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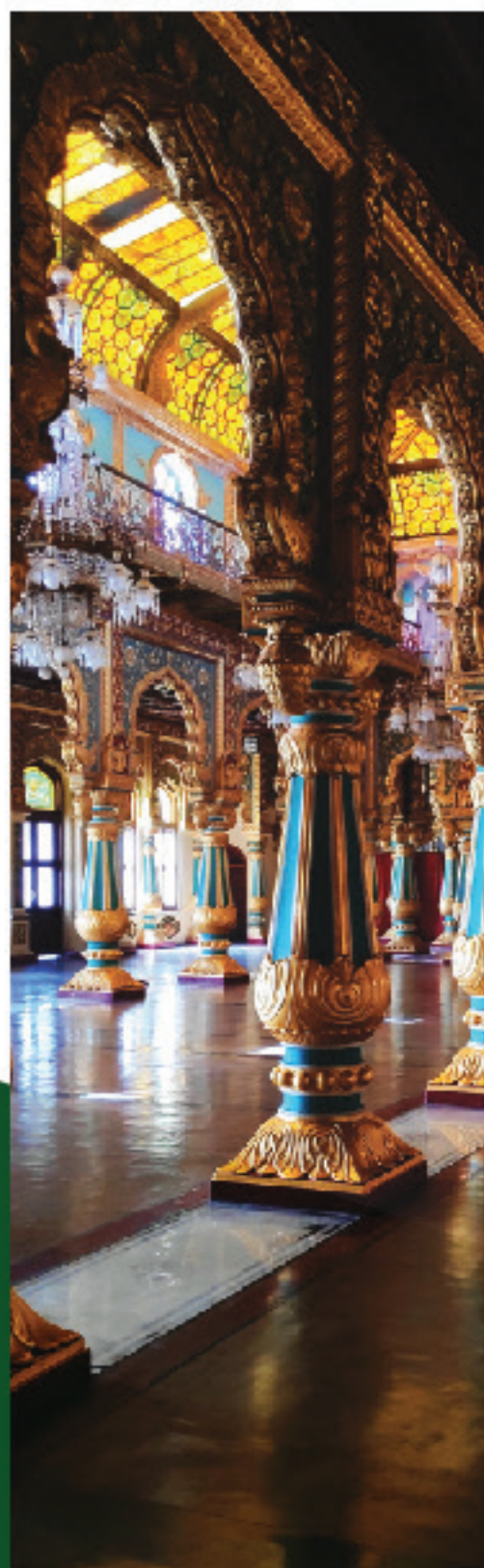
SCROLLS

Unearthing Historical Secrets

Vol.2

Issue.1

March, 2020



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PRINCIPAL



The magazine 'SCROLLS' published by the Department of History providing a platform for students to express creatively and publish short research articles is much appreciable. The articles of students express ways in which they have studied and interpreted historical storehouse of information about how people and societies behave. I congratulate the Department of History in bringing out the Magazine and wish the editorial team for portraying various skills of students. The habit of unearthing historical secrets and narrating history objectively may be with them in their future endeavours bringing laurels and recognitions.

-Rev. Fr. JOSEKUTTY P.D.

VICE PRINCIPAL



It was possible for us to establish a civilised and modern living society only by the constant art of innovation. It is indeed noteworthy to remember that historians have recorded only some of the milestone events. In the digital age technology plays a vital role in shaping the skills of students. The magazine provided suitable avenues for students to develop cognitive skills and express creatively. History well told is beautiful. I congratulate the department of History for publishing the magazine 'SCROLLS' that facilitated students to display their research prowess and creativity. Wishing the department a successful future.

-Rev. Dr. AUGUSTINE GEORGE

DEAN



I take this opportunity to congratulate the Faculty team, Student contributors and Editors behind this publication for bringing out another wonderful issue of "Scroll". This publication has provided a platform for the students to express their creative pursuit which develops in them originality of thought and perception. The variety of contents of the magazine reflect the delightful creativity of thoughts and imagination of our history students. In this issue, students have addressed a myriad of issues which are of historical significance, departmental activities, and also their perspectives about historical events. Furthermore, through this creative exercise they were sowing the seeds for serious writing in the near future, and I encourage all the students to contribute their thoughts in successive issues of the magazine.

-Dr. GOPAKUMAR AV
DEAN, FACULTY OF HUMANITIES

FACULTY EDITOR



Scrolls- Unearthing Historical secrets, is a student centric magazine that manifest various columns on history. The theme for this volume was "Unearthing Historical secrets", which created a path of revelation of many, otherwise, lesser known personalities, archaeological sites, cultures and practices etc. The motivation behind the word 'secrets' was to bring to prominence various historical facts and figures that may have been swept under the carpet and that have been written out of history. Scrolls Vol. 2, attempted to bring to light these unheard stories and narratives. The magazine also aims to mentor student writers to enhance their skill of data collection and presenting them as unbiased historical writings. This endeavour will train the student writers for their future academic writings. History, as a field of study, very often becomes the base and domain for many socially sensitive topics and debates, even for people who are not trained in the subject. Scrolls Vol. 2, keeping in mind this idea, did not enclave its pages only for the BA students but gave an opportunity to the students who chose the History Generic elective paper to write and present their historical narratives. The editorial team hopes that the readers have an interesting time reading and unearthing various historical narratives through these vibrant pieces.

-Mr. HEMANGO AKSHAY HIWALE
FACULTY, DEPARTMENT OF HISTORY

FROM THE DEPARTMENT OF HISTORY



When Napoleon's army stumbled upon a slab with a trilingual inscription in Greek, hieroglyphs, and Demotic they had found the Rosetta stone, they had unearthed a historical secret. What we are today is the legacy of our ancestors. Discovering and understanding history as it was is a challenge. The concept of time and place swayed by the subjectivity of the historian makes it difficult. The travelers of the past and present, archeologists, explorers of today are discovering worth historical secrets in recent years such as carbonized rice grains of Talpada Urban centre, Odisha, Megalithic burials site at North Malabar, stone tools of Paleolithic age at Athirampakkam and cultural deposits at Keeladi pushes back the date of Sangam age to 6th century BCE and 1st century CE. It reveals that curiosity of learning history can beget results of new results. As undergraduate students of History, the second issue of magazine Scrolls presents a collection of articles based on the understanding of budding historians about unearthed historical secrets. They have taken a small step of self-discovery about themselves and learning the significance of the past. The department of History has strived in this academic year to provide varied opportunities for appreciating the discovery of meaningful historical past and pursuing life-long learning of History. It's time we stop saying Indians do not appreciate History. I convey my appreciation to budding historians for their fact and fun-filled writings, the editorial team for their untiring efforts and the technical team for making a historical production the second edition of Scrolls.

-Prof. RAMYA B
HEAD, DEPARTMENT OF HISTORY

STUDENT EDITORS



"A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history."- Mahatma Gandhi. Welcome to Scrolls 2020 - the 2nd edition of the Annual Magazine of the Department of History - unearthing the historical secrets. It gives us immense gratification when we look at this consummated work, rather a joyride, and to present to you, the fruit of our endeavour. This dynamic piece of creativity, self-expression, enthusiasm and craving for historical learning and understanding is an amalgamation of the works of talented souls along with the blend of momentous memories made in the department through various activities and field trips for the students. This is that proud moment where the teachers and students of the Department of History take pride in their laborious efforts and cherish the fruits of their labour. Our articles range from known to unknown historical secrets. Students have put up their ideas too deep to be expressed but too strong to be suppressed. Anybody can make history but only a few can write it. Our department magazine makes it sure that the unnoticed events are put out in light for the readers through various evidences like articles, photographs, poems to see and understand things in a different perspective. Each page of this treasure cherishes pounds of logic and excitement. Each article is thought provoking, interesting and entertaining. We applaud the contributors for their over whelming response, stimulated thoughts and varied hues in the articles contributed by them. It is the combined efforts of the editorial board that dragged this dream into reality. We are thankful to all who dipped their oars into the turbulent waters of this magazine to enable it to sail to the shore of publication. Hope you enjoy reading it as much as we enjoyed compiling it. Finally, we are hopeful that this piece of work shall not only develop the taste for reading and learning history among the students but also develop a sense of belonging to the institution as well, as they take a trip down the memory lane with "Scrolls".

-Ms. SHERYL RIYA THOMAS AND Ms. TESMA JOMIN
VI SEM B.A HEP

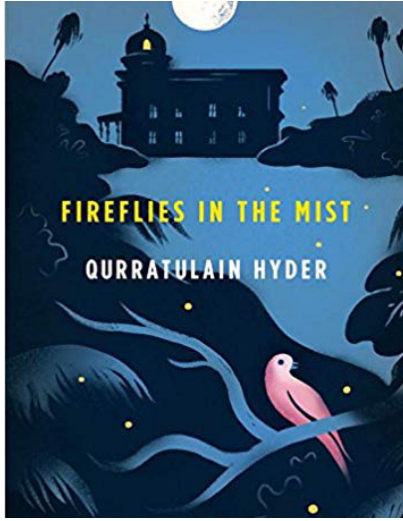
SCROLLS

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Partition Through a Writer's Pen



Long time ago...and that's how most of the stories start. Stories have been playing a great role in understanding the situation and emotions which are attached to particular situation. It can be revolutions like French Revolution, Iranian Revolution or wars like World Wars and Civil Wars or escaping Holocaust. Most of these stories when told enkindle the pain which had been suppressed for long. Partition stories are one of them. Partition stories are rarely any joyous moment. Probably for the government but not for the public as they were the ones forced to bear the brunt of their deeds. Partition stories are very soul touching as it reflects the reality of the life. India when experienced partition it had whispered many muffled stories and felt the tears and traumatic memories of the past. This is reflected through many writers like Khushwant Singh, Salman Rushdie and the others.

But the stories are mostly narrated from a single point of view which makes it difficult to determine what the correct facts are. And here comes in rescue, the historians, who study the whole book and to gauge its historicity in that particular event making it sure that people are getting viewpoints of both the parties and to judge for themselves what is right or wrong. This compelled me to take up one of the most important work a historian has to do i.e. book review. The book which I reviewed is the 1989 Jnanapith Award winner- Aakir-I-Shab ke Humsafar's Trans creation- Fire Flies in the Mist. This book was written by the Dame of Urdu literature - Qurratulain Hyder.

Hyder focuses on the neglected history of Bengal during the freedom struggle. Bengal which has been the center of all the activities till 1905 was neglected, once the capital of British Raj shifted from 'Poor Man's London' Calcutta to Delhi. We don't find much reference of Bengal region after the 1905 proposed Bengal partition which had created waves in the country. The growth of communism in the minds of youth and their want to free India from the clutches of British and rather hypocrisy is what the main intention of the author throughout the story. Hyder very beautifully shows the transition of changing of ideologies and behavior through communist ideology induced energetic youths who are willing to give everything for their country even at the point of giving up family title or heirlooms to the point when the situation changed everyone laid back in the same aristocratic way. Set in the once magnificent Dhaka, the story revolved around four people who are the main protagonists of this story and are linked with each other through the bond of Bengali or regionalism which stands out stronger than anything. The main

characters of the story are- Deepali- the female lead who is adventurous enough to break free from everything, Rehan- a person who left his wealth and title for the communist ideologies, Rosie the rebellion and Jehan Ara the submissive one. All these characters show the different strands of the society through their religion, their culture and economic problems but are bonded with the thread of being Bengali. Deepali, Rosie and Rehan have experienced the taste of poverty and wanted to change the situation through the communist ideologies. Jehan Ara, on the other hand, was bonded with the chains of traditions and dominations inflicted by the patriarchal society. With these we all see many characters like Uma Roy, Yasmin Ma-jeed Belmont, Nawab Qamrul Zaman Chowdhury, Rev Fr. Paul Banerjee, and Charles Barlow. Aamer Hussein, a prominent Pakistani writer, comments in the introduction part of the book saying that Hyder never binds to a single ideology or perspective. In fact she wants her readers to see from various angles that how people of the same place thought about the same situation in a very different views or ways leaving her readers to judge on their own understanding as to which ideology or perspective they are in support of. As I was going through the book I found that Hyder has very neatly presented the historic facts, even though she missed on some of the important events like Calcutta riots, Naokhali riots, and the great Bengal famine etc. but her more focus was on the household of the characters. Hyder was trying to showcase things in at a very grass root level. That is very clearly represented through three houses- Deepali's, Rosie's and Jehan Ara's. The story spans from the early 1890s to 1970s time- the period from the British rule to the time of the formation of new country - Bangladesh. In some places the things weren't that clear and make the readers to read it more than once to understand the flow of the story.

The Trans creation has its own flaws. There were places where there was error in language. After all Trans creation impacts the original writing i.e. Urdu which has more poetic verses which is evident through replacing some words in tough English words. Despite the flaws in the book it is still a treat for the history students.

- SHERYL RIYA THOMAS
BA(HEP) 6th SEM



"Bengaluru's ancient name according to history is 'Bendakal-ooru' but it was recently discovered that the city was called 'Bengavaluru' or city of guards due to its elevated land during the rule of king Veera Ballala II."

Vesara: An Accident or Artistic Representation?



“India is the cradle of human race, the birthplace of human speech, the mother of history, and the grandmother of legend and the great grandmother of tradition” – Mark Twain.

Vesara is a form of temple architecture, where most of its examples could be found in the state of Karnataka. The term Vesara etymologically means Hybrid in Sanskrit. Thus, it is eye-striking in reference to the hybrid nature of the style of temple architecture where it is essentially a combination of both Nagara and Dravida style of temple architecture. It is traditionally considered part of triadic classification of temple architecture in India. Vesara in its primary, signficatory capacity denotes ‘mule’ this idea of heterogeneous patents is borrowed from Stella Kramrisch to describe Vesara as a mixed style. A series of temples constructed in 11th century in the vicinity of north Karnataka shows the use of creativity and irregularities to fundamentally change the formal as well as conceptual basis of Karnataka’s regional architecture. The evolution of Karnataka’s temples using the formula Dravida could no longer be called Dravida. Where Vesara cannot be considered as the weakening of a certain tradition as the wide variety of experiments on every concentrated area of temples in north Karnataka suggests that Vesara was a focused search for new organizing principle. The modernity in the temple experimentation of 11th century has been overlooked by scholars. The term Vesara was used just to determine that it emerged from experimentation and dominated cultural aspects of Karnataka. It is after the end of 11th century that Vesara was distinguished as separate from Dravida temple architecture, where the text Kamikagama has used the term Vesara(literally ‘mule’ in Sanskrit lexicon)as a evolutionary typical regional hybrid mixing feature of both Nagara and Dravida.

The style was actually invented not to copy or culminate two ideas of temple architecture but to represent or innovate its temple style. A Vesara style temple was actually not built only due to its hybrid nature or its unusual amalgamation of two ideas, it was found out. So here are some of the eye-striking examples which proves whether the Vesara style temples was an accidentally or an intentional exercise. Papanatha temple of Pattadakallu where this temple is considered as an example of Vesara not only because it is hybrid in nature. But also the reason for it to be constructed by two different architects at two different times there was a mixture of idea only because the newly appointed architect never continued the leftover work but continued the work in his own way or the way he learned, was this the reason a new style of architecture was originated, considering this temple it was never an experiment because the temple was just constructed in different intervals with different architects. As both the architects just built the temple however they were thought to build a temple where none of the other considered or continued the other architect’s idea.

