

CHAPTER 22

HISTORY

Doctoral Theses

01. CHHABRA (Heeral)
Animal Welfare, State Regulations and Question of Cruelty c. 1900-1940s.
Supervisors: Prof. Amar Farooqui and Dr. Shonaleeka Kaul
Th 26084

Abstract

This research project seeks to explore animal-human relationships in colonial (urban) India of the 19th and 20th century through prism of law. The focus within this thesis has been on domesticated and working animals encountered in everyday lives in order to investigate how their legal, social, economic status, relations and identities got reconfigured through the emerging 'animal welfare' discourse in colonial India. For this purpose, animals have been analysed in three distinct or specific roles and positions. First includes animals as 'colonial subjects' having legal identity of their own. Second entails animals as 'labouring bodies'. For this aspect exclusive focus has been on military transport animals. Third includes the street dogs of colonial India who existed as free ranging urban beings. This project places intervention at conceptual and methodological level. Conceptually the attempt has been to interrogate the very assumptions which have restricted animals' consideration as historically significant actors. These include animal-human divide, human exclusivity in history research and writing, and subsequent denial of historical agency to animals. Methodologically, these presumptive ideas have been juxtaposed with available official colonial sources to facilitate renewed questioning. This has been done in order to explore uncharted role of animals in colonial Indian history. The broader issue here was not merely to highlight importance of animals but explore location of animals in history – as affiliates, partners and central actors in making of the past. To explore these facets answers to the following questions have been attempted – why were animals being legislated upon in colonial India? What was being regulated? Whose actions were being governed? What impact did it have on animals' status and animal-human relationships? To answer these, two sets of legislative measures have been explored. First set include those which were promulgated for animal 'welfare' and protection from 'cruelty' – this includes 'Prevention of Cruelty to Animals Act in combination with analysis of supporting organisations such as Societies for Prevention of Cruelty to Animals (SPCAs) and All India Society for Prevention of Cruelty to Animals (AISPCA). The second set of measures include those which sought to regulate animal presence, labour, and their use (and consequent abuse). These entailed the Punjab Military Transport Animals Acts and orders for muzzling and elimination of street dogs in India. Through a thorough analysis of these measures, I argue for the following things. First, animals need to be taken as an important legal category (which is still evolving in human understanding and legal parlance). Second, lives of animals need to be viewed beyond the 'property' status. Third, there is a need to question and dissect the implication of 'civilisational superiority' discourse pertaining to animals. Fourth, there has been inherent violence in colonial epistemic constructs in the name of animal 'welfare' and practices. Fifth, animals have had distinct agency, subjectivity,

and historical presence in colonial India. Lastly, animals have been active members of colonial global networks.

Contents

1. Cruelty Prevention Measures for Animals In colonial India: The Legislative Journey
 2. Cruelty to Animals: Organisational Efforts through RSPCA and AISPCA
 3. Governing the ‘Stray’ of the Empire: colonial Management of Street Dogs in India
 4. Regulating ‘Working Animals’: Military Transport Animals of colonial Punjab.
 Conclusion. Appendix and Bibliography.

02. CHOUDHARY (R.B.Azad)

Logistical Interface between Economy and Conquest: Tradition and Transition in the Logistics of Indian Warfare, 1556-1800.

Supervisor: Prof Shalin Jain

Th 26079

Abstract

Theoretically, this work is all about relationship between the economy and the conquest, deals about the possible consequences which directly or indirectly supported the Mughal military conquest in context of the South Asian subcontinent. This study illustrates that the Mughal State was a military-fiscal state. Centrality of the horses as well as the recruitment of multi-ethnic heterogenous community from different geographical fringes who were skilled with *furussiya* tradition of the Central Asiatic mode of warfare was the significant reason for the Mughal military superiority and success. This work is about to cover about the logistical significance of military affairs associated with the Mughal state formation. To maintain their military superiority, the Mughals also needed distinguished and well-planned logistics in practical planning, preparation, organisation, regulation and control to prevent the breakdown of the supply and transportation of the arms, equipment, arsenals, waranimals, food and forage, and military and non-military employee (non-combatants) to pursue a successful military campaign. Thematically, this work is discussing the possible reasons behind the Mughal military superiority, mercantile financiers, the Mughal intelligence apparatus, the role of *banjaras* as military commissariat, procurement and breeding of warhorses, horse cosmopolitanism, and the cultures evolving around the centrality of horses. More importantly, on the socio-political and cultural ground, this further helped in development of equestrian, equestrienne, horseculture as well as equine-veterinary-medical-culture in the Mughal and the post Mughal Period with the evolution and exploration of *farasnama* literary „genre.“ Apart from this, it is also about the centrality of warhorses which didn’t only establish the military superiority of the Mughals, but even created a ground for the creation of equestrian culture, equine-medical-culture and development of separate literary „genre“ about the *farasnama* – the treatise on horses. Indeed, the strong economy of the state led the foundation of the infrastructure to multiply and accelerate the conquest nature of the early modern states.

Contents

1. The Economy and the Conquest: Tradition and Transition in the Logistics of the Mughal Warfare
 2. The Role of Non-Combatants and the Mughal Warfare
 3. The Role of Intelligence Apparatus, Mercantile Financiers (Loan-givers), and the *Banjaras* as Commissariat in the Mughal Military Expeditions
 4. The Procurement of War-Horses: The Horse Trade and Breeding in India, c.1556-1800 A.D.
 5. The Notion of

'Connected-History': The Horse Cosmopolitanism and the Making of Equestrian Culture in Mughal India 6. The War-Horse and the Understanding of the *Farasnama* Literary 'Gene' in India, c.1600-1800 A.D.. Conclusion. Glossary. Appendix and Bibliography.

03. हुसैन (शाकिर)

भारत चीन की अस्थिर सीमाएं और 1962 का युद्ध: अतीत, वर्तमान और भविष्य.

