

## CHAPTER 25

### HISTORY

#### Doctoral Theses

01. BHATRA (Robert Wilson)  
**Aspects of Social History of Christianity in India: Christian Missions in Southern Orissa (1870-1970).**  
Supervisor : Prof. Dr. Prabhu P. Mohapatra  
Th 23963

Abstract  
(Not Verified)

In my thesis I have investigated the Social History of Christianity in a colonial setting focusing on the region undivided districts of Koraput, Ganjam and Khondmals in southern Orissa which for large part of period under study remained under Madras Presidency. It characterized caste and the tribal society into which Christianity was inserted by the foreign missionaries in the 19th century. Though the missionaries had their mission objective clearly stated, their relationship with the colonial authorities was complex. I have tried to look at the relationship between European missionaries and British government as well as Christian missions and modernity in Southern Orissa. My thesis explores the interrelations of the Christian mission, Colonial government policy, and indigenous culture. I examine the complexity of the relationship, which cannot be explained in the paradigm of the ruler and the ruled, or the oppressor and the oppressed. I focus on the contribution of the missionaries among the marginalized communities of southern Orissa which largely transformed their lifestyle and values system. How successful were the Christian mission protocols in incorporating the tribal and indigenous groups into the folds of Christianity and transformed their traditional lifestyle? The ascribed status of the Dombs or Panos in the hilly region of Southern Orissa has been examined in my study. In addition to this, my study has illustrated the Salvation Army's objective to identify the inherent talents and knowledge of the people for their up-liftment. I have examined how far competition for social hierarchy have struck the Panos (Dombs) to find out an alternative in their conversion to Christianity. I have tried to explore the political development of Southern Orissa during 1940s and also explore the cause of sharp increase in communal tension and eruption mainly directed against Christian community.

#### *Contents*

1. Introduction 2. Establishment of Christian mission and Its invisible impact in Southern Orissa 3. Social history of dombs in Southern Orissa 4. The salvation army and rehabilitation of the criminal tribe of Southern Orissa 1910s-1950s 5. Colonial policies and tribal resistance in Southern Orissa 6. Transformation of intercommunity relations and origins of communal and ethnic violence of Southern Orissa. Conclusion and bibliography.

02. CHAKRABORTI (Moumita)  
**Exploring Medicine and Politics in Colonial Bengal, C.1920-C.1940.**  
Supervisor : Dr. CharuGupta  
Th 23965

Abstract  
(Verified)

This research intends to explore the medical politics and polity of Bengal introduced by the colonial government during 1920-1940. All health policies and activities were primarily Calcutta centric – the then capital of undivided Bengal. It is a common misperception that concept of health and hygiene started in India during colonial rule. Though India had her tradition of health without a concept of public health delivery services. Interactions between the 'Oriental' and 'Occidental' medical systems ultimately exposed the influence of politics and ambivalences of both systems. The colonial public health was an innate political process. It created a relationship between disease and the social infrastructure. The parameters in public health services like vaccination, epidemic control and general medical care systems offer us an enthralling matrix to explain the change in dynamics of public health and public discourse on medicine in colonial India following the concept of Jügrgen Habermas. This oeuvre explore the evolution of western medical policies that emerged to counter the invasion of epidemics. The colonial government demanded their medical supremacy, but could not control the epidemics. It reveals the intentional flaws of the government to maintain their colonial interests intact. Ultimately, public health turned into public disease policy for the novercal attitude of the government. The ambivalence of both the systems exposed the limitations, inadequacies and failure of the government. Indian traditions have assigned women a lower social status causing horrible poor health and mal dusiècle like, female infanticide, female foeticide, etc. The colonial political interests largely vacillated the 'gouvernementalité'. While the government tried to move one step forward, it ultimately retreated considering political or economic surplus. Thus, the public health policy was politically motivated, incomplete, piecemeal and largely in effective. Keywords: public health, vaccination, immunisation, ambivalence, gouvernementalité, colonial policy, politics etc.