So, construction of temples is governed by several considerations firstly, it presupposes a thriving village. It involves the nature of worship and cults that found favor with the elite of the village. It emphasizes the prevailing vogue of regional temples forms and its iconographic filiations. Study of ancient temples, therefore, vitally interest not merely the art historian or his cohorts- the archaeologist and epigraphist-but equally potentially and fruitfully, the sociologist, the historian, the philosopher, the Sadhaka, the environmentalist, the geologist, the chemist and theologian. It thus envelopes its organ, organism and organization variously- the three viable tissues of any living body and thus the specialists of any living society get themselves involved in the corporeal part of a past society through the living temple. Much has been written and will also be continued to be written on the terms of Nagara, Dravida and Vesara but recent researches have made it clear to accept these terms when used collectively.



Why this topic is appealing is because if there is a subject that is least grasped or most misinterpreted by writers on Indian architecture, it is the classification of temples, in general, and Vesara style, in particular. ‘Modern western authorities like Fergusson and Burgess, Hevell and Percy Brown did not recognize the existence of Vesara style as a distinct order of architecture and the scholars commonly believe that it is late Chalukyan in its origin and strictly a southern idiom. It can also pointed out that Vesara represents the Vesara zone of ancient India it was a regional style which disappeared in favor of Nagara or Dravida during the time of the samarangasutradhara and its new form is identified with Andhra, Kalinga, Bhumija, Varata, Misraka, and Kesara all these conclusions suffer from inherent contradictions leading to the unacceptable consequences.. Vesara style of architecture flows from the belief that the kamikagama is the only text which shows a knowledge of it when it defines Vesara as a hybrid between Nagara and Dravida, but it may be noted that the earliest literary references to vesara style are available in the southern silpashastras which according to eminent scholars like A.B.Keith, H.C.Raichadhary, P.V.Acharya and D.N.Shukla, may easily be placed round about the three types of shikharas, the shapes of shikharas of Nagara and Dravida are square and octagonal respectivelyt the Vesara has a circular, elliptical or apsidal shaped shikhara. So, on the basis of these observations it is possible to infer that Vesara is an archaic survival of that early classification of temple styles which made specific measurements and resulting shapes of the most prominent member of temple architecture, the shikhara as the basic criteria. As many other shape-based types acquired a regional basis as well, the regional variations became so prominent. Vesara because of its most common elliptical and apsidal

shapes, however, could not develop a regional significance and was therefore, a misfit in a scheme or regional classification. This is why it was either abandoned altogether, as in almost all the northern texts, or was continued, as in the southern texts, either as a less understood traditional type or as a mixed style.

"Architecture is that great living creative spirit which from generation to generation, age to age, proceeds, persists, creates, according to the nature of man and his circumstances as they change, that is really architecture....."

-DHEERAJ CHANDRA B U
BA(HEP) 6th SEM

Tribal Art Forms of Manipur

Its own art form and cultural expressions showcase Manipur to the World. Its famous classical dance remains unique in all Manipuri dance forms whether it's folk, classical or modern and has a different style and movement. Love of art and beauty is inherent in the people and it is difficult to find a Manipuri girl who cannot sing or dance. Manipuris are artistic and creative by nature. This has found expression in their handloom and handicraft products, which are world- famous for their designs, colorfulness and usefulness. Each ethnic group has its own distinct culture and tradition deeply designed in its dances, music, customary practices and pastimes.



RAAS- LEELA: The Raas- Leela, the type of Manipuri classical dance is inter- woven through the belonging and eternal love of Radha and Krishna as has been described in the Hindu scriptures and reveals the uplifted and supernatural love of Krishna and Radha and the Gopies devotion to the Lord. It is generally performed in an enclosure in front of the temple throughout the night and watched with a deep sense of devotion. Raas- Leela performances are seasonal and varied and performed at the temple of Shree Govindajee in Imphal on the nights of Basanta Purnima, Sarada Purnima and Kartik Purnima and at local temples later. As to the composition, the performance is a combination of solo, duet and group dances. This highly stylized form of dance has uplifted, the quality and grace. The richness of the costumes gives soft glow to the beauty of the art.



NUPA- PALA: Nupa- Pala which is otherwise known as Kartal Cholom or Cymbal Dance is a characteristic of the Manipuri style of dance and music. The initial movements of this dance are soft and calm, gradually gathering momentum. It is a group performance of male partners, using cymbals and wearing snow white ball- shaped large turbans, who sing and dance to the accompaniment of Mridanga, an ancient classical drum "Pung" as it is called in Manipuri. The Nupa Pala acts as a musical work to the Raas Leela dances, besides an independent performance too, in connection with religious rites.



PUNG- CHOLOM: Pung or Manipuri Mridanga is the soul of Manipuri Sankirtana music and Classical Manipuri Dance. It assumes an important ritual character, an absolute part of all social and devotional ceremonies in Manipur, the instrument itself becoming an object of great respect. Pung Cholom is performed as an invocatory number preceding the Sankirtana and Raas Leela. It is highly refined classical dance number characterized by modifying the sound from soft whisper to a thunderous climax. There is the interplay of intricate rhythms and cross rhythms with varying markings of time from the slow to the quick with graceful and healthy body movements leading to joyful excitement heights.



MAIBI- DANCE: During the festival of Lai Haraoba which is an annual ritual festival of the Meiteis, the inhabitants of the valley of Manipur, the Maibis, the priestesses considered to be spiritual mediums, trace through their dances the whole concept of the process of creation, they show the construction of houses and various occupations of the people to strengthen themselves. It is a kind of re- living of the life of the past.



KHAMBA- THOIBI- DANCE: Khamba Thoibi dance is duet of male and female partners, a dance of dedication to the Sylvan deity, Thangjing of Moirang, is the depiction of the dance performed by Khamba and Thoibi, the hero and heroine of the Moirang episode of the past. This, with the "Maibi" dance (Priestess dance), the "Leima Jagoi" etc. form the "Lai Haraoba" dance. The "Lai Haraoba" dance, in many ways, is the fountainhead of the modern Manipuri dance form. This dance is a part and parcel of Moirang Lai Haraoba. It is believed that the legendary hero- Khamba and heroine- Thoibi danced together before the Lord Thangjing, a celebrated deity of Moirang, a village in the South- West of Manipur which is known for its rich cultural traditions, peace and prosperity of the land.

-ANGOM PUSHPA DEVI
BA(HEP) 6th SEM

Evaluating Santhal Tribes and their Contribution to the Freedom Struggle



The purpose of this dissertation is to investigate the Santhal tribe, their contribution towards the freedom, and various effects of globalization in both positive and adverse manner. Santhal is one of the primitive tribes existing in the subcontinent, whose origin is said to be from the Austro Asiatic family and Khmer region, present-day in the region of Vietnam, Laos, Cambodia. The heart of the tribe is in the Chotanagpur plateau i.e. the region of Bihar, Jharkhand, West Bengal. Just like other tribes, it is also a tribe, then why is it so important to study and investigate the Santhal. Its answers are in

- 1.Uniqueness in their lifestyle.
- 2.Uniqueness in their beliefs regarding Bongas i.e. Spirits.
- 3.The resemblance with Hinduism in the context of determining their deities belonging to the natural elements of the earth such as Sun, land, trees, water, etc.

The present paper also tries to investigate the efforts of the Santhal towards the independence of the country. Today's modern India is the culmination of the efforts of the number of revolutionaries and leaders who gave their lives selfishly for the sake of the motherland so that she could see her one day free from the hands of a foreign power who only looted her and made her people live in the depression nearly for 200 years. Santhal has played their part toward this. Santhali leader such as Baba tilak Manjhi was the first to raise his voice against the permanent settlement introduced by Lord Cornwallis in 1763, before 100 years of 1st war of independence. Later during the revolt of 1857 leaders such as Such, Kanhu, Bhairav, Birsa Munda Rose their voices against the oppression of the colonial rule. Thus these efforts provided confidence and aspiration among the minds of youths also became the source for future generations to fight for the motherland to make her free from those hands.

However, in the era of Globalization, it seems they are been losing their core cultural values such as language, social, practices and own style of living.

-PRANAY RAJ
BA(HEP) 6th SEM

History of Mizos in Myanmar

The Oxford dictionary defined migration as, "The movement of people to a new area or country in order to find work or better living conditions." Migration happened not only in our contemporary World but it also in the mythological period. The Bible traces, the migration of Hebrews from Egypt to the promised land of Canaan in Israel under the headship of Moses. An

episode close to home was the migration of Hindus, Muslims and Sikhs from Pakistan to India and vice versa as a result of the partition. A significant trend of migration that took place first into India and later from India lies mostly un-discussed in the highly regions of the north eastern state of Mizoram.

The Mizo tribe who inhabited the North-East Indian regions belongs to the Tibeto-Burman race and they started migration from Chinese province, Huang Valley. The Mizo ancestors first settled in the Huang Valley in China and they proceed on towards the west and reached Kawl Ram(Myanmar) and then Mizoram between 1650-1700 AD. The duration for the migration of Mizo people towards the western region is quite long and they took many years to migrate. They settled in one region and due to various problems they shifted from that place and started a new development in another place.

After settling in the Len Hill & Tiau Valley(the present Myanmar), Mizo were very large in number and there was no such vacant lands. The population grew gigantically while the area of the land remained constant, it become problematic for every Mizo clan to settle down in those regions and to solve this problem they started to migrate in the westward direction. Mizo ancestors discovered a vast empty land in the Lushai Hills and ascertained that it was occupied by only miniature clans and they were not powerful enough to encounter them. Starting from the feeble king they started moving slowly and reached Mizoram, Palian clan were the first to enter and then followed by Zadeng, Rokhum, Chenkual, Thangluah, Rivung and then Thangur clan. The stronger and powerful king like Rivung and Thangur were the last to enter and all Mizo Tribe reached Mizoram between 1650-1700 AD.



It is proved that India and Myanmar shared a closed relationship due to the Mizo tribe. Even though the British divided Chin-Hills and Lushai Hills into two main parts and made an international border between the two regions, the friendly relationship between the Mizos living in the Indo-Myanmar region is not seen in any other international borders. Various artist and prominent person from the Chin State went to Mizoram and have tours and travel frequently. They speak the same language 'Mizo' and this is one of the fundamental facts which made a good connection between them. Even cab services from Zokhawthar(Mizoram) to Myanmar are also available. Merchants from Mizoram go to Myanmar and bring back the Myanmar products which are sold in Mizoram. The people from Zokhawthar visit their relatives who are living in Myanmar and spent weekends with them. This shows the contact enjoyed by the people who are living in the border. The International boundaries have no impact on them as they enjoyed the brotherhood which was already implemented from their ancestors.

-JOHNY LLAWMZUALA NGENTE
BA(HEP) 6th SEM

Potala Palace



The world-famous Potala Palace stands on the Red Hill overlooking the city of Lhasa in Tibet. At an elevation of more than 12,000 feet above the sea level, the Potala is the world's highest and largest castle palace. Built against the terraced slope of the hill, buildings one upon another, the Potala has an imposing look.

The granite walls, the reddish-brown walls made of willow branches, golden roofs decorated with big gilded bottles, the splendid sutra-streamers and banners are unique characteristics of the Potala buildings. The striking contrast of red, white and yellow colors join to make the Potala a rare example of architecture in the traditional Tibetan style.

The structure is composed of the White Palace and the Red Palace. The 7-story White Palace served as the winter residence of successive Dalai Lamas. It also housed the former local Tibetan government. On its fourth floor is the Eastern Audience Hall, the biggest in the White Palace, where important political and religious ceremonies such as the enthronement of Dalai Lamas were held. On the top of the palace are two apartments of Dalai Lamas winter residence, known as the East and West Sunshine Apartments.

The Red Palace consists primarily of Dalai Lamas' stupa halls and various chapels. It contains eight Dalai Lamas stupas and chapels, including the West Audience Hall, Dharmaraja Cave and the Chapel Celebrating Victory over the Three Worlds. The West Audience Hall and the Fifth Dalai Lama's memorial halls are the largest hall in the entire Potala complex. The Dharmaraja Cave and some other sections, which can be dated back to the Tubo regime in the seventh century, are among the earliest buildings of the Potala. While the Chapel Celebrating Victory over the Three Worlds is the highest hall in the Red Palace, the hall housing the Thirteenth Dalai Lama's stupa is the latest building of the Potala.

Subordinate constructions to the Potala include the Namgyel Dratsang. The training center for monk officials, the monks dormitories, and the eastern and western courtyards on the hill, the printing house for Buddhist scriptures, a jail, stable and the Dragon King's Pool at the backyard of the Potala at the foot of the hill.

The initiator of the Potala can be traced back to Tubo Tsenpo Songtsen Gampo, a Tibetan king, who began to build the Potala in 631 (the Iron-Hare year by the Tibetan calendar). The Potala at that time had 999 rooms, with the addition of a cave shrine, making the figure up to 1,000. Later, due to fires caused by lightning and wars, the original construction was almost leveled to the ground. Construction of the present Potala began in 1645 in the reign of the Fifth Dalai Lama, who in order to consolidate the Ganden Potrang political-religious regime, rebuilt the White Palace as well as the enclosures, towers and turrets of the Potala. He subsequently moved his government to the White Palace from the Drepung Monastery.

In 1690, the Sixth Dalai Lama enlarged the red Palace to house the Fifth Dalai Lama's stupa. The extension was completed in 1693, which was followed by new projects, including five gold

en roofs and a number of subordinate sections, sponsored by later Dalai Lamas. By 1936, when the Thirteenth Dalai Lama's stupa was built, the Potala we see today was completed.

Over the past 300 years or so, the Potala has accumulated an enormous collection of historical relics, including a great number of murals, about 1,000 pagodas, 10,000 statues, numerous Tanka paintings, Buddhist scriptures, and gold and silver objects and silver objects. And the construction of Potala Palace is under the influence of Nepal, India, China and Mongol architecture style, and it took almost 48 years to complete the construction. The Potala palace stands high with one of the most extraordinary architectures of the world, and its foundation of the palace is made of copper to prevent damage from an earthquake. The Potala is one of the greatest architectural wonders of the world. And in the year of 1994, the Potala palace is designated as a UNESCO world heritage site, and it is situated in the heart capital of Tibet that is called Lhasa with an elevated striking structure and it was a major tourist attraction in Tibet.



-THRINLEY JIGMEY
BA(HTJ) 6th SEM



“Dara Shikoh was the first prince to translate the Upanishads into Persian.”

Irom Chanu Sharmila and her Movement against AFSPA

Irom Sharmila was born on 14 March 1972, the same year Manipur got the status of a separate state. She was the youngest of nine children. The family home is in Kongpal Kongkham Leikai (village) at the edge of Imphal city. Belonging to a working-class family, close to nature, with strong cultural roots, local wisdom and a tradition of respect for women has been important in shaping her persona and subsequent politics. Since childhood, she has been connected to material grassroots realities, as well as a bedrock of warm human relationships. This has shaped her perceptions and the fact that her basic aspirations are articulated in terms of the good, rather than individualistic goals. Experiencing strong bonds within a wide family, neighborhood and community, she has tended to develop an inclusive politics. Early in life, she experienced hardship and developed resilience, as well as trust in the human ability to endure and prevail.

