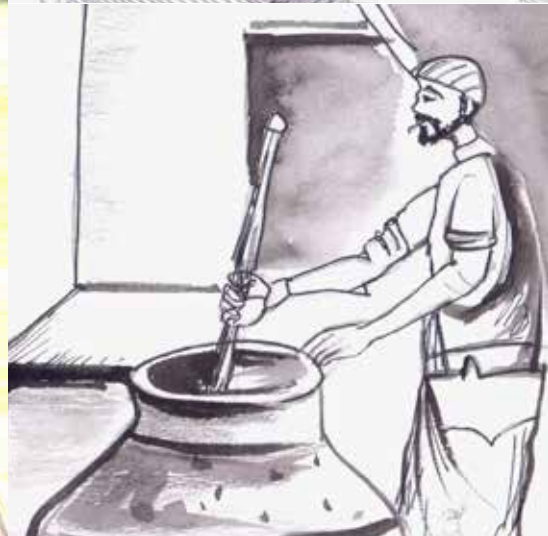


# And Delhi Lives On...

A resource book for middle school students

**DRAFT 1**





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## Preface

The process of constructing history based on evidences is an exciting journey – and all of us got hooked to it. History can come alive and we as a group experienced just that!

October 2nd, 2018 saw 22 educators from various parts of our country come together for the 11th edition of Courage to Lead, Disha India Education foundation's certified program in Experiential Education. The culmination of the first part of the programme which was for six days has resulted in this product.

The expedition was 'How a Historian Works'. The big idea was to explore and experience how the culture and identity of Delhi as a city got shaped/ evolved over time. Two different time-periods, that of the Mughals and the British were studied. A constant comparison of the said periods with how the city is today, helped the educators understand the relevance of continuity and change.

Primary sources were used to construct the

history of the city. Monuments, buildings and layouts, architecture, artefacts, manuscripts, markets, food, leisure and coins were explored and studied, to understand the impact of different time-periods on the present culture and identity of the city.

Focused research on the different aspects of culture and identity was undertaken by the educators who worked in small groups. In the process educators experienced the process of how a historian constructs the past using different primary sources. As an end product, this resource book for middle school children on how the past influences the present was created.

The journey was full of adventure and showed us how there is always room for new and varied perspectives. It follows then that there is no, one right answer. The expedition further helped the group figure out that there is no one history. There are indeed, many histories.

# Acknowledgements

Writing a book is harder than we thought and more rewarding than we could ever have imagined. None of this would have been possible without all the facilitators of Disha India Education Foundation Team.

We would firstly like to thank Mr. Parminder S. Raparia, for sharing his ideology and providing us with an insight into Experiential Learning through the programme Courage to Lead. The expedition 'How a Historian Works' not only provided us with a new perspective for observing historical monuments but also helped us to recognize the potential of local resources available in our surroundings for understanding the principles of Experiential Learning. The structured programme provided us with an opportunity not only to observe and reconstruct history using historical monuments but also to build our skills in multiple ways. The peaceful solo time helped us to introspect and connect to our present, and understand the importance of experiences in life.

We would like to thank all the following facilitators who had put in all their time and energy and supported us in all possible ways.

Ms. Shagufta for bringing history alive and stimulating and satisfying our quest to enquire and learn through her narrations about the Mughal and the British time periods. She provided vital information and went through our drafts again and again providing us with the opportunity to improvise.

Ms. Namrata and Mr. Avdesh who took us on the journey of illustrations which we were all apprehensive about. Their confidence in us

however, and their constant support and guidance, helped the artist hidden in each one of us come up with illustrations we never thought we were capable of.

Ms. Hema Biswas for providing her constant support throughout the programme and guiding us to create the content of this book. We tried to make it interesting and suitable for the comprehension of readers who are 13 to 14 years of age. Her Reading and Writing Workshops helped brush up and improve our reading and writing skills.

Ms. Vishakha, Ms. Sanjana and Mr. Zaman for their undying efforts in building the 'CREW' and for providing all support and guidance. They helped us with resources and guided us through the expedition from the staircases of Rajon ki Bawli, through the narrow busy streets of Chandni Chowk to the grand Red Fort and further through Imperial Delhi, constantly providing us the opportunity to question and search for possible answers.

We also thank Mr. Anurag Kumar and the staff at Disha India for managing all the logistics and providing us with healthy and nutritious food and maintaining the ultimate energy booster - a constant supply of a cup of tea.

And last but not the least, we would like to pat our own selves on the back and acknowledge each one of us for the enthusiasm, collaboration and focus with which our collective journey as crew members was undertaken. Each chapter of this book stands testimony to our successful voyage.

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# Roshan and Ruhi Visit the Capital Cities...