*Contents*

1. Medical political discourse 2. "Occidental" politics and "Oriental" diseases 3. Frugal policies and prodigal diseases: a case study 4. Medical pluralism during colonial rule 5. An unhealth exclusion – The health of women. Conclusion, Bibliography and Appendix.

03. DAYMA (Yogender)  
**State and Society under the Western Gangas.**  
Supervisor : Prof. B. P. Sahu  
Th 24306

Abstract  
(Not Verified)

The present work entitled State and Society Under the Western Gangas is aimed at reconstructing the processes involved in the emergence of the Western Ganga state (c. 4th-11th century) in southern Karnataka. Primarily based on about two hundred inscriptions, the study argues that the emergence of the Western Ganga state needs to be seen in terms of the processes of locality formation and the gradual emergence of a stratified society. The beginnings of the process have been traced to the megalithic period in the region. It is argued that over time, due to interactions with developed states like the ones under the Mauryas, Satvahanas and Pallavas, the local notables or chiefs emerged as more refined ruling elites. As a result, there would have emerged a number of local states in the region. Two of them i.e. Western Gangas and Banas could register their presence significantly because of their longer and more successful political career. The available record suggests that the Western Gangas emerged in the region called upper Pennar basin. In the early phase of their career i.e. up to early sixth century CE, the strategy seems to govern the territories through the state appointed officials and the expand authority through land grants to the Brahmanas and Jaina temples. The

following centuries witnessed not only the expansion of the state boundaries to the Cauvery valley, but also adopting an integrative approach to the local rulers and notables. The study also attempts to reconstruct the social and economic processes during the time and space. It also tries to underline the strategies adopted by the state to seek horizontal and vertical legitimation of its power. The study also tries to analyse these developments in the light of the issues and debates on the nature of trans-local states from the Gupta period onwards.

#### *Contents*

1. Introduction : Defining the region, historical geography 2. Agrarian growth, markets, and towns 3. Evolution of society 4. the emergence of political society and the early Western Ganga State 5. Towards a Tegral State : c. 6<sup>th</sup> Century to 11<sup>th</sup> Century. 6. Structure of Legitimation : Continuity and changes. Conclusion, bibliography and annexures.

04. DOMINIQUE (Sylvie)

#### **Issues in the Conservation of Architectural Heritage in Rajasthan and Delhi : A of Selected Sites.**

Supervisor : Prof. Farhat Hasan

Th 23964

#### Abstract

*(Not Verified)*

This thesis, entitled "Issues in the conservation of Architectural Heritage in Rajasthan and Delhi", deals specifically with the conservation of the historical haveli in Jaipur and Shahjahanabad. Taking the historical haveli as a specific case study, I intend to discuss different perceptions of heritage in their respective cultural contexts, and to question the possibly unilateral character of the modern architectural conservation as it is applied in the north-western part of India for instance, and more generally in South Asia. The primary objective of this thesis is to make a comparative study, within adiachronic framework, of heritage and conservation in the two cities. The focus of the study is on domestic architecture and, in a comparative framework, I wish to study social perceptions of heritage in the pre-colonial period, how heritage and conservation changed in the colonial period, and how these changes have affected modern conservation in South Asia.

#### *Contents*

Volume 1: Introduction 1. The Haveli in the city (I): Shahjahanabad 2. The Haveli in the city (II): Jaipur 3. The Haveli as a courtyard-House: A social and architectural study 4. Issues in conservation of the architectural heritage in South Asia. Conclusion, Bibliography. Volume 2: Illustration.

05. GUPTA (Geetika)

#### **Trade and Trading Families in Western India during the Early Medieval Period.**

Supervisor : Prof. B. P. Sahu

Th 24305

#### Abstract

*(Not Verified)*

The present work delves into the growth of trading activities, and the rise of trading families or groups in western India during the early medieval period. The work basically seeks to look into the factors and stages which ultimately paved the ground for the growth of trade and commerce in western India.