By this time, the insurgency had proliferated. Forced merger with the Indian union in 1949, poverty, unemployment, poor governance and chronic neglect of Manipur by the Centre, drew supporters to the insurgents' side. The state sent in security forces, with a mandate to capture insurgents. Many innocent young men, who had no links with insurgency, were also picked up by security forces, and sometimes arrested and tortured. In May 1980, Chief Minister Dorendro Singh announced that due to deteriorating law and order, he was declaring Manipur a Disturbed Area. Simultaneously, AFSPA was promulgated.

Irom Chanu Sharmila was also known as the "Iron Lady" or "Mengoubi" ("the fair one") is a civil rights activist, political activist, and poet from the Indian state of Manipur. Sharmila grew up and lives in Manipur, one of the Seven Sister States in India's north-east, which has suffered from an insurgency for decades; from 2005 to 2015 about 5,500 people died from political violence.



In 1958, the Indian government passed a law, the Armed Forces (Special Powers) Act, 1958 that applies to just the seven states and grants security forces the power to search properties without a warrant, and to arrest people, and to use deadly force if there is "reasonable suspicion" that a person is acting against the state; a similar Act applies to Jammu and Kashmir. On 5 November 2000, she began a hunger strike which she ended on 9 August 2016, after 16 years of fasting. Having refused food and water for more than 500 weeks, she has been called "the world's longest hunger striker". On International Women's Day, 2014 she has voted the top woman icon of India by MSN Poll.

When we place Irom Sharmila in the context of women's activism in Manipur, we recognize her as one point in a continuum. This point is unique: her struggle is unique. At the same time, it is part of a tradition of struggle, of determined dissent. She is linked integrally to a collectivity. Her struggle is alone one, yet it emerges from a context of shared convictions; she enjoys the support of many. Irom Sharmila reclaims her body: as a means through which to express her agency, ideas, emotions, and values. Asserting her right to deploy her body as she sees fit, she has inverted the norm of eating. Eating daily meals is so basic to human beings, and such a central ritual of human society, that refusal to do so strikes a blow to the whole system. She is enacted over 16 years, her very own ritual of inversion: original, dramatic and uncompromising. Through this, she has created her meanings, her interpretations, reclaiming her right to self-definition. At the same time, her interpretations are accessible to the wider community and are intended to be meaningful for humanity at large.

-CHINGANGBAM SANJAY SINGH
BA(HEP) 6th SEM

Sonnet: Raziya Sultana

*Raziya Sultana the most beautiful empress,
Who had the capacity to make the wicked nobles depressed;*

*She was a perfect package of king intuitive and brave,
Love, care and affection to subjects was what she gave;*

*She was a warrior from her body, soul and mind,
Malik Altunia was her lover and life partner is what I find;*

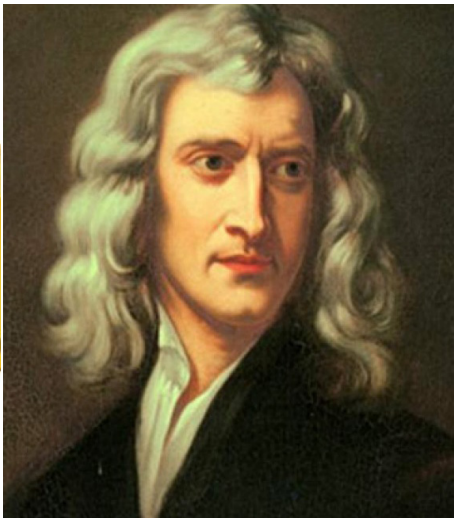
*Jamal ud-din Yakut was just a confidante is a fact,
But the nobles wrongly claimed it as Raziya's wrong act;*

*This rumor eventually was spread,
To this governor's revolts were led;*

*And the yet to marry lover Altunia was angry,
It was as if Yakut's life made him hungry;*

*Thus in the war Altunia killed Yakut and Raziya was imprisoned,
But they got married by killing their misunderstanding due to which
they earlier got partitioned;*

-POOJA P PATIL
BA(HEP) 4th SEM



*"Fig Newtons were not named after Issac Newton,
but after the city named Newton in Massachus-
cetts."*



The Stonehenge of Willong



Ever heard of Willong Stonehenge? Probably not! That's because this mysterious monument is not known to the rest of the world and has been locked away from the civilization. Only the locals of Maram area have knowledge about these stones which they have preserved till date. Although there are numerous folklores and interpretations attached to it, there are no vivid answers as to why the ancestors of Maram erected it. Some of the very few travelers and tourists who visited these structures have compared it to the Stonehenge of England and France and have called it as India's own Stonehenge.

The monument is located in a very small village called Willong, 39 km away from Maram village in Manipur, the standing stones are located on the slopes and varying in size and surrounded by green landscape, a perfect location for sightseeing and setting up a basecamp. The tallest of stones are as high as 7 meters (23 feet) and are about a meter in thickness. People say that their number is uncountable because the spirit deliberately confuses people midway, some who attempted has reported that there are as many as 135 stones erected approximately.

" These were built in the memories of the tribe warriors", informed a village elder. The stones of Willong are surrounded by many legends preserved and transmitted orally from one generation to another. One local legend narrates that the gigantic structures were erected by their forefathers and these megalithic structures have a close connection with the mythology of the area. Each stone has a unique story attached to it. People also believe that all the stones have their own names, and that they can talk to each other at night calling each other by their names such as 'Kala', 'Kanga' etc.

Villagers explained that only a man of exceptional strength and power can think of erecting a stone at the site. He would have to go and find a suitable stone from a far off place and the villagers would assist him in bringing the stone to the village. Before bringing the stone to the village, the man has to fast for one whole night and perform a ritual by offering wine before the stone. Only after getting a favorable nod from the stone, he would be allowed to lift it from the original place. If the man found any difficulty in lifting the stone then the villagers would sing a special folk song to bring it to Willong area. There is also a folk tale about a Japanese man, who challenged to count the number of stones but had to retreat after a white wild boar chased him away from the place.

Even today, there is still a giant stone at the outskirts of the village which the villagers regarded it as sent by God to mark the demarcation of Willong village. But with the passage of time, and the advent of Christianity the traditional attachment to the monuments have been fading. The Marams seem to be moving away from their ancestral culture. Fortunately, there is still a microscopic minority among the Marams who have been bonding with their ancestral practices and beliefs.

As only a few village elders, who know about the history of these stones survive today, villagers fear that all the folk songs, tales, and riddles that are connected with these giant stones might be forgotten soon. Also as the newer generation care less and thus, there is a threat of loss of history. Expressing a desire for declaring the area as a historical site, the villagers have also urged the state government and its department concerned to construct a building where all these stones and their associated folklore can be preserved.

-K RIADILA JENNIFER
BA(HEP) 6th SEM

Keezhadi: The Second Phase of Indian Urbanization?



We are familiar with the process of the first phase of urbanization that developed in Ancient India which started around 3000 BC on the banks of Indus around Harappa, Mohenjo - Daro, Lothal, Dholavira etc with the development of cities corresponding with Mesopotamia and the Roman civilization. According to traditional beliefs, the second phase of urbanization began in North India during 2500 years ago around Gangetic plains and then spread towards the south. However, these beliefs have been questioned by recent excavations done in Keezhadi situated near the banks of Vaigai in Tamil Nadu. The recent excavations conducted by ASI (Archaeological Survey of India) and TNAD (Tamil Nadu Agricultural department) have marked new dimensions and beginning in the historical aspects of the ancient civilizations in India, raising the question of whether the second phase of Urbanization started around Gangetic plains or around Vaigai plains? Keezhadi discoveries have raised questions like where, when and how did the second phase of urbanization begin in Ancient India, how it spread, whether from North to South or South to North. The excavations have led to the question that, did the people of Indus valley civilization later on settle in Keezhadi (Tamil Nadu)? Earlier it was believed that Tamil - Brahmi script was used during the Sangam age i.e. during the reign of Pandya kingdom, but the latest discovery has shown the pieces of evidence of its usage before Sangam era and giving a shift in its period to 300 years.

Excavations were carried out at the sites that depicted the remnants of the city habited even before the Sangam era. Archaeological evidences have been discovered at 293 locations out of which around 90 locations show the signs of habitation that must have prevailed during 6th BCE. The discoveries of good quality pottery with Tamil Brahmi inscription and graffiti alongside Roman pottery resembles that the people during this time must have had some kind of trade link with Rome. Spindle whorls, sharply pinpointed bone tools for designing, terracotta spheres,

copper needles found here depict the existence of some kind of weaving industry must have been existed here. The decline of Indus Valley civilization around 1700 BCE and did not reappear till the Mauryan period where we see its usage in structures, but the pieces of evidence found at Habitable structures found at any excavation site are one of the major pieces of evidence that defines the particular age and helps us in comparing it with other periods. Habitable structures like burial structures have been discovered dating back to 6th BCE and extensive structures of about 10 to 15m have been found at Keezhadi, that resembles the structures of Indus valley civilization. These findings have shifted the era of Sangam age to three hundred years before. Moreover burnt bricks of the same size have been found that resembles with the bricks of Indus Valley Civilizations. The use of bricks shows the existence of Urbanization in the region. The art of making burnt bricks disappeared from the subcontinent as the site depict its usage in an earlier period in Southern India. Sophisticated artifacts are one of the major findings at any excavation site which depicts the richness of any particular era and of their people,that they are not only involved in pastoral life. The artifacts found at this site such as ivory dice, comb, beads made of semi-precious stones and glass, shell bangles, Tamil Brahmi Script inscribed with gold bars, evidence of craftsmanship shows the luxury lifestyle and how people around 6th BCE used their extra money in luxurious ways also depicts the richness of the Sangam Era. Also, the very cosmopolitan nature of the age can be understood by the Roman artifacts found here like coins and glassware and settlement of educated people having trade links with Rome and might be with some other countries at that time.

Apart from similarities like artifacts, burnt bricks, drainage systems with Indus Valley Civilization, one of the most similar and contrasting features found here is the evidence of secular nature which overlaps with that of Indus. Like Indus, Kheezadi evidence also depicts less inclination towards religion as none of big temples and structures dedicated to any deities have been found here.

We may see Keezhadi as an urbanized city in Vaigai civilization like the Indus Valley Civilization in our texts in the coming years. But it cannot be compared to Harappa except in terms of size. Harappa and Keezhadi are separated by time and distance of 12,000 years over 2000 km respectively. However, we are not able to establish a direct link between both, but the graffiti marks found on pottery at Keezhadi indicate that we might be moving towards establishing a link between both in the next few years.

-PRANAY RAJ
BA(HEP) 6thSEM

Rani Ki Vav



Many of us might wonder what is the new monument behind the newly circulated Indian hundred rupee note. It is the Rani Ki Vav located in Patan in Gujarat, which is basically a stepwell. It is located on the banks of the Saraswati River and was initially built as a memorial to a king in the 11th century AD. Stepwells are a distinctive form of subterranean water resource and storage systems on the Indian subcontinent and have been constructed since the 3rd millennium BC. They evolved over time from what was basically a

pit in sandy soil towards elaborate multi-storey works of art and architecture. Rani-ki-Vav was built at the height of craftsmens' ability in stepwell construction and the Maru-Gurjara architectural style, reflecting mastery of this complex technique and great beauty of detail and proportions. Designed as an inverted temple highlighting the sanctity of water, it is divided into seven levels of stairs with sculptural panels of high artistic quality; more than 500 principle sculptures and over a thousand minor ones combine religious, mythological and secular imagery, often referencing literary works.

Rani-ki-Vav is an exceptional example of a distinctive form of subterranean water architecture of the Indian subcontinent. Around the outer terrace at ground level, slopes of smooth descent, a so-called sacrificial terrace, were created to prevent soil erosion following stronger rain falls. Unfortunately the Rani-ki-Vav cannot retain authenticity in use and function as a result of the altered ground water levels following the relocation of Saraswati River. Its construction is attributed to Udayamati, daughter of Khengara of Saurashtra, queen of the 11th-century Chaulukya dynasty and spouse of Bhima I. Silted over, it was rediscovered in 1940s and restored in 1980s by the Archaeological Survey of India.

-MARIA CECELIA
BA(HEP) 6th SEM

The Secret Tunnels of Talatal Ghar



Talatal Ghar is a palace built by the Ahom kings of Assam as an army base in erstwhile 'Rongpur' today known as Sivasagar. The Talatal Ghar in Rangpur is located 4 km from the present-day Sivasagar in Upper Assam. It consists of two secret tunnels and three floors below ground level. These floors were used as exit routes during the battles of the Ahoms. In total the structure has seven floors. One, about 3 kilometres in length, connected the Talatal Ghar to the Dikhow River while the other, 16 kilometres long led to the Garhgaon Palace and was used as an escape route in case of an enemy attack. The three floors below ground which make up the Talatal Ghar is made of brick and an indigenous type of cement - a mixture of Bora Chaul - a sticky variety of rice grain, eggs of swan, etc.

The ground floor had store rooms, stables and servant quarters, while the upper floors were for the royal family. It has been built with bricks and varieties of cement with an arched door that resembles Mughal style of architecture. A large terrace, a temple with octagonal structure and a few small chambers form the major portion of the edifice. Recent excavations by the Archaeological Survey of India also reveal that there had been wooden structures and logs as well. Visitors nowadays are only allowed to scout through the ground floor, the first floor, and what remains of the 2nd and 3rd floors of the Talatal Ghar. The floors of the Talatal Ghar below the ground have been sealed off, as visitors tended to get lost within its mazy structure.

-NIKITA LAHKAR
BA(HTJ) 2nd SEM

Art of Tattooing In Arunachal Pradesh



“Show me a man with a tattoo and I'll show you a man with an interesting past.”

-Jack London.

Tattoos have been around in India since the ancient times. From the dense, mountain jungles of the northeast to the deserts of Rann of Kutch in the west, tattoos have not always been about beautifying the human body; they have been used for diverse reasons by different communities across the country.

Tribes of Arunachal Pradesh are well known for its unique style of tattooing on different parts of the body. Personal decoration and social taboos were the known common reasons behind the tradition of tattooing in the state. The Noctes and the Wanchos of Tirap district are the most famous tribes known for their design and style of tattooing. Tattoos were used by all tribal population across the globe, whether it was the Hausa and Fulani people of Nigeria or the Apatanis, the Noctes and the Wanchos of Arunachal Pradesh.