निर्देशक : डॉ. अनिरुद्ध देशपांडे

Th 26080

सारांश

इस शोध में कुछ महत्वपूर्ण निचोड़ सामे आते हैं। प्रथम यह कि भारत-चीन एवं भारत-नतब्वत सीमा कभी भी एक यथोनचत संयुक्त संवेक्षर् द्वारा निधाणररत िहीं हुई। 20वीं सदी के मध्य तक भी इसके परम्पराओं और रीनत-ररवाजों और चंद संनधयों द्वारा निधाणररत होिे के तकण को स्वीकार ककया जा सकता है लेककि आनिर कभी-ि-कभी इस परम्पराओं, संनधयों एवं रीनत-ररवाजों द्वारा निधाणररत सीमा को एक रैनिक सीमा में तब्दील होिा था। लेककि ि तो निरिश यह कर पाए और स्वतंत्रता के बाद भारत िे भी इसकी उपेक्षा की। एनशया में 19वीं सदी तक सीमाएं जोिेों द्वारा निधाणररत थी। भारत-चीन एवं भारत-नतब्वत सीमा का भी यही हाल था यही कारर है कक पनिमी क्षेत्र में 1842 की नतब्वत-कश्मीर संनध में नजस परम्परागत सीमा के सम्माि पर सहमनत हुई थी उसे गम्भीरता से िहीं नलया जा सकता। परम्परागत सीमा अक्सर वह बैसािी थी नजिका फायदा शासक, घुमक्कड़ जिजानतयाँ एवं असामानजक तत्व उठाते थे। इके मध्य ि केवल नवस्तुत निजणि क्षेत्र होते थे बनकक प्रशासनिक शून्यता भी ऐसी सीमाओं की नवशेषता थी। ऐसी सीमाएं बफर, सुरक्षा एवं सम्भानवत आक्रमर् से बचि हेतु कवच प्रदाि करती थी। रीनत-ररवाजों और परम्पराओं द्वारा निधाणररत सीमाएं आज के सम्प्रभू राष्ट्रों और आधुनिकता के पैमािे पर िरी िहीं उतरती। निरिश सामररक एवं अर्थथक नहतों के अनतररक्त भारत-चीन एवं भारत-नतब्वत सीमा को एक रैनिक सीमा में बदलि के निरिश प्रयास वक्त की मांग थी। 1946 की अमृतसर की संनध, 1946-47 के सीमा आयोग कश्मीर की नतब्वत-एवं ससककयांग से लगी वाली सीमा को निधाणररत िहीं कर पाए। 1865 के एकतरफा संवेक्षर् से उत्पन्न जाँिसि लाइ को स्वयं निरिश कोई सीमा िहीं मािे थे। इसी प्रकार 1895 का Macartney का कुिलुि एवं काराकोरम शृंिला के मध्य एक न्यूट्रल जोि बिािे का प्रस्ताव, Sir John Ardagh का 1897 का 1865 की जाँिसि लाइ सरीिी एक अन्य सीमा (Ardagh लाइ) का प्रस्ताव और 1899 की cCarthy MacDonald लाइ का प्रस्ताव मात्र कागजो पर ही रहे और McCarthy MacDonald लाइ के निरिश प्रस्ताव पर चीन िे कोई प्रनतकक्रया िहीं दी। अतः उक्त प्रस्तावों का अथण सीमा निधाणरर् िहीं लगाया जा सकता जैसा की कुछ नवद्वानि लगाते हैं। 1880 के दशक में सीमा िीनत पर अंग्रेजों में दो नवचारधाराएं थी। फॉरवर्ण स्कूल सीमा को कुिलुि शृंिला द्वारा निधाणररत करि चाहता था। वहीं मोणरिि स्कूल काराकोरम शृंिला द्वारा सीमा निधाणररत करि चाहता था। हालांकक इ दोिेों स्कूलों में इस बात पर सहमनत थी कक पनिमी क्षेत्र में सीमा अनिनित है।

विषय सूची

1. संधियों, परंपराओं एवं रीति-रिवाजों द्वारा निर्धारित सीमा की हकीकत 2. मैकमोहन लाइंस: एक मुसलसल बहस 3. सीमा विवाद की उपेक्षा और युद्ध मनोवृत्ति 4. फॉरवर्ड पॉलिसी एवं वापसी 5. गफलत और खुसफहमी. उपसंहार और संदर्भ ग्रंथ सूची.

04. ईश्वर दान

राजस्थान के हाड़ौती क्षेत्र में पुरबस्तियों और आजीविका प्ररूपों का अध्ययन (पाषण काल से पूर्व मध्यकाल तक)

निर्देशिका: डॉ. सज्जन कुमार और डॉ. आर. सी. ठाकरान

Th 26074

विषय सूची

1. सामान्य परिचय 2. पारिस्थितिक स्थापन 3. पूर्ववती पुरातात्विक शोधों का अध्ययन एवं सांस्कृतिक कालक्रम 4. पुरास्थानों का सर्वेक्षण और विवरण 5. पुरबस्तियों का वितरण एवं अधिवास प्रारूप 6. आजीविका प्ररूपों का अध्ययन 7. पुरासमग्री का अध्ययन एवं विश्लेषण. उपसंहार और संदर्भ ग्रंथ सूची.

05. MAYURAKSHI KUMAR

Eighteenth Century Jaipur Kingdom: Politics, Society and the New Capital.

Supervisor: Dr. Saifuddin Ahmad

Th 26086

Abstract

In the present study I have tried to look at the nature of state formation in the eighteenth century Jaipur, from the perspective of state-society interaction and how the building of Jaipur city in 1727 AD was used by Sawai Jai Singh as a form of political projection and as a tool of legitimization. In the present study I have focused upon Jaipur Kingdom and its political, social, cultural, architectural profile, which helped the capital city to emerge as a planned urban center. The sequential and planned layout of the Jaipur as the new capital of *Kachhwahas* by Sawai Jai Singh has been taken into account by looking through some of these aspects highlighted above. The study has been contextualized through engagement with extant historiography relating to Jaipur. Works like Jadunath Sarkar's, „*History of Jaipur City*“; V.S. Bhatnagar's, „*Life and Times of Sawai Jai Singh*“; and others are majorly associated with the political history of Jaipur state. These works by merely focusing upon battles, succession timelines, draw out the character of the ruler/s and fall short of discussing the nuances of state formations that went into the making of the city. Certain other works highlight the architectural form of Jaipur city and they can be broadly divided into two categories, which have split the architecture of Jaipur city into Hindu/ *Vastushashtra* model and Islamic/ Mughal influence. While Asim Kumar Roy's, „*History of Jaipur City*“; Vibhuti Sachdev and Giles Tillotson, „*Building Jaipur: The Making of an Indian City*“, and Monika Horstmann, „*Theology and Statecraft*“,