First chapter discusses the topographical profile of western India including its flora, fauna, mineral resources, and trade-routes. Then it is followed by a historiographical survey of existing literature, scope of the work, and sources utilised in shaping my present work. The second chapter tries to look into the growth of rural economy in which the role of rulers and merchants in agrarian growth is discussed at length. Third chapter discusses the wide range of commodities that formed part of inland and foreign trade. Different modes of transportation, including land and water, are also discussed at length. In the fourth chapter the rise of exchange centres in different parts of western India due to the availability of surplus has been discussed. It is followed by a close examination of the character and composition of various trading groups, including trading families, and their role in society and polity of the period. The chapter also looks into the role of foreign merchants who were equally active. Lastly, the relationship between the rulers, merchants and the state is also examined.

#### *Contents*

1. Introduction 2. Growth of Rural Economy 3. Commodities of exchange and modes of transportation 4. Emergence and spread of Exchange Centres 5. Trading groups, merchant families, and their role in society 6. Markets, merchants, and the state. Conclusion and bibliography.

06. GUPTA (Vikas)

#### **Modernity and Education in Colonial India : A Study of Ideas, Interventions and Interlocutors.**

Supervisor : Dr Prabhu P. Mohapatra  
Th 23960

#### Abstract (Not Verified)

This study historically analyzes the interplay of education and inequality in three interrelated dimensions of education in colonial India in 19 and early twentieth century. First, interplay of hierarchical socio-political order and the aspects of integration and inequality within the structural apparatus of colonial education. Second, socio-political and epistemological nature of curricular knowledge; trends of homogeneity and heterogeneity within it; and their implications for prevalent symmetries. Third, perspectives and interventions pertaining to both of these domains by certain interlocutors, or state and non-state actors, such as William Wilson Hunter, John Murdoch, Raja Shivprasad, Zaka Ullah, Jotirao Phule, Bhaurao Patil, and Gijubhai Badheka. The present study underscores the need to transcend various exclusivist historiographical understandings of colonial education and to adopt a broader perspective based on interlocutors for the better comprehension of its multifaceted nature as a perpetual ensemble of dissimilar elements in accordance with a particular kind of socio-political and economic order reified by the colonial state. The core anomaly in colonial education was that state evolved a structural apparatus where inequalities were inbuilt, yet it subjected students of these institutions coming from diverse backgrounds to the acquisition of a flattened knowledge and language and defined their ability to acquire these as their merit. However, even this homogeneity should be approached, not as a consensual phenomenon, a homonymy or derivation, rather as a layered body produced through contestations, because, within colonial state, there were different kinds of Indian, colonial and missionary interlocutors with their concerns, perspectives and interventions, which did exert some influence on the emergent formation, or left a legacy for subsequent generations to engage with.

#### *Contents*

1. Introduction 2. Colonial education and reordering of social inequality 3. Intervention of a missionary agency in Indian education 4. The Intervention of a 'native' administrator of colonial education 5. Rapprochement in language and

knowledge 6. The Question of educational backwardness among Muslims 7. Colonial curricular knowledge and vernacular textbooks 8. Vernacular textbooks, religion and the missionary campaign 9. The Colonial discourse on discipline and moral training 10. An Indian intervention in the discourse on discipline and moral training 11. Education and the praxis of social emancipation 12. Education and social integration 13. Centering freedom in education 14. In lieu of conclusion. Bibliography.

07. HAO KIP (Lalsanglen)

**Landed Property and State Law: Historical Roots of the Tribal Question in Manipur, Circa 1890-1990.**

Supervisor : Dr David Vumlallian Zou  
Th 23958

Abstract  
(Verified)

