next edition via email at the address provided at the last page. We are open to feedbacks from our readers to improve the forthcoming editions of The Chronicle.

EDITORIAL TEAM



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*If you could say it in words,
there would be no reason to paint*

Aarushi Mehra (2014 - 2017)



TRIBUTE TO MATA SUNDRIJI



Dr. Amarjeet Kaur

"Mata" denotes goodness, compassion, sacrifice and "Sundri" denotes beauty and elegance. Born in 1667 in Lahore in a well-to-do family, she was exceptionally beautiful therefore she came to be known as Sundri. Besides being the wife of Guru Gobind Singh, Mata Sundri was a mother, a learned scholar and a great leader of the Khalsa Panth.

The Sikh devotees of Delhi had purchased a piece of land outside Delhi Gate in the name of Guru Gobind Singh and built a big house for Mata Sundri which was known as Mata Sundri's Haveli, today, Mata Sundri Gurudwara stands there. Shahjahanabad was the Mughal capital city and the gates of the city were closed in the evening. After the death of Guru Gobind Singh on October 7, 1708 it was a great challenge for her as she spent 39 years here. She had seen various ups and downs, execution of Banda Bahadur along with his 700 companions in 1716. Farrukh Siyar(1713-1719) the Mughal Emperor issued orders to the Hindus not to keep beards as they could be mistaken to be the Sikhs and slain. The Sikhs had lost power in Punjab and had gone to the hills and deserts. The opponents of the Guru had joined hands with the Government. Women and children were not safe. They were slaughtered mercilessly and treated brutally. Under these circumstances nobody could dare to preach Sikh faith especially when the seat of Mughal Empire-Shahjahanabad was at a distance of a stone's throw. But Mata Sundri boosted the morale of Sikhs during this critical period. She had also seen Nadir Shah's invasion.

Mata Sundri laid the foundation of religious studies, interpretation and meaningful exposition of Guru Granth Sahib at Damdama Sahib. Bhai Mani Singh was appointed as its head, who later shifted this institute to Amritsar. It still continues in Amritsar in Gali Satto Wali. The most momentous task accomplished by Mata Sundri was the com-

pilation of the Dasam Granth. Guru Gobind Singh was a great scholar in Brij, Sanskrit, Arabic and Persian languages. The literary works composed by him weighed 9 maunds. It was lost in the course of crossing the flooded river Sirsa, when Anandpur was vacated. Mata Sundri knew that most of the writings had copies so she sent instructions to the Sikhs to send the copies of the collection to her. All such copies received from various parts were edited by Bhai Mani Singh and then sent to her. Some Sikh scholars were also appointed to help her in editing. Thus, the compilation of the Dasam Granth was the most significant job done by Mata Sundri. She had maintained the tradition of public service, recitation of Gurbani and providing free kitchen (langar) for the devotees. Besides this, she had been issuing Hukamnamas (literal meaning — letter of command) or " edicts" after the death of Guru Gobind Singh. Many of Mata Sundri's edicts concerned demands for community kitchen(langar),In one of the edicts she persuaded Bhai Chain Singh, Alam Singh to give donation of Rs.25/- for the marriage of Bibi Noopi. Further she stressed the nature of service and charity which would be rewarded in the long run and are full of blessing. She had elevated the Sikhs to the rank of her sons.

Mata Sundri lived in an age when women were confined within the four walls. After the death of Guru Gobind Singh she had been the source of inspiration for the Sikhs from 1708 AD to 1747 AD, roughly about 39 years. She had played various roles, like a mother settling day-to-day disputes, as a preacher — preaching the religion, as the leader of the Khalsa issuing edicts, managing voluntary contributions for both community kitchen and charity, and an educationist compiling the Dasam Granth. The college established in her memory in Deihni in 1967 is a tribute to her high idealism, as she had been a pioneer in education some 270 years ago.

WOMEN THROUGH THE PRISM OF RELIGION



Priyanka Kaushik (2012-2015)

Religion and religious texts are not just matters of faith but also carrier of social values, traditions, ideologies etc. so it becomes very important to know the influence exerted by religion not only in cultural spheres but also in the sphere of human ideas and values. In my analysis, I intend to study the pattern of gendered distinctions through religious texts. And not the religious texts which are beyond the comprehension of the masses but rather the mythologies and dogma that are embedded in our subconscious mind and our popular mind and that we encounter in our daily lives and thus, shape and reflect in our gendered behaviour. Here, I will discuss three Hindu religious texts namely Bhagwat-Gita, Ramacharitmanas and Durga Shap-tashati with which I will be discussing how religion and its interpretations and also the popular memory of religious texts affects and defines gender relations in those societies and how it is affecting us in contemporary times.

Indian women are often seen as embodiment of virtues, upholding the ideals of a "pativrata stri"- a woman for whom his husband is the entire world. The status as well as the ideal itself has been conferred upon her through the sacred texts and scriptures from ancient times till the more recent texts such as the Ramacharitmanas, which depict Sita as an ideal wife worthy of being emulated by the Hindu women.

The predominant characteristic of the Indian society is its patriarchal nature and any dissenting voice is easily suppressed. These texts then act as a moral guide for this patriarchal structure and their "holiness" guarantee that they shall not be subject to examination and scrutiny. These scriptures continue to serve as the moral guide for a huge part of Indian population and they exercise an unparalleled influence on the way of thinking of Indian people.

Right from earlier times, women are subjected to be treated either as an object or a fragile being who requires protection. To see the structure of patriarchy inbuilt in these writings we first need to bust the myth of its divine nature and need to treat it as a text written by mortal beings (many beings over a period of time) who described and

many a times, prescribed the rules and laws for the society of their time. Many of these rules over the passage of time and continuous change in the socio- economic structure of the society became obsolete and thus need to be re-evaluated. Look for instance the following shloka in the Bhagwat- Gita-

"Adharmaabhibhavat Krishna, Pradyushyantikulstriya
Strishudusthasuvasrneya, Jaytevarnasankara"

It is a patriarchal notion that reflects in this shloka, that is, it is the duty of men to present ideals for women or men are prototype of civilization and order that women follow or else the society will go into chaos and women will lose her morality if men don't present him as an example of morals and ethics.

