

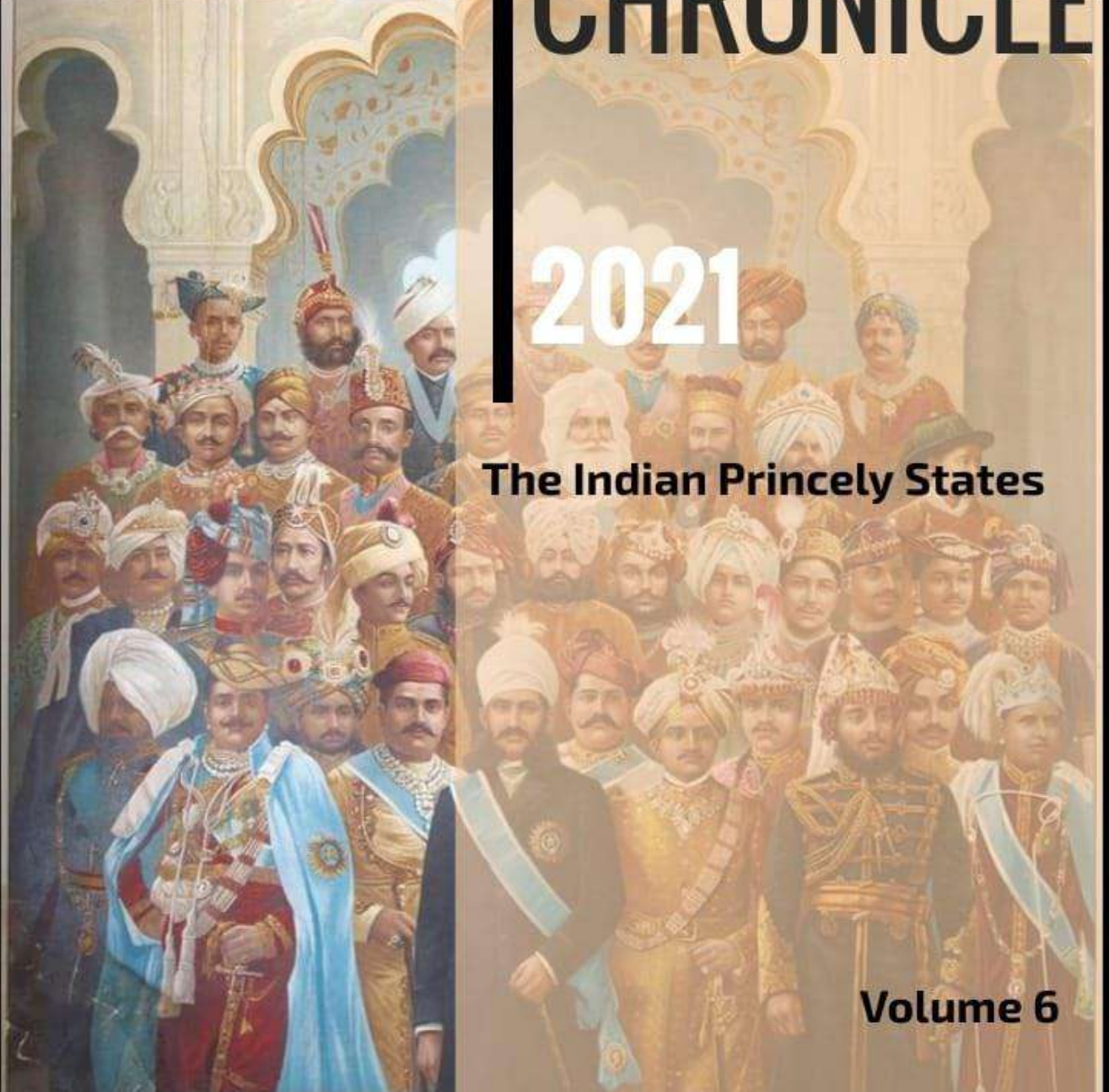


CHRONICLE

2021

The Indian Princely States

Volume 6



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MESSAGE FROM THE PRINCIPAL



It is a veritable pleasure that the Department of History is releasing the sixth edition of its e-journal “Chronicle”. This brilliant initiative was started by the Department in the golden jubilee year of the college to commemorate the long and eventful journey of this esteemed institution. The main objective behind this endeavor was to provide a platform to the students of the department for their innate creative abilities and for voicing their concerns. I felicitate the students, faculty members and editorial team for striving to continue this tradition. I extend my best wishes for the future and hope that with Mata Sundriji’s blessings the department will reach new heights.

Dr. Harpreet Kaur
Principal

EDITORIAL DESK

"The Chronicle" - annual departmental e-journal of the History Department of Mata Sundri college is, as the name suggests, a platform that caters to the creative temperament of the students by featuring their submissions through articles, poetry, paintings, and photographs. On behalf of the Department, we hereby present to you the sixth edition of The Chronicle. Though the pandemic disrupted college life and the events associated with it, what it could not kill was the spirit and enthusiasm of students and teachers alike who worked tirelessly to bring out this e-journal. The Chronicle is the product of the efforts made by the students of the department under the able guidance of our faculty members. This year's edition would not have been possible without the motivation provided by our teacher-in-charge, Dr. Daljit Kaur. We were consistently mentored by Dr. Rupali Bhalla Mathur and Mr. Satveer Singh who provided us with all kinds of material ideas and help. We are also highly grateful to the students who participated with great vigour and displayed unmatched hard work.

It is a settled fact that people have an extreme interest in palaces and the extravagant lifestyle of rulers in history because of their visual impact. Princely states though an important subject of modern Indian history yet have been neglected and marginalized as a core topic and so we decided to focus on this facet of history as it has lots to offer. Each Princely state has a unique story and specializes in one or the other aspect which needs to be focused on. And therefore, this year, we decided to dedicate our Chronicle to the Princely States of our country, a historically rich topic. However, this time, apart from the general facts we have highlighted the typical and special features of these Princely States. This edition of e-chronicle covers their peculiar features, fascinating stories and unbelievable facts. We have selected a few Princely states along with their idiosyncratic aspects. Further expanding the purview of our chronicle we have a student corner where students display their creativity through poems going beyond the barriers of language. It is followed by a set of amazing facts and brain triggering puzzles. We hope that the readers learn and enjoy reading this e-chronicle more than we did while designing and composing it.



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British used two different methodologies to rule India i.e. direct and indirect. As the term suggests direct rule refers to the provinces which were fully occupied by the Britishers. However, indirect rule refers to princely states which were not directly under the sway of the British. Through a subsidiary alliance and treaty system, these areas were not allowed to carve out their foreign policy and were not allowed to keep any military. Despite having autonomy in many matters British advice was binding on Princely states and overruled the princes discretion.

These states differed immensely in their size, population, and revenue. Geographically also they were irregular in their distribution. The largest state was Hyderabad, followed by Jammu Kashmir. Hyderabad was ruled by a Muslim prince but the population in the areas was Hindu. The case was opposite in Kashmir which had a Hindu king and its population was Muslim. The smallest state was Kathiyawad. Before partition, the number of these States was approximately 600.

British introduced a system of Salute Protocol under which the Princely States were granted a gun salute by the British crown. Ranging from 2 salutes to a high of 21 salutes, the number of gun salutes quantified the relative status and power of the princely state. Due to this protocol system, princely/ native states were also called salute states. Initiated and introduced by the East India company this system continued during the crown period. This privilege was not withdrawn even in independent India till the formal de-recognition of their erstwhile princely states in 1972. The most powerful princely states were Mysore, Hyderabad, Gwalior, Jammu & Kashmir, and Baroda which commanded 21 gun salutes. These were followed by 19 gun salute States which were Bhopal, Indore, Kalat, Travancore, and Udaipur. The lowest in the scale of the salute system were Janjira and Sachin.

With the beginning of the freedom struggle movement in the provinces of India princely states too witnessed the rising tide to free themselves from the yoke of feudatory rulers and their friend and accomplice the British Raj. Like the rest of India, these states too witnessed the emergence of the urban middle class. Well aware of the lack of modernization, excessive taxation, restriction on civil liberties which they were subjected to by their masters, political consciousness of the middle class led to the formation of Praja Mandals in their states. These political bodies indulged in constructive programs like making and using Khadi, establishing schools, encouraging cottage industry, and fighting social taboos. Thus by the time India reached the final stage of freedom struggle, masses from these princely states were well awakened and charged to be a part of united India.

After Independence integration of these princely states was a herculean task as most of these States wanted to remain independent and did not align with either India or Pakistan. This impossible work was made possible by the Iron Man of India Sardar Vallabhbhai Patel who till now was one of the less celebrated figures of History. He was then the Home Minister of India. Under his able leadership, most of the states were subjugated and integrated into one Nation that is India. Keeping in mind the dignity of these princes they were awarded privy purses so that they could live with dignity and Pride.

The sixth edition e-journal will deal with these princely states. With the focus on the most visible aspects of our freedom struggle, the study on the dynamic changes of the social and political fabric of princely states had got relegated to the backyard of research. It is our humble effort to pull out these less discussed aspects of princely states which were an integral part of the freedom movement.