The lifestyle of the Apatani hill tribe is an exciting experience for a cultural traveller on various aspects. The most distinct aspect of this tribe is their face tattoos and their nose plugs that are like no other. According to legend, the neighbouring tribes used to abduct the women of this tribe due to their beauty and to prevent this from being continued, the tribe began to tattoo the faces of their young girls and pierced the nose with plugs (with the intension of making their women look unattractive). This practice was discontinued during the 70's, when the government started providing security against kidnapping. As a result, no woman of the tribe has been tattooed for the past 30-35 years. The youngest person of the tribe with a tattooed face is about 45 years of age, although elderly Apatani ladies will still be seen with a thick blue line running from their forehead to the tip of the nose and six smaller lines on their lower chin. The Noctes were also famously known for tattooing. The unique feature for Nocte men are that they tattoo on their chest and face instead of tattooing on their bodies and the women on their arms and the back. The usual designs are commonly large stars with cross lines connecting the ends. Apart from face tattooing, different parts of the body such as naval, thighs, chest and calves are also tattooed with dots and lines. The process of tattooing is a very painful one and requires immense patience and endurance. Designs are first drawn with black paint made from the soot in the body and they are pricked by thorns of cane. Then the blue colour is applied over the design with a juice of “Roantummag” plant and in other cases, colours made from ashes of straws is smudged over the pricked component. Sometimes the wounds become so serious that the person can hardly be able to move for a few days. Hence, the hot fermentation is given as a treatment in order to heal the wounds as soon as possible.

The Nocte tribe had a very strong practice of ‘headhunting’ in the past. The tribe believed in the magical powers of the human head, peculiarly in link to the fertility cult was the main reason behind this practice. The Wancho tribe is also well known for

the art of tattoo making. The tattoo culture has been depleted along the years, but still a large amount of detailed information on tattooing is present. According to the Wancho culture, women were not tattooed on their faces but on other parts of their body. There were different designs and each one reflected the social stand of a woman in the community (e.g. a woman from an upper class family had detailed design while the lower class family had simple tattoos). Tattooing of men's was important as it marked the victory of the clan's capturing of an enemy head. Amongst the Akas, the art of tattooing was quite common. The women tattooed their faces in a pattern of straight lines running from below the forehead to the chin where it bifurcated into two directions. Other parts of the body were not tattooed. Tattooing was done generally in the early years of girlhood and always before puberty. Men were generally not tattooed.

The Singpho tribe men also used to tattoo their limbs slightly, and the married women were tattooed on both legs from the ankles to the knees in parallel bands. With the modernisation and urbanisation, the tattoo culture has significantly declined over the decade. Thus the next generation will be deprived from experiencing one of the most distinctive traditions of the past ages which is indeed a loss of our tradition and culture.

-SHEHNAZ NIMASOW
BA(HTJ) 6th SEM

Jade Ganesha



The fact that Hinduism believes in 3 crore gods is amusing in itself but do you know the fact that there are not just gods but types of gods? Yes. They are classified based on various characteristics. For example, ancient Hindu scriptures talk about 54 forms of Ganesha but Mudgala Purana (Ganesha-centric scripture) lists 32 of them. Each of them having specific purpose. One of such intriguing Ganesha is found in Holalkere in the district of Chitradurga, Karnataka.

Holalkere was a main Jain settlement in 10th century. It was ruled by the Nayakas who served as feudatory chieftdom during the rule of Vijayanagar and Hoysala Empire. Madakari Nayaka is one of them. Ganesha Temple with an idol of Lord Ganesha carved out of monolithic stone; it is around 20 feet tall which was erected around 1475 CE having a history of 500 years. It was erected by Gulyappa Nayaka and is believed to be the second biggest Ganesha idol in Karnataka.

Like mentioned before, the Ganesha here has a Vedic importance and is called as Vijaya Ganapathi. The purpose being, it increases self-confidence and helps one reach higher echelons in society. It is believed that the Nayakas established this idol for the well-being of the kingdom and were steadfast devotees of the same.

The Vijaya Ganapathi is identified by four hands having ankusha (tool employed by mahout in the handling and training of elephants), pasha (a tool used in Hindu Iconography), dantha (tooth) and fruits. As an add-on, the idol has Ganesha's vahana which is 2 feet long. the thousand-petaled lotus, or the "seat" or "throne" of God. At the center, all the rays of the brain radiate outwards so that the soul is finally united with God. The rays keep the physical body nourished with energy. The most engrossing fact about this idol is that is called as Jade Ganesha (Kannada: Jade - Plait). Yes! This Ganesha has a plait believed to be depicting the profile of mother Parvati. The idol also has Ida and Pingala on its shoulders and also Ugra Narasimha. The idol also has Ida and Pingala on its shoulders and also Ugra Narasimha. The Vijaya Ganesha also has its importance in Jyothishya Shastra for being the prime defeater of Kethu. Many believers visit this temple for this sole purpose. This temple has also been recognized as one of the tourist spots by the Government of Karnataka. Chitradurga, the fort city of Karnataka, like the title says is known only for the fort and its historical importance. What's not brought into spotlight is the fact that there's a touch of history in every rock that belongs to the city. The only need is the scrutiny of the vestige so that we can understand ourselves and our past better.

-SRUSHTI BALEGAR
BSC(CsMS) 4th SEM

Myth behind the Name of the City Athens



The city Athens in Greece is one of the oldest city in the world. The people reside there since ancient times of Greek civilization. The city is 7000 years old. Its first king, King Cecrops I, who was said to be half human-half snake creature, was the one who founded the city of Athens. Originally he named the city after him, Cecropia. According to Greek mythology, the patron goddess of Athens was decided as Athena by a contest between her and Poseidon. When Poseidon and Athena saw how prosperous and lovely Cecropia was, they fought with each other for becoming the patron Olympian for Cecropia and wanted to name the city after them. To solve their dispute, Zeus, King of the Olympian Gods, told each of them to offer a gift to the city. He appointed its king, King Cecrops to be the judge. Poseidon struck a rock with his Trident and a spring of salty water came gushing out. Athena on the other hand gave them an olive seed which became Olive tree. The king chose Athena because Poseidon's spring of water was salty like the sea and it wasn't drinkable. The Olive tree was used for lots of thing like for food, firewood, etc. Athena was named the patron goddess the city was named after her. Athena blessed the citizens of Athens with even more prosperity and fame. There are lots of olive trees found near the suburban area of the present day Athens. According to Greek city Times, Olive oil is named as the largest agri-food export for 2018 and one of the major producer of olives is Athens. The people built lots of temples for Athena and the main temple in Acropolis was "The Parthenon". The symbol of the city was changed to

"Owl" in honour of Athena as owl was the sacred animal of Athena. We can see that ancient Athenian coins had owls carved on them to show their respect and devotion to their patron goddess. As the goddess promised, she blessed the people of Athens. As a matter of fact, we can see throughout the history of Greece, Athens has been one of the most powerful and prosperous city-state in Greece. Poseidon got angry at the people of Athens for choosing Athena as their patron god, brought forth drought to the land of Athens. We can witness the above mentioned statement throughout the history of the Athens, that it has suffered from some of the worst droughts among all the other city-states.

Athens was the birthplace of the famous hero and a demigod, Theseus. He was supposedly said to be the son of Poseidon and Aethra, daughter of King Pittheus of Troezen. She was also the wife of the Athenian king, King Aegeus. Theseus was the greatest Hero of the city of Athens. He was sent to Crete as tribute for Minotaur. The king of Crete, King Minos was the most powerful king at that time. He demanded Athens, which he has defeated in battle, to send 5 healthy boys and 5 healthy girls as tribute annually. Theseus went to Crete and slew The Minotaur. While returning home to Athens, Theseus had promised his aging father, Aegeus that he would have a white sail on the ship. But while returning he forgets to change the colour of the sail from black to white. Seeing the black sail, King Aegeus who was standing in a cliff fell down to sea and to his death. The sea where he had fallen was named as Aegean sea, naming after him.

Athens grew prosperously. It was from this place that 'The Olympics' was originated and the first modern Olympics was also held at Athens. Christianity seeped into the religious and social structure of Athens in the period of Roman Empire. We can find lots of churches in the present day Athens and the significance of Athena was also greatly diminished after the arrival of Christianity. Athens still remains as one of the oldest inhabiting city as well as capital of the country Greece.

-SAI PRANAV C J
BA(HTJ) 2nd SEM

Unraveling Karaga



Do you like dancing? I love it! We all love watching western dances, but have you ever thought of how graceful Indian folk dances are? I was never interested to watch any folk dances until I saw this beautiful art form. It is a dance where a huge pot, which is beautifully decorated by jasmine flowers, is carried by a priest who dances with the heavy object by going all across the village, town or a city, carrying it for one whole day on his head (one midnight to the next night).

I belong to a community which takes pride in practicing and performing this folk dance. It is a festival that occurs in most prominent parts of Karnataka, Andhra Pradesh and Tamil Nadu, where people of the same community reside. It is a tradition that people from the community - the thigalas - perform this dance form in which everyone is allowed to watch and

participat in the festival without any discrimination based on gender, caste or religion. In fact, as Karaga and the festival is known as Karaga festival. This is one of the few rituals which merges two religions for celebrating the festival. This dance form is known Karaga, means to place the pot (3 feet) on the head without lifting it by the hand. The Tigalas (Vahnikula Kshatriyas) community believes that Shakti (female power) invoked after secret rituals in a pot, represents Draupadi and is depicted by a priest in woman's attire. Karaga in 1811 AD was patronized by Krishna Raja Wodeyar III who donated vast tracts of land (177 acres) and made it the Nada Habba (state festival).



The history behind this dance form goes as follows. It is from the story of Mahabharat that when Pandavas along with Draupadi were about to begin their journey to heaven in a chariot, Draupadi being the last one to step in, was accosted by Demon Timarasura. The chariot sped and Draupadi was left alone with Timarasura, who was protected by a boon. Timarasura was a Raktabeeja, meaning even a drop of his blood when comes in contact with ground will create 1000 demons. Enraged Draupadi took her primordial form of Adi shakti, and created warriors and weapons from various parts of her body. While they vanquished the demon, she licked the drop of blood before they fell on the ground. In the end she swallowed him. Adi shakti then vanished, not before promising them that she would come back for 3 days every year during the first full moon of the first month of Hindu calendar (Chaitra). Draupadi then returned to her human form and ascended to heaven, leaving her renewable shakti behind in a pot (Karaga). The Karaga carrier undergoes a physical and psychological transformation, the profane human becomes divine and sacred throughout the ritual, where he practices abstinence and is separated from his family. In the process of transformation, he wears his wife's Mangal sutra (a necklace worn by a Hindu woman which signifies that she is married), a turmeric-dyed sari and is clean shaven. The human body becomes the moving shrine, the Karaga is guarded by the valorous veer kumaras, men with bare chests and swords that are the signs of masculinity.

-DEEPTHI N
BA(HEP) 4th SEM

Indian history is abundant with interesting tales of brave queens. If we ever hear the words "Indian queen" the obvious names that would leap to one's mind are Rani Laxmi Bai, Kittur Rani Chennamma, Razia Sultana, Shah Banu Begu. But can one imagine that an Indian queen ruled for 54 years (perhaps the longest rule from any Indian women ruler) between 1552 and 1606 and single handedly defeated the Portuguese army. Yes, queen Chennabyra Devi of Saluva Dynasty of Vijayanagara Kingdom ruled the kingdom of Honnavara on the banks of the Sharavathi river in Uttar Kannada district. Her seat of power, Gerusoppa was the capital of Saluva Dynasty between 14th and 15th century but during her rule it was Krishnadevaraya who belonged to Tuluva dynasty was ruling the Vijayanagara kingdom and the kingdom had already declined so it was the responsibility of the queen to fight against the Portuguese. "We must deal with her, most carefully and diplomatically. We must be courteous, polite and diplomatic to win her to our side" reads a Portuguese record of 1591. Inscriptions found in Bhatkala, Malpe, Karwar and copper coins inscribing her name on them are proofs of her existence and rule. It is during her time Bhatkala flourished as international and national trading centre. Under the queen's rule pepper trade in Bhatkal flourished and there was high demand for Indian pepper due to which the Portuguese popularly called her Raina-Da-Pimenta, meaning "Pepper Queen". The queen never married and treated her subjects as her children. The Keladi and Bilgi kingdoms had for the longest time tried to grab Gerusoppa from Queen Chennabyra Devi, where they finally won against the queen after which she was jailed for almost 18 years. She was a powerful and a fierce fighter and can be compared to contemporary queen Elizabeth I as she succeeded in ruling against all odds for the longest period.

-DHEERAJ CHANDRA B U
BA(HEP) 6th SEM

Kids with Disabilities Buried like Royalty

Hunter - gatherers buried several people, including two adolescent boys, at a site called 'Sunghir' a couple of hours east of present day Moscow 34,000 years ago. When the graves were excavated, researchers found that the boys who died at roughly ages 10 and 12, and who both showed signs of disability were buried together(heads adjacent) with 10,000 mammoth ivory beads, more than 20 armbands, around 300 pierced fox teeth, 16 ivory mammoth spears, carvings, antlers, and human fibulas laid across the chest of each child. Among the adults, on the other hand, some graves had no treasures, and others had only a few.

(Sunghir is an upper Paleolithic archaeological site in Russia and one of the earliest records of modern Homo Sapiens in Eurasia. It is situated about 200 km east of Moscow, on the outskirts of Vladimir, near the Klyazma River).

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Why History is also Her-story?



"Hitler, Mussolini and Stalin were all nominated for the Nobel Peace Prize"

Kumbhalgarh Fort



Kumbhalgarh is a Mewar fortress on the westerly range of Aravalli Hills, in the Rajsamand district near Udaipur of Rajasthan state in western India. It is a World Heritage Site included in Hill Forts of Rajasthan. It was built during the course of the 15th century by Rana Kumbha. The fort was occupied until the late 19th century; however it is now open to the public and is spectacularly lit for a few minutes each evening. It is the most important fort in Mewar after Chittorgarh. In 2013, at the 37th session of the World Heritage Committee held in Phnom Penh, Cambodia; Kumbhalgarh Fort, along with five other forts of Rajasthan, was declared a UNESCO World Heritage Site under the group Hill Forts of Rajasthan.

The fort is among the largest fort complexes in the world and the second largest fort in India after the fort of Chittor. The early history of the fort could not be ascertained on account of lack of evidence. The earliest name of the fort is believed to be Machhindrapur, while Sahib Haqim, a historian, named it Mahore. The original fort is believed to have been built by King Samprati of the Maurya Age on account of the strategic importance during the 6th century. Kumbhalgarh in its current form was built by Rana Kumbha who was the Rana of Mewar from the Sisodia Rajput clan. Rana Kumbha took the aid of the famous architect of the era, "Madan". Rana Kumbha's kingdom of Mewar stretched from Ranthambore to Gwalior and included large tracts of erstwhile Madhya Pradesh as well as Rajasthan. Out of the 84 forts in his dominion, Rana Kumbha is said to have built 32 of them, of which Kumbhalgarh is the largest and most elaborate. Kumbhalgarh also separated Mewar and Marwar from each other and was used as a place of refuge for the rulers of Mewar at times of danger. A notable instance was in the case of Prince Udai, who was the infant king of Mewar who was smuggled here in 1535, when Chittor was under siege. Prince Udai later succeeded to the throne. The fort remained impregnable to direct assault.