Historically, this shloka defines a society where men are treated as an enlightened and somewhat superior being, an active force and thus considers it his moral duty to regulate the sexuality of women in the direction of the welfare of the clan. Actually, this can be seen as an anxiety of the patriarchal to ascertain the purity of lineage as we know that "maternity is a fact but paternity is always an assumption".

Here, we must emphasize on the fact that women's sexuality is a vital issue in the Hindu religious texts. For example, female goddesses are seen as embodiment of fertility both in terms of fertility of land or that of children. Devdutt Patnaik explains very well the conceptual distinctions between "Gauri" and "Kali". According to him, Kali is the embodiment of nature in its wild form- unrestrained, naked, sensuous etc whereas human being domesticate the wild nature and its forces to convert forest into farming land, fertility and sexuality are also tamed to serve the purpose of men. "Gauri" represent that tamed, domesticated form of the goddess. Similarly in a patriarchal society, women's sexuality is also tamed to suit the requirements of the patriarchal lineage. But unlike in the land, which is unleashed once a year to its natural form to regain its fertility, in women's sexuality, due to the fear

“varnasankara”, cultural tools and religious texts are used to make the bonds of patriarchy and sexual control look natural inevitable and timeless. In Bhagwat-gita, the question is posed about suspicion of women degradation more directly as a part of discourse whereas in Ramacharitmanas the question is dealt morally as well as metaphorically in the form of “Lakshmanrekha”, “agnipariksha”, “mayasita” etc. Chastity of women is seen as the biggest virtue of women and is often prone to be threatened by the external forces. The coming of Turks and later Mughals was for some, such a turbulent time. And we can see the emergence of the popular manifestation of Ramayana in 16th century in the form of “Ramacharitmanas” by Tulsidas in that context. Also, Ramacharitmanas is a text which is most commonly found in most Hindu homes. In the Aranya-kand, there is a dialogue between Anusuya and Sita where the former lecture the latter on “chastity” and “pativrata dharma” that is serving husband with full devotion.

"Amit danibhartabaydehi, Adham so narijosevanatehi"

Husband gives you eternal pleasure. That wife is sinful who don't serve him well.

"Aiseupatikarkiyepmana, Naripaavjampurdukh nana

Aikaidharmek brat nema, Kaye bachan man pati pad pre-ma"

Who disrespect his dotting husband suffers in the Yampur (abode of Yama, the god of death). A woman has only one moral duty, one aim and one law, and that is to serve his husband's feet with full commitment and love.

Such an interpretation could be seen as an attempt to resurrect orthodox “hindu” family and social system. Tulsidas is seen often as a voice of orthodox Hinduism during Bhakti movement which was facing threat from Islam as well as more liberal form of Bhakti traditions.

Patriarchal nature of Hindu scriptures is even evident in books on goddesses. Most of the hymns seem to be written from the point of a male. For e.g. in the closing lines of the arglastrotam in DurgaShaptashati the shloka says-

"PatnimManoramamDehiManovritanuSarineemTarineem,

DurgSansarSagarasyaKulodbhavaam"

Give me a pleasant wife who works according to my mind, will and intentions and who can take me away from the complex web of the world and is born in a noble clan. What we see here, that the idea of salvation seems to be the legitimate territory of men and women seem to be only a means for men attaining salvation.

Now, we will be discussing some of the chaupayis from Ramacharitmanas (aranyakand), a conversation between Anusuya and Sita, where Anusuya is explaining the normative status of women in the society-

"Sahejapavaninari, Patisevatshubhgitlahi

Jasugavatshrutichari, Ajahutulsikaharihhipriya"

A woman is impure by her very birth, but she attains a happy state (thereafter) by serving her lord (the happiness is due to her loyalty to her husband).

"Bhrata pita putraurgari, Purushmanoharnirkhatnari

Hoyibikalsakmanahinaroki, Jimi rabimanidravarabihibiloki"

At the very sight of a handsome man, be her own brother, father or son, a woman gets excited and cannot control her passions, even as the sunstone emits fire when it is brought in front of the sun. With this text we can also see the underlying motive of this text to restrict the mobility of women to the domestic sphere in order to avoid degradation of her chastity.

The texts taken into consideration in our analysis are Bhagwat-gita, Ramacharitmanas and DurgaShaptashati not because these are ancient sacred texts but because these are the texts found in the most Hindu households and are things of everyday use. These are thus more influential in altering the mindset of the people owing to their sacred nature. Most people are ignorant of gender discrepancies it portrays and such elements get imbibed in our subconscious memory. Also, these, texts and its iconography and visual imagery are reproduced more than any other text and this influence even comes apparently in the mainstream public space when such ideas get supported by a favourable and powerful power structure like the ideology of the state or powerful religious organization.

PAINTING THE PAST

Harshita Saxena (2013-2016)



UNDERSTANDING HISTORY



TANYA BHARDWAJ, (2015-2018)

Modern life offers a powerful paradox: by bouncing waves off the satellites suspended in space, humankind has engineered the capability for the people in every corner of the earth to communicate in real time with each other. However, despite this progress in communication, human relationships and identities are more fragmented than ever before. According to me, we study history to “find faith and hope in our understanding of the world, since people seem to be losing themselves in the midst of progress.”

History cannot give us the programme of the future but can give us a fuller understanding of ourselves so that we can face the future. Giving heed to our past can also develop NATIONALISM among people. It sheds light on the present conditions and what might befall the future generation. It also encourages us to embrace our traditions and customs with open arms. One good example would be of our INDIAN DEMOCRACY. If people would not be aware of the sacrifices of our forefathers, then they will not give heed to the call of freedom and democracy when it is threatened by tyranny and social injustices. This proves that traversing down the memory lane often unites the people for a common goal.