Modern Medicine in Travancore

By Kritika Sharma (III Year)



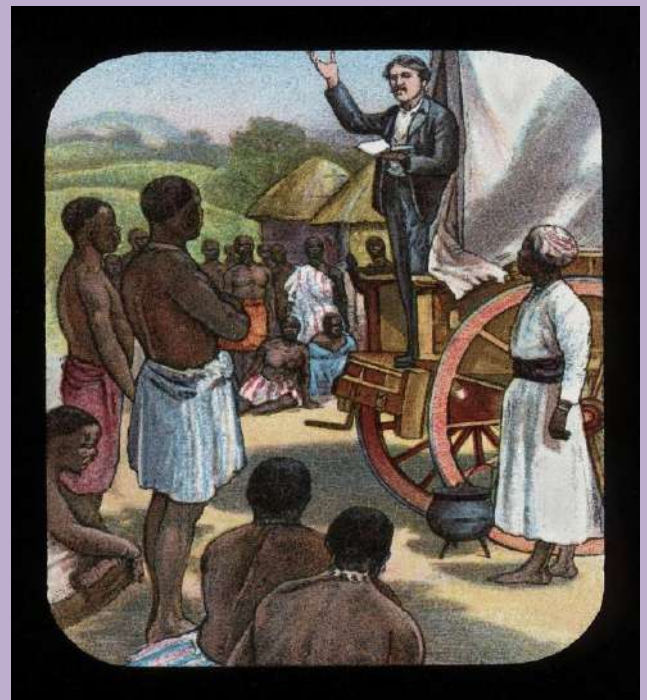
Recently, the scholars and researchers are looking into alternate aspects of Indian history. Their focus has shifted from politics, economic, culture to judiciary, medicine and subaltern history etc. This paper aims to tap the medical history of the princely state of Travancore. The paper will throw light on the introduction of western medicine in India by British. It will also take into account the reaction of the native of this area.

The princely state of Travancore helped and supported the Christian missionary despite having substantial number of Hindus. It was situated at the south-western corner of India. The state came under the indirect control of British after accepting the subsidiary alliance in 1925. Travancore existed as an independent state till 1949 when it got merged into the Indian state and became a part of Cochin under the Independent Indian Government. In Travancore, medical institutions were in the government control. Along with Christian missionaries, the government too treated the patients. The Western medical facilities were first introduced in Travancore in 1811. In the beginning the treatment was only given to the royal families but later on it was provided to all. The Charity Hospital at Trivandrum and other hospitals at Nagercoil, Quilon and Alleppy were some of the renowned government medical institutions in Travancore.

Working of government institution: The Government appointed European medical officer known as the Durbar Physician and under his supervision

the government institution functioned. Indian Medical Officers – Surgeons, Assistant Surgeons, Apothecaries, Assistant Apothecaries and Hospital Assistants workers, worked under his supervision. They were also a large number of Christian medical workers. The government of Travancore made efforts to make vaccination against the smallpox. The vaccines were first given to the public servants and students of the government aided school. The vaccine depot was opened in Trivandrum in 1890-91. Vaccination was also administered to the lowest caste of the society for the very first time. About 2000 Pulayas were vaccinated in 1866-67. In 1891-92, People objected to male nurses and doctors who had to go to each house to administer vaccination. To remove this objection women were hired for this job .

There was a London Missionary Society that worked tirelessly to provide medical aid to the



people of Travancore; they also provided substantial training to the people of Travancore who were in the medical line.

[LONDON MISSIONARY SOCIETY]

Many missionaries had set up their hospitals and institutes in the territory as they had two main objectives- first, to serve people and give them medical aid and good care. Second, religious aim to convert people into their religion and many conversions took place especially from lower caste. Missionaries took care of the conversions and also ensured that people do not reconvert to their original faith.

The state government helped missionaries to give Western medical aid to the people but by the late 19th century indigenous medicines developed too in Travancore. This was done to show the superiority of traditional Hindu culture. Many scholars ignored the fact that before British India there were Vaidyas who cured people with plant based medicines.

[DR. MARY POONEN LUKOSE]

First female surgeon general in India
Founder of Tuberculosis Sanatorium in Nagercoil
Head of the Health Department in the Princely State of Travancore and the First Woman Legislator of the State.

Thus we can conclude that there was substantial development in the field of medicine in Travancore. However, Britishers had a selfish motive to attract people towards Christianity by providing them good health care. Despite their ulterior motives, we can't undermine the development in the field of medicine. Travancore became an example for other states to develop medical institutions on similar lines.



Patiala and Regal Silhouette

Pratishtha Sharma(II Year)



Patiala princely state was the most important and wealthiest state of Phulkian, Punjab. It's a city in south-eastern part of Punjab, India. The aim of this article is to highlight some important Maharajas of Patiala.

Maharaja Karam Singh



Maharaja Karam Singh ruled Patiala from 1813 to 1845 and joined Britishers against Maharaja Ranjit Singh of Punjab who had established a huge empire which extended from the Khyber Pass in the west to Tibet in the east, and from Kashmir in the north, to Sindh in the south. In 1814, he helped the British in checking Gurkha incursions into the Punjab hills and secured in return a large tract in the Himalayan foothills. He was an able ruler and a devout Sikh. He had shrines built in honour of the Sikh Gurus at many historical sites within his state and outside. He also made regular endowments for their maintenance. Maharaja Karam Singh died at Patiala on 23 December 1845.

Mahendra Singh



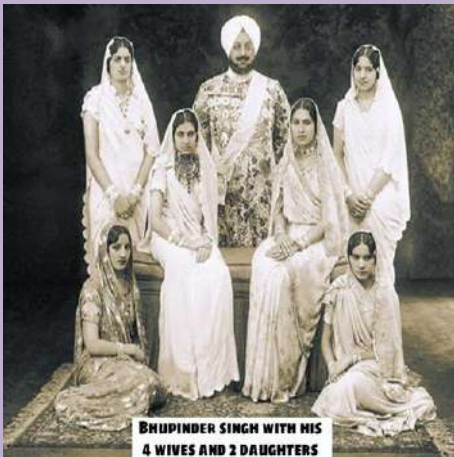
Another important ruler of Patiala was Mahendra Singh (1862-1876) who was a minor at the time of succession. He worked for the social causes by funding colleges, constructing new canals, and by providing relief funds to famine and draught stricken areas. In the 1870 he was given birthday honours. The 1870 Birthday Honours were appointments by Queen Victoria to various orders and honours to reward and highlight good works by citizens of the British Empire. In lieu of that, he was appointed as a 'Knight Grand Commander of the Order of the Star of India'. The appointments were made to celebrate the official birthday of the Queen, and were published in The London Gazette. The telegraph line between Patiala and Ambala was also started during his reign. The famous Mahindra Government College was established during his reign and was named after him too.

Maharaja Rajinder Singh



Maharaja Rajinder Singh ruled from 1876 to 1900 and in 1897, he was awarded with the 'Grand Cross of the Star of India' for his bravery by the Colonial government. He combined in him the best qualities of English gentleman and Indian potentate. He implemented reforms and gave endowments for women's hospital, orphanages, and training of troops. He was the first Maharaja of Patiala to have a car and an aircraft. He died in an accident while riding. The British called him 'An Indian blood with English taste'. He played polo, cricket, hockey and English billiards. He had 365 wives and was succeeded by Bhupendra Singh, the other son of Mahendra Singh.

Bhupinder Singh

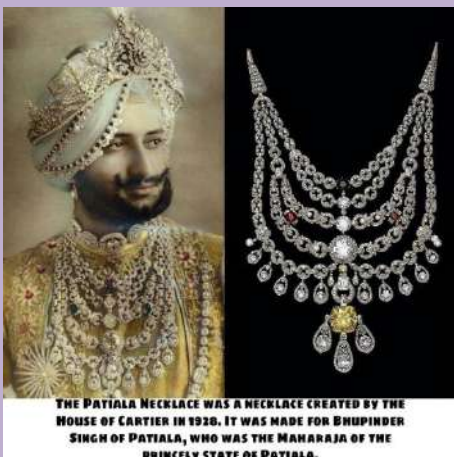


Bhupinder Singh was extremely loyal to British empire and ruled from 1900 to 1938. He contributed generously to the Indian Gymkhana Club in London which catered to the needs of Indian students. He also founded the Sikh Dharamshala in Putney in 1911 (which later moved to Shepherd's Bush). He served in the overall Staff in France, Belgium, Italy and Palestine in the First World War as an Honorary Lieutenant-Colonel, and was promoted to Honorary Major-General in 1918 and finally became the Honorary Lieutenant-General in 1931.

The famous 'Patiala Necklace' was one among the foremost expensive pieces of jewellery ever made and was created for him by the house of Cartier in 1928. He had passion for beautiful women too (he married ten times and had eighty-eight children). His wife Maharani Bakhtawar Kaur presented Queen Mary with a beautiful necklace on behalf of the

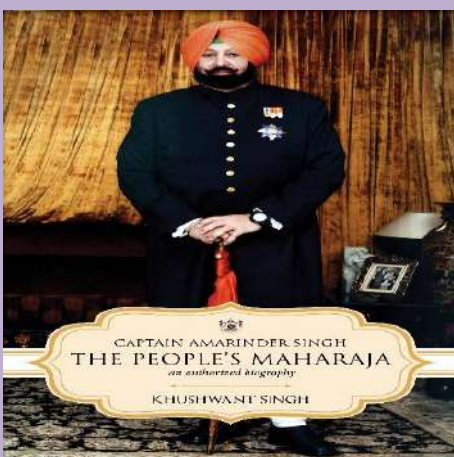
women of Patiala during the Delhi Durbar of 1911 on her first visit. Maharaja had personally curated a harem of 350 women (concubines) who he would remodel as he pleased taking help from beauticians, jewelers, dressmakers and even plastic surgeons from India, France and England. Bhupinder Singh died on 23 March 1938.

Sir Yadavindra Singh



Yadavindra Singh succeeded his father Bhupinder Singh in 1938. He was the last Maharaja of Patiala from 1938 to 1971. He agreed to the accession of Patiala State into the newly independent Union of India in 1956. On 5th May 1948, he became Rajpramukh of the new Indian state of Patiala and East Punjab States Union. (PEPSU- Patiala, Jind, Nabha, Faridkot, Kapurthala, Kalsia, Malerkotla, and Nalagarh). Patiala got merged with other districts of Punjab in 1956. Maharaja continued his career from 1956 onwards, serving as an Indian delegate to the United Nations General Assembly from 1956 to 1957 and to UNESCO in 1958. He also headed the Indian delegation to the FAO (Food and Agriculture Organization) of the UN on and off between 1959-1969. He died at the age of 60 because of heart failure.