This thesis looks at land as a form of property as well as a source of identity in the context of Manipur from c. 1890-1990. The legal development of land can be understood only with reference to the role of the colonial state vis-a-vis the native prince. The British rulers recognised various categories of land such as forests, commons, *pattalands*, and salt springs. Colonial interest in scientific forestry was connected to its timber need for local housing (not railway) construction. After the Palace Rebellion of 1891, the British Political Agents made a concerted effort to transform "commons" or wastelands into landed private property (*patta*) with an eye to increasing land revenue. Depending on one's perspective, this may be termed either enclosure of commons or improvement of wasteland. The first examples of private *patta* land emerged in the Imphal valley in the shape of titles to wet rice fields and later in the shape of urban residential plots. Similarly, the State earned handsome revenue from its control of natural salt springs and forests around the salt-wells. In the late medieval and early colonial era of Manipur, salt lands were highly valued by the State; but the value of such lands deteriorated increasingly after the improvement of road transport in the aftermath of the 1891 revolt. Whereas land continues to be regarded as a form of property, the connection between land and community identity found strong expression in the ethnic politics of the post-1947 period, especially in the hill areas of Manipur. The tension between land as a property and land as a marker of ethnic identity was reflected in the controversy surrounding the flagship land legislation called Manipur Land Revenue and Land Regulation Act 1960.

*Contents*

Introduction 1. Overview of land tenure and land laws 2. State legislation and local usage of forests 3. The Emergence of private property in land 4. Salt springs and state monopoly 5. Cultural history of imagined lands. Conclusions, Bibliography and Appendix 1: Sample of questionnaire on land *patta*; Appendix 2: Manipur Land Revenue and Land Regulation Act

08. KUNDAN KUMAR

**Political Geography of Daksina Kosala and Vidarbha : An Epigraphic Study : C. 400-1300 CE.**

Supervisor : Prof. Bhairabi Prasad Sahu  
Th 23959

Abstract  
(Not Verified)

The study explores the political geography of two historical regions, viz., Daksina Kosala and Vidarbha, i.e., territorial and administrative units described in the inscriptions of the five

principal dynasties (Vākāt akas, Śarabhapurīyas, Pāṇḍuvamśīs/ Somavamśīs and Kalacuris) that ruled the two regions from the fourth century CE till the thirteenth century CE. The study of these units is aimed at providing an understanding of the interaction of physical and human geography as reflected in the changing nature of settlement patterns both rural and urban and their political organization through time. Since almost all inscriptions are in the nature of land grants to Brahamans, shrines and monasteries, another related area of investigation would be the extent of agrarian expansion. Given the succession of dynasties in the same region over a period of nine centuries; it would be pertinent to explore the possibilities of politico-administrative changes in the villages granted:(i) whether the same village/s granted by one dynasty could have been re-granted to another beneficiary/ies with the change in dynasty; and (ii) whether the administration and political control of the areas granted by one dynasty transformed with dynastic change (in terms of their inclusion into newer/different administrative units of succeeding dynasties and their coming under the jurisdiction of newer dynastic officials or even petty chieftaincies). Exploring such changes would indicate if there were crucial shifts in the *internal* political geography of Dakṣiṇa Kośala and Vidarbha over an extended period under different dynasties, i.e., the possible recomposition of administrative units and re-drawing of their territorial limits in terms of inclusion or exclusion of constituent villages which were subject to royal grants.

#### Contents

1. Introduction 2. The Vakatakas: An Epigraphical study 3. The Sarabhapuriyas and Panduvamsis of DakṣiṇaKosala 4. The Somavamsis of DakṣiṇaKosala 5. The Kalacuris of DakṣiṇaKosala 6. Conclusion. Bibliography

09.

SAHA (Ranjana)

#### **Modern Maternities : Discourses of Breastfeeding and Child Development in Colonial Bengal.**

Supervisor : Prof Amar Farooqui

Th 23962

#### Abstract

(Not Verified)