Forgetting one's history, on the other hand is similar to a ship without a rudder, a journey without destination, and a human without a navel. Due to the negligence and ignorance of children and youth to the rich tapestry of events woven in our past, we are recognising the cultural extinction and noticing that the value of nationalism will no longer be realised.

Thus, history makes one's life richer by giving meaning to the books one reads, the cities one visits or the music one hears. It also broadens one's outlook by presenting to one an admixture of races, mingling of different cultures and a spectacular drama of making of the modern world out of diverse forces. Another importance of history is that it enable one to grasp one's relationship one's past. For example- if one wonders why the US flag has 48 stars or why

M K GANDHI is called the Mahatma Gandhi, one need to turn the pages back and seek the answer.

The history of the world in story of our human race is the story of the great and insignificant deeds that have shaped our civilization. It tells of the vast endless cycle of ruin and rebirth that has been repeated countless time since our first step into cognizance. Each moment that passed weaves a tapestry of the ancient world but it is the modern world too. History breathes and we give it breath. We stand upon the ruins of the old world and look forward into the future. It is mercurial, its interpretation changing with the ones who gives it voice. It makes me want to speak through all of the echoes and all the resonance of ancient tongues and give history my own tongue. I want my future to be a part of making change.

Khwahishe jivan ka aadhar.....



SHILPI (2012–2015)

Khwashishe jivan ka aadhar hoti hai...

jo dii se nikalti hai...

wo dhaara hoti hai...

naa iska koi mukam hota hai...

kyuki ye jindagi toh hamesa se dusron ke hi naam hoti hai...

Khwahishe jivan ka aadhar hoti hai.....

maayke me toh ham...

maa-baap ke naam hote hai...

sasural jaa ke bhi...

unke gulam hi hote hai...

khwahishe jivan ka aadhar hoti hai.....

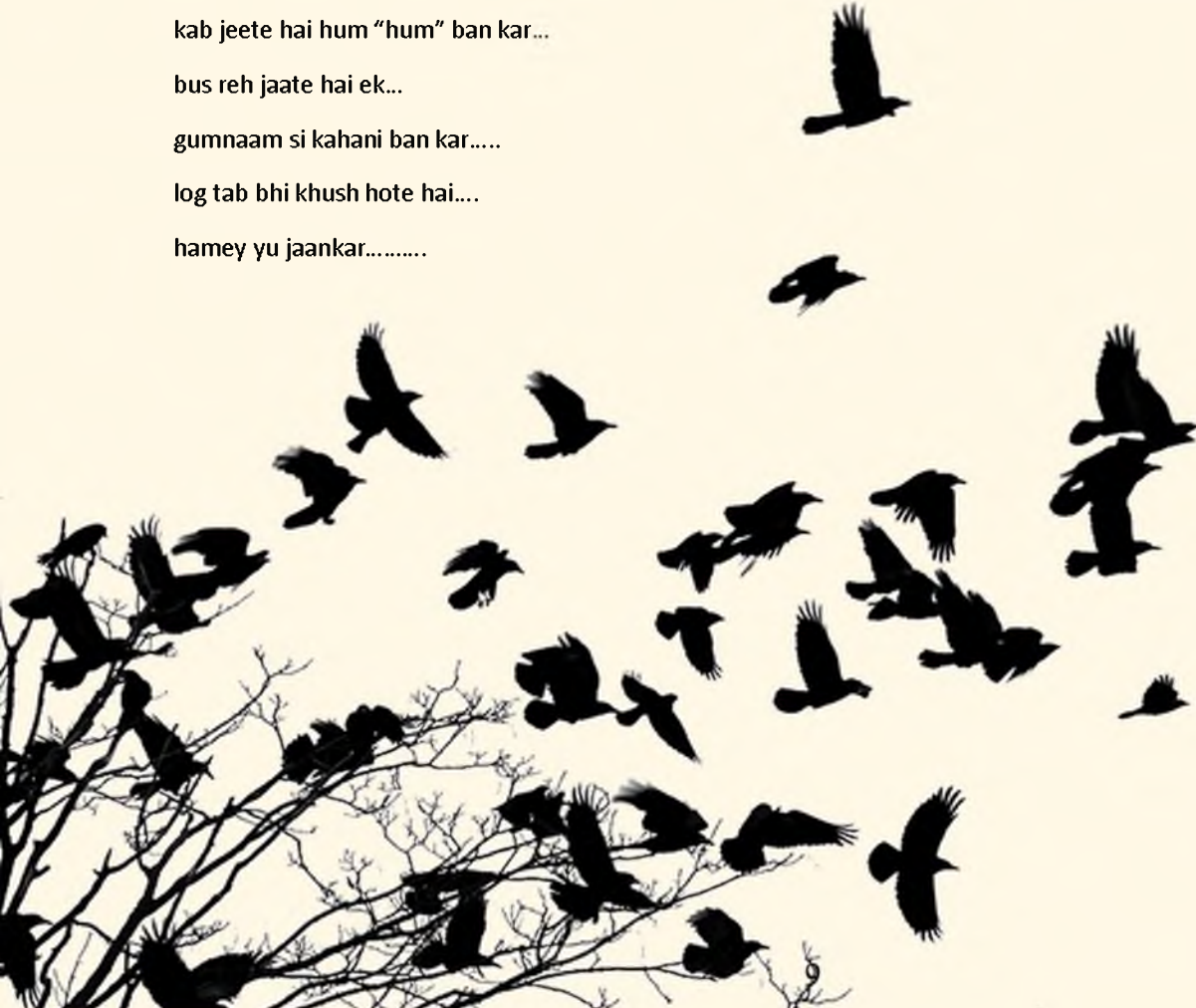
kab jeete hai hum "hum" ban kar...

bus reh jaate hai ek...

gumnaam si kahani ban kar.....

log tab bhi khush hote hai...

hamey yu jaankar.....