have focused upon Hindu or *Vastu-shashtra* model of Jaipur city. Comparatively, works like that of Catherine B. Asher, „*Excavating Communalism: Kachhwaha Rajdharm and Mughal Sovereignty*“ and Fatima Imam“s, „*Indian Pragmatism of Political Authority and Usage of Urban Spaces: Comparative analysis of Jaipur as an Eighteenth Century 2 Example*“, try to draw out the Mughal imperial impact on the formation of the city. However these works by engaging with the Hindu and Islamic models of architectural construction fail to highlight all- encompassing visions of the rulers of Jaipur who attempted to incorporate every available building expertise to create or add to this planned city of Jaipur. Also while viewing the built heritage of the city, these works does not engage with the archival sources, which are, abound, with materials relating to the subject of study. The social milieu of the city especially its inhabitants, who are equally important for the city are hardly discussed in these works. The agrarian based studies and economic history works to the likes of S.P. Gupta“s, „*The Agrarian System of Eastern Rajasthan*“; Dilbagh Singh“s, „*The State, Landlord and Peasants: Rajasthan in the Eighteenth Century*“, do not explore the urban economy of Jaipur city. Apart from these few major works there were other works by Nandita Prasad Sahai, Norbert Peabody, Jibraeil, Sumbul Halim Khan and others, which I have studied and used to develop my arguments. I have tried to study Jaipur city in totality, an aspect that I found lacking in the previous works discussed above. A city is not merely a political center, it is equally an embodiment of social perspectives, cultural interactions and economic functions and my work has tried looking into all these aspects of the city. Jaipur was newly constructed and settled by people from different stratum migrated from all over India, and as a consequence there emerged many power centers that were economic and religious in nature and I have tried to explore the nature of interaction between these. I have attempted to study the diverse and dynamic profile of Jaipur city through a number of archival records, which were maintained by the rulers of Jaipur (such as Arhsatta Sawai Jaipur, Hasil Farohi, Siyah Hazuri, Arhsatta Imarti, Arazdast, Dastur Komwar among others). From noting of daily spending on constructional, religious activities and gift-giving traditions, to settlement of city and its various lanes, markets and *mohallas*, to collection 3 of taxes and to regulations which guided the morality of the city, and many other aspects have been addressed in the archival records. Literary records too furnish details on the settlement of city and ways in which it was organized. All these sources help to situate the political, social, economic and cultural fabric of the time.

Contents

1. State Formation in Eighteenth Century Jaipur: Emergence, Expansion and Consolidation
 2. Eighteenth Century Jaipur City: Imagined and Constructed
 3. Eighteenth Century Jaipur City and the Social Order
 4. Situating Urban Economy of Eighteenth Century Jaipur City
 5. Religion, Ritual and Statecraft in Eighteenth Century Jaipur City. Conclusion. Bibliography and Appendices.
06. MOHD. WASIM
Chieftiancies Under the “Delhi Agency”: The Uprising of 1857 and its Aftermath.
 Supervisors: Prof. Saiyid Zaheer Husain Jafri
Th 26089

Abstract

The main objective of this research work is to assess specifically the role of those Chieftaincies under Delhi Agency during the uprising of 1857 which were located in the ceded and acquired territory. The uprising of 1857 is a historical landmark and turning point in Indian history. Initially, research on Uprising of 1857 was limited with

an emphasis on ruling classes, sepoys and dispossessed as well as incumbent feudal lords. There was no detailed study on Chieftaincies under the Delhi Agency. The initial study on bloody struggle 1857 was done by Sir Sayyid Ahmed Khan and his two books *Sarkashi Zila Bijnaur* and *Asbab-e- Bagawat-e-Hind*. Then V. D Savarkar published his book “*The first War of Independence*” in 1908. Professor Bipin Chandra, a renowned historian who worked on the subject of ‘*rebellion*’. The of late historians have termed the events of 1857 as ‘*mutiny*’, ‘*civil rebellion*’, ‘*uprising*’ etc. On the 100th anniversary of 1857 uprising Indian government recognised the research work of Dr. S.N Sen as the most path-breaking and significant. His book *Eighteen Fifty-Seven* is recognised as a valuable work on this subject. Under his study the struggle of 1857 were not recognised neither as “*National War*” nor as “*Mutiny*”, rather it was held as unplanned spontaneous civil rebellion. But there is no consensus among the historians on his conclusion. On the 150th anniversary of 1857 uprising, Indian government encouraged Indian Council of Historical Research (ICHR, New Delhi) and National Archives of India (New Delhi) to revise the historical writings of the uprising. The motive behind this encouragement was to start an indigenous discourse so that something can be written and discussed about a section of unrecognised and unsung participants in the uprising. With the efforts of ICHR and National Archives of India, the role of women, Dalits and tribals in the uprising came into lime light. Still, most of the research on the uprising is based on hearsay and perception rather than primary sources with the support of Indian Council of Historical Research, New Delhi an under the edition of Sabyasachi Bhattacharya, ‘*Rethinking 1857*’ was published but it too does not shed any light on the role of seven nawabs/rajahs who participated in the uprising. There are many scholars who are of the opinion that many participants of the revolt have not been recognised by historians and scholars as ardent nationalists and their contribution to the cause of rebellion has more often than not, been neglected.

Contents

1. Genesis and Growth of Delhi Agency System 2. Chieftiancies During the Events 3. The Role of Chiefs during the Uprising of 1857 4. Revolt in Confiscated Chiefriancies (Ferozepur Jhirkha & Rania) 5. Resurgence of British Armed Forces & Retributions. Conclusion. Bibliography and Appendices.

07. MRINALINI

Food Culture and Practices in Ancient India (5th Century BCE- 5th Century CE).