Captain Amrinder Singh



The present head of the royalty, the heir of Yadavindra Singh, is Captain Amarinder Singh, currently Chief Minister of Punjab and an official of the Indian National Congress. His son is Raninder Singh. Amarinder Singh served in the Indian Army from June 1963 to December 1966 after graduating from the National Defence Academy and the Indian Military Academy. He was commissioned into the Sikh Regiment. He served as the aide-de-camp to the General Commander-in Chief of the Western Command, Lieutenant General Harbaksh Singh, in December 1964 and participated in the 1965 Indo-Pakistan war.

Melody of Princely Palace

Mansi Malik (II Year)



Located in present-day Gujarat, Baroda was one of the largest Indian princely states which endured the rich culture since the time of the Gaekwads. The Gaekwads were noted patrons of art, architecture, and cultural activities like music and theatre. Being patronized, Baroda has developed the rich tradition of classical music. The music started from the time of Anandrao Gaekwad (1800-1819) however, it did not develop fully during his time. The practice of professional musicians started from the time of Sayajirao II (1819-1847) which got further impetus during the reign of Ganpatrao Gaekwad (1847-1856). He patronized talented artists. The music for Sayajirao III was something that elevated his thoughts and moods and also was the most effective way of checking immorality in his state. It played an important part in the life of his state and in building its character. Sayajirao III invited many musicians like Maula Baksh, Ustad Hazrat Inayat Khan, Ustad Faiyyaz Khan saheb, and so on. Ustad Maula Baksh was the most prominent among all.

Ustad Maula Baksh was the one who had a leading role in the establishment of Baroda's music culture. In 1886, he founded the School of Indian Music which later became the Music College and is now called the Faculty of Performing Arts in the Maharaja Sayajirao University of Baroda. He rendered outstanding service



as a musician and also pioneered orchestration in Indian classical music. A vocalist from Agra Gharana, Faiz Mohammad Khan was a contemporary of Ustad Maula Baksh and enjoyed the status as a musician at the Baroda court. He was given the task of finding young talented musicians. On his recommendation, Sayajirao III invited Faiyyaz Khan to perform at the Holi festival and this won him the title of "Ustad Faiyyaz Khan of Baroda". Now there was a need to give institutionalized form to music for its further growth. The solution was manifested through the establishment of *Kalavant Karkhana*. Sayajirao III invited Vishnu Narayan Bhatkhande and Pandit Palushkar to make a standardized syllabus for music learning.

Pandit Palushkar took the music to a higher spiritual level and also stressed the bhakti element by propagating bhajans. Musicians proficient in playing different instruments were also invited by Sayajirao III. The Baroda tradition of shehnai began in the early 20th century is the finest example of instrumental music. During Sayajirao III's reign, classical music concerts were also organized. Sayajirao III also arranged performances of music for the general public just to familiarize them with music and to develop a taste of different forms of music among them. Ustad Bhikhan Khan trained many musicians and was given the responsibility to play the orchestra in parks. Many European bands came and performed which in turn led to the development of variety of different genres of music which were relished by the people in Baroda. Radio Broadcast of music was also introduced in India in July 1925. And thus, the Education of music for the general public and the classical style of music was made possible through the efforts of the rulers of Baroda.



The White Mughals

Anushree Bisht(II Year)



Durbar meant a public reception held by any ruler, Princely state, British governor or viceroy. The Delhi Durbar was a grand event organized by the Viceroys in order to mark the coronation of Emperors or Empresses and was adopted by the British from the Mughals. The Delhi Durbar was convened three times, first in 1877, 1903, and again in 1911. The present article will deal with the Delhi Durbar of 1877 and 1911.

Delhi Durbar of 1877 - In 1876, Queen Victoria assumed the title of 'Empress of India'. Thus, Viceroy, Lord Lytton was selected to proclaim the title on the Queen's behalf. He organized a magnificent Imperial Durbar for this purpose. The number of people including, governors, administrative officials, etc who attended the ceremony were much larger than the viceroy had anticipated. The assemblage was met in pavilions and the guests were seated in an open ground. The proclamation was read aloud in English and Urdu followed by a salute of one hundred and one savoy artillery. Lord Lytton, then explained the intentions of Her Majesty in assuming the new title of "Qaisar-i-Hind". Lord Lytton then conferred each chief with a gold medal and a banner in the name of the Queen which was in English, Hindi, and Urdu. It had armorial bearings of the chiefs on one side and on the other, it had an inscription.



There were two prominent decisions that were taken in this Durbar of 1877. Firstly, the creation of the Privy Council and secondly, the number of guns salutes entitled to the Viceroy and other chiefs. Thus, with great pomp and show Queen Victoria was proclaimed the Empress of India. The Durbar was ultimately a statement of imperial power and sovereignty over India.



Delhi Durbar of 1911 - It marked the succession of King George V. It did not receive much enthusiasm as the cost of the trip was to be borne by the Government of India. A new "temporary city" was made in order to accommodate the guests and their entourage in North Delhi. It was managed by Rai Bahadur Narain Singh. Two amphitheaters were constructed each for the Royal dignitaries and the civilians. The royal procession was followed by the Chiefs. It was led by the Nizam of Hyderabad who was entitled to 21 salute.

King George and Queen Mary entered India on December 2 via Bombay. They reached Delhi on December 7 with one hundred and one gun salutes. The Proclamation Ceremony took place on December 12 and it was a much-talked-about event. Firstly, the Maharaja of Gaekwar removed all his jewelry and handed it over to his son. It was considered rude. Secondly, the ruling chiefs were expected to bow down before the imperial majesties. But this was not taken very seriously as the Chiefs wanted to be treated as equals to the King. This Durbar was attended by various Indian rulers including Kaikusrav Begum of Bhopal.

This Durbar was prominent as it had the Emperor himself visiting India and also the shifting of the Imperial capital from Calcutta to Delhi was announced. The British realized the resentment that prevailed in the minds of the Indians. As India's nationalist movement gained momentum, the British got engaged in subduing the nationalist spirit. The abdication of King George V and the Second World War kept the British occupied and thus another Durbar could not be organized. The Durbars were no doubt a grand affair or rather costly events organized meticulously by the British. It was done in order to show their might and their imperial rule over India.

Bastion of Begums

Sajal Chauhan(II Year)



Bhopal, now the capital of Madhya Pradesh state, India, stands in the fertile plains of the Malwa Plateau, north of the Vindhya Range. The city has a rich history where we witness the numerous Nawabs and Begums, their reigns and their intriguing relationship with the British which was a mixture of allyship and resistance. Amidst the complex political situations in the 18th century, the influences of the muslims, the Marathas and the British in this region certainly holds significant material for investigation.

Bhopal was a princely state in the 18th century, with 19 gun salutes. They entered into subsidiary alliance



with British in 1818 and remained an ally of British till 1947. It then emerged as an independent state from 1947 to 1949. And finally, in 1952, the Nawab's absolute rule was abolished and in place of it, a chief commissioner's state was established. It was the year 1956, when it got merged with the state of Madhya Pradesh. Bhopal was founded by an Afghan adventurer, Dost Mohammad Khan. It was the second largest Muslim principality of the British empire. An interesting aspect of Bhopal is that during the struggles with the Marathas, Bhopal chose to be an ally to the British. We notice it through the treaty between the British and Bhopal at the

outbreak of the Pindari War in 1817. The Bhopal Agency was formed in 1818, it was a subdivision of the British Central India Agency which included the princely states of Bhopal, Rajgarh, Narsinghgarh and several others. While glimpsing at the history of Bhopal we come across many competent and powerful Begums who were responsible administrators of the city. The aim of this article is to focus on this rare fact of history where women broke the shackles of patriarchy and showed the worth of women power.

Qudsia Begum



Qudsia was the daughter of Nawab Ghous Mohammad Khan(1807-1826).She became the first female ruler of the region and a regent to the next ruler- Sikander Begum. It was during the reign of Nazar Muhammad Khan.(Qudsia's husband) that Bhopal became a Princely state of British India as a result of the Anglo-Bhopal treaty. Through her we also witness women pushing against the patriarchal traditions. Though illiterate, she was brave and refused to follow the purdah tradition. None of the male members of the family dared to oppose Qudsia's decision to appoint her daughter as her successor.

Sikander Begum



Sikander Begum was an aggressive, dynamic and charismatic young lady who rode horses, played polo, went tiger hunting and was a magnificent swords woman. She strategically re-organized the army that she was commanding. During the 1857 revolt, Sikander decided to be on the side of British. Sikander banned all the publications and circulation of any suspicious anti-British pamphlets, increased intelligence networks and allegedly bribed anti-British soldiers to change sides. She attended the Durbars held for Indian rulers by the British. A devout muslim, Sikander Begum was the first Indian ruler to go on a pilgrimage to Mecca. The strong ruler though traditionally religious, defied the veil like her mother and lived a life of dignity and pride separated from her husband. She died in 1868.

Shahjehan Begum



Shahjehan Begum was declared to be the next ruler by her mother- Sikendar begum at the age of 6. One step ahead of her predecessors, Shahjehan Begum not only re-organized her military apparatus but also aligned her revenue collection, Judicial, and administrative systems along modern lines. She even established a nominated parliament to represent different groups. During her reign the first postage stamps of Bhopal state were issued. The last stamps bearing her name was issued in 1902 with inscription: "H.H. Nawab Sultan Jahan Begam"

Begum Kaikhusrau Jahan



She was a forceful ruler, and reformed the administration of the state. She attended the coronation of George V in 1911 dressed in a burqa. She also wore her awards on her sleeves. She introduced free compulsory primary education in 1918 and established an Executive and Legislative Council in 1922. A great reformer, like her mother and grandmother, she reformed taxation, the army, police, the judiciary and jails, expanded agriculture, and constructed extensive irrigation and public works. She established a nominated state council and legislative assembly, and conducted elections for municipalities. She also did pioneering work in public health sector. Sultan Jahan was of the opinion that the ruling rights should be given to the first born regardless of gender. She abdicated in favour of her son and became an advocate of women's rights. In 1928 she discarded purdah.