HISTORY THROUGH LENSES



Sreelaxmi Menon, (2014—2017)



MYSORE PALACE, MYSORE, KARNATAKA



TUGHLAQABAD FORT, NEW DELHI

QUIZ



Supriya Pathak (2013—2016)

- Which Sikh Guru initiated the 'Sikh Khalsa' in 1699?
 - Guru Nanak
 - Guru Arjan
 - Guru Tegh Bahadur
 - Guru Gobind Singh
- Under an agreement with which of the following countries did Subhas Chandra Bose organize the Indian soldiers (taken as prisoners by the Axis Powers) into the Azad Hind Fauj?
 - China
 - Germany
 - Italy
 - Japan
- We hear of two envoys being sent to the Roman kings, one in 27-28 AD to the court of Augustus and the other in 110-20 AD to the court of which of the following king ?
 - Cartius
 - Trajan
 - Nero
 - Brutus
- The theory of economic drain of India i.e. the constant flow of wealth from India to England during British imperialism was propounded by which of the following leader?
 - Jawaharlal Nehru
 - Dadabhai Naoroji
 - B.R Ambedkar
 - M.K. Gandhi
- The Battle of Plassey on the bank of river Bhagirathi in which the belligerents were Siraj-ud-daulah, the last independent Nawab of Bengal, and the British East India Company was fought in which year?
 - 1757
 - 1782
 - 1748
 - 1764
- Tripitakas are sacred and canonical texts revered as exclusively authoritative in which religion?
 - Buddhists
 - Hindus
 - Jains
 - None of the above
- To which professions earlier leaders who struggled for freedom of India mainly belonged?
 - Lawyers
 - Teachers
 - Journalists
 - All of the above
- Tansen one of the navratnas of Akbar's darbar was associated with which of the following field ?
 - music
 - literature
 - finance
 - law
- Vikramaditya, a king of Ujjain, to commemorate his victory over Sakas started Vikram Samvat in which year ?
 - 58 BC
 - 59 BC
 - 61 BC
 - 56 BC
- Who were the two great Mughals who wrote their own memoir ?
 - Babar and Humayun
 - Humayun and Jahangir
 - Babar and Jahangir
 - Jahangir and Shahjahan

11. To which king belongs the Lion capital at Sarnath?

- A. Chandragupta
- B. Ashoka
- C. Kanishka
- D. Harsha

12. Which one was the language of discourse of Gautama Buddha?

- A. Bhojpuri
- B. Magadhi
- C. Pali
- D. Sanskrit

13. What was the title given by the British Government to Mahatma Gandhi which he surrendered during the non-cooperation movement ?

- A. Hind Kesari
- B. Kaiser-e-Hind
- C. Rai Bahadur
- D. Rt. Honorable

14. Tipu Sultan was the ruler of which state ?

- A. Hyderabad
- B. Madurai
- C. Mysore
- D. Vijayanagar

15. Visakhadatta sketches the event after the death of Samudragupta in which of the following work?

- A. Mudrarakasam
- B. Devi Chand Guptam
- C. Mrichekakatika
- D. Malavikagnimitra

16. The Vedic deity Indra was the God of which of the following?

- A. Wind
- B. Eternity
- C. Rain and thunder
- D. Fire

17. We can know about early vedic period from which of the following source?

- A. Archaeological excavations
- B. The Rig Veda
- C. Jatak katha
- D. Contemporary culture

18. The two monuments of Alaud-din Khilji's reign - the Jamaat Khana Masjid and Alai Darwaza - were constructed at which of the following place?

- A. Agra
- B. Delhi
- C. Dhar
- D. Gulbarga

19. The Kalinga war, the bloodshed of this war is said to have prompted Ashoka to adopt Buddhism was fought in which year?

- A. 321 BC
- B. 301 BC
- C. 261 BC
- D. 241 BC

20. The twenty-third Jaina teacher, Parsva, the immediate predecessor of Mahavira enjoined on his disciples four great vows. To these Mahavira adds which of the following as the fifth vow?

- A. Abstention from stealing
- B. Non-injury
- C. Brahmacharya or continence
- D. Non-attachment

21. After the commencement of the Government of India Act-1858, British Governor-General of India was renamed as?

- A. Governor-General of India.
- B. Governor of the State
- C. Viceroy of the State
- D. None of these

22. Which of the following is not matched correctly?

- A. Parrot of India: Amir Khusro
- B. Scourge of God: Chengiz khan
- C. Iron man of India: Sardar Patel
- D. Father of Indian Unrest: Abdul Gaffar Khan

23. Which painting is made from Fresco style (Fresco is a technique of mural painting executed upon freshly laid, or wet lime plaster.)?

- A. Ajanta
- B. Piklikhal
- C. Bhimbetka
- D. Ellora

24. The accounts of Kalinga war are depicted by which of the following inscription?
- Rock edict XIII
 - Ruminidei
 - Kalsi
 - Junagarh
25. At which Indus Valley site the Dockyard was found?
- Lothal
 - Ropar
 - Kalibangan
 - Banawali
26. The Kailasa temple is one of the largest rock-cut ancient Hindu temple located at Ellora was built by which of the following ruler?
- Krishndev Rai
 - Krishna I
 - Nadivarman
 - Rajendra Chola
27. What is the correct meaning of Khanqah?
- A form of music
 - A form of veena
 - The place where Sufi Mystics lived
 - None of the above
28. Who among the following was first initiated disciple of Akbar's Din-i-Ilahi?
- Todarmal
 - Tansen
 - Birbal
 - Mansingh
29. Quwwat-ul-Islam mosque best known for its tower of victory, celebrating the Muslim conquest of India was built by which ruler?
- Iltutmish
 - Qutubuddin Aibak
 - Muhammad bin Tughluq
 - Aurangzeb
30. Who established Chishti order in India?
- Baba Farid
 - Nizamuddin Aulia
 - Al Biruni
 - Moinuddin Chishti
31. During the reign of which Pallava ruler Ratha temples at Mahabalipuram were built?
- Narasimhavarman
 - Adivarman
 - Nadivarman
 - None of the above
32. Brihadeshwara Temple which was built by Raja Raja Chola I is dedicated to which deity?
- Vishnu
 - Shiva
 - Brahma
 - None of the above
33. Who built the famous Shalimar Bagh of Srinagar?
- Humayun
 - Akbar
 - Jahangir
 - Shahjahan
34. Mughal paintings reached its zenith of progress during the reign of which of the following Mughal ruler?
- Babur
 - Aurangazeb
 - Jahangir
 - Shahjahan
35. What is pietra dura?
- A form of music
 - Pictorial mosaic work using semi-precious stones
 - Armour
 - None of the above
36. Who has written famous book Padmavat an epic poem written in 1540 in Awadhi language?
- Nakhshabi
 - Malik Muhammad Jayasi
 - Al Biruni
 - Hasan Nizami