Supervisor: Prof. Bhairabi Prasad Sahu

Th 26087

Abstract

The thesis *Food Culture and Practices in Ancient India (5th century BCE – 5th century CE)* is an attempt to highlight the food culture and practices of the people of ancient India following religions like Brahmanism, Buddhism, and Jainism. The philosophical doctrines of all the three religions were rooted in their own specific set of ethics and value system which is quite visible from their gastronomic accounts. In ancient India Jainism and Buddhism started as a social reform movement in order to curb the corrupt practices prevalent in the Brahmanical society. Brahmanical religion from the very beginning, that is, right from its conception is associated with sacrifices. In Brahmanical religion actually food is understood to be the generator of life. Therefore, a variety of cooked and uncooked food was used as oblations in fire. Sacrificial act was so much revered in early India that even violence performed during the sacrifices were also systematically rationalized and justified by the

ancient Indian Brahmanical thinkers. Priestly class or *brāhmiṇs* played a supreme role in sacrifices by carrying out *yajña* rituals. *Brāhmiṇs* were the most revered class of ancient India as they were largely associated with teaching *Veda* and performing sacrifices. During sacrifices they were offered food items like fruits and roots, delicious meats, and fragrant drinks. In fact as the *kṣatriyas* were the ruling elites of the society they were also accorded superior status in society and were found to be indulged in eating a variety of luxurious food items quite similar to *brāhmiṇs*. The other two classes like *vaiśyas* and *sūdras* were supposed to tend to them by providing services like feeding them, giving gifts, and performing menial jobs for them as well. *Vaiśyas* were the important and main food producing unit of the ancient Indian society but Brahmanical texts quite astutely to assert the supremacy of *brāhmiṇs*, created the idea that it is because of the grace of *brāhmiṇ* class that food is available to the rest of the mankind. The texts written during the fifth century BCE to fifth centuries CE testifies to this act that early Indian society was highly hierarchised along the lines of food and eating practices and lower classes were often exploited by them. The texts accorded superior status to *dvijas* especially *brāhmiṇs* and *kṣatriyas*. Here the higher classes like *brāhmiṇs* and *kṣatriyas* exploited the weaker section of the society, that is, *vaiśyas* and *sūdras*.

Contents

1. Ides and Ideals: A Brahmanical Concept of Food 2. Food: A Way of Life in Early Buddhism 3. Dietary Practices in Early Jainism 4. Representations of Women through food Culture and Practices: A Textual Survey of Brahmanical, Buddhist and Jain Sources. Recapitulation and Conclusion. Bibliography.

08. NEGI (PADMA)

Trans-Himalayan Trade, Trade Routes and Pastoral Communities of Kinnaur (1600s-1900s).

Supervisor: Prof. Vipul Singh

Th 26082

Abstract

The role of regions and their resident communities have often received inadequate attention in the “grand” histories of cross civilisation trades and trading contacts that focus on large political entities and key roots, merchandise, trading groups and terminal and nodal points. Even less attention is paid to the role of, trade and trading relations in the making of a region, i.e, the formation of its distinct social, economic, political and cultural identity. This is specially so for regions which were not clearly recognizable geo-political units in the pre-modern era and were rather peripheral to the centres of political and cultural significance. One such area is Kinnaur, a present day district of Himachal Pradesh, inhabited by several ethno-linguistic groups. Oral traditions in some early Indian texts present a mytho-historic account of the region, highlighting its association with epic heroes (pandavas) and semi-divine beings (Kinnars) in this area. It may well have been a part of one of the early historic Sub-Himalayan territorial states and later of the imperial states of the Mauryas, Kushanas, Guptas and Vardhans that incorporated sub -Himalayan areas. But nowhere in the early sources does the region figure as an independent or distinct geo-political unit. Kinnaur had trading relations with

Tibet since time immemorial. The proposed study aims to- give a chronological framework to the various economic activities of the Kinnauras, find out if trade with Tibet existed prior to the seventeenth century and find out the defining movements in the history of trade which the available literature lacks.

Contents

1. Introduction 2. Physiology and Ecology 3. Settlement and Authority 4. Transhumant Pastoralists 5. Trade and Trade Routes 6. Conclusion. Bibliography. Plates and appendix.

09. निशा

राजघराना और नाजर: मध्य 17वीं से 19वीं शताब्दी में राठौड़ राजघराने का ऐतिहासिक अध्ययन.

निर्देशक: प्रोफ. सुनील कुमार

Th 26071

विषय सूची

1. मारवाड़ देश और मेहरांगढ़ 2. जनाना डयोढी और उसके भागीदार : उसका इतिहास राजनीति और भौतिक जीवन 3. रानियाँ और जनाना डयोढी में उनकी प्रतिस्पर्धी: रुतबा, सम्मान और पदानुक्रम 4. खवास, पासवान और जनाना डयोढी: अधिकारों की राजनीति 5. राठौड़ देश: नजर, स्रोत, प्रशिक्षण औहदा और सेवा की राजनीति. उपसंहार. संदर्भ ग्रंथ सूची. मानचित्र.

10. PUVVADI (Venu)

Archaeology of Swarnamukhi and Kalangi River Valleys, Andhra Pradesh .

Supervisor: Prof Jaya S Tyagi

Th 26078

Abstract

It is essentially a study of megalithic and early historical period based on the archaeological material recovered during explorations and excavations from the study area. My area of research is falling under two districts which are namely Chittoor and Nellore districts of Andhra Pradesh. Geologically, the present study area is chiefly concerned to the two important river valleys namely Swarnamukhi and Kalangi river valleys in Andhra Pradesh and the former one, Swarnamukhi River which flows Chittoor district is known as Upper Swarnamukhi and which flows down in to Nellore district is known as Lower Swarnamukhi River. The Kalangi River is generated in