The peaceful rule of Begums led to the rise of a unique mixed culture in Bhopal. The Hindus too were given important administrative positions in the state. This created a cosmopolitan culture in the state of Bhopal. Peace and

tranquility prevailed in the state under the rule of these bold women. Nawab Hamidullah was the last ruling Nawab of Bhopal. He was outspoken about wanting autonomy and was active in the support of All- India Muslim League. Agitations against him broke out in 1948 and ultimately Bhopal princely state was taken under the Union Government of India on 1st June 1949.

Nizams on Wheels

Deepshikha(III Year)



The princely state of Hyderabad was the largest of all and was most famous for its fabulous collection of cars under British rule in India. The last two Nizams- Nizam VI Mir Mahbub Ali Khan and Nizam VII Mir Osman Ali Khan had a royal penchant for automobiles. At the turn of the last century, as automobiles started to appear around the world, The Nizams of Hyderabad were amongst the first few Indians to import automobiles for their use. Ranging from the Rolls-Royce and Napier to Mercedes and Bentley, the seventh Nizam of the Asaf Jah dynasty had a collection of 400 cars of which only a handful now survive in the Nizam's vintage car museum at the Chowmahalla Palace in Hyderabad. The Yel-

low Rolls Royce and the Napier are the two surviving cars from the magnificent collection of as many as 56 cars that Mukkaram Jah Bahadur (the titular Nizam after integration of Hyderabad in the union of India) had inherited from his father and grandfather. The diverse collection also includes a 1933 Dodge and a priceless Rolls-Royce Silver Ghost Throne car that was ordered by Mir Mahboob Ali Khan in 1911. The history of automobiles in India is intricately connected with the royal Hyderabad. The vehicles were left-hand driven. Hyderabad indeed had the lion's share of Rolls Royce cars. Of the 166 cars imported between 1900 and 1950, the city got about three dozen of the brand. In fact, Hyderabad's first driving license was a metal piece with a Rolls Royce emblem engraved. A lesser-known fact in regard to the connection of Hyderabad and automobiles is that Hyderabad was one of the first places in the world to introduce Public transport buses in the 1930s.

Prince Mukkaramjah, and Princess Esra have had one of their homes 'Chowmahalla Palace' converted into a museum for the public in 2008. The collection of cars and carriages was displayed in the museum for the first time during the same year at the time of Dussehra. The splendid 1912 Rolls Royce Silver Ghost on display was custom built by Barker for the Nizam as a ceremonial coach. Another one was a Fiat limousine with a prominent "Dastaar" or crown on the cowl that has its corroded front wheels of wood, temporarily replaced with artillery wheels for easy mobility. It is said that the seventh Nizam Mir Osman Ali Khan used his Ford Tourer just for the purpose of going to the mosque and Public Gardens on Fridays. And the splendid 1952 Packard 200 Deluxe Touring Sedan is used occasionally by the present Nizam and his wife. The automobile collection of the Nizams of Hyderabad was one of the world's largest collections of cars in the first half of the 20th century. However, it is a lamentable fact for automobile enthusiasts all across the globe that the coveted collection has now been scattered and acquired by collectors and museums.



Kathiawari Kings

Bhoomi Bindra(I Year)



Junagadh is situated in the Kathiawar Peninsula bounded by the Arabian Sea in the Indian state of Gujarat (earlier known as Saurashtra). It lies at the foot of Gir slopes 356 km south west of capital Gandhinagar. Junagadh signifies "old fort". Junagadh has a prime location geographically as it borders with the Arabian sea giving trading opportunities with significant foreign markets. And hence, it has been an area of huge interest for rulers of history.



The Mauryan Dynasty was the first to administer over Junagadh. King Chandragupta developed the Uperkot Fort in 319 BCE. The fort was the centre of all activity for some time and was abandoned after the end of the Mauryan dynasty. Inside 2 kilometres of Uperkot Fort is an engraving with fourteen sets of Ashoka's Orders on an enormous stone. The engravings are written in Brahmi. The Uperkot Fort is still one of the most important architectural evidence and is a major tourist attraction in Junagadh.

After Mauryans, the Maitraka Dynasty administered the region 475 and 767 CE. The founder of the dynasty, General Bhatarka, who was the military governor of the Saurashtra peninsula under the Gupta empire, established himself as the independent ruler of Gujarat around the last quarter of the 5th century. After the end of the Maitraka Dynasty, the Chudasama started ruling the region around 875 CE. There are no precise sources about the Chudasama ruler that administered the region. However, we find evidence that Chudasamas were in an incessant conflict with the Chalukyas over the governance of the region. After the end of the Chalukya dynasty and also of their successors the Vaghela dynasty, the Chudasamas continued to rule over the area peacefully and independently until they became the vassal of Delhi Sultanate which took control over the region in 1297 under the reign of Alauddin Khalji. Soon they came under the Tughlaq dynasty which came to power around 1320. Following Timur's invasion of Delhi in 1398, the Delhi Sultanate weakened considerably so the last Tughluq governor Zafar Khan declared himself independent in the area of Gujarat in 1407 and formally established the Gujarat Sultanate.

Sultan Mahmud Begada the third successor of Gujarat Sultanate changed the name of Junagadh to Mustafabad in the year 1472 and built the fortifications around the town. He also established the mosque in Uperkot Fort. During the latter part of his reign, he shifted the seat of governance from Junagadh and to Diu. Tatar Khan Ghorji was given the responsibility of Junagadh. Mughal emperor Humayun attacked the region in 1535 and briefly occupied it. However, he was defeated by Sultan Bahadur Shah in 1536 and lost his power over the region. After the death of Bahadur Shah in 1537 the Ghorji family reigned independently over Junagadh. Gujarat Sultanate came to an end in 1573 when Akbar sent troops to attack the region and conquered it.



Next to rule over Junagadh were Babi Pathans who have claimed to have arrived at the time of the reign of Shah Jahan between 1627-1658. The community traces its royal origins to the dynasty founded by Sherkhanji Babi in 1654. Mohammad Khan Bahadur Khanji I of Babi Pathans affirmed independence from the Mughal governor of Gujarat subah and re-established the state of Junagadh in 1730. However, Mohammad Mahabat Khanji I of the Babi dynasty, got involved in the struggle with the Gaekwad dynasty over control of Gujarat and in turn Junagadh. Junagadh eventually became a tributary to the Maratha Empire. It remained so, until it came under British suzerainty in 1807 under Mohammad Hamid Khanji I of the Babi dynasty, following the Second Anglo-Maratha War. Babi Pathans had control over the region from 1730 till the accession of the region to India in 1949. Mahabat Maqbara in the region was established by Mahabat Khan II between 1878 to 1892.

During the reign of Bahadur Khan III, Bahauddin Maqbra was established by Bahauddin Hussain between 1891- 1896 who was the minister in the court of Mahabat Khan II.

During the period not long before the independence and partition of India, Junagadh along with other princely states was given the privilege to be a part of either India or Pakistan. On 15th September 1947, Nawab Mohammad Mahabat Khanji III of Junagadh decided to join Pakistan. The Indian government was not appreciative of this decision as accession of Junagadh by Pakistan would have threatened the safety of India. Hence, the Indian government brought up the issue that over 90% of Junagadh's population was Hindu and so it should be a part of India. Therefore, Sardar Patel suggested a plebiscite to tackle the issue. The Indian government under Patel besieged Junagadh, a plebiscite was held in February 1949 resulting in about over 80% votes in favour of joining India and thus, Junagadh was finally accessed to India.

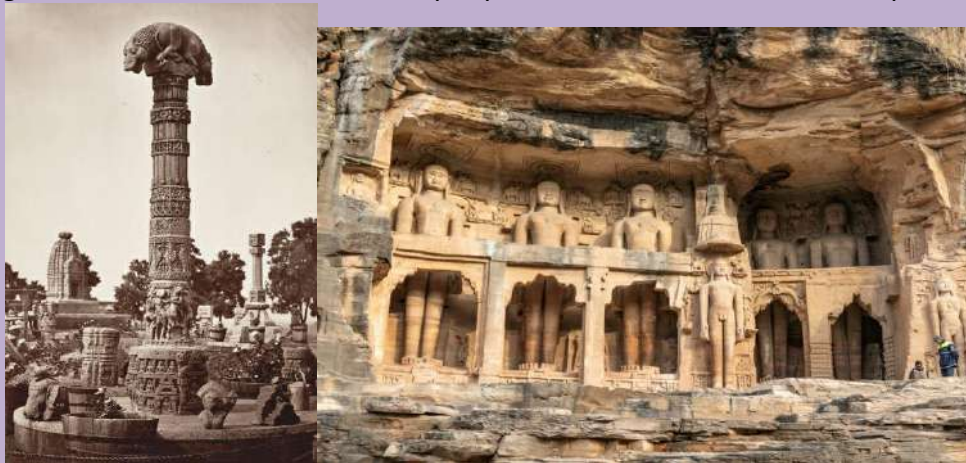


Citadel of Scindia

Nandini Sharma(I Year)



Gwalior is a major city within the central Indian state of Madhya Pradesh and one of the counter-magnet cities. Gwalior involves a key area within the brace locale of India. It has been alluded to as Gopa Parvat, Gopachal Durg, Gopagiri, and Gopadiri. Tall rough slopes encompass the city from all sides and on the north, it just forms the border of the Ganga-Yamuna Seepage Bowl. The city is arranged within the valley between the slopes. A neighbourhood chieftain, Suraj Sen Gwalior established Gwalior in 8th century A.D after he was cured of sickness from a drink given to him by a divine man called Gwalipa. In order to show his gratitude to the spiritually uplifted man Suraj set up a town and fortification and named them after him, that is, Gwalipa. Over a period of time, it changed to Gwalior. The most authentic record found at Gwalior is the Gwalior engraving of the Alchon Hun ruler named Mihirakula, the child of Toramana, who was a lord of the Alchon Huns who ruled in northern India in the late 5th and the early 6th century CE. Later on, around the 9th century, Gurjara-Pratiharas took control over Gwalior. They constructed the Teli ka mandir. In the 10th century, Kachchhapghatas controlled the fort. These people worked under the leadership of Chandelas.