37. The caves and rock-cut temples at Ellora belong to which of the following religious communities?

- A. Buddhist and Jain
- B. Hindu and Muslim
- C. Buddhist only
- D. Hindu, Buddhist and Jain

38. Study of inscription is called ?

- A. Archaeology
- B. Numismatic
- C. Epigraphy
- D. Palaeography

39. Who wrote Panchatantra, the original Sanskrit work, an ancient Indian collection of interrelated animal fables in verse and prose, arranged within a frame story ?

- A. Kalidas
- B. Vishnu Sharma
- C. Chanakya
- D. Nagarjun

40. Which of the following metals were not known during the Indus Valley Civilization?

- A. Iron
- B. Gold
- C. Copper
- D. Silver

41. Which was the most depicted animal of the Indus Valley Civilization?

- A. Elephant
- B. Lion
- C. Bull
- D. Dog

42. Which Pala ruler founded the famous Vikramashila University for the Buddhists ?

- A. Mahipala
- B. Devapala
- C. Gopala
- D. Dharmapala

43. Who among the following founded the city of Dhillika (Delhi) ?

- A. Chauhans
- B. Tomars
- C. Pawars
- D. Pariharas

44. Who had given the slogan of 'Do or Die' during All India Congress Committee in Bombay and ratified the 'Quit India' resolution?

- A. Mahatma Gandhi
- B. Jawaharlal Nehru
- C. Subhash Chandra Bose
- D. Jayaprakash Narayan

45. Which of the following leader was not moderate?

- A. Dada Bhai Naoroji
- B. Anand Charlu
- C. Bipin Chandra Pal
- D. Madan Mohan Malviya

46. Who was the first Governor-General of Bengal?

- A. Robert Clive
- B. William Bentinck
- C. Wellesley
- D. Warren Hastings

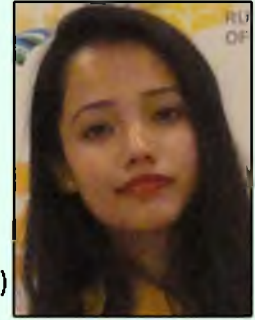
47. Sati, an obsolete Hindu funeral custom where a widow immolated herself on her husband's pyre, was declared illegal and punishable by which of the following Governor General?

- A. Lord William Bentinck
- B. Lord Rippon
- C. Lord Canning
- D. Lord Dalhousie

48. Which was the first English newspaper in India started by James Augustus Hicky in 1780 ?

- A. The Bengal Gazette
- B. The Calcutta Gazette
- C. The Bengal Journal
- D. The Bombay Herald

Ufa- A Home Away From Home



Fazli Salim (2014—2017)



My dream of travelling to a foreign land seemed to be on the realms of possibility when I got selected to be a part of the BRICS & SCO Student Spring Festival.

This opportunity fell into my lap because I had a 2-month long certified internship at BRICS International Forum in India. I got a call for an interview which I successfully cleared. But after the internship got over, I went through an application process via BRICS International Forum, where I applied for this International platform, wrote a set of questionnaires, gave a personal interview and finally discussed my agenda of visit with authorities. After short listing the candidates, their profiles were sent to the organisers in Russia with profile video samples and previous participation certificates for final selection, which was done by the Russian Union of Youth.

BRICS & SCO Student Spring Festival was held in Ufa, Republic of Boshkortostan, Russian Federation from June 24th to June 28th and was indeed one of a lifetime experience in my life. The participating countries were Brazil, India, China, South Africa, while observing countries were Kazakhstan, Kyrgyzstan, Azerbaijan, Tajikistan and all the SCO countries. Youth Forum was held on the first three days, where we had to do section work and also discussed on myriad of themes such as Government Relations with Youth Organisations, Sustainable Development, Youth Entrepreneurship and Public Diplomacy. The other two

days marked the cultural exchange ceremony among delegates which was followed by huge concert, displaying cultures of all countries under BRICS, ending the ceremony.

This opportunity helped in shaping my ideas towards betterment of society while learning and gaining experience. It taught me and made me experience a lot of skills which I was unaware of. The best thing I experienced in the BRICS Youth Forum is that the diversity of people come together to make a change. Just like our country diversity is our strength. This festival diversified and united together in every manner. The closing ceremony was a proud moment for me, where I hoisted India's flag. Other delegates were very helpful as well and because of them I never felt so comfortable away from my home. I can call Ufa 'Home away from home'. I had such a good bond with my volunteer, Dasha Makarkina, that her family invited me for a dinner. I made friends whom I will cherish all my life and we all became so close that we exchanged gifts on our last night in Ufa.

These forums are giving me experience and exposure. This is how my curious little mind will grow. This was the platform where people from across the border come together to deal with the matters of shared interests and purpose. It has enabled me to act actively on issues that matter to the society. This may range from sharing information to good implementation and acting together. It is acting as a voice for my interests not only within my community but globally. I learn, I build myself every day, and it will definitely aid me in college, where I can apply this knowledge.