My doctoral research explores medical advice on breastfeeding and related development of the child as integral to defining different kinds of maternities in colonial Bengal (1820s-1920s). It problematises and analyses medical advice on breastfeeding by the *bhadram ahila* ('respectable' Bengali-Hindu women), memsahibs (European women), and *dais* (indigenous midwives and/or wet-nurses). It focuses on medical literature associated with 'scientific' midwifery encompassing antenatal and postpartum care by trained midwives and medical practitioners, and the medicalisation of motherhoods 'mother craft' which was central to the global infant welfare movement. The main argument is that lactation, breast milk, maternal breastfeeding, wet-nursing and with the associated problem of artificial feeding of infants were socially constructed by imperial, colonial, and nationalist medicalised discourses about motherhood, manhood and nationhood. This study examines the deification as well as concomitant pathologisation and medicalisation of 'Indian mothers' and their mother love – both recurring themes in European and indigenous medical literature in colonial India. In particular, it explores the deification of the *bhadramahila*as 'Ma Lakkhi' or the Goddess Lakshmi (Hindu goddess of wealth and prosperity) based on her habit of always breastfeeding whenever her child cried. It compares and contrasts the conceptualisation of the 'innocent' breasts of the goddess-like *bhadramahila* mother with the contemporary medical check lists for the detailed bodily examination of the 'native' wet-nurse's body for hiring purposes. Moreover, it analyses the characterisation of Indian wet-nurses as both dangerous and bountiful, and memsahibs as non-breastfeeding, deficient mothers in the 'tropics'. It examines the largely unexplored medical and medico-legal opinion about the nature of breastfeeding in early motherhood. Contemporary perspectives about infant feeding in

advertisements of imported tinned baby foods and galactagogues (materials promoting lactation) are also explored. It questions the objectivity and matter-of-factness of the male child / *balak* / *cheyin* in the contemporary medical manuals and advertisements.

#### *Contents*

Introduction 1. Medicine and 'Indian mothers': confinement, nursing of infants and mortality 2. Maternal and infant care: 'Clean Midwifery' and 'Mothercraft' 3. tropicalised milk: memsahibs, dais and mothering, c.1820s – 1920s 4. Child-mothers: 'Premature maternity' and infant health, c.1891-1929 5. 'Good' milk, dutiful mothers and patriotic sons: clocks, maternal breasts and model foods, c.1900s-1920s. Conclusion and bibliography.

10. SHARMA (Prachi)

**Epic encounters : The Ramayana and the Mahabharata in the History of the Deccan, c.4th-14th Centuries CE.**

Supervisor : Prof Upinder Singh

Th 23961

#### Abstract

*(Not Verified)*

The kingdoms in the Deccan between the 4 and the 14 centuries CE derived considerable inspiration from the epic-purāṇic traditions to conceptualize and articulate an all-embracing vision of power. The eulogy composers of kings borrowed significantly from a common pool of ideas, especially using the two epic traditions, the Rāmāyaṇa and Mahābhārata, to build a forceful image of kingship. The eulogies of the monarchs of the Deccan are replete with ideas about power and representations of kingship. The eulogies of kings should be understood and appreciated beyond the rhetoric of legitimisation as they are extremely rich in culturally-embedded ideas. A study of the evolution of ideas related to kingship is extremely pertinent. The assessment of elements constituting the ideology of kingship over time points to a process of employment and exchange of notions of power and authority among the ruling houses in the Deccan. The inferences drawn from inscriptions suggest that the importance of the epic tradition went beyond the religious domain. Thus, while on the one hand, the epic traditions began to be employed to carefully construct the idea of an ideal monarch from around the, 3 /4 century CE, figures such Rāma and Sītā came to be revered as deities later in time, only by the 12 century CE.

#### *Contents*

1. Political ideology of the early and later Kadambas 2. Epic traditions in the Hoysala ideology of kingship 3. Epic traditions and the political ideology of the 'Minor dynasties' in the Deccan 4. Jainism and the Ramayana tradition in the Deccan 5. Rama and Hanuman worship in the Deccan between the 4th and 14th Century CE. Conclusion, Bibliography

11. कु. सुनीता कुमारी

**मातृदेवियों की अवधारणाओंका अध्ययन : विशेष संदर्भ : भारत और नेपाल के मध्यवर्ती सीमा क्षेत्र।**

निर्देशिका : डॉ. अंशु मल्होत्रा

Th 23957

### *विषय सूची*

1. मातृदेवियों की अवधारणाका सैद्धान्तिक आधार 2. भारत और नेपाल के सीमावर्ती जिलों की ऐतिहासिक पृष्ठभूमि 3. महाराजगंज की मातृदेवियाँ 4. नवलपरासी की मातृदेवियाँ 5. नेपाल की जीवितदेवियाँ निष्कर्ष । संदर्भग्रंथ सूची ।