The Teli ka mandir The Jain Figures

From the 11th century onwards, the Muslim dynasties attacked the Fort of Gwalior several times. In 1022 CE, Mahmud of Ghazni besieged the fort and took control of it from Chandelas. In around 1231, Iltutmish, the third ruler of the Slave dynasty (1206–90) of the Delhi Sultanate period (1206 A.D.- 1526 A.D), took control over Gwalior and from that point till the 14th century i.e 1398 CE it remained under the control of Delhi Sultanate. In 1398, the Gwalior came under the control of the Tomars. The most important ruler of the Tomar dynasty was Maan Singh Tomar who built many monuments including The Jain Figures. The Man Mandir Royal residence which is presently a tourist spot at Gwalior was also built by him which was his dream royal residence. It was a golden period for Gwalior. This period continued until 1505 when Sikandar Lodi, the second ruler of the Lodi dynasty which started ruling in 1451 attacked the fort but could not capture it. Then, his son Ibrahim Lodi attacked the Gwalior fort in 1516. In this attack, Maan Singh was killed, and after a long battle, Rajputs surrendered.

Mughals captured the fort in 1528 but soon lost it to Suri Dynasty. Akbar recaptured the area and the fort of Gwalior was turned into a prison in 1542. In this 'Prison fort', there was a saga of several unfortunate royal prisoners who were put to death. Akbar executed his cousin Kamran in the fort. Aurangzeb also killed his brother Murad and his nephews here. A music school was also established in Gwalior which functioned under Tansen who was the favourite musician of Akbar. After the death of Aurangzeb in 1707, Ranas of Gohad captured the fort. Later around the 1730s, the Scindias caught hold of Gwalior.

Scindia was the ruling dynasty of Gwalior and was of great importance in Northern India in the 18th century. Looking at different rulers of the Scindia family, one can observe that each ruler had a different kind of

relationship with the British government. It is fascinating to see the distinctive approaches these rulers took while dealing with the British government and it is also interesting to look at how the British responded to these rulers. Some Scindia rulers stood up against the Britishers while later Scindia rulers were allies to the British.

The foundation of the Scindia dynasty was laid by Ranoji Scindia (1731-45). He was put in charge of the Malwa region by Peshwa (Marathas). He established his capital first at Ujjain and later at Rock Fortress in Gwalior. Gwalior reached its greatest extent under Mahadji Scindia (1768-94). He took a stand against the East India Company and emerged as the ruler of vast territories including parts of Central and Northern India. Mahadji Scindia signed the Treaty of Salbai with Warren Hastings in 1782 to settle the outcome of the first Anglo-Maratha war. In this Treaty the company was to retain control of Salsette and Broach. The Scindia

however, faced great set backs during the reign of Daulat Rao Scindia (1794-1827) who lost considerably large territory to the British in 1803 and 1818. Consequent to his defeat by the British, he had to give up Delhi and had to sign the Treaty of Gwalior.

Jayajirao Scindia's (1843-86) relation with the British government seems to be quite intriguing. He was initially neutral to the situation but later favoured the British and acted as their ally. It is because of this that in the midst of the Indian resistance of 1857, Gwalior is also known for its non-co-operation with Rani Lakshmibai. Lakshmibai searched for shield at Gwalior after Jhansi fell under the control of the British on 24 May 1858. The Maharaja of Gwalior, Jayajirao Scindia's being a strong accomplice of the Britishers led the army to fight against the army led by Rani Lakshmi Bai, Tatya Tope, and Rao Sahib. Eventually, Lakshmibai conquered the fort whereas Jayajirao Scindia fled to Agra. By the time Lakshmibai was gathering more support in Gwalior the Britishers attacked. Lakshmi Bai lost the battle and three days after her death the Britishers captured the fort of Gwalior.

It is very interesting to see Scindias like Madho Rao Scindia going on hunting trips with British officials like Lord Curzon, and Jayajirao's alliance with the British is further testaments to their allyship. Looking at

these relations of Scindia and the British we can find many Scindia as British allies. These rulers have been criticized for their betrayal to their own country men and their extrem loyalty to the Britishers. The Scindia family administered Gwalior until India's freedom. Gwalior was consolidated with a few other regal states ending up as the modern Indian state of Madhya Bharat when at that point Maharaja Jivajirao Scindia acquiesced to the Government of India. From 28 May 1948 till 31 October 1956, Jivajirao Scindia served as the state's Rajpramukh or the designated representative. On 31st October 1956, Madhya Bharat was blended into Madhya Pradesh.

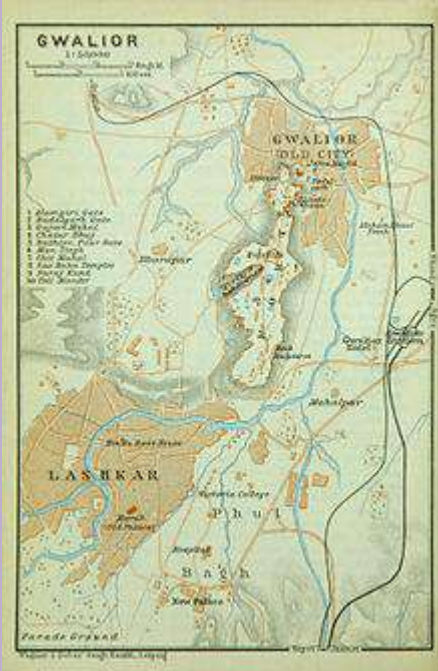


Figure 1 Outline of the city, 1914



Healthy Heritage

Pinki (III Year)



A Museum can be defined as a building where historical; artifacts, works, sculptures, art, cultural objects, and biological interests are stored, preserved, studied, and shown to the students and the general public. Museum narrates the story of the past and showcases how humanity has evolved for hundreds of years. India displays an extensive range of resources that unleash light on its rich culture and heritage of the past. But now our main focus is on those museums which contain the collection of princely states. Let's discuss some prominent museums of the princely state's collection.

Watson Museum

Watson Museum is one of the beautiful places of Rajkot in Rajasthan. It was established in 1888. Colonel James Watson was the inspiration behind the naming of the museum, who was the political agent of Saurashtra. Sir Watson started the citation and gave suggestions on the artifacts related to the royal families of the region. He also made himself inclined towards collecting the historical details and other information about Rajkot. All these documents are preserved in the museum. Some of the displays of the museum include collections of valuable items from the princely state of Rajkot that were found by the Jadeja Rajputs. The museum has many sections but the main sections of the museum are sculptures, paintings, manuscripts, inscriptions, coins, anthropology, folk embroidery, textile, handicraft, musical instruments, woodwork, natural history, and rocks & minerals.

Salar Jung Museum

Hyderabad, the city of Charminar and splendid Golconda fort also has the largest one-man collection of antiques and art treasure in the world known as Salar Jung Museum because the collection in this museum is the collection by three generations of a family of nobles who served as the Prime Ministers of Nizams, the rulers of the princely state of Hyderabad. This museum consists of forty galleries that exhibit an amazing journey to an antiquated era rich in aristocrat history and culture. The Salar Jung family was famous for its ardor for acquiring art objects from all over the world. This tradition started with Nawab Mir Turab Ali Khan, Salar Jung I. One of the prized possessions of his entailed the 'Veiled Rebecca', an enchanting marble statue acquired by him from Rome in 1876.



Mir Laiq Ali Khan, Salar Jung II, died at the early age of 26. Nawab Mir Yousuf Ali Khan, Salar Jung II, collected nearly 50,000 artifacts. An art connoisseur, he left the post of the prime minister of the Nizam in 1914 and dedicated his life to collecting artifacts from every corner of the world. The precious and rare art objects collected by him for about 40 years find a place in the doorway of the Salar Jung Museum, which

allures lovers of history, art aficionados, and students who are interested in heritage. Later, traders from various countries used to come to Hyderabad to sell their artifacts to him.

National Philatelic Museum

This museum shows us the journey of history through the 'Legacy of stamps'. It was inaugurated on July 6, 1968, in Delhi. Apart from a rather huge collection of postage stamps, the museum also houses proofs and color trials, a collection of Indian stamps which "used abroad", early Indian postcards, postal stationery, and thematic collections. Sindh Dak in 1854, issued the first stamp in India, and stamps issued before Independence by the Princely States' rulers are a must-see in this museum.



Rajasthan State Archive Museum



It was inaugurated by the state government of Rajasthan in Bikaner on 20 August 2020. It showcases the history of 107 princely states through documents on the premises of Rajasthan State Archives Bikaner. The museum has a spectacular collection of Farmans which is a royal decree issued by the emperor, copper plates, nishans issued by royal families, Patta which means land records, and legal decree of former 107 princely states which include two princely states from present-day Pakistan. It also exhibits documents from the Mughal Period including Akbarat, Farmans written in Persian language, Arzdasht, Mansur, etc.