NATIONAL ARCHIVES OF INDIA



Kanika Sharma (2012–2015)

National Archives of India, earlier known as the Imperial Research Department, is the storehouse of the non-current records of the Government of India starting from the year 1978. It was originally established as Imperial Record Department in 1891 in Calcutta with G.W Forrest (Professor of Elphinstone College, Bombay), as an officer in charge. Inspiringly, the institution has worked very hard to examine, transfer, arrange and catalogue records of all departments and to organize a central library in place of various departmental libraries. The records that are stored here are of four types: Public Records, Oriental Records, Manuscripts, and Private Papers. These records range from the official records of the government, letters written by many famous politicians and bureaucrats, accounts of common people etc. The records are found in a wide range of languages from English to Arabic, Hindi, Persian, Sanskrit and Urdu. The material used for these records include paper, palm leaf, birch bark, and parchment.

In 1911, Imperial Record Department was transferred to the new capital, New Delhi and shifted to the present building in 1926, which is situated on the intersection of Janpath and Rajpath in Delhi. Only after Independence, the Imperial Research Department was renamed as National Archives of India. This archive building was planned by architect Edwin Lutyen and was built in neo-classical style.

Things really started to change when in 1889, G.W Forrest was entrusted the job to examine the records of the Foreign Department of Government of India. In his report, he made a strong plea for transforming all records of the administration of East India Company to a central repository, and so the institution was born in 1891 under his leadership. After G.W Forrest, the work at the Imperial Record Department progressed under the supervision of S.C Hill (1900), C.R Wilson (1902), N.L Hallward (1904), E. Denison Ross (1905), A.F Scholfield (1915), R.A Blaker (1919), J.M Mitra (1920) and Rai Bahadur A.F.M. Abdul Ali (1922-1938) who were scholars and record keepers in their own right. Gradually for the first time records were thrown open for bonafide research in 1939 and by 1947 all pre 1902 records were available for consultation. A Conservation Research Laboratory

was established in 1940 to conduct researches into problems relating to conservation. Training in archives was also introduced in 1941. Then in 1947, the Department Journal, the Indian Archives came into existence which contained research papers on source material of Modern Indian History, conservation of documents, records – management, reprographics, archival awareness, and all other applied aspects of functional archives.

National Archives of India has played a dynamic and inspiring role in the archival field in the country. The National Archives of India has a regional office at Bhopal and three record centers at Bhubaneswar, Jaipur and Pondicherry. The National Archives of India is headed by Director General of Archives, who is assisted by Deputy Directors of Archives by looking after various divisions like record management, administration, training, publication, library etc. The institution and its fellow associates inspire a kind of national pride in India's documented historical records and ensures its preservation for the progeny. It fosters close relations between archivists and archival institutions both at National and International level.

The "Museum of the National Archives" was declared open to general public on 6 July 1998 by the President of India, Late Shri K.R. Narayan. Since then the Museum is working to promote an interest in archival holdings of India by providing various services to masses and public access to the resources. For example, issuing of certified extracts of documents for research by government agencies and scholars, and also use of references by the media, and publications of records is permitted. It has been providing assistance to documentary film makers by locating, and selecting the filming material of their interest. It also imparts training in short term certificate courses in archival management, reprography, care and conservation of books, manuscripts and archives, servicing and repair of records. This institution has also helped in promoting archival consciousness in the country by organizing thematic exhibitions. The National Archives of India also provides financial assistance to states archives, voluntary organizations and other custodial institutions, so that the documentary heritage is preserved and archival science is promoted.

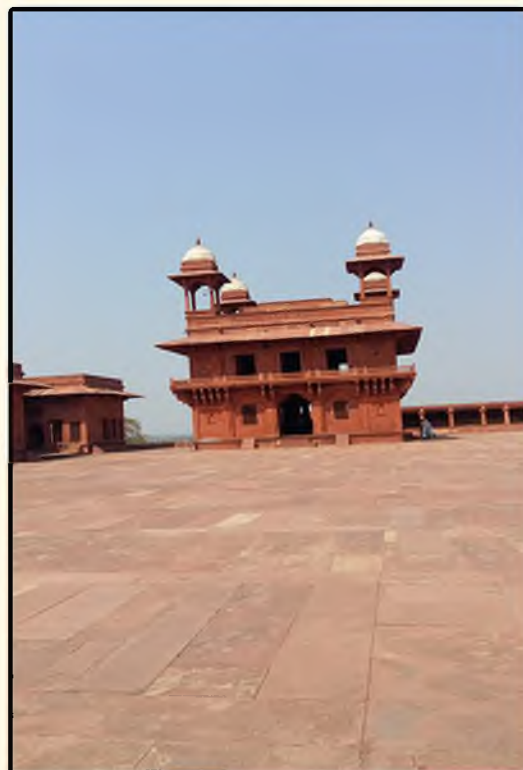
WALKING THROUGH THE LANES OF HISTORY



DOLLY SHARMA, (2010—2013)

History as a subject can develop a scientific outlook of an individual and studying it for three years was itself an interesting journey in many ways. During our graduation we underwent many projects, assignments, class tests in order to grow and learn better with the subject. With all this heritage walks and educational trips were also organized by the department. These trips used to be the most exciting part of our course, as it helps you to have a closer view of past. Within three years we covered many of the Delhi monuments ranging from Aibek's time to Shuja u'd Daula reign.

Building architecture is a vital part of Indian cultural history, which serves you an understanding of political, social and economical background of the contemporary ruler. The amazing designs and patterns used in the construction reveal skills of people involved in the building making. Our teachers always explained us every bit of the story behind the monument which was every time new. Moreover with this, as a student, we could relate more strongly with the subject.



Not only monuments, but we got opportunity to visit museums as well, like, National museum and National handicrafts and handloom museum. We encountered many beautiful and rare objects of past over there which have been preserved for years. As a student it was an amazing experience for me because earlier I was only imagining them through images in the books. Mughal paintings were also there to show the creative side of the rulers and many more. Through such initiatives of our department we were able to connect ourselves with the glorious Indian past.

These trips resulted in a very fruitful manner regarding syllabus because this further improved our articulation in assignments and exams. Above all such experiences widen our knowledge and curiosities in order to know and explore more and more about our past.