Chittoor district and runs in to Nellore district and merged into the Bay of Bengal. It is also to say both the rivers are generated in the Chittoor district and merged into the Bay of Bengal in Nellore district. I have also studied the archaeological sources from the Indian states like Kerala, Tamilnadu, Karnataka, Telangana, Maharashtra, Manipur and Meghalaya, which are the states highly dominated by the megalithic culture. Andhra Pradesh is one of the richest regions of pre-historic and early historic sites in India. Apty called as "the land of rivers", this region provided all the congenial facilities for the establishment of pre-historic and early historical habitations. The southern part of Andhra Pradesh consisting of Nellore region and Chittoor region in the Swarnamukhi and Kalangi river valleys were intensively explored for pre-historic, proto-historic and early historical sites. In the core region of Swarnamukhi and Kalangi river valleys, some sites like Iralabanda, Chittoor, Gavibanda, V. Kotalam, Gottipolu, Puduru, Tondamanadu, Karanimitta, Ubbaramamadugu, Golagamudi, Kokkupadu, Padugupadu, Nellore and Kottapatnam sites are most important. The archaeological evidences are in the form of that burial deposits, black and red ware, black burnished ware, russet coated white painted ware, black and red ware, black ware, red slipped ware, red ware, Kaolin pottery, imitation Amphorae, Sarcophagi, etc. belonging to megalithic and early historical periods. The existence of so many habitational as well as burial sites in a multi-cultured context calls for a holistic study thoroughly application of settlement pattern and site catchment analysis. Further intensive explorations in the surrounding regions are required to document new sites which will help in re-constructing a complete picture of man-land relationship through pre-historic and early historical times. The existence of these archaeological sites close to the sea shore indicate their participation in sea-borne in the trade. An analysis of onomastic of some of these sites having suffixes such as *Prolu*, *Padu*, *Patnam*, *Palem*, *Nadu*, indicate their Neolithic antiquity. A comprehensive re-analysis of the existing recorded archaeological data shall be supplemented by village-to-village survey to obtain full information of the sites like location, geo-coordination, geological wealth, and cultural items, etc. The later, three types of data namely archaeological, epigraphic and numismatics will be integrated to understand the cultural process that took place during those periods. On collecting all these information, computerized data base will be create and transform on to a digital map by using Geographic Information System (GIS) platform. Though, the information from primary sources such as unpublished dissertations

Contents

1. Introduction 2. Physiography 3. Archaeological Explorations and Exacavations 4. Megalithic Culture 5. Early Historic Period 6. Conclusion. Bibliography and Appendix.

11. राजेश कुमार

डॉ. बी. आर. अंबेडकर और श्रमिक कल्याण की राजनीति: एक एतिहासिक अध्ययन (1926-1953).

निर्देशक: प्रोफ. अनिरुद्ध देशपांडे

Th 26075

विषय सूची

1. डॉ. बी. आर. अंबेडकर का जनम एवं परिचय 2. डॉ. बी. आर. अंबेडकर और साम्यवाद 3. श्रम कल्याण कानून में डॉ. बी. आर. अंबेडकर का योगदान 4. डॉ. अंबेडकर के द्वारा श्रमिक कल्याण के प्रयास 5. ब्रिटिश शासन में डॉ. अंबेडकर एवं श्रम कल्याण के ससंवैधानिक सुधार। उपसंहार और संदर्भ ग्रंथ सूची।

12. रामचन्द्र

अर्थशास्त्र , मनुस्मृति एवं विष्णुपुराण में शूद्र : एक अनुशीलन .

निर्देशक: प्रोफ. जया एस. त्यागी

Th 26073

विषय सूची

1. भूमिका 2. विवाह और व्यावहारिक खान पान 3. श्रम और कार्य 4. शासन. उपसंहार और संदर्भ ग्रंथ-सूची.

13. SADIA AZIZ

Royalty, Piety and Legacy in the Age of Empire: Masjids and Sufi shrines of Shahjahanabad (1630s-1870s).

Supervisor: Prof. Saiyid Zaheer Husian Jafri

Th 26090

Abstract

Shahjahanabad was the last of the seven cities of Delhi which was planned and executed by the fifth Mughal Emperor *Shahjahan* after the commencement of his rule that is A.D 1628. The city was enclosed with massive walls covering the entire circumference of the newly established imperial city with massive gates situated at the major crossings and the routes to the newly established Mughal imperial capital. Great planning was involved in making of *Dar-ul-Khalifa* with the Red Fort situated at the most strategic position to command the entire city to the higher pedestrian to match the majesty of the Mughal capital. The Mughal aristocracy, nobles as well as the imperial ladies were equally involved in the acts of piety. A huge Masjid was planned at the nearby hill-top which was suggestively named as *Masjid-e Jahan Numa*. The hyperbolic description was given to suggest that it is not just confined to the city but was something for much larger territorial limits. The Mughal architects took extra care to situate these two buildings in a symmetrical manner to make them complimentary for each other. Thus, the imperial masjid is located in a manner to make it an essential part of the city. Within a short span of time several mosques bearing the name of their patrons were constructed in the close vicinity of Masjid-e Jahan Numa such as Masjid-e Fatehpuri, Masjid-e Akbarabadi, Zinat-ul Masjid and Moti Masjid. These Masjids were constructed within the precincts of Red fort and Sunehri Masjid in succession to the Jama Masjid. Alongside, Shahjahanabad also witnessed establishment of several Sufi shrines in extension to the already flourished Sufi culture of Delhi prior to the Mughal period. Another aspect that became quite evident in this period was the role played by the royal women in commissioning the construction of new mosques in the newly built city of Shahjahanabad. Masjids such as Masjid-e Fatehpuri, Masjid-e Akbarabadi, Zinat-ul Masjid, Moti Masjid and Sunehri Masjid in and around Shahjahanabad clearly show the new self-assertion of women from varied social layers- stretching from imperial households to courtesans. These mosques left a great impact on the cultural and political situations of the city and the

changed the ways in which 'religion' was perceived. These sacred spaces continued to serve as sites where communitarian bonds were strengthened and where issues and concerns of the community were discussed and debated. Thus, apart from the religious function that these mosques performed these spaces also served as civic sites of acculturation and at times contestations

Contents

1. Mosques and the Islamic world: Origin and Functions 2. Shahjanabad: Historical Background, Imperial Ideology and Urban Planning 3. Imperial Mosque of Shahjahanabad Masjid-I JahanNuma: Architecture, Royal Affiliation and its Calligraphy 4. Other congregational and Local Mosques at Shahjahanabad 5. Sufi Saints and Shrines of Shahjahanabad 6. Treatment of Mosques under Colonial Regime: Contestations, confiscations and Restorations. Appendix. Conclusion and Bibliography.