Majesty of Mysore

Simpi(III Year)



विजयनगर साम्राज्य के पतन के बाद 1565 ईस्वी में हिंदू वाडियार वंश द्वारा मैसूर राज्य को स्वतंत्र राज्य घोषित कर दिया गया वह वंश के अंतिम शासक चिक्का कृष्ण राज द्वितीय काल में वास्तविक सत्ता देवराज और नंजराज के हाथों में आ गई थी यह क्षेत्र पेशवा और निजाम के बीच विवाद का विषय बन गया था नंजराज दिवतीय कर्नाटक युद्ध में अंग्रेजों के साथ मिल गया और चिचोरा पल्ली कब्जा कर लिया।

1761 ईस्वी में हैदर अली जिसने अपने जीवन की शुरुआत एक सैनिक के रूप में की थी ने मैसूर के राजवंश को हटाकर राज्य पर अपना कब्जा कायम कर लिया हैदर अली ने मैसूर राज्य की सत्ता पर कब्जा कर लिया जो दो वोडीआर भाइयों देवराज और नंजराज द्वारा शासित था उसे अपने राज्य की स्वतंत्रता को कायम रखने के लिए निजाम और मराठों से भी लड़ना पड़ा उसने निजाम और फ्रांसीसी के साथ मिलकर मध्य हुए प्रथम आंग्ल मैसूर युद्ध में अंग्रेजों को करारी शिकस्त दी और अप्रैल 1769 उन्हें मद्रास की संधि के रूप में अपनी शर्तें मानने पर मजबूर कर दिया 1780 से 1784 इसवी के मध्य हुए द्वितीय आंग्ल मैसूर युद्ध में उसने निजाम और मराठों के साथ मिलकर 1782 ईस्वी में अंग्रेजों को हराया लेकिन युद्ध में घायल हो जाने के कारण 1782 ईस्वी में उसकी मृत्यु हो गई।



**टीपू सुल्तान (1782 -1799) हैदर अली का पुत्र उसके बाद मैसूर राज्य की सत्ता संभाली जिसने पश्चिमी पद्धतियों को अपने प्रशासन में लागू करने का प्रयास किया उसने सैन्य प्रशिक्षण में आधुनिक तकनीकों का प्रयोग किया और आधुनिक हथियारों के उत्पादन के लिए एक कारखाना भी स्थापित किया उसने अंग्रेजों और निजाम वा मराठों की संयुक्त सेना के विरुद्ध तृतीय आंग्ल मैसूर युद्ध लड़ा था उसे श्रीरंगपट्टनम की संधि करनी पड़ी और संधि की शर्तों के तहत टीपू को अपना आधा राज्य अंग्रेजों और उनके सहयोगियों को देना पड़ा।

1. वह श्रृंगेरी के जगद्गुरु शंकराचार्य का महान प्रशंसक था और उसने मराठों द्वारा नष्ट की गई देवी शारदा की मूर्ति के निर्माण के लिए उन्हें धन प्रदान।
2. उसके आत्मकथा का नाम तारीख के खुदाई था।
3. उसने अपने पिता हैदर अली द्वारा प्रारंभ में की गई लालबाग परियोजना (बैंगलोर) को पूरा किया।

!! बांध निर्माण प्रक्रिया!! : यह बांध कर्नाटक में स्थित है यह मैसूर नगर से 12 मील उत्तर-पश्चिम में स्थित है इस बांध का निर्माण वर्ष 1932 में किया गया था बांध को के.आर.एस बांध भी कहा जाता है इससे निकाली गई नैहरे बांध के आसपास की लगभग 92000 एकड़ भूमि की सिंचाई के लिए उपयोगी है। इस बांध का निर्माण कावेरी नदी पर किया गया है इसकी ऊंचाई लगभग 130 फुट है किशन राज सागर बांध भारत की आजादी से पहले की सिविल इंजीनियरिंग का बेजोड़ नमूना है बांध की लंबाई 8620 फीट ऊंचाई 130 फीट और क्षेत्रफल 130 वर्ग किलोमीटर है इसके उत्तरी कोने पर संगीतमय में फव्वारे हैं "वृंदावन गार्डन" नाम के मनोहर बगीचे बांध के ठीक नीचे स्थित है कृष्णराज सागर बांध का नक्शा अपने समय के विख्यात अभियंता "श्री एम विश्वेश्वरैया" ने बनाया था और इसका निर्माण किस कृष्णराज वोडीआर चतुर्थ के शासनकाल में हुआ यह एक छोटा सा तालाब भी है जहा नाव द्वारा बांध के उत्तरी और दक्षिणी के नारों के बीच की दूरी तय की जाती है इसमें हेमावती तथा लक्ष्मणतीर्थ नदियों गिरती है जिन से निकाली गई कई नैहरे जलाशय के आसपास की 92000 एकड़ भूमि की सिंचाई के लिए उपयोगी है कृष्णराज सागर बांध पर जल विद्युत भी उत्पन्न की जाती है और इसी से बैंगलुरु नगर को पानी पहुंचाया जाता है इसके पास कावेरी नदी के बाएं तट पर वृंदावन नामक गार्डन है जो पर्यटकों के आकर्षण का केंद्र है जिस स्थान पर कावेरी नदी जलाशय में प्रवेश करती है वहां कृष्णा नगर नामक छोटा कस्बा है जो मिट्टी के सुंदर बर्तनों के गृह उद्योग के लिए प्रसिद्ध है।

!! सर मोक्षगुंडम विश्वेश्वरैया जी के अद्भुत कार्य!!



सर मोक्षगुंडम विश्वेश्वरैया जी उस वक्त क्रांति से कम नहीं थे क्योंकि उस वक्त जिस समय पर समस्त देश तथा देशवासी ब्रिटिश शासन के अधीन थे उस समय बिना किसी सहायता के विश्वेश्वरैया जी ने जो कि खुद एक स्थानीय निवासी थे उन्होंने बांध के निर्माण के लिए सीमेंट ना होते हुए भी एक ऐसे मिशन का निर्माण किया जो सीमेंट से भी अधिक मजबूत था तथा इससे यह बात साफ होती है कि भारतवासी भले ही ब्रिटिश प्रशासन के अधीन थे परंतु उन पर निर्भर नहीं थे तथा वह भी अपनी ज्ञान, कुशलता, तथा बौद्धिक समझ से आधुनिक प्रगति प्राप्त कर सकते थे। विश्वर् लोगों की आधारभूत समस्याओं जैसे अशिक्षा गरीबी बेरोजगारी बीमारी आदि को लेकर भी चिंतित थे फैक्ट्रियों का अभाव सिंचाई के लिए वर्षा जल पर निर्भरता तथा खेती के पारंपरिक साधनों के प्रयोगों के कारण समस्याएं जस की तस की समस्याओं के समाधान के लिए विश्वेश्वरैया जीने इकोनॉमिक कांग्रेस के गठन का सुझाव दिया। मैसूर कृष्ण राज सागर

बांध का निर्माण कराया। कृष्णराज सागर बांध के निर्माण के दौरान देश में सीमेंट नहीं बनता था। इसके लिए इंजीनियरों ने मोटार तैयार किया जो सीमेंट से ज्यादा मजबूत था। 1912 में विश्व सरैया को मैसूर के महाराजा ने दीवान यानी मुख्यमंत्री नियुक्त कर दिया विश्वेश्वरैया जी ने शिक्षा के क्षेत्र में भी बहुत से काम किए जैसे अधिक से अधिक विद्यालयों का निर्माण करवाया; विश्वविद्यालयों का निर्माण करवाया; तथा विश्वेश्वरैया जी बालिकाओं की शिक्षा के लिए भी चिंतित रहते थे इस कारण उन्होंने लड़कियों की शिक्षा के लिए भी महारानी कॉलेज का निर्माण करवाने का श्रेय इन्हीं को चाहता है इसके अलावा इन्होंने शेष विद्यार्थियों के अध्ययन के लिए छात्रवृत्ति की व्यवस्था भी उपलब्ध करवाई।



Beautiful Castles of Blue City

Tanuja (III Year)



Jodhpur is a prominent and second largest city of Rajasthan and is a reservoir of beautiful palaces and majestic forts. Jodhpur city was founded by Rao Jodha in 1459 who was the Rajput chief of Rathore Clan. He also conquered surrounding territory and founded a kingdom which came to be known as Marwar. Mughal emperor Akbar annexed the kingdom after the death of Rao Chandrasen Rathore (1562-1581) in 1581. First it remained under direct control of Akbar and then it was restored to Udai Singh Rathore(1583-1595), younger brother of Rao Chandrasen, as a part of Akbar's Rajput policy. Durgadas Rathore freed Marwar from the control of Mughal empire after a long war with Aurangzeb's forces. Quarrels resulting from internal disturbance between Jodhpur, Jaipur and Udaipur forced the ruler of Udaipur to invite the Marathas to intervene which led to the establishment of Maratha supremacy who then became the overlords of this region after the Mughals. Treaties with Marathas and internal dissensions forced its rulers to seek help from British. On 6 January 1818, Raja Man Singh entered into a subsidiary alliance with the British after which it continued as a princely state. Jodhpur experienced relative peace and stability under the British. India became independent in 1947 and Jodhpur got merged into the Union of India. Several architectural patterns can be easily witnessed here. It is now a popular tourist destination with beautiful palaces, forested temples, located in the landscape of Thar desert. It is also known as 'Sun City' as it enjoys bright and sunny weather all year around and it is famously known as "Blue City" owing to blue painted houses around the Mehargarh fort.

This palace is noted for its prominent architectural palaces. It is a Golden yellow or dun coloured sandstone and marble structure. It was built by Maharaja Umaid Singh Rathore(1918-1947) and its construction started from 1929 and completed in 1943. The style of architecture is a blend of Indo Saracenic, Classical Revival and Western Art Decoration styles. The main features of the palace are its beautiful balconies, green gardens, charming courtyards and stately rooms. It is built in an area of 26 acres. The Palace consists of a throne chamber, a private hall, a Durbar hall for public meetings, a banquet hall, private dining halls, a ball room, a library, an indoor swimming pool and spa, a billiards room, four tennis courts, unique marble squash courts and long passages. The sky dome has an interior central dome over it. The entry, which has military decorations owned by the Rathore Royal family, leads to the lobby which has polished granite flooring. Lounge area is made up of the pink sandstone marble floors. Presently, it is one of the world's largest



2 UMAID BHAWAN PALACE

private residences. Currently, a part of it is maintained by a chain of Taj hotels. A part of the palace includes a museum.

MEHRANGARH FORT



Mehrangarh Fort stands 120m above the Jodhpur's skyline. It rises from a rocky hill. Its main entrance is at the northeast gate, Jai pol. Jai Pol gate was built by Maharaja Man Singh Rathore (1783-1843) in 1808 after defeating invading forces from Jaipur. Another gate Doodh Kangra Pol was built in the 16th century which is an external gate. Imritia Pol and Loha Pol are the two original entrances of the Fort. There are two small hand prints which were the Sati Mark's of royal widows. There is also a beautiful Rajput garden named as Chokelao Bagh which was constructed by Maharaja Abhai Singh Rathore (1724-1749) in 1739.