12. SUNNY (Kumar)

#### **Anti-Colonial Resistance and Modern Politics in Colonial Punjab Circa 1850s to 1920s.**

Supervisor : Prof. Amar Farooqui  
Th 23966

#### *Abstract (Not Verified)*

This thesis studies the evolution of modern politics in colonial Punjab at two levels. At one level it investigates the evolution of British colonial regime in Punjab in all its specificities, where I analyse the complicated relationship of alliance it wished to forge with the conservative rural elite and loyalism it tried to promote amongst the urban educated classes. This triangular interaction between the rural and urban Punjabi political leadership and the provincial administration had its own contradictions which played a crucial role in engendering communalist politics in the province from within to strengthen the stranglehold of the sectional elites over modern institutions of power like municipal bodies, administrative jobs and educational institutions etc. I also focus on another level of politics in colonial Punjab which broke through the strategies of communal mobilisation of masses in the interest of the political elites and saw them assert themselves either in spontaneous or more premeditated and organised ways and challenged the colonial-Punjab elite nexus such as the 1907 agitations, Ghadar movement, the protests of 191 etc. The first half of this thesis analyses the specific character of British provincial administration which claimed to develop Punjab as a 'model province' and prided on its loyalty. I study the reasons for predominance of loyalism as well as failure of Congress' nationalism to develop strong roots in Punjab. Analyse the ways in which discourse of nationalism was trumped by communalism. This thesis studies the writings of important individuals from colonial officials like John Lawrence, Denzilbbetson, Michael O'Dwyer to Punjabi leaders like Lajpat Rai, Har Dayal and Swami Dayanand Saraswati etc. in order to understand the nature and evolution of the political discourses which dominated Punjab politics in these years.

#### *Contents*

1. Punjab before British rule: society, polity and sovereignty 2. British colonialism in Punjab: Ideology, policies and impact 3. Religion, loyalism and nationalism: Punjab politics at the end of nineteenth century 4. Communalization of Punjab politics and revolutionary challenge 5. From loyalism to unrest: World War, martial law and its impact on Punjab politics. Postscript and bibliography.

13. TARUN KUMAR

#### **Archaeology of Buddhism in Early Historic Andhra.**

Supervisor : Prof. Upinder Singh  
Th 23956

Abstract  
(Not Verified)

In this research, I have comprehensively documented sites with Buddhist remains in Andhra. The amount of details given about various sites varies a great deal depending on the volume of information available. The present research highlights several issues. The first general issue relates to the identification of sites by Buddhist communities for the establishment of monasteries, keeping concerns such as easy availability of water and resources in mind. These concerns can be historically established using landscape archaeology and by understanding the connections between monastic settlements and nearby habitation sites. The second inter-related issue concerns the design and construction of monastic complexes (including *stupas*, *caityas* and *viharas*), and the role of chosen terrain and availability of local raw material in deciding the appearance of monasteries. The third issue pertains to the renovation and expansion of monasteries. In this context, I have gauged the resource-base of monasteries and their creation through patronage, either by royalty or the common people. A strong tradition of patronage ensured long-term sustenance of the monasteries and infrastructural expansion or improvements become its obvious manifestations. The issue of patronage has been understood through the analysis of donative inscriptions (both royal and non-royal) and examination of sculptural specimens. Another interrelated issue examined was the access of monasteries to land and commerce, and their possible participation in trade and agricultural operations. The fourth major issue relates to the consecration of relics, design of caskets and their placement inside *stupas* which explains ritual processes and concerns of monasteries behind the erection of *stupa* monuments. The present research has also highlighted the regional specificity of Andhra Buddhism manifested in the creation and erection of *ayaka* platforms and pillars. The idea is to understand Buddhism not within the framework of homogeneity; a nuanced approach necessitates recognition of variations.

*Contents*

1. Introduction 2. The Region and its early history 3. Archaeology of coastal Andhra 4. Nagarjunakonda 5. Amaravati 6. Archaeology of Northern Coastal Andhra 7. Archaeology of Andhra plateau 8. Conclusion. Bibliography