G A T H A

Student Association
Department of History



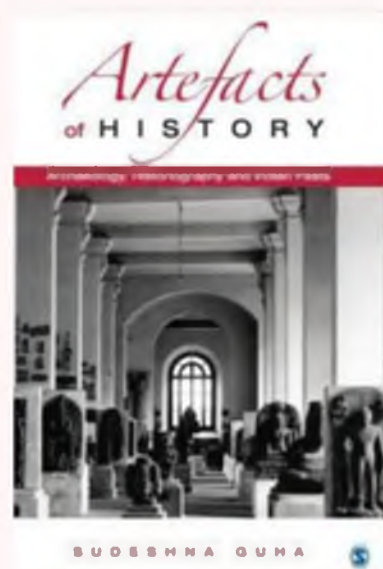
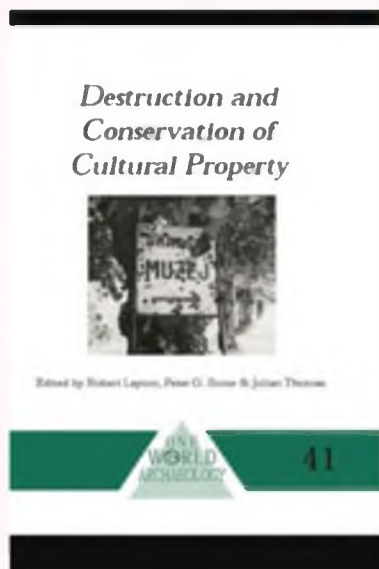
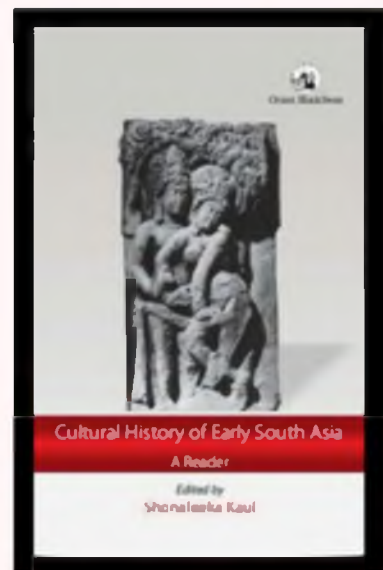
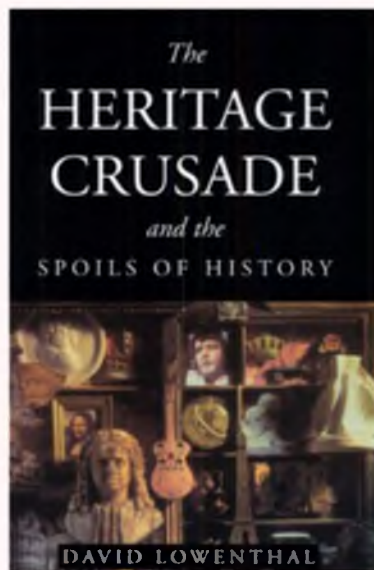
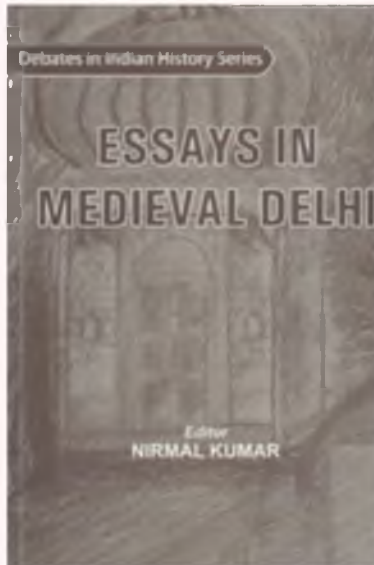
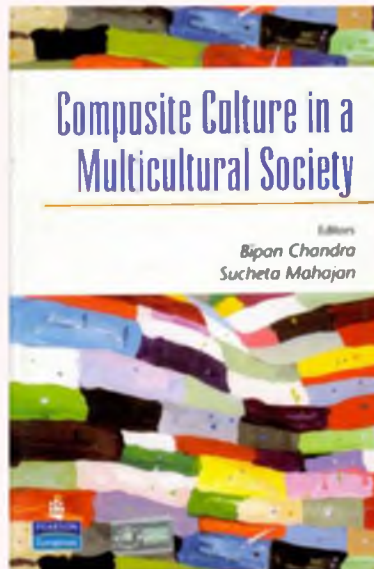
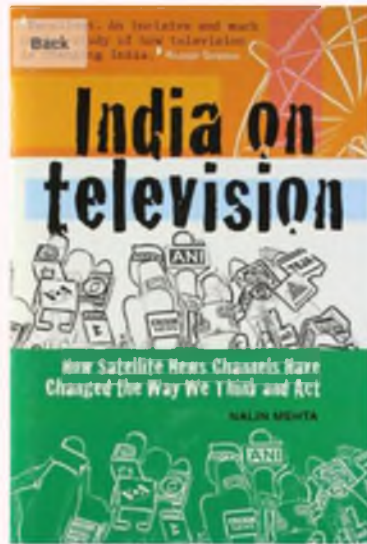
VISIT TO TUGHLAQABAD FORT