At present, the palace has been called as one of the largest forts in India with a beautiful and impressive architecture. The wall of the fort has seven entrances and a number of palaces within it, all connected with courtyards. We can also see an influence of Islamic architecture in these structures. The major difference is that, in this, all the buildings stand in one continuous row whereas in Islamic palaces they stand independently. It is still run by the Jodhpur royal family. At present, it too is a prominent tourist attraction and has a museum within it.

THE JASWANT THADA PALACE

It was built by Maharaja Sardar Singh Rathore (1880-1911) in 1899 in the memory of his father, Maharaja Jaswant Singh II. It is built on the midway up the hill and is built of white marble and also consists of some paintings of previous rulers of Mewar and has elaborate scriptures in the traditional style. A big hall with a steel frame has been built inside it as a mausoleum for Jaswant Singh II. The entire building is made in traditional Rajasthani style. The domes are inspired from Mughal architecture which shows how Rajput rulers blended Mughal architecture in their constructions. Along with the memorials, there is a separate cremation ground of royal families. The mausoleum is adorned with best carvings and art works with domes and simple sculptures. At present, this is a beautiful tourist attraction. Therefore, as we see once the city of valour and architecture is now a beautiful tourist attraction and a rich source of Rajput history.



Tradition of Terracotta Temple

Debyani Mukherjee (III Year)



The region of Bengal has always been a focal point of several blooming cultural elements, ranging from music, dance, drama, etc. to the celebration of vivid festivals. One such was the Malla Rulers, who have been credited for the construction of the unique terracotta temples of Bishnupur.

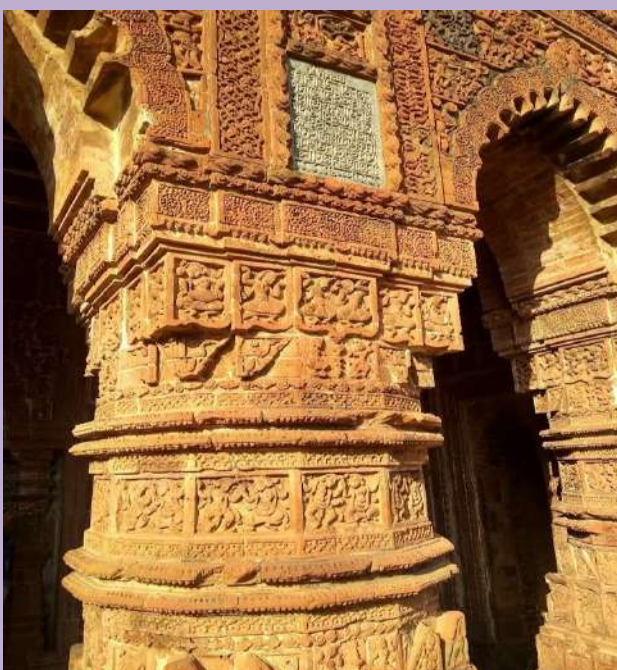


The Malla rulers, belonging to the Kshatriya caste, ruled in the Rahr Region of Bengal since the 7th century CE and have flourished due to the blessings of forest Goddess Mrinmayi. Due to this, these rulers shifted their capital towards the forest (where the Goddess resided) and named it Bishnupur. The Malla Dynasty begins with the ruler Aadi Malla of 7th century. It was since the rule of Bir Hambir, the 49th ruler of this dynasty, that we find the establishment of Vaishnavite Temples made of terracotta. Even Akbarnama mentions his name, where Hambir joined the troop of Man Singh against the chief Pathan of North Odisha. Before this expedition, a preacher of the Gaudiya

Vaishnavism sect visited the court of ruler Hambir and converted him into Gauriya Vaishnav. It was since then that the Malla dynasty followed this sect. This influenced the rulers to establish a couple of temples in their ruling area called Mallabhum, which are now renowned as the 'Terracotta Temples of Bishnupur'.

Modern History of Mallabhum

The Mallabhum included the regions of Bishnupur, Bankura, Burdawan, Indas, Onda and Kotulpul. Bishnupur was ceded to British authority in 1760. In 1789, Bishnupur was merged with Birbhum in order to form a separate administrative unit and Bankura continued to form one district with Birbhum till 1793, as later it was shifted to Burdwan Collectorate. Later, Chaitanya Singh, the Raja of Bishnupur was reduced to the rank of the zamindar, by Robert Clive, the Governor of Bengal Presidency. A large portion of zamindari of Bishnupur was hence sold. Since Madhab Singh, the successor of Chaitanya Singh, was unable to pay the gathered revenue to the British, so this paved the way for the auction of remaining zamindari of Bishnupur, which was purchased by Tej Chand Mahtab – the ruler of Burdwan. The last known ruler of this dynasty was Kalipad Singh Thakur, who came into power in 1930. Finally, on 29th December 1947, the kingdom of Mallabum (Bishnupur) was merged in India, as the crucial region of Bankura district of Bengal region.



The Terracotta Temples

It was due to the Gaudiya Vaishnavism that the rulers built terracotta temples, dedicated to Lord Krishna. These included Madan Mohan Temple, Radha Madhab Temple, Shyama Rai Temple, Radha Damodar Temple, Nandalal Temple, Nand kishore Temple and many more. The most significant of them were the Madan Mohan Temple and the Shyama Rai Temple, which were decorated extensively with terracotta sculptures. It is said that the deity of Kalachand (one of the forms of Lord Krishna) was installed by the ruler Bir Hambir to worship Lord Krishna in the temples as well as introduced the Rasa festival of Lord Krishna in Bishnupur. There was another unique temple without a permanent deity called Rasa Mancha, where the idols of Radha

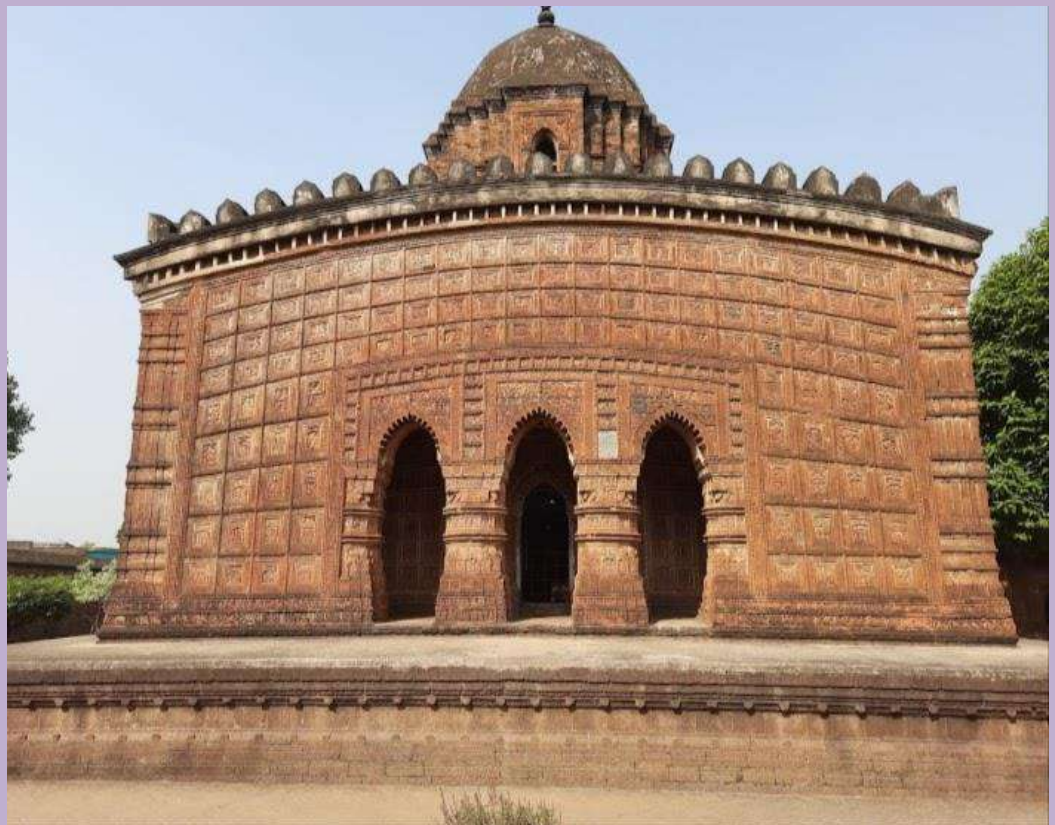
and Krishna were brought and worshipped only during some special occasions like the Rasa Purnima festival.

Madan Mohan Temple: Architecture and Significance

Let us talk about one of the major significant temples in Bishnupur named Madan Mohan Temple. Built in Ekpratna style by Malla king Durjan Singha in 1695. The Madan Mohan temple was comparatively a larger Ekpratna temple compared to any other similar temples in Bishnupur. The Ekpratna style of architecture is purely typical to Bengal. This style includes a tall pinnacle with sloping roofs and the base structure resembles that of the roof. This temple has a square base of 12.2m X 12.2m and a height of 10.7m above a moderate platform. Architecturally, the temple has a typical Bengali 'chala' type roof (sloping roof) surmounted by a single 'sikhara' (tower). The temple is built by using earthen bricks on a laterite block platform and the frontal facade of the temple is decorated with terracotta sculptures depicting mythological stories including the 'Krishna Leela'. Inside the inner sanctum of the temple, lies the idol of Radha and Krishna. Also to add to the facts, it is found that the Terracotta sculptures on the walls of this Temple are very intricately carved out, which, whenever observed carefully, seemed to be newly constructed. Around the innermost sanctuary where the idol is kept, there are covered porches on three sides. Each of these three sides has three arched openings, while the main entrance is on the west. Also, a proper and beautiful alignment of the Terracotta sculptures on the walls of the temple is visible clearly. Not only this, but one will also find an inscription in then Bengali script over the main gateway of temple, which mentions about the name of the Malla ruler.