14. SINGH (Amrita)

Stories, Society and Salvation: A Study of the Buddhist JATAKAS.

Supervisor: Prof B. P. Sahu

Th 26083

Abstract

All religions across time and space formed an ideological core, which it aimed to propagate and proliferate. Through which it also marked its distinction and specialty on grounds of its proselytizing efforts. The thesis draws attention to as to how this philosophical ground is entrenched in its social historical context and also caters to it in return. Further, within the context of complex literary composition of early takas, provide a fertile ground to unearth a vivid and complex imagery of the social, economic and the political spheres. takas, as the key source for the work is an enmeshment of a variety of content that it entails ranging from fables, myths and folklore to episodes of local political patronship, economic exchanges and more. In takas are evaluated on four key areas of inquiry, (1) Ecological concerns and sphere of forest, (2) modes of communication, (3) Gender equations and (4) Lay/ monastic Dynamics. Firstly, after assessing a sense of scope for drawing environmental concerns from existing scholarship on the field, chief Buddhist principles are evaluated to reflect on such possibilities. Additionally the sphere of the forest is examined a zone of interactions, adversities and vital linkages. Secondly, various mediums of communicating the message of Buddha are evaluated to highlight the roles of vehicles of transmission of the teachings. Oral, written and visual modes are distinct yet complimentary and co-exist though with degrees of variance from time to time. Thirdly, social contradistinctions and complexities are highlighted through the prism of gender relations that reflect on multiple images both conflicting and conforming. Finally, the work engages with idealized representations of the monastics and laity within the larger worldview of early India and how they are far from their portrayal. Everyday workings of the religion along various dimensions are derived and offered.

Contents

1. Introduction 2. Medium and Religion: Exploring Oral Textual and Visual World of the Stories 3. Access, Attitude and Attainment: A Review of Gender Relation 4. Laity and Piety: Ideology, Interface and Interdependence. Conclusions and Bibliography.

15. SINGH (Abhinav)

Towards a History of the Working Class: the Changing Structure of Industry and Emerging forms of working class Resistance in the NCT. 1951-2014.

Supervisor: Dr. Prabhu P. Mohapatra
Th 26088

Abstract

The objective of this research work is to trace the changes in the forms and strategies of working class resistance, movement and organization from the period of, what has been termed by some scholars as 'regulation accumulation' and 'national accumulation', to the period of neoliberal globalization. The organized sector in Indian manufacturing never constituted the major part of it; however, till the 1990s, it was certainly a sizeable part of Indian industrial production, private as well as public. However, the growth of informal sector in manufacturing as well as that of the informal working class within the informal as well as the formal and organized sector has changed this. The objective of the study is to probe the implications of these changes for the working class movement in the special context of the history of working class struggles in the NCT of Delhi from 1951 to 2014. The statistics show a clear cut decline in all forms of industrial disputes in this period of full throttle liberalization, including strikes as well as closures; on the other hand, the share of strikes in relation to closures has decreased in whatever remains of the registered industrial disputes. However, the same period has seen the increase in the number of cases of industrial violence as well as wildcat strikes especially in the informal sector, but also in the formal sector. Informal sector has witnessed a number of strikes, some of which were successful, while others were not. What strikes the observer, are the new forms of organization that the workers have developed as well as the new forms of resistance during these struggles. The other objective of the study is to analyze these changes in detail and see these changes in comparison with some leading struggles in the organized sector in the period that began from the 1950s and ended with the 1980s.

Contents

1. Introduction: On the Question of Methodology 2. Trajectory of Indian Capitalist Development Since Independence 3. Evolution of Delhi as an Industrial City 4. Capital, Labour and the Evolution of Industrial Relations 5. Delhi Textile Workers' Movement: Origin, Rise and Decline, 1950s-1990s 6. Organizing the Unorganized-I: Almond Workers Struggle (2008-2013) and DMRC Contact Workers Struggle (2008-2016) 7. Organizing the Unorganised-II Wazirpur Steel Worker's Struggle (2012-2015) 8. In Lieu of a Conclusion. Bibliography and Annexures.

16. SUNIL KUMAR
Caste, Clan & Politics Amongst the Jats of Haryana and Western Uttar Pradesh (c. 1803-2000s).
 Supervisor: Prof. Anirudh Deshpande
Th 26077

Abstract

The present research intends to investigate into the political developments taking place in the region of modern day Haryana and Western Uttar Pradesh along the primordial ties right from the period of its settlement by the British in early nineteenth century up till the contemporary period. A historical exploration from the colonial to post-colonial era reveals many interesting facts about the unique and peculiar trajectories this region has followed over the years. Here, the primordial ties like caste and clan affinity have

increasingly come to decide the political fortunes of the people of this region. This study becomes all the more important in the wake of the farmers' protest against the Three Farm Bills spearheaded by the peasant organization like Bharatiya Kisan Union (BKU) which has significant presence in the areas of the present study. The evolution of BKU as a formidable mass based movement in recent years impinges heavily on the traditional socio-cultural structure of the Jats. The pre-existing structure of caste and clan based village councils have formed the rank and file of the Union. This thesis aims to track and highlight the important moments in the annals of this region and tries to understand how they changed the course of political movements all these years.

Contents

1. Introduction: the Suitable Girls and the Unsuitable Boys 2. The Self-Serving Guardians and the Clan Exogamy under Historical Review 3. At the Fulcrum of Transition: Jats in the Eighteenth Century 4. In the Search of a Lost World: Haryana in the Nineteenth Century 5. Caste and the Politics of Social Justice 6. Conclusion: the Conundrum: A Case Study of Bhartiya Kisan. Bibliography.
17. VERMA (Praveen)
Law and Changing Forms of Identity Assertion in Northern India: 1900-2000,s.
 Supervisor: Prof. Prabhu Prasad Mohapatra
Th 26081