SUJATHA KANNAN, MAYA DAVE, GHANSHYAM

“Do not use the time machine,” Mr. Lal, our history teacher’s voice kept ringing in our ears. Nothing stopped me Ruhi, and my friend Roshan, to step onto the machine to explore our past. Slowly and carefully we set the machine to the 19th century to visit the unique city of Shahjahanabad, the new capital of the Mughal ruler Shahjahan who built it in 1639. Shahjahan earlier had his capital in Agra and it took him ten long years to build this new walled city in Delhi.

We landed right on the magnificent structure ‘The Red Fort’. This place is where the king lived. It was situated just where two main streets met. The fort was located on the western bank of the River Yamuna which formed its natural boundary. We noticed that this enormous fort was constructed

with red sandstone. Strong high walls ran all around the fort to secure it. Ten gates connected the city to the surrounding regions. Lahore gate was the main entrance besides the Delhi gate. The Kashmiri gate and the Ajmeri gate were some of the other gates that were the other major links to the city. Overlooking these gates were posts for security purpose. Shops were constructed on both sides of the corridors within the fort. The fort accommodated the palace, pavilions and the royal homes. Beautiful Persian style gardens with pools and canals were found inside the fort. These fort gardens were divided into four sections and a broad pathway ran right through the centre. Artistic fountains were found on either side of the central pathway.



We wanted to explore the city further, so we asked the man with a colourful turban, the direction to the market. He said that ‘Chandni Chowk’ was not far off. It was located right in front of the fort. It was built by Shahjahan and was designed by his daughter Jahanara. We were excited and skipped our way to the market. On our way we saw the Jama Masjid on a hillock to the left of Chandni Chowk and also an artistic temple situated very close to the masjid. The road that led to the market place was broad but the lanes and by-lanes were narrow. One can never get lost here since all the lanes met the main road as they ran roughly parallel to one another. The market place had shops arranged next to the other selling all the wares that we could possibly think of - gold, silver,

silks, utensils, spices etc and of course a variety of our favourite yummy food. We were fascinated by how well Shahjahan had planned and built such a beautiful city but it was time now to leave Shahjahanabad.

We got back on our time machine and had just enough time to visit British Delhi before Mr. Lal found out that we had been using the time machine.

Our next stop was at Lutyens’s Delhi- named after the man who had designed it in the year 1929. This modern Delhi was aesthetically designed with European sensibility. My goodness, we were super excited!! We landed at the massive India Gate,



formed the rings of the wheel with seven radial roads comparable to spokes. We also noticed at CP that people lived on the first floor while business happened on the ground floor.

We tried to digest the information that we had collected during our visit through the two time periods. We understood that both city layouts in the time periods we visited had beauty in its meticulous planning. While we were discussing further the transformation of the Mughal Delhi to the British Delhi, Roshan reminded me that it was time to go back to school to escape Mr. Lal's ire. We clambered aboard our Time Machine and reached just as the school lunch bell rang. Phew! Just in time!"

which had a straight road that led to the Viceroy's residence on Raisina Hill. We were really happy to see the avenues with fruit bearing trees, lawns and flower beds that lined the avenues to the administrative blocks.

The British had built Delhi in a novel way with a well-structured plan. The city we noticed was circular and had a geometrical layout. While walking around we found the government buildings, commercial spaces and residences in planned spaces. The roads unlike Shahjahanabad's were much broader and better organized. India Gate was on the same axis as the Viceroy's House, bifurcated by the King's Way and the Queen's Way. The roads intersected in perfect lines with a well laid out underground drainage system ensuring that water did not flood the roads during the rainy season. British Delhi was not fortified so no walls bordered the city.

Now we wanted to visit the market -Connaught Place. We asked for directions one last time from a man dressed in a coat, trousers and a hat. He told us that it is a circular structure not very far from the Viceroy's House and that it had a large variety of shops meant for the rich. CP or Connaught Place was named after The Duke of Connaught. Construction of this modern structure started in the year 1929 and continued over the next five years. Connaught Place had two concentric circles of buildings forming three wheel-like roads. The Inner Circle, The Middle Circle and The Outer Circle

### GLOSSARY

1. Magnificent: Extremely Beautiful
2. Accommodated: Providing Space
3. Artistic: Having creative skill.
4. Intersected: Divide by passing across it.
5. Aesthetically: With regard to beauty.
6. Avenue: A wide street lined with trees.
7. Sensibility: Finer feelings.
8. Bifurcated: Divide into two branches.
9. Concentric Circles: Circles with a common centre.
10. Radial: Arranged like the rays of a circle.
11. Meticulous: Showing great attention to details.

## CHAPTER 2

# Delhi: Expression with Impression

ATUL GAIGOLE, VIPUL SHARMA, SUJITA DAS