Significance of Madan Mohan Temple

The main significance of this temple was to follow, promote and preserve Gaudiya Vaishnavism, by worshipping the deity of Lord Krishna. This means that the Vaishnava sect was prevalent in Bengal during the period. Even the Malla rulers were very familiar with the mythical stories of Lord Krishna and that's why they engraved the pillars of this temple with various stories associated with the life of Lord Krishna. The temple also reflected a distinguished architectural style of the Vaishnava sect in Bengal,



that emerged in the reign of the Malla dynasty. On the other hand, the deity of this temple was worshipped on various other occasions too. The rulers tried to establish their authority and a connection with the rural people residing in this region and create a cultural bond through these temples. The temple in this way tried to preserve the culture of this dynasty as well as proved to be a cultural hub.

Thus, we can conclude by saying that it was the visit of the Gaudiya Vaishnava preacher at the Malla court that influenced the rulers of this dynasty to adopt this sect, which, in turn, commenced the establishment of these marvellous Terracotta temples at Bishnupur. To this date, these temples are major points of attraction in West Bengal.

Dharohar- Our Heritage Initiative

Deeksha Khandelwal (III Year)



“You do not stumble upon your heritage. It's there, just waiting to be explored and shared”-

Robbie Robertson



Our society is defined by not only what we create, but also what we refuse to destroy and choose to conserve. With the same idea in mind, we, the department of history of Mata Sundri College for Women, have created DHAROHAR - the heritage society in September 2020. We believe that heritage is not only what makes us, but it also defines us.

Gaatha, the history society of our college, offers programs of study for undergraduates and is home to a vibrant and dynamic community of teachers and students. It provides students with exposure to the dynamics of history, not only through lectures but also by organizing heritage walks. We collaborate with organizations like IN-TACH, RATH for short-term courses, and interacting with various eminent speakers from across the country. The Gaatha society has spread its branches in the form of Dharohar, the heritage society. Dharohar aims to establish heritage as a representation of our culture and tradition. We work towards inculcating an understanding among students' towards the rich culture and preserving the heritage for future generations. Dharohar specifically aims to document, conserve, and promote tangible and intangible heritage through various methods. It promotes heritage conservation actions and processes that are aimed at safeguarding our heritage. Dharohar is not only open for the history students but to all those who inhabit the passion for Indian culture and heritage. This society is working relentlessly towards protecting the cultural and natural heritage. Our goal is to make people around us aware of how heritage reflects the story of a nation.

We were fortunate enough to witness and facilitate the making of this society. The journey has begun..The seeds have been sown which have started reaping fruits. Realizing how important it is to safeguard our legacy, students from across various departments here learn how to devote themselves towards the same through various approaches. We are doing our part by organizing workshops, heritage walks and collaborating with historians to make people acquainted with our narrative. The department has always aimed to strive for success through its various activities and aspires to continue the same in future.

"ऐतिहासिक स्थल"

Ifra (III Year)



ऐतिहासिक स्थल ही तो वो शान है,
जो बनाते देश को महान है।।

है निर्जीव यह स्थान तो ,लेकिन बताते सब कुछ इंसान को,
समेटे हुए हैं इतिहास को।
खुलकर बतायें ये बात को।
पूछा जाए अगर इतिहास को चुप होकर बताते यह इंसान को ।

समेटे हुए हैं जब कई काल ये अपने अंदर
तो कैसे भूले इंसान इतिहास अपने अंदर।

देश की आन ये बताते हैं, देश की शान ये बताते हैं।
प्रेणा के स्त्रोत के जैसे हमे जगह जगह नज़र आते हैं।
पीढ़ी-दर-पीढ़ी को इतिहास यह बताते हैं।
करे जो कोई हमारे इतिहास पर सवाल,
जवाब बनकर सामने नज़र आते हैं।

यही हैं इतिहास को जीवित रखने वाले तो इनकी देख- भाल करना क्यों ना जाने?
नागरिक भी जागरूक बन जाएँ
सरकार भी इनकी मरम्मत कराए।
तभी देश की आन,बान, शान बताने वाले जीवित रहेंगे ये स्थल इतिहास बताने वाले।

इतिहास है भविष्य की जड़
सदा नज़र आयें ये ऐतिहासिक स्थल।।

From the Stroke of My Brush



Third Gender



- श्रेयसी दत्त (III Year)

मैं पैदा हुई थीं? या हुआ था?

इस प्रश्न का उत्तर

दाय माँ पिता जी की पुत्र लाषित

नज़रो को दे न सकी

अब ये प्रश्न यहां केवल

जीवन या 'एक चुटकी नामक' का नहीं था।

यह प्रश्न अब अस्तित्व का था,

मेरे जन्म से जन्मे कलंक का था।

मेरे जन्म पे तालियाँ बजाने कोई घर नहीं आया।

आता भी कैसे, अब ठिकाना उनके घर ही था।

तालियों से स्वागत नहीं, तालियों की सोहबत मिली मुझे।

दायरे में सामाजिक रिश्ते नहीं थे मेरे,

अब न कोई माँ न पिता ना ही कोई भाई-बहन

समाज ने मुझे छक के जीने को 'छक्के' की ज़िंदगी दी है।

यहाँ रौशनी के लिए 'दिए' नहीं ट्रैफिक लाइट मिली

यहाँ संगीत मिला किंतु कला के रूप में नहीं कमाई के लिए।

आज समाज से बहुमत से कहना है,

समझाना है जितना है, कुछ अपनी ज़बानी बताना है।

तुमने वह वजूद अपनाया जो तुम्हें जन्म से से मिला

हमने अपने अस्तित्व को वजूद बनाया

हमने साहस दिखाया हैं,

पुरुष के शरीर में स्त्री को अपनाया है।

स्त्री के शरीर में पुरुष को सहज बनाया है।

हाँ! हमने साहस को अपनाया है।

'सम्पूर्णता' के चोले में छिपे इस अपाहिज

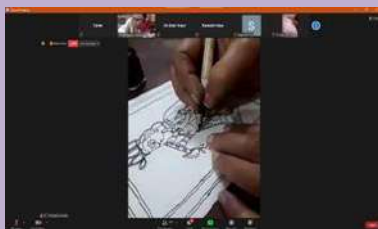
बहुमत, बलशाली समाज से अलग

हमने अपने विभिन्न अस्तित्व को 'संपूर्ण' बनाया है।

हाँ! हमने अपना शसक्त सम्पूर्ण वजूद स्वयं बनाया है।।..

Annual Report

Saumya Tiwari(III Year)



The Department of History, Mata Sundri College for Women has always believed in the overall development of the students and in expanding the purview of the teaching and learning process beyond the usual way of classrooms through workshops, webinars, and international seminars. The academic year 2020-21 was different from the previous years because of the worldwide pandemic. It brought unprecedented challenges and numerous restrictions adversely affecting the education sector. With no physical interactions, it did pause the learning process but for a brief period. The department made sure that the flow of knowledge continues. Utilizing the technology various events were organized throughout the year which included lectures by distinguished scholars, webinars, workshops, and also the inauguration of the heritage society.

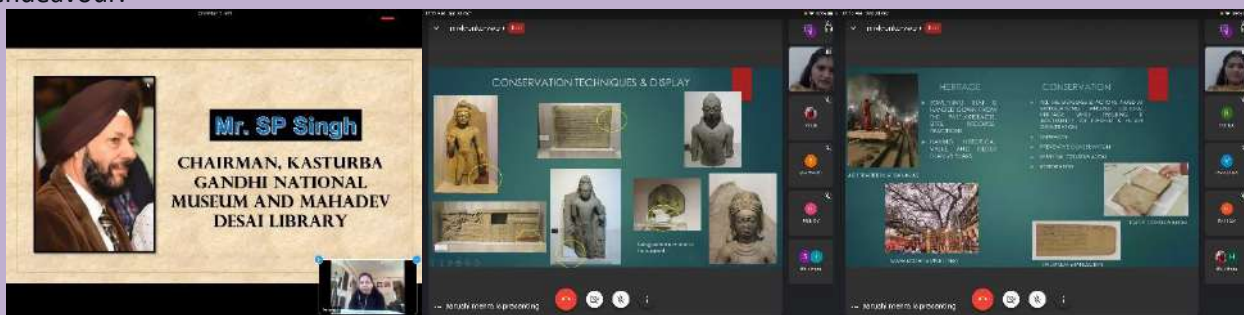
The first in line was the workshop organized in September, on the topic, “Revisiting Indian National Movement” which focused on the unsung women of the independence movement. It was conducted to make students familiar with the names and contributions of people whose mention we don’t find in the syllabus books. Next, an International Webinar on ‘Histories and Heritage Journey through Archives, Museums and Arts’ was organized on 27th -28th November 2020 to create a link between their theoretical knowledge of history gathered from books and the sources of history.

On 9th January 2021, a talk was organized on ‘The Baolis of Delhi’ stressing its importance, types, and relevance in present times. This was followed by a workshop on ‘Madhubani Art’ organized on 30th January 2021, in which students were told about the art form in great detail and were even taught to draw one.

Then the department also conducted a short-term course in collaboration with RATH on “the Dynamics of Heritology”. RATH is a Delhi-based Ngo founded by a team of young professionals operating in the field of heritage management. It was fifteen-days that is 30 hours course which was attended by students from various departments. The course lectures included talks on Indian architecture, archaeology, museum studies, heritage tourism, and urban heritage.

The Department invited renowned Madhubani Painting artist, International craft awardee, Mrs. Bimila Dutta to conduct an online Madhubani workshop on 30th January 2021. It was an enriching experience to learn from her and she also shared her journey with Madhubani painting for over 50 years. It was an inspirational session where she gave insight to all the participants to keep their culture and art forms alive as this is what makes India unique in its way.

Apart from the above-mentioned successful events students also joined numerous internships with various reputed firms and start-ups. This provided students with skill-based learning beneficial for their overall development and future endeavour.



Result Analysis

1ST YEAR

1ST	Mansi Malik	7.82
2nd	Renu Bala	7.59
3rd	Afia Malik, Anushree Bisht	7.5

2ND YEAR

1st	Rashi Tiwari	8.07
2nd	Shivangi Rai	7.79
3rd	Shruti Agrawal	7.75

3RD YEAR

1st	Nisha Kumari	7.162
2nd	Prachi	6.98
3rd	Vinny Kapoor	6.95



On the shelf