Ahmed Shah I of Gujarat attacked the fort in 1457, but found the effort futile. There was a local belief then that the Banmata deity in the fort protected it and hence he destroyed the temple. There were further attempts in 1458-59 and 1467 by Mahmud Khilji, but it also proved futile. Akbar's general, Shahbaz Khan, is believed to have taken control of the fort in 1576. But it was recaptured by Maharana Pratap in 1585. Finally in 1615 Mewar surrendered against the Mughal forces sent by Emperor Jahangir under the command of Prince Khurram. In 1818, an armed band of Sanyasins formed a garrison to protect the fort. Later the fort was taken over by the British and was returned to Udaipur State. There were additions made by Maharanas of Mewar, but the original structure built by Maharana Kumbha remains. The residential buildings and temples are well-preserved. The fort is also known to be the birthplace of Maha Rana Pratap.

Built on a hilltop 1,100 m above sea level on the Aravalli range, the fort of Kumbhalgarh has perimeter walls that extend 36 km, making it one of the longest walls in the world. The frontal walls are fifteen feet thick. Kumbhalgarh has seven fortified gateways. There are over 360 temples within the fort. Among which there are 300 ancient Jain temples and the rest are the Hindu temples. From the palace top, it is possible to see kilometers into the Aravalli Range. The sand dunes of the Thar Desert can be seen from the fort walls.

According to popular folklore, Maharana Kumbha used to burn massive lamps that consumed fifty kilograms of ghee and a hundred kilograms of cotton to provide light for the farmers who worked during the night. Lakhola Tank is the most notable tank inside the fort, constructed by Rana Lakha during 1382-1421 CE. The tank had a depth of 40 ft during independence and since then has been raised to 60 ft. Aaret Pol is the gate on the western side, Halla Pol with a downward slope from the entrance; Ram Pol and Hanuman Pol near Bavadi are the major gates of the fort. There are inscriptions on the foot of idols in Hanuman Pol detailing the construction of the fort. Bad Shahi Bavdi is a stepped tank, believed to have been built during the invasion of Shahbaz Khan in 1578, the general of Akbar to provide water to the troops.

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Funniest Events in History

1) After World War II, the Australian military started "Great Emu War" where they tried to cull emus with machine guns. This was because nearly 20,000 emus were destroying farmland with their big bird feet. Six days after the first engagement, 2500 rounds of ammunition had been fired and no emu had been killed. It was declared an Emu Victory at the end!

2) In the entire state of Ohio in 1895, there were only two cars on the road, and the drivers of these two cars crashed into each other.

3) In 1821, Greece was under the control of Turkey. In Greece's fight for independence, a Turkish garrison occupied the Acropolis of Athens. When the Greeks besieged the garrison, the Turks ran out of bullets. To keep the fight going on, the Turks began to dismantle the marble columns to use the lead within, as bullets. The Greeks sent them ammunition with the message: "Here are the bullets, don't touch the columns"!

4) The USA once built a fort for the enemy!
After 1812, to prepare for any future war with Canada, a new fort was to be built in a lake on the New York - Canada border. It was a massive fort capable of stopping any Canadian warship. The only problem was that they built it half a mile into Canadian territory. So essentially, to prepare for war with Canada, the USA built a Canadian fort! It came to be known as Fort Blunder.

5) Lichtenstein is a tiny state in between Switzerland and Austria. It doesn't have a military and its last military action was in 1866, during the Prussia - Austria war. Of the 80 men Lichtenstein sent out to fight, 81 returned. Apparently, they brought back "An Italian friend"!

6) The inventor of the first fire hydrant will never be known to humankind. That's because the first patent for the fire hydrant was burnt at the US Patent Office in 1832. Now that's what we call irony.

7) Many people in the world experienced a virtually horrifying experience of an alien invasion back in 1938. But don't worry, no real aliens actually landed on Earth. An adaptation of H. G. Wells' famous novel "The War of the Worlds" was broadcast on the radio as a Halloween special, but listeners thought they were hearing breaking news about an alien invasion. The audience couldn't even check if the news was trending on Twitter those days, so word of the alien attack spread fast from person to person.

8) There was a Japanese soldier named Hiro Onada who never realized World War II was over until 1974. He was sent to a small island in the Philippines to spy on the American forces. He evaded capture and remained in the jungle to carry out his mission for the next 30 years. His former superior had to come out of retirement to convince him that the war was over. Imagine the super soldier's reaction to his former boss's first statement - "What do you mean the war is over, huh?"

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Sheroes of India



India despite being a very patriarchal society gave rise to many important female personalities that shaped the country in various fields of literature and culture. There are evidences of contributions made by female personalities even in the early Vedic period. In the literature of the early Vedic period, there are several mentions of female scholars like Lopamudra, Maitreyi and Gargi. Among the educated women of the era, Gargi Vachaknavi is believed to be a pioneer. In the Brihadaranyaka Upanishad, she has been credited for having drawn forth from philosophers some of the most profound questions of Vedanta - the nature of the Soul (Brahman) and the origins of the universe - during a public debate with Vedic philosopher Yajnavalkya.

In a court filled with male philosophers, Gargi fired questions after questions at the great sage, stumping a man who had never before been left at a loss for words. At one point, Yajnavalkya even warned Gargi that her head would fall off if she continued but when others failed to elicit the answer she was clearly aiming for, she continued her bold questioning. As Brian Black writes in his book, "The Character of the Self in Ancient India" Gargi was, in fact, Yajnavalkya's strongest opponent, stronger than even her male counterparts."

Years later, Queen Didda, who had a leg disability, ruled Kashmir with an iron fist for more than four decades during the 10th century. Her tremendous political survival skills, her ability to rule and her achievement of stability in the fractious kingdom she had inherited is why she is sometimes called the Catherine of Kashmir, referring to the ruthless Catherine the Great (the longest ruling female leader of Russia).

In the 17th century, Bibi Dalair Kaur, a Sikh woman, formed an all-woman army to fight Mughal forces. When taunted by Mughal commander Wajir Khan about the weakness of women in the battlefield, she is believed to have replied fiercely with the following words: "We are the hunters, not the hunted. Come forward and find out for yourself!"

Rani Chenamma of Kittur, a princely state in Karnataka, was the first Indian female ruler to lead an armed rebellion against the British East India Company. She and other powerful women rulers like Tarabai of Kolhapur, Anubai of Ichalkaran-

ji and Rani Lakshmibai of Jhansi were well known for their skill, efficiency, diplomacy, and bravery in fighting the British. During the 19th century, the Indian woman's quest for civil, political and religious rights arose from the belly of the great social and religious reform movements of the era. Historians refer to the abolition of Sati as the first watershed moment in India's modern feminist movement.

A lot of the early struggle saw educated middle class men such as Raja Ram Mohan Roy (who crusaded against social evils like Sati, polygamy and child marriage), Ishwar Chandra Vidyasagar (who championed the cause of widow remarriage) and DD Karve (who worked towards eradicating the bias against widows) take a stand to empower women. Mahadev Govind Ranade founded the Widow Marriage Association in 1861 while Behram Malabari launched a campaign against child marriage and demanded legislature to prevent it.

During this time Indian women also continued to challenge the status quo in the background, struggling for their place in the sun. Some of the women who went on to become feminist ideals include Anandibai Joshi - the first Indian woman to study abroad, Kamini Roy - who spearheaded India's suffragist movement and fought for a woman's right to education, Kadambini Ganguly - the first woman to study Western medicine and, one of India's first two women graduates, Muthulakshmi Reddy - who studied in a men's college to become a doctor and went on to abolish the devadasi system. Others included Pandita Ramabai - who started a centre to support widows and studied the Kindergarten method of education, Rukmabai - who defied her child marriage to become India's first practising lady doctor and Cornelia Sorabjee - the first Indian woman lawyer.

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Karnataka Catholics in the Freedom Struggle of India

Joachim Alva (1907-1979) was an out-standing personality in the history of the freedom struggle. Influenced by the ideals of Mahatma Gandhi, he was the pioneer of the youth movement in India. He gave whole-hearted devotion to the national movement and gave up his lucrative job in order to dedicate himself for the freedom struggle. He was also a journalist of high caliber who vigorously advocated the concept of Swadeshi and human brotherhood, especially through his Forum. Mrs Violet Alva (1908-1969) was another personality with abiding nationalist interest. About the involvement of the Alvas in the freedom movement it has been said: "They risked their all, but they served [the country] to the full extent of their ability which they had in plenty."

Jerome Saldanha, who represented the South Kanara District in the Madras Legislative Council, became a sincere admirer of Mahatma Gandhi. When Gandhiji visited Mangalore in 1927, Jerome, as the President of South Canara District Congress Committee, presided at the public meeting addressed by the Mahatma. Jerome supported the freedom movement through articulation in writings, especially in Mangalore Magazine. Another supporter of the freedom movement was Maurice Sreshta, a government servant under British Raj, who retired as Post Master General, in Ceylon. Following retirement, he was elected to the Madras Legislative Council. As Dr. Michael Lobo notes, "Throughout his career, he wished to be identified as Indian and he adopted the surname Sreshta (from a Sanskrit word meaning great)-a daring move for a British civil servant at a time when the other civil servants were, if anything, attempting to anglicize their names."

Yet another Canara Catholic supporter of the freedom movement was Felix Albuquerque Pai, magnate of the Albuquerque tile factory in Mangalore. Inspired by Gandhiji, he had manufactured salt in defiance of British law (1930). When Jawaharlal Nehru came to Mangalore in 1933, he first landed at the Albuquerque residence at Bolar and was then taken in a procession to Falnir where a public meeting was held, the reception being financed by Felix Pai. The 1930s saw the entry of three Canara couples into the freedom movement—Thomas and Helen Alvares, Cyprian and Alice Alvares and Joachim and Violet Alva. Thomas and Helen Alvares were converted to the cause of freedom by the Mahatma himself, whom they once entertained to tea. So impressed were they by the Mahatma that they decided to give their children Indian first names. Helen herself adopted the name of Alva Devi. She was a great votary of Satyagraha and articulated it through public speeches. Among the other couple Cyprian and Alice, Cyprian was arrested in 1930 during the Wadala Salt Satyagraha and was one of the few freedom fighters. His wife, Alice, joined Quit India Movement with her husband and went underground, but both were arrested in November 1942 and put in separate lock-ups in Bombay.

John Francis Pinto, a Bombay-based Mangalorean Catholic, who was preoccupied in politics, became an admirer of Gandhiji soon after the latter took the lead in the freedom struggle in the early 1920s. Because of his admiration for Gandhi, his donning the Gandhi-cap and his active participation in the Civil Disobedience Movement in the 1930s, he acquired the nickname of "Gandhi Pinto".

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It was only after the conquest of Manipur (1819), Cachar and Assam by the Burmese forces that the British attitude changed from one of indifference to that of concern. They were now ready to assist Gambhir Singh in the liberation of Manipur on the thought that it would ensure the security along the British eastern frontier, and secondly it would also enable a negotiation for peace. Manipur was liberated by Gambhir Singh and his men with the assistance of the British. By the treaty of Yandaboo in 1826, Manipur was recognized as an independent Kingdom. But, she lost Kabaw Valley to Burma, because the British were in favor of Burma.

When the news of the British "Disaster" reached Calcutta, the Supreme government did order an invasion of Manipur. The war had already existed between the two countries since the attack of Manipur Palace by the British. It appeared that Manipur was not psychologically prepared for a big war against the British, but the war was forced on her and she had to fight it out.

In April 1891, three columns of British troops were ordered to invade Manipur from Three directions (Kohima, Silchar and Tammu). The Manipur Durbar acted in complete unity and decided to put defensive stockades against the British forces. To the North, built a stockade at Mayangkhang and Senapati Angou Sana was posted there to meet the Kohima column, the Cachar road also known as Tongjei Maril was defended by a Manipuri stockade posted at Laimaton Hill overlooking Yaojangtek village and Leimatak River. It was commanded by Prince Kala Singh, Sagol Hanjaba, Ngangba Lourung Purel, Yenkhoiba Poila with one thousand soldiers to fight the Cachar column.

The main battles were in the southeast Manipur valley. Manipur built three defensive posts to fight against the invader, the first one was at Palel, the second at Kakching and the third was at Khongjom and the rear guard was located at Thoubal. It was the kingdom, where was fought one of the battles of the war of Manipur's independence which was a saga of heroism and patriotism of the great warriors of the land who fought against heavy odds, the outcome of which was a foregone conclusion. "On 25th April General Graham arrived at Palel. He was already aware of the battle at Kakching where British had surprised the Manipuri army under the command of Meiraba Poloi. He was also informed that a large number of Manipuris were concentrated in entrenchment to six miles north of Palel. And both sides were prepared for a final show down at the battle of Khongjom on the fateful day of 25th 1891". The Manipur camp at Khongjom was defended by Majors Paona and Chongtha Miya who earned immortal fame in the famous battle of Kingdom.

Khongkom Numit: Memory of the Last Battle of Manipur



The Khongkom Numit (day) is an important day for the Manipuris. It is observed on 23rd April every year to show respect to the great warriors of the state who laid down their lives for the cause of their motherland. The observation also maintains a relationship between the living and their dead ancestors. The present article tries to throw light on the Khongjom Lan (War), the last and final battle of Manipur and its significance in the history of Manipur.

The Anglo- Manipur war was a great historical event. Disunity in the ruling house and the British intervention in the internal affairs of the state were the main reasons of the war. The military conflict was a war between two independent countries, though the British looked at it as a rebellion. The historical facts like British imperial documentation and the Manipur Chronicles point to the conflict as a war between two nations. Execution of five British officers including Mr. James Wallace Quinton, the chief commissioner of Assam was the immediate cause of the war.

The Khongjom mud fort was built in an oval shape about 50 yards long and 50 yards broad. Major Paona said "My countrymen, their bullets had reached us, it is undesirable to retreat and die, my brother-in-law Yenkhoiba suspected us, we will not live. There is no question of retreat". This statement does express the firm determination of Manipuris soldiers.

The Manipuri forces were outnumbered and the enemy were superior in arms too. Those were the days when the "Sun never sets in British Empire". A little Kingdom like Manipur could not hope to meet the superior forces of the British located in their Empire. But the Manipuris fought courageously for their motherland. In the pitched battle, Manipuris were defeated, Major Paona was killed along with his brave men. According to local version, about 400 Manipuri warriors were killed and the enemy too suffered casualties. The fall of Khongjom is the turning point in the history of Manipur. After the battle, the Manipur field force entered Imphal and occupied the palace. The union jack flag was hoisted over the palace of Manipur. As a mark of victory, the British soldiers had blown up the masonry dragon which stood at the entrance of the Durbar hall. Thus, Manipur lost her sovereign and independence status and marked integration into the British India Empire.

In conclusion, we can say that 'Divide and Rule' the only policy of the Britishers applied in India and also in the state of Manipur, this policy not only divided the ruling house but also the people of Manipur. The foundation of the state crumbled because of this policy, ultimately Manipur lost her independence status. The "Khongjom Day" is observed every year in the state. The day is declared state holiday so that people from all walks of life can take part in the observation. By participating in the celebration, youth/young members of the state have the opportunity to learn and understand the historic event.

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Cannibalism

Cannibalism is the act or practice of humans eating the flesh or internal organs of other human beings. A person who practices cannibalism is called a Cannibal. Cannibalism was also practiced in the past in Egypt during ancient Egypt, Roman Egypt and during famines such as the great famine in the year 1201. The earliest humans in Europe 32,000 years ago practiced ritual cannibalism. The oldest evidence of cannibalism suggests that humans ate other humans not for nutritional purposes but rather as a part of funeral rites. The earliest evidence of cannibalism comes from butchered bones found in the Grand Polina Cave in Spain, dating back to C, 800000BCE.