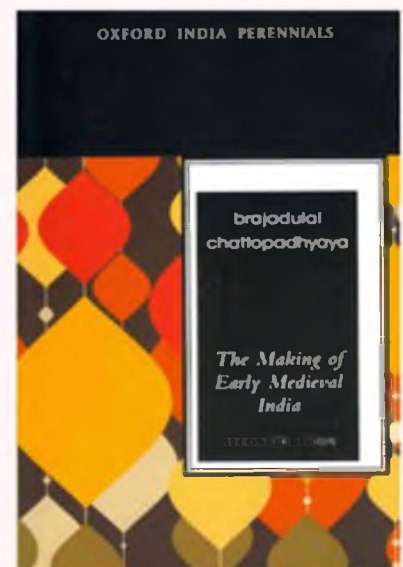
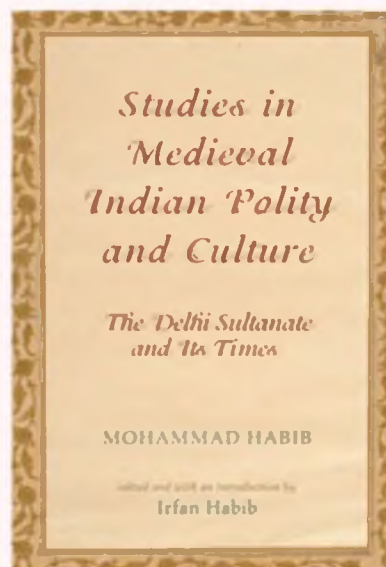
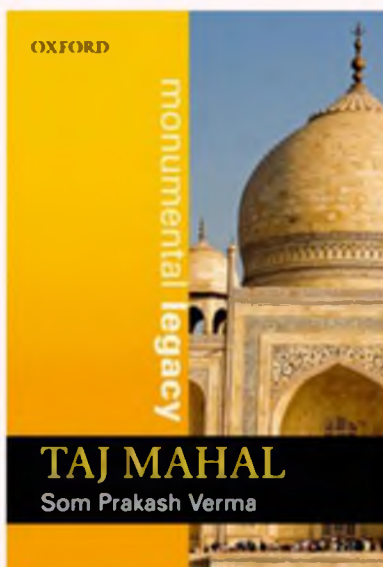
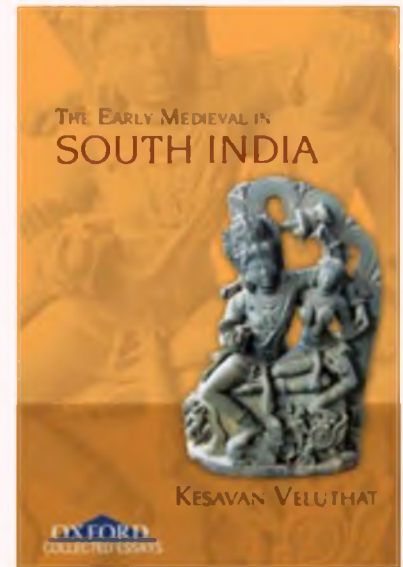
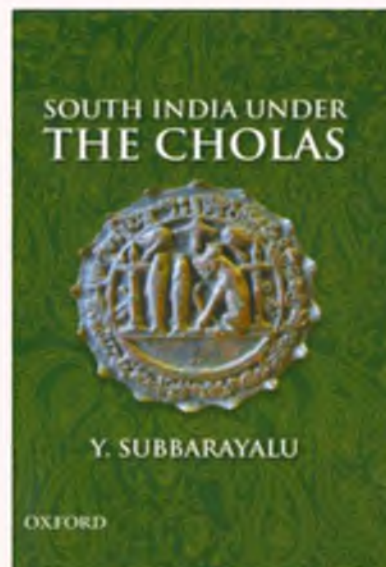
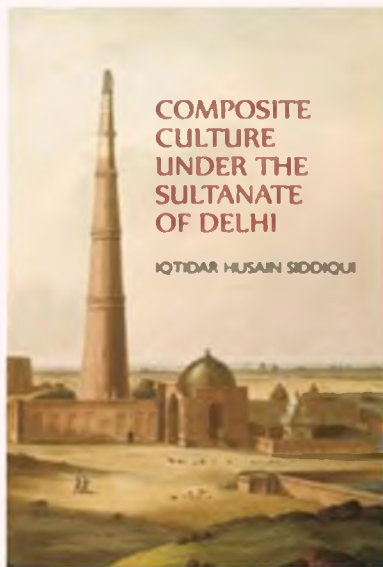
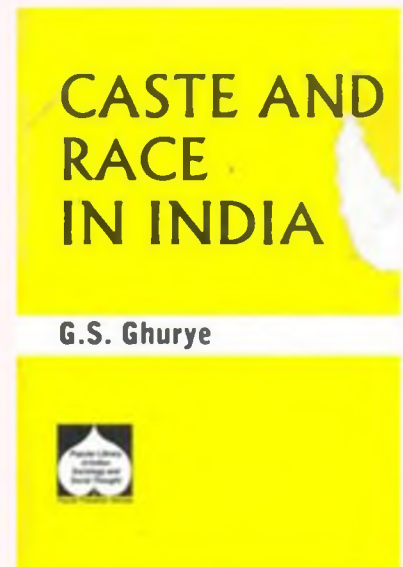
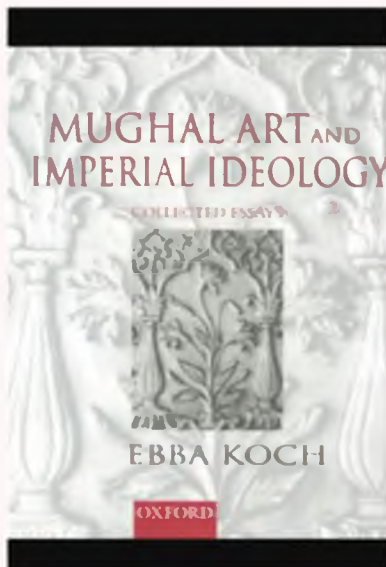


VISIT TO FATEHPUR SIKRI...

NEW ARRIVALS



NEW ARRIVALS



Quiz ANSWERS

Quiz Answers			
1. D	2. D	3. B	4. B
5. A	6. A	7. D	8. A
9. A	10. C	11. B	12. C
13. B	14. C	15. A	16. C
17. B	18. B	19. C	20. C
21. C	22. D	23. A	24. A
25. A	26. B	27. C	28. C
29. B	30. D	31. A	32. B
33. C	34. C	35. B	36. B
37. D	38. C	39. B	40. A
41. C	42. D	43. B	44. A
45. C	46. D	47. A	48. A

Academic Calendar

17 th January	Visit to National Museum
19 st January	Visit to INTACH
21 st January	Alumni Meet
7 th February	Talk on Historiography
25 th February	Field Trip
6 th April	Quiz

You may send your entries at
mschistorydepartment@gmail.com