Abstract

This research looks at the changing form of identity assertion in Colonial and PostColonial Northern India. Mainly I analyse the emergence of dominance within caste rank in Punjab and its relationship with the law. In addition, I explore the changes brought about by the colonial state concerning the various identities, especially in terms of creating a space of 'dominant' and 'marginal' castes categories. However, the caste division and social hierarchies were already there. Still, colonial state and law carved a space within that structure where some new castes were stated above others. Further, I examine how the idea of a 'dominant' caste emerged from the colonial period and manifested later in the post-colonial era. The later manifestation in the postcolonial period was the outcomes of various development regarding identity, reflecting colonial growth. Finally, I analyse the engagement of the dominant castes in Punjab with the law and further explore the changes brought about by the colonial state concerning the Jat identity and the response of the Jats to these changes. Taking this into account, I locate the relationship between these legal developments in the context of Jat's identity assertion. I aim to examine how these demands were politically addressed and negotiated (if at all) within and outside the state's legal framework. How did their caste councils, *Khap Panchayats* deal with these issues? What was the response from the Jats to these changes led by these laws? Dominant castes in Punjab emerged around exclusive legal sanctions for agriculture. The dominant caste status was of an agriculturist. This constructed identity has an enormous relevance but often goes taken for granted. The thesis also focuses on the identity of 'farmer' from a historical perspective. This question sums up the question of identity and dominant identity assertion in legal (state and non-state) spheres.

Contents

1. Introduction 2. Land, Law and Peasant Proprietors: Making and Reinforcing the Dominance 3. Customary Law and Identity Assertion: Negotiation and Contestation 4. Who is a Farmer? Through Punjab Land Alienation Act, 101-136 1900 to three Farms Bills of 2021 5. Conclusions. Annexure & Maps and Bibliography.

18. VIJAY KUMAR

An Untouchable Caste: Social and Political Histories of Khatiks in United Provinces, 1881-1956.

Supervisor: Dr. Aparna Balachandran

Th 26076

Abstract

The present thesis represents the social and political histories of Khatiks in UP from 1881 to 1956. Khatiks were (and are) Dalit day labourers. The thesis studies the histories of unorganised day labourers and Dalits. In the context of Khatiks and caste occupation, the first chapter explores the etymological origin of caste and caste-communal politics around Amarakosh, colonial lexicography, the Hindi-Hindu and Dalit writings. The second and third chapters discuss three different, but interconnected colonial worlds and markets: village, town and urban. In these worlds, the chapters show that continuities and changes helped the socio-political and socio-religious agencies, elites, city-bosses, and Dalits to prepare their lives for ideological battles. Such battles were in social, political, cultural, religious, economic, and print domains. The fourth, fifth and sixth chapters discuss the power relations and power hierarchy between elite and poor untouchables. These chapters show that whenever Khatik caste panchayats and chaudharis tried to misuse the Khatik caste for high caste-communal identity, invisible Khatik men and women used the silent protests and weapons of the weak. In the early 20th century, many socio-political and socio-religious agencies made relations with Khatiks. But whenever invisible Khatiks saw these agencies as a threat against their (internal and external) freedom, they came together with other Dalits and non-Dalits to fight against domination, subordination and untouchability. Against the Rajputising Khatiks and chaudharis, they supported the progressive and reformist leaders: Ambedkarist Khatiks and Gandhian Khatiks. Although Ambedkarist Khatiks and Gandhian Khatiks had different ideologies, they protested against orthodox Rajputising chaudharis for human and civil rights. They worked together around the Khatik-Achhut identity and to reform the Khatik caste. However, these chapters show that there were polarisation, fragmentation and hinduisation of Dalits and the nation from below from the 1920s to the 1950s.

Contents

1. The Etymological Origin of Caste and Khatiks: Amarakosh, Lexicography, Caste Histories and Occupations(s) in the 19th and the 20th Centuries colonial UP 2. Khatik Landless- Unskilled day Labourers in the Village Criminality, Chaukidari, Society and Markets in the late 19th and the early 20th Centuries Colonial Rural UP 3. Kahtik Day Labourers in Seasonal Migration, Colonial Bastis the state Criminality and Markets in the 19th and the Early 20th Century 5.Khatiks, Communalism, Nationalism and Ambedkarism : Dalit's, Unity and Social Justice in the 1930 and the 1940s 6. Kahtiks, Mobilisation, Silent Protests, and Nation: Assertions of first Dalit Citizens and Social Justice. Conclusion and Bibliography.

19. विनोद कुमार

त्रिपिटक के आधार पर प्रारंभिक बौद्ध-धर्म तथा अनुयायीयाओं के संबंधों का विश्लेषण.

निर्देशक: प्रोफ. डॉ. जया एस. त्यागी

Th 26072

सारांश

इस षोध का उद्देश्य आरंभिक बौद्ध मत और अनुयायियों के मध्य संबंधों का विष्लेषण करना है। जिसमें पाली साहित्य में मिलने वाले सभी सामाजिक वर्गों का, बौद्ध मत के साथ संबंधों का विष्लेषण किया गया है। पाली साहित्य में मिलने वाले विभिन्न देवों का बौद्ध मत के साथ संबंधों, का विष्लेषण किया गया है। ब्रह्मा, सक्क, मार, यक्ख व गंधर्व का उल्लेख पाली साहित्य में मिलता है। इन सभी की बौद्ध मत के साथ हुई प्रतिक्रिया को इस अध्याय में षामिल किया है। बुद्ध के समकालीन अन्य धार्मिक उपदेशको का, बुद्ध के साथ किस प्रकार के संबंध रहे ? इसका अध्ययन इस षोध में षामिल किया गया है। इस षोध में कुलीन वर्ग से लेकर निम्न वर्ग का अध्ययन भी षामिल है। बौद्ध मत के साथ राजाओं, ब्राह्मणों, गहपतियों, सेट्टियों व व्यापारियों के संबंधों का आलोचनात्मक विष्लेषण प्रस्तुत किया गया है। कुम्हार, दस्तकार, नाहपित व नट जैसे विभिन्न पेशेवर वर्गों के अध्ययन को भी षामिल किया है और बौद्ध मत के साथ उनके संबंधों को लेकर चर्चा की गई है। इस षोध में बौद्धकालीन परिवेश की चर्चा की गई है। मैंने ग्रामीण व षहरी व्यवसायों को भी दिखाने का प्रयास किया है। कृषि, षषुपालन, लेखन, गणना, चिकित्सा व मुद्रा-सुत्र की चर्चा को षोध में षामिल किया गया है। वस्त्र उत्पादन, स्वर्णकारी, व्यापार व यातायात के साधनों के अध्ययन को भी षामिल किया गया है। इसके अलावा पाली साहित्य में मिलने वाले महिला दृष्टिकोणों का विष्लेषण करने का प्रयास किया है। भिक्षुनी व संसारिक जीवन की महिलाएं, गणिका व दासी सभी संदर्भों को इस षोध में षामिल किया गया है। महिलाओं के संघ में प्रवेश से लेकर तथा संघ में उनकी स्थिति दोनों ही विशयों पर कार्य किया गया है। महिला के प्रति सामाजिक दृष्टिकोण को, पाली साहित्य के आधार पर प्रस्तुत करने का प्रयास किया गया है। महिलाओं के संपत्ति अधिकारों और दैनिक 4 दिनचर्या को भी प्रस्तुत करने का प्रयास किया गया है। महिलाओं के अध्ययन को पितृसत्ता, जाति, वर्ग व संपत्ति अधिकारों के अंतर्गत देखने का प्रयास किया है। इस षोध में बौद्धकालीन, चिकित्सीय ज्ञान व प्रथाओं का विष्लेषण भी षामिल है। इसमें रोग के प्रकारों, उपचार के साधन, मानव षरीर संरचना, सर्जरी या षल्य चिकित्सा, स्वास्थ्य-प्रद भोजन, चिकित्सा अध्ययन के केन्द्र, औषधी सेवन के समयों, औषधी भण्डारण, गिलानषाला, चिकित्सक व स्वच्छता संबंधी तमाम विशयों को इस षोध का आधार बनाया गया है। पाली साहित्य में वर्णित भौगोलिक परिवेश भी इस षोध का विशय है।