During the 15th century, Europeans believed that they had hit upon a miracle cure: a remedy for Epilepsy, Hemorrhage, Bruising, Nausea and virtually other medical ailments. It was known as Mumia made by grinding up mummified human flesh. The group called the Caribs was the people who made violent raids and then cooked and ate their prisoners. Cannibalism does have a real and much more complex history. The reasons for cannibalistic practices have varied across cultures and time periods. There is evidence of 'Survival cannibalism'---when people living through a famine, siege or ill-fated expedition had to ei-

ther eat the bodies of the dead or starve to death themselves. There are still some examples of accepting cannibalistic practices from within the cultural practices - Medicinal cannibalism' in Europe during Columbus's time. Starting in the 15th century, the demand for Mumia increased. At first, stolen mummies from Egypt supplied the Mumia craze. But soon the demand was too great to be sustained on Egyptian mummies alone. And opportunists stole bodies from European cemeteries to turn into Mumia. The use of Mumia continued for hundreds of years. It was listed in the Merck Index a popular medical encyclopedia in the 20th century. Blood, in either liquid or powdered form, was used to treat epilepsy, while human liver, gall stones, oil distilled from human brains, and pulverized hearts were popular medical concoctions. In China, the written record of socially accepted cannibalism goes back almost 2000 years.

One particularly common form of cannibalism appears to have been 'Filial cannibalism'--- where adult sons or daughters would offer a piece of their own flesh to their parents. This was typically offered as a last-ditch attempt to cure a sick parent and wasn't fatal to their offspring. It usually involved flesh from the thigh or less often a finger. 'Cannibalistic funerary rites'--- are another form of culturally sanctioned cannibalism. Perhaps the best-known examples came from the fore people of 'New Guinea'. Though the mid-20th century members of the community would possibly make their funerary preferences known in advance. Sometimes requesting their family members to gather to consume their body after death.

Tragically because of these rituals it spread a deadly disease known as 'Kuru' in the community. Kuru is a rare disease. It is caused by an infectious protein (prion) found in contaminated human brain tissue. It is also known as the Laughing sickness due to the pathologic bursts of laughter which are symptoms of the disease. Kuru disease is found among people from New Guinea who practiced a form of cannibalism in which they ate the brain of dead people as part of a ritual or practice. Currently, there are no treatments that could control or cure kuru, other than discouraging the practice of Cannibalism. But it has recently been both practiced and fiercely condemned in several wars, especially in Liberia and the Democratic Republic of the Congo. It was still practiced in Papua New Guinea as of 2012, for cultural reasons and in ritual and in a war in various Melanesian tribes. "You are who you eat"

"Starvation was so bad that Cannibalism became stylish." -Lou Dunst

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"While History credits Copernicus for proposing Heliocentric model of Solar system. It was the Rig Veda that first noted the central placement of Sun and other planets."

Little Poland in India



India is a hub of many moral theories such as -- Satyamev Jayate, Ahimsa, Vasudaiva Kutubakam, Athithi Devo bhava etc. In this article I shall discuss the great Indian belief of Athithi Devo Bhava and Vasudaiva Kutubakam by giving a spectacular example of Maharaja Digvijaysinhji Ranjitsinhji Jadeja of Nawangar. "Vasudaiva Kutubakam" in Sanskrit means -- "World is one family." And Athithi Devo Bhava is a famous Indian phrase usually found in many India hotels and restaurants and also taught to Indian kids by their family. It means "The Guest is God."

It happened after World War II that Poland had to face extremely bad conditions. On 1st September 1939, German troops invaded Poland which marked the beginning of the Second World War. On 17th September 1939, the remaining territory of Poland was attacked by Stalin's forces. When Hitler invaded Poland and started World War II, the Polish soldiers left 500 women and 200 children in a ship and told Captain to take them to any country, where they can get shelter. "If we are alive or survive, then we will meet again." The ship, filled with five hundred refugees, police, women and two hundred children, reached the harbor port of Iran, there was no permission to shelter anyone not even allowed to land, then they could not get help even in Seychelles, there was no permission even in Aden. Finally, the ship wandering in the sea came to the coast of Jamnagar in Gujarat. Despite the refusal of British the exhausted and malnourished refugees had a surprise welcome, from the Maharaja himself.

The Polish refugees were not only given the basic needs but were treated with great care and respect by the Maharaja. The Maharaja also made facilities of education to Polish children. He asked them not to consider themselves as orphans because now they were Nawangaris and all Nawangaris are the children of the Maharaja himself, since he was the Bapu (father) of Nawangaris.

Mr Wieslaw Stypula who was then a Polish survivor says, "When we arrived at the camp, the Maharaja gave a party but he did not know what we children liked to eat. Oh! The spicy Indian food, which despite being hungry, we didn't like to eat at all. Bapu saw this and said don't worry, I will fix this and he brought seven young cooks from Goa.... When we won (the football match), the Maharaja rose up from his arm chair, stood smiling & clapping, almost as if it mattered to him that the match had ended in a victory for these newcomers from a distant country, than from his own countrymen." Another survivor Mr Jan Bielecki says "If not for the Maharaja, we would have been in trouble..... I still do not understand that in spite of being a true patriotic Polish, one part of soul still misses India and thus does not make me fully comfortable in Poland as I feel that India is still my home too." Therefore Maharaja Jam saheb not only saved the lives of around 700 children and women but he also gave a good and memorable life of several years to Polish refugees in India.

This was an outstanding example of Indian humanity showing

that there are no boundaries and no continents between human hearts. The Polish survivors still share their love for India and its humanity. In 2016, 50 years after Jam Saheb's death, Poland's Parliament unanimously adopted a special resolution honoring Jam Saheb Digvijay Sinhji for his aid to polish children refugees. There is also a "Good Maharaja's Square" in Warsaw, Poland, which is named after Digvijaysinhji Ranjitsinhji. This good historical deed of Maharaja had made India proud today. It has done a huge contribution in developing India's International relation with Poland. Piotr Ktodkowski, Poland's ambassador to India says, "Our relationship with India stretched back to World War II when India opened her heart to the Polish refugee children and offered them both home and human warmth. We shall never forget the generosity of spirit."

This entire story fills my heart with pride and happiness for the good deeds done by Maharaja that sets an example to the entire world. His generosity is worth praising and also it to passing to our future generations and helping the future generations of India to retain our great Indian moral values.

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The Forgotten Daughter of The Hills

"We are free people – the white man should not rule over us." Thus, calling out to her Zeliangrong tribesmen was the voice of 13-year-old Rani Gaidinliu, who joined the freedom struggle in present-day Northeast India. Today, her struggle is lost in history as most of her countrymen wouldn't even have heard her name. At 16, this valiant girl was sentenced to life imprisonment for leading a movement to drive out the colonial rulers from Manipur and Nagaland. Nevertheless, she was released in 1947 after India's independence and was given the title of 'Rani' by the then-prime minister Pandit Jawaharlal Nehru.

Gaidinliu belonged to the Rongmei clan of the Zeliangrong tribe in the Tamenglong district of western Manipur. Born on January 26, 1915, she was fifth among eight children. Brought up in a socially backward region, Gaidinliu could never receive any formal education. However, this did not stop her from joining the freedom struggle.

At the age of 10, Gaidinliu came under the influence of her cousin, Haipou Jadonang, who was then leading a socio-political movement called Heraka (meaning 'pure'), seeking to drive out the British from the region. The movement took inspiration from ancestral Naga practices. In a span of six years, he was able to gather strong support from various tribes and emerged as a strong voice of opposition against the foreign rule. In February 1931, Jadonang was arrested, and in a mock trial by the British Indian authorities, was found guilty. He was hanged on August 29, 1931 at Imphal jail.

After Jadonang was arrested and hanged by the British in 1931, Gaidinliu emerged as his spiritual and political heir. She openly rebelled against the British rule, exhorting the Zeliangrong people not to pay taxes. She received donations from the local Nagas, many of whom also joined her as volunteers.



Consequently, the British launched a manhunt to capture Gaidinliu, with a monetary reward going to anyone who volunteered reliable information. She evaded arrest by the police, moving across villages in what are now known as Assam, Nagaland and Manipur. However in October 1932, an Assam Rifles contingent headed by Captain MacDonald launched a surprise attack on the village that she and her followers were hiding in. Gaidinliu, along with her followers, was arrested without any resistance. She was convicted on the charges of murder and was sentenced to life imprisonment. From 1933 to 1947, she served time at Guwahati, Shillong, Aizawl, and Tura jails.

In the Northeast, Rani Gaidinliu was first the leader of her own people. Even after her release, she worked to empower and uplift the weak. In 1966, she organised a resistance movement against the Naga National Council (NNC), which was a leader of insurgents. However, today many Nagas choose not to acknowledge her. Despite this, she was recognised as a freedom fighter and was awarded the Tamrapatra in 1972 and was felicitated with the Padma Bhushan in 1982. In 1993, Gaidinliu died in disappointment as the government could not fulfil the promises of making a separate 'Zeliangrong Administrative Unit' under the Union of India. Only a stamp was released in her memory in 1994. Even today, her sacrifice remains unknown to most.

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Remembering the Forgotten Fighters of the Northeast

Do you know that the Northeastern states were among the ones that were the last to be conquered in India? The Northeast participation in India's freedom struggle is a tale of valour and courage which started in the 19th century itself with a mass peasant uprising against the British and resistance by the hill people. The political events in the rest of the country culminating in Independence in 1947, found a strong support and response in this region.

The Northeast region of India went into the hands of the British starting with the occupation of Assam in 1826, after a decade of Burmese control of the land. Till then, the region remained mostly independent of the control of the Delhi Sultanate or any other external power. Assam especially faced many incursions, but thwarted them. British expansion to the hills faced fierce resistance by the hill tribes. The Khasis led by U Tirot Sing fought valiantly against the British from 1829 to 1833. However, the resistance finally succumbed to the British and Tirot Sing was imprisoned in Dhaka jail. Between the 1830s and 1860s, the hill tribes such as the Mizos led by Shoorvir, Pasaltha Khuangchera, Khamtis, Nagas led by Rani Gaidinliu, Garos by Togan N Sangma, etc., offered stiff challenge to the British expansionist policies toward the hills, causing heavy losses to the latter. The effect of

1857 was also felt in Assam and as a result Maniram Dewan, the first Indian tea planter, who initially helped the British expand the tea industry in Assam but fell out with them subsequently, was the key figure in the plans to drive out the British from Assam.

The peasant uprising at Phulaguri of Nagaon district of central Assam against the repressive agricultural policies of the British government heralded a new era of peasant protest in the state. Thirty nine peasants were killed, many wounded and 41 were arrested. The popular peasant movement of the period started with the Phulaguri upsurge and were rounded off with the uprising at Patharughat in the Darrang district which witnessed a series of mels where peasants vented anger against the government and pledged not to pay the increased land revenue.

Meanwhile, the British made a number of expeditions to the hills of the present day Arunachal Pradesh to dominate the tribes like the Abors, (now called Adis), Akas (now called Hrussos), and so on. The latter fought hard but were subdued by the superior firepower and policies of the British. In early 1891, the British attempt at intervening in the affairs of the Manipur kingdom faced staunch opposition from the prince Tikendrajit Singh and others. This followed the killing of a number of senior British officials. The British then resorted to a big military expedition to defeat the Manipuri force.

Like the Indian National Congress of the time, the Assam Association pursued constitutional methods for redressing the grievances of the native population. However, its elitist character deterred it from taking a clear stand during the partition of Bengal in 1905 when many parts of Assam were engulfed by public protests against merger of Assam with East Bengal. The countrywide protest against the repressive Rowlatt Act, the Jallianwalla bagh massacre, Khilafat Movement and finally, Gandhiji's call for Non-Cooperation in 1920 left a huge imprint on the younger generation of the Assam Association leadership. They announced full support to the Non-Cooperation Movement.

Every Indian is aware about great freedom fighters like Gandhiji, Khudiram Bose, Subhash Chandra Bose, and Saheed Bhagat Singh but only a little is known about the freedom fighters of North East India. Lot of people in North East India took part in India's freedom movement and lost their lives. They played a significant role to India's Freedom. Let us celebrate this Independence Day and remember those forgotten freedom fighters.

-RAHUL T SANGMA.
BA(HEP) 4th SEM

Pulwama

*Betwixt the celebration
We Indians got a caution
Terrorists had turned our squaddies
Into unrecognizable dead bodies
We had to go through a black day
Hence they became our prey
We revenged and asked "how's the josh?"
As they deserved the tosh!*

-DEEPTHI N
BA(HEP) 4th SEM

Department Reports

Numismatics as a Source of History



The Department of History organized a guest lecture on Numismatics as a source of History to First year UG students on 4th of July to develop curiosity and understanding of learning history through authentic archaeological sources. Mr. Gautam Jantakal, an expert numismatist provided an opportunity for student to see, touch and learn about old coinage practices that existed in India and gave a wonderful outline about the significance of coins to understand the glorious past of India. He elaborated to them the various degrees of information, a numismatist can extract from a coin about the past and how it helps historians in reconstructing a particular period. A strong motive was also to introduce students to an emerging and unique career path of being a numismatist and to arouse in all a passion for the field of studies. Students actively involved in the session by asking multiple questions and getting clarification on their doubts regarding numismatics.

Gems Of Karnataka Series – Makers Of Modern Karnataka



Interactive lecture series celebrating the “Gems Of Karnataka – Makers Of Modern Karnataka” was organised by the Department of History, Kristu Jayanti College on July 22nd 2019. The narrative of achievements of Maharaja Krishnaraja Wodeyar IV and Bharat Ratna Shri Visveshwarya, the true visionary leaders who established the best governed state of the world in the 20th century at Mysore silenced the voices of colonial supporters who believed that modernisation of India truly begun and probably succeeded due to British rule. The series commenced with the blessings of Rev Fr Josekutty P.D, Principal, Kristu Jayanti College and the address was delivered by Dr. Vithal Potdar from Mythic Society, Bengaluru in an enchanting manner to spellbound audience of History students and faculty members of various departments. Mahatma Gandhi called the Maharaja Krishnaraja Wodeyar IV as ‘Rajarshi’ and his kingdom as ‘Rama Rajya’ is truly considered as the ‘Golden Age’ of Modern Mysore. Bengaluru becoming the first city with electric street lamps, establishment of Indian Institute of Science with the donation of 371 acres of land, creation of legislative council in 1907 voluntarily to promote democratic governance, introduction of compulsory primary education through 1913 Regulation and favourable social legislations for the upliftment of women and backward classes are just few indicators of the sustainable progress and holistic growth made by Mysore during their period. The speaker quoted from ‘The Great Britain and the East’ paper published from London in March 1939 edition had addressed the Mysore State as ‘Buckingham of India’ due to its overall progress in many spheres. Bharat Ratna Shri Visveshwarya guidance on how to face the raising challenges remains true and stand the test of time , ‘Education is the sovereign remedy for all economic ills’... ‘The way to build a better nation is to build better individuals’... ‘Education shall be so diffused that there may not be a village with an ignorant family nor a family with an ignorant member’. The programme was organised by Prof Ramya.B, Head, Department of History and Prof. Hemango Akshay Hiwale, faculty, Department of History.

Philately Exhibition – Celebrating The Glorious Heritage of India Through Stamps



"Neither rain, nor snow, nor heat nor gloom of night stays these couriers from the swift completion of their appointed rounds," remarked Herodotus, Father of History about the Persian messengers. Study of postal history is a remarkable branch of historical learning. Indian stamps reflect on both, the past cultural glories of a dynamic nation and the current aspirations of a people. Indian stamps are released on many themes relating to History, Architecture, Nature, Culture, and Heritage. The Department of History organized a "Philately Exhibition – Celebrating the Glorious Heritage of India through Stamps" in collaboration with Philatelic Bureau, GPO Bengaluru on August 6th, 2019. Rev. Fr. Josekutty P D, the Principal of Kristu Jayanti College, inaugurated the exhibition. Philatelic counsellor Mr. Murali M and veteran philatelist Mr. M.R. Prabhakar shared their collections as well as their experience of collecting stamps. The philatelists encouraged the visitors to listen to the stamps that will tell accounts of the nation's history, culture, people, achievements and all matters of significance. The collection displayed in the exhibition hall was testimony of achievements of famous Indian personalities, national flag, national emblem, map of India, mythology, festivals, ancient civilisations, heritage sites and buildings, costumes, languages, music, painting, dances, sports, Indian culture and tradition, Gods and Goddesses etc. that are found on stamps of various countries. A section on commemorative stamps of Gandhi celebrating Satyagraha campaigns enthralled Jayantian visitors. Many students of the college were delighted to find the stamp of the founder of CMI congregation, Saint Kuriakose Elias, released by Government of India in 1987. The student scholars were amazed to find during their research for poster presentation that India Post issues about 50-80 commemorative postage stamps and different philatelic items including Presentation Folders, Special Covers, Presentation Packs, Commemorative albums annually to develop an interest in Philately among youths and new entrants. The exhibition made the students of History realize that Philately is not merely a hobby or a mode of recreation but it requires great tenacity, perseverance, research skill and can serve as a great source of education. For the enlightened, philately is a skill, an art, a craft, a sport, and what not.

Prof B.Ramya and Mr. Hemango Akshay of the department of History were convenors of the programme. 810 students, 54 faculty members and 15 History alumni of the institution visited the exhibition.

Gems of Karnataka Series II: Dewan K Seshadri Iyer



"The Department of History organized the second edition of 'Gems of Karnataka Series II: Dewan K Seshadri Iyer' to commemorate the contributions of various figures in Karnataka. Prof Dr. B Narasingaraja Naidu, Retired Professor and Head, Department of History, Bangalore University, spoke about Dewan K Seshadri Iyer and his contributions to the development of Karnataka. He shared with the students how Seshadri Iyer joined the services of the Mysore kingdom in 1868 and served as a district magistrate and later as Personal Secretary to the Diwan, Rungacharlu before being appointed Diwan himself. He also focused on the fact that Seshadri Iyer was the longest serving Diwan of Mysore kingdom and served from 1883 to 1901.

He also highlighted his contributions which came in the form of establishing the Kolar gold fields and the Victoria Hospital in Bangalore. The speaker also pointed to how Diwan Iyer was responsible for the commissioning of the Shivanasamudra hydel-electric power project. Seshadri Iyer had to deal with a devastating plague which afflicted Bangalore in 1898 and was responsible for the decongestion of streets and reconstructing the city in the aftermath of the plague, tagging him as one of the many 'Makers of Modern Bangalore'. He also spoke about the contributions of the missionaries to the education sector in India as well as helping the recovering of the Bangalore city during the plague."

History on Wheels: Devanahalli Fort



"The Department of History organized a one day trip on 04/12/19 for the II BA HEP students. The journey started from the college campus at 9 am and the first stop was the Devanahalli Fort. The students were explained the historical significance of the fort and the fact that it is one of the rarest living forts in India was also highlighted. The walk through the fort complex introduced the students to the military driven arrangement of the fort by pointing to the various elements present such as the battlement. The walk also led the students to explore the Venugopalaswamy temple complex inside the fort. Students were able to identify that this temple was one of the oldest among the temples present inside the fort complex. It was explained to them that the courtyard, with a Garuda Stamba, was one of the most spacious one and that the walls of the temple depict various scenes from Ramayana and the feats of Lord Krishna as a child, and that the pillars have beautiful statues carved on them. The journey continued and made a halt at the Bhoga Nandeeshwara temple. The original temple in the complex was told to the students that it was one of the oldest temples of Karnataka and that it dated back to the early 9th century. The students were thrilled to learn from the Archaeological Survey of India's tablet that the construction of the temple for Shiva is credited to the Nolamba dynasty ruler Nolambadiraja and the Rashtrakuta emperor Govinda III. The group then proceeded to the Bharat Ratna Sir M Visvesvaraya Museum located at Mud-nahalli. The students spent time in the museum being inspired by the life and works of one of the greatest Gems of Karnataka, which the Department had already introduced to them earlier this year in a series of lecture. Before returning to college the group made a final stop at the Shri Shri Nakoda Avanti Jain Temple located near the Devanahalli Fort to know the contribution of Jainism to the state of Karnataka."

History on Wheels: Sravanabelagola



"The Department of History organized a one day trip to Sravanabelagola and the National Institute of Prakrit Studies on 06/12/19 for the IV and VI BA HEP students and were accompanied by Prof Ramya, Prof Hemango and Dr Sreedhar P.D, Head, Department of Hindi and an expert in Jain writings. The journey started at 6 am from the college campus. The first stop was the Chandragiri and Vindhyagiri Hills in Sravanabelagola. Students explored the Chandragiri hills first where they came across number of inscriptions carved on the stone surface of the hills. The accompanying teachers highlighted the architectural genius of the 58 feet high monolithic Gomateshwara statue and narrated the history behind it. The students then proceeded to the Vidhyagiri Hills and were very excited to see what they had learnt in their Karnataka history paper coming alive. The historical narratives of the various basadis located on this hill were explained to them. They were also informed about the inscriptions present there. The group then headed to the National Institute of Prakrit Studies, where they had a workshop on the significance of manuscripts as a source to understanding history. The students got an opportunity to interact with faculties and researchers of the institute."

Situating the Relevance of Manuscripts in History Writing



"The Department of History in association with the National Institute of Prakrit Studies, Sravanabelagola organized a workshop titled "Situating the Relevance of Manuscripts in History Writing" on 06/12/19 for the IV and VI BA HEP students. The workshop started with an introduction to Manuscript writing and the formation of these manuscripts before the writings were inscribed. The students received first hand information and a demonstrative explanation as to how these manuscripts are made ready for inscribing the information. They were also briefed on the various tools used in inscribing. The students were then informed about the importance of preserving manuscripts and their relevance in decoding ancient culture and heritage. The students were also encouraged to find a passion in manuscripts as their profession for it is extremely valuable and a noble work. The students got an opportunity to interact with faculties and researchers of the institute."



Debating the Past for the Future - A workshop on the Art of Debating



"The Department of History organized a Workshop titled "Debating the Past for the Future" on the Art of Debating on 07/12/19. Mr Aaron Mirza, an advocate by profession and a national level debating champion was invited to train the students to enhance their debating skills and to introduce them to the importance of public speaking with a strong hold of history which will allow the speaker to strengthen the base of his or her argument in augmenting a positive future. The speaker also strongly advised the students to involve themselves in various activities like intercollegiate debates and MUN, this, he emphasized, will expose the students to the different ideologies, opinions and understanding of individuals which will eventually allow them to be informed speakers. During the session, the students were divided into groups and were given a platform to reinvent historical ideas and re-establish the relevance of these ideas. They were provided with worksheets to work on their usage of language in advancing their ideas in a debate or a public speaking forum. The groups were then exposed to glimpse of MUN, where the groups were given countries and various agendas like the plight of refugees, terrorism, rape, drug abuse and climate change keeping in mind the debate to be done on a historical basis."



Essay Writing Competition: Dear Bapu, You are Immortal



The History Club, to encourage the first and second year students to express their thoughts through words, organized an essay writing competition on August 27, 2019 on the topic "Dear Bapu, you are immortal". The objective of this endeavour was to uphold the various Gandhian principles, such as that of Ahimsa, and to reinstate their significance and resonance in the present world. 30 students from first and second year BA HEP & HTJ participated.

Behind the Scenes



The Humanities Department of Kristu Jayanti College hosted an intra-collegiate fest Humantra-2019 on the theme, 'The Great Indian Cinema' on September 17, 2019. As part of the fest, the History Department in association with the History Club organized the event "Behind the Scenes" to serve as a platform for all the students of BA I and III semester to showcase their understanding of historical events and narratives in a creative, artistic and fascinating manner. The students were divided into 11 groups and each group was allotted an Indian movie with historical depiction. Various movies from different periods and regions were selected, such as Jodha Akbar, Mohenjodaro, Uri, Baji Rao Mastani, Padmavat, Sangoli Rayanna, Kerala Varma Pazhassi Raja, Mangal Pandey etc. The students worked in teams of 8-10 members to depict important scenes, characters and events. The students were able to capture both the artistic side of theatre and had an educational yet entertaining performance.

Sketching Competition: Mahatma Gandhi, Life and Events

The History Club organized a sketching competition for all the History students of BA HEP and HTJ on September 23, 2019. The theme for the competition was "Mahatma Gandhi: Life and Events". Students were seen participating in it enthusiastically and brought into their sketches various Gandhian concepts and events, such as spinning with Charkha, the Dandi March, his early life as an advocate. The objective behind this endeavour was to encourage the students to showcase their artistic skills through sketching and assimilate their research and read on Gandhi in the same sketch.



Time Travel- 150th Birth Anniversary of Mahatma Gandhi



The Department of History Commemorated the 150th Birth anniversary of Mahatma Gandhi through a series of event with the theme: "Practicing Gandhism". On September 30th, 2019, the third event organised by the Department to commemorate Gandhi was a Declamation competition titled, "Time Travel". Students were given various international and national personalities such as Barack Obama, Martin Luther King Jr, Pearl S Buck, Jayprakash Narayan, Nelson Mandela, Aung San Suu Kyi, Rabindranath Tagore, Albert Einstein etc., They spoke in their character the influence Gandhi had on their lives and how they practiced Gandhism in their everyday lives. These events helped everyone to introspect oneself and find ways of practicing Gandhism.

"You must be the change you wish to see in the world." ~ Mahatma Gandhi



Histoire Divenett: The Annual History Quiz



"The History Club, under the leadership of the club coordinators Shehnaz Nimasow and Dheeraj Chandra B. U, organized its annual history quiz competition, titled this year as "Histoire Divenette" on 19/12/19. The preliminary round for the same was organized on 16/12/19. A total of 50 participants had registered, of which 16 students qualified for the final. The final session was inaugurated by Ms. Ramya B, Head, Department of History. The final session had 5 rounds and after each round a team was eliminated. The first round tested the students knowledge on Ancient and Medieval Indian history. Round two called the "Fact Toy" round saw students bringing forth various facts relevant to a displayed image. The third round incorporated audio clips of famous personalities and required the teams to identify the concerned personality. Round four, called "Blind Mind", required students to make guesses on historical personalities as their team mates gave them clues. The last round was a rapid fire round. The event ended with Mr. Dheeraj offering the vote of thanks."



Trilogy History Event



The Humanities Department of Kristu Jayanti College conducted an annual inter-collegiate fest La Fete -2020 on the theme "Reminiscing the decade 2010-2020" on 21st & 22nd January, 2020. As part of the fest, the History Department organized the event "Trilogy". Students from various institutions like CMS, Mount Carmel College, Presidency College, Surana College and many more participated in the event. Trilogy event had a set of three rounds- Pictofacts, Blind mind and Turn-coat. The first round "Pictofact" provided the participant teams with pictures/ images of famous and important events of the decade and the teams were required to identify the events. Round two called "Blind mind" required the students to identify the events as their teammates gave them clues. The third round "Turn coat" required the students to speak for and against a specific given topic. The students worked in teams of 2 members to show their team effort in each round. The objective of this event was to test and assess the participants general knowledge regarding the relevant events of the decade.

Unravelling History



The History Club organized a quiz competition for the Indian Cultural Heritage (CBCS) students on 24/02/20. The event saw 12 teams consisting of 5 members each. The topic of the quiz was Indian Art and Culture. The prime objective of the quiz was to aid the CBCS students in preparing for their exams and create awareness about the relevance and significance of Indian art and culture.

Project Presentation



On the 25th of February 2020, the History club organized a project review for all the second year history students. The event was coordinated by the history club coordinators Shehnaz and Dheeraj. There were 6 final year students who presented their research topics and highlighted their findings. The objective of this event was to give the junior history students an idea of how to carry out their undergraduate research dissertation and the areas they have to focus on. The final year students were selected in such a manner so as to cover varied topics ranging from History of Mizos in Myanmar, Santhal tribe's freedom struggle, Art and Culture of Manipur, Vesara style temple architecture and so on, that gave the juniors an idea or a glimpse of a variety of topics that they can find, choose and work on.

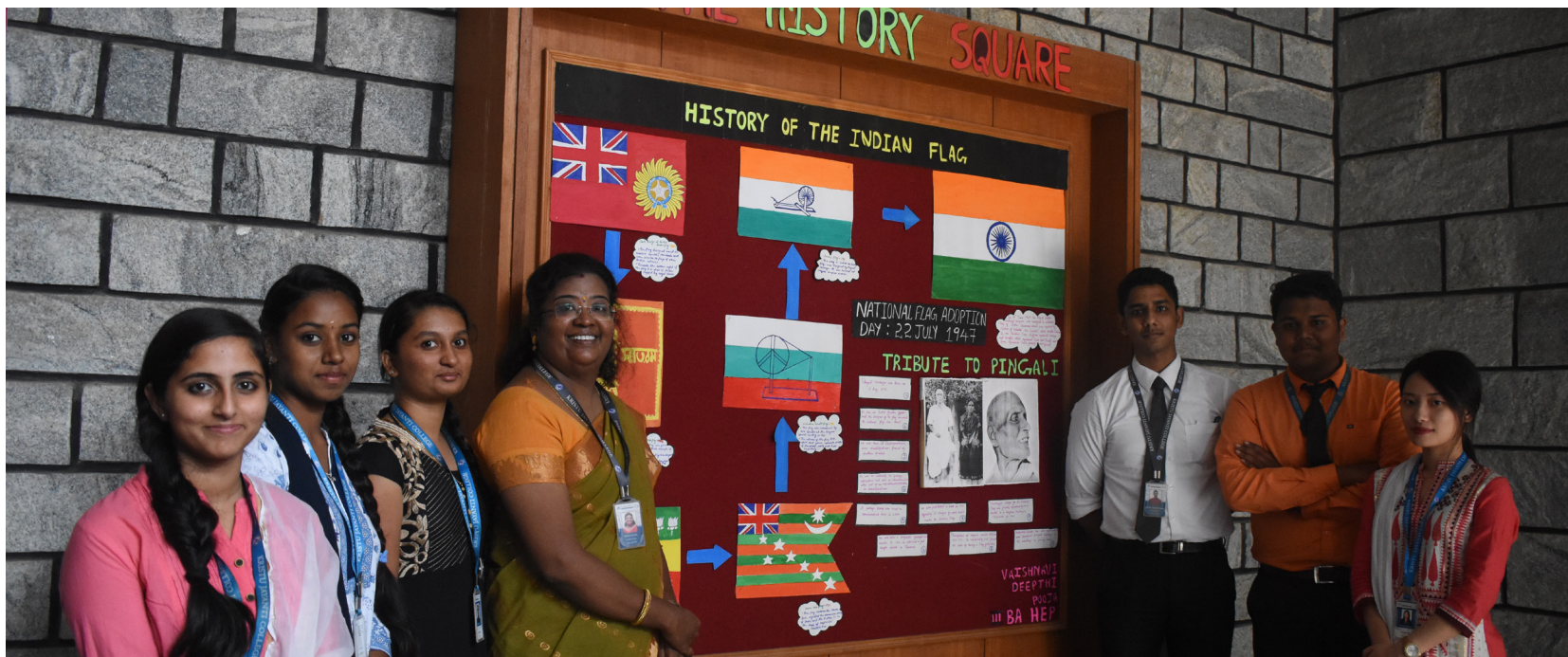
Photography Competition

The History Club organized a photography competition for all the BA HEP and HTJ students as a winter break assignment. Students were encouraged to explore their photography skills by capturing historically important sites, heritage buildings or any object of historical importance. The competition saw number of entries where students captured scenic monuments, temples etc. A few select photos from the competition have also been featured on the cover page of this magazine.



The History Square

Commemorating Adoption of the Indian National Flag



From the genesis of the academic year 2019-20, the History Club with full vigor plunged into various activities. One of the brand new activities undertaken by the Club is the initiation of THE HISTORY SQUARE. Three III BA HEP students – Ms. Pooja Patil, Ms Deepthi N and Ms Vaishnavi P through their creative concepts showcased the journey of the Indian Flag. The wall magazine also paid tribute to Shri Pingali Venkayya, the designer of the current Indian National Flag. The Club also celebrated the adoption of the Indian National Flag on July 22.



Celebrating the Unsung Sheroes



The wall magazine of the Department of History commemorated the 72nd Independence Day by remembering the lives and sacrifices of the unsung patriots and heroes of nationalist movement. The students of III sem BA and I sem BA History sketched the portraits of women leaders of freedom movement and made a presentation in the club hour. The history of these legendary heroes [sheroes] is a wonderful testimony to the feeling of love, devotion and sense of attachment towards one's homeland. The participants proclaimed at the end 'learning from heroes created a feeling of responsibility towards Mother India'.



Fortnight Quiz

As part of the History Square event, the History Club has been organizing a fortnight quiz. The theme adopted for this quiz is "Indian States", where every day the Club members post two questions related to various Indian states. The quiz has been opened to all the students of the college, who can drop their answers in a box next to the Square. The answers to the questions were posted the next day on the same platform. The objective of this club exercise is to promote students to express their opinion and make them aware of various important facts related to all the states of India.



Failures that Changed History



"The Department of History in association with the History Club on 27/11/19 made use of the History Square, in creating awareness regarding failures and how important personalities like Amitabh Bachchan, Stephen King and Albert Einstein, who had been rejected in life at many places, did not heed the negativity in being rejected but rather strived on to their goal with a positive mindset. This edition of the History Square aimed to educate the students on how failures are not a dead end in life, but rather stepping stones. In the edition, the portrayal of Colonel Sanders, the founder of KFC, who revolutionized the culinary history of the world making elite food available to the masses, is a reminder that age has nothing to do with one's success. Walt Disney was also mentioned in the wall mainly for his many withdrawals in life. The life of Walt Disney is not the happy Disney that we witness in television today but rather a hard and struggling life, however, he never gave up and went ahead with his ideas and had become a renowned figure throughout the ages to come revolutionizing the cartoons and animated movies that teenagers and children enjoy."

Republic Day



The History Square presented "The Constitution from its inception," wherein a time line chart of the framing of the Constitution was presented, showing the history of the making of Indian Constitution. This was done in order to throw light on the essence of 71st Republic Day. It also presented the efforts taken by the great framers of our Constitution. The Unsung Framers such as Sir Bengal Narsing Rao, Mr S.N Mukharjee and Prem Behari Narain Raizada were also highlighted. Students presented the entire concept and spoke about the tireless efforts taken by the great framers, and on how today its fruits are enjoyed by all Indians. The objective of the task to pay tribute to our Constitutional framers and thus show the importance of the Republic Day was successfully achieved as it brought a feeling of pride and patriotism among the students.

Yesteryears Speak

My three year journey with Kristu Jayanti college was fabulous. The BA(HEP) in history Programme kept me engaged all through out the three years with lots of activities and programs like class trips and club hour. All these programs and activities were well crafted by the department and run by the teachers.

-DAYANANDAN N
(2016-2019)

Not only History was my favourite subject, in addition to that I got the best teachers, Ramya ma'am and Hemango sir, both have immense knowledge about the subject and the way of teaching is perfect wherein students can understand each and every thing. Another thing I want to highlight is the department class trips, Hampi and Mysore, the best trips we have ever had in college. I thank the department for that memorable experience. Atlast, I thank Ramya ma'am and Hemango sir for giving me this opportunity to write about the department and I wish them luck with the magazine and all the activities of the department in the near future

-VINAYAK S CHANDARGI
(2016-2019)

When the batch of 2016-19 HTJ started their studies in Kristu Jayanti College, the History Department was under the guidance of Prof. Ramya B. She was a pillar of support to all of us, irrespective of our courses. As the department grew with the arrival of Prof. Hemango, we started thinking of making a History Club. It was a great satisfaction to be part of a History Club. I can surely say that history club was a success because of the number of events and other activities conducted by this department. I hope the history department continues to grow stronger and wiser just like how KJC is growing.

KEVIN K ANTONY
(2016-2019)

From the coinage era, to wars on a battle ground, to Gandhiji's Dandi March, and all the way to Serbia's attack on the Archduke, I've had a great experience in imagining events during class hours to connect myself with the lectures. I also had an experience where I put myself in Vasco de Gama's shoes to navigate a country in one of the class activity. The Department of History not only gave me a theoretical aspect of the past but also a visual feel and first hand experience of artifacts, coins, stamps and architectural monuments which stepped up my experience to living in the past eras.

-ERICA KELLY JANET DCOSTA

Theodore Roosevelt once said, "I believe that the more you know about the past, the better you are prepared for the future" and this in my opinion encapsulates the importance and objective of knowing history. The second issue of Scrolls by Department of History is a step further in that regard and I feel immensely proud to be contributing to it and kudos to the brains behind it.

-SUYASH VERMA
(2015-2018)

I am extremely delighted that the Department of History is coming up with SCROLLS Vol 2. As an alumni of the department, it makes me really proud that I was once a part of it. History department has given me so many amazing memories and I'm glad that I can give it back, atleast like this. Really excited and looking forward to the magazine and reading the content and works of my dear juniors.

-JAMES JOHNSON
(2016-2019)

Paper Presentation by Students

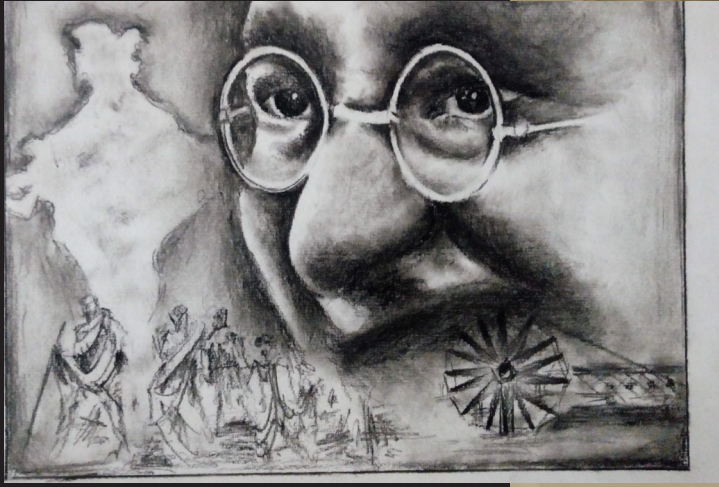


Two students from BA(HEP) 6th semester, Dheeraj Chandra B U and Pranay Raj had attended the 29th session of Karnataka History Congress which was held in Hampi, Both the students successfully presented their papers drawn out from their dissertations.

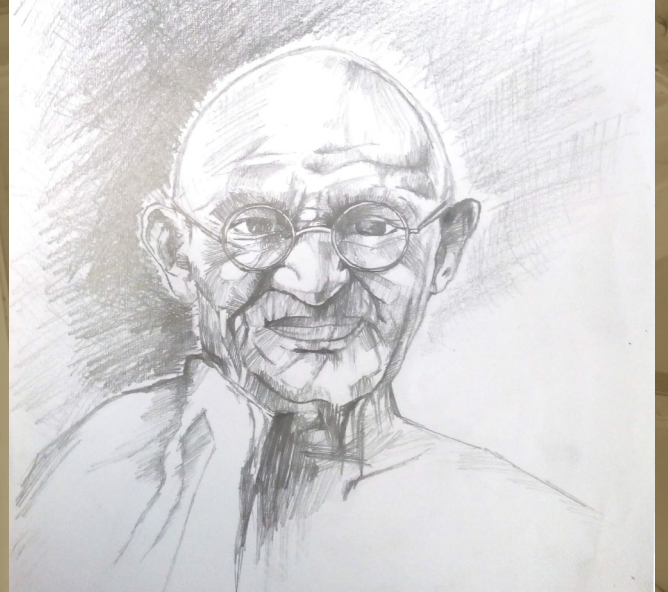


Two students from BA(HEP) 4th semester, Pooja P Patil and Nidhil C Prakash Nair respectively won 2nd and 3rd prize at the Bishop Jerome Memorial National Level Paper Presentation Competition, organized by Fatima Mata National College, Kollam on 26th February 2020.

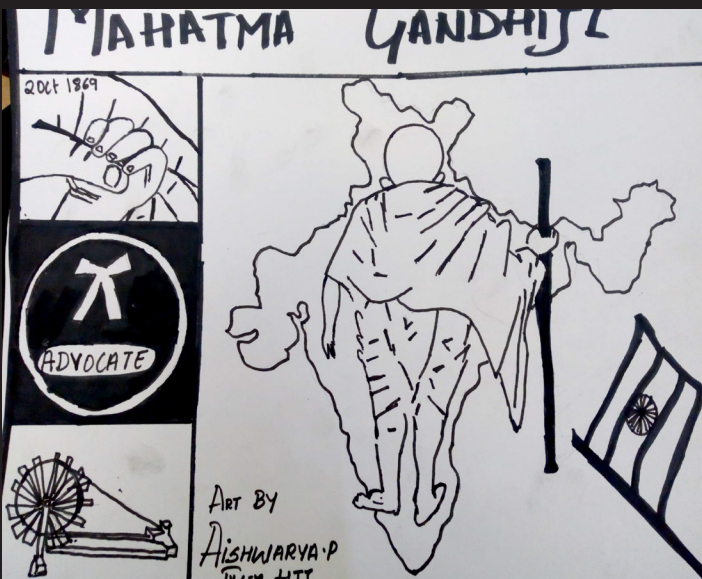




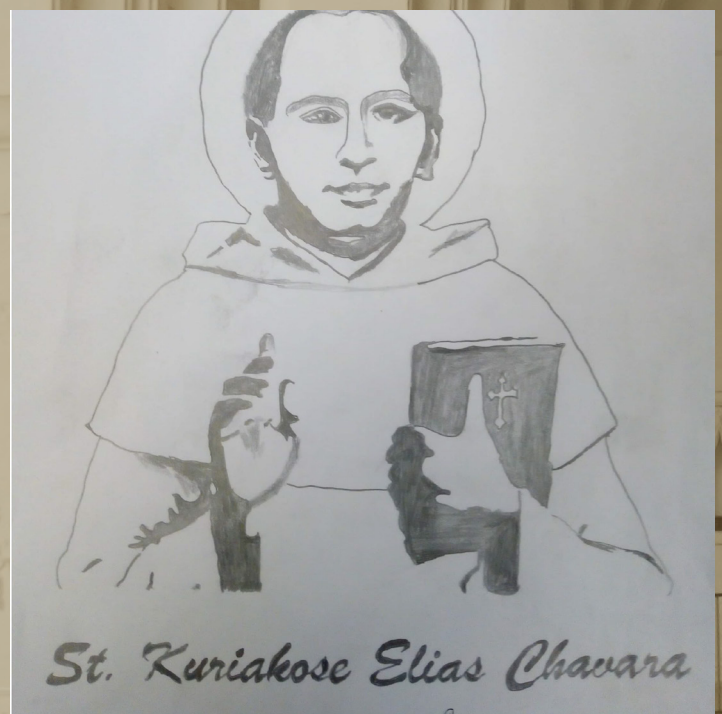
-CHINGRI KHLANG
BA(HTJ) 2nd SEM



-KUMARI KRISHNA
BA(HEP) 2nd SEM



-AISHWARYA K
BA(HTJ) 4th SEM



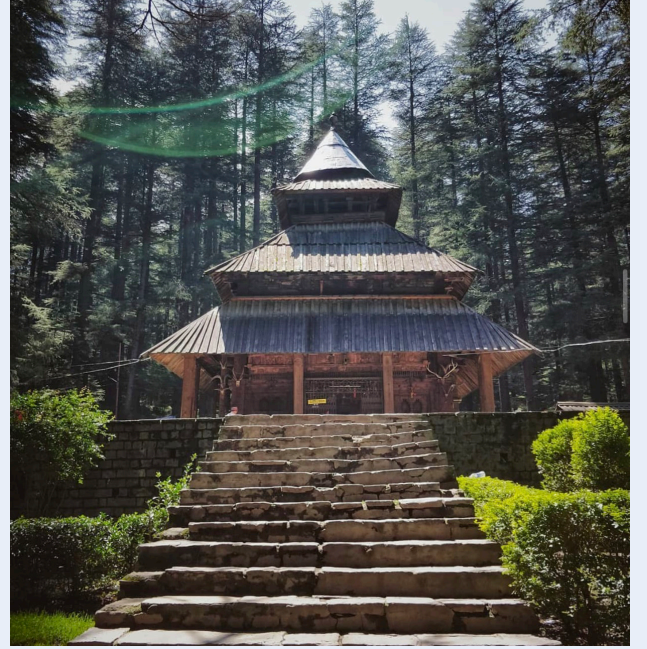
-LAWMFAMKIMA DARLONG
BA(HEP) 6th SEM



-VAISHNAVI P
BA(HEP) 4th SEM



-DHEERAJ CHANDRA B U
BA(HEP) 6th SEM



-NURA YOMCHA
BA(HEP) 6th SEM



-AYUB PASHA
BA(HEP) 6th SEM



-SHEHNAZ NIMASOW
BA(HTJ) 6th SEM



-PRAVEEN VB
BA(HEP) 6th SEM



-AKHIL P NAIR
BA(HTJ) 4th SEM