विषय सूची

1. बौद्धकालीन परिवेश : राज्य, नगर, ग्राम , आवास , तथा वन 2. बौद्ध-मत तथा अनुयायीयाओं के साथ संबंध 3.सामाजिक वर्ग: पेशेवर, वर्ग, तथा जाति 4. पाली साहित्य में महिला संबन्धित दृष्टि कोण 5.भिक्षु तथा चिकित्सीय व्यवहार । उपसंहार और संदर्भ ग्रंथ सूची .

20. YADAV (Suman)

Theory and Practice of Unani Medicine in India: Colonial Understanding of Medical Education and Indigenous system.

Supervisor: Dr. Saiyid Zaheer Husain Jafri

Th 26085

Abstract

The interrelationships of the indigenous (traditional and western (modern) systems of medicine are a function of the interplay of social, economic and political forces in the community. In India, western medicine was used as a political weapon by the colonialists to strengthen the oppressing classes and to weaken the oppressed. Not only were the masses denied access to the western system of medicine, but this system contributed to the decay and degeneration of the pre-existing indigenous systems. This western and privileged-class orientation of the health services has been actively perpetuated and promoted by the post-colonial leadership of India. The issue in formulating an alternative health care system of India is essentially that of rectifying the distortions which have been brought about by various forces. The basic premise for such an alternative will be to start with people. Actions in this filed will lead to a more harmonious mix between the indigenous and western systems of medicine. Using the framework of medicine as culture and focusing on the indigenous medicine of especially, Unani and Ayurveda, this thesis examines the relationship between health, culture and medicine, and its social reproduction in Pre-Colonial to Post- Mughal India. Specifically, it deals with the cultural reconstruction of 'Modern Medicine', and the modes of its societal reproduction and recreation simultaneously as culture and as system of medicine in India. Through historical analysis of the medical system prevailing in India with respect to the system of medicine which was alien to the culture came along with the colonizers in to the dominant space in society and its culture which is known as Modern Medicines, this thesis shows the analytical fragility of the tradition/ modern binary in the understanding of contemporary indigenous systems by highlighting the institutions built during post-colonial times in India by the torch bearers, physicians or practitioners of the indigenous medicines, thus, questions the belief that state and market provide the foremost sites for institutional and secular practice of indigenous medicine, Unani. Today, India is one of the leading countries in so far as the practice of Unani medicine is concerned. It has the largest number of Unani educational, research health care institutions. Historically soon, after the introduction in India, the system got rooted in the country as an indigenous system of medicine. Unani physicians in India succeeded in attaining its traditional strength and also benefitting from contemporary scientific development over theyears. During second half of the twentieth century, with the support of government of India, the system developed institutionalized quality education, state of the art research and an extensive network of hospitals and dispensaries for meeting the healthcare needs of the people. Hakim Ajmal Khan (1868-1927 AD) pioneered research in Unani Medicine with modern scientific parameters in the 1920s. During the British rule, Unani Medicine suffered a setback and its development was hampered due to withdrawal of governmental patronage. But since the system enjoyed faith among the masses, it continued to be practiced. It was mainly due to patronage received from the Sharifi family in Delhi, the Azizi family in Lucknow and the Nizam of Hyderabad that Unani Medicine survived during the British period. An outstanding physician and scholar of Unani Medicine Hakim Ajmal Khan, was one of the foremost freedom fighters in the country. He established an Ayurvedic and Unani Tibbia College for teaching and research in Ayurveda and Unani respectively along with *Hindustani Dawakhana* a pharmaceutical company for manufacturing of Ayurvedic and Unani medicine in Delhi in 1916. This study is carried out with the aim to give an ephemeral and impeccable introduction of Unani representing the indigenous system of medicine of India. The fray between disease and health is as old as evolution of mankind. Humans are fighting to their ailments since their origin with the persisting knowledge. Knowledge is advancing with the growing civilization. Different concepts and theories regarding health and diseases are present however no single system can assure its veracity for all health problems. Unani medicine refers to a tradition of Greeco-Arabic medicine. The Unani system of medicine has long and impressive record in India. It was introduced in India by the Arabs and

Persians sometime during the eighteenth Century. It is a popular form of traditional medicine widely practiced in South Asia and draws on the ancient traditional systems of medicine of China, Egypt, India, Iraq, Persia and Syria. In this artefact attempt has been made to give an introduction to Unani system of medicine along with others, Siddha and Ayurveda in a simple and understanding manner for all including persons of different system of medicine to understand and questions the transition between indigenous and modern medicine through colonial understanding in India

Contents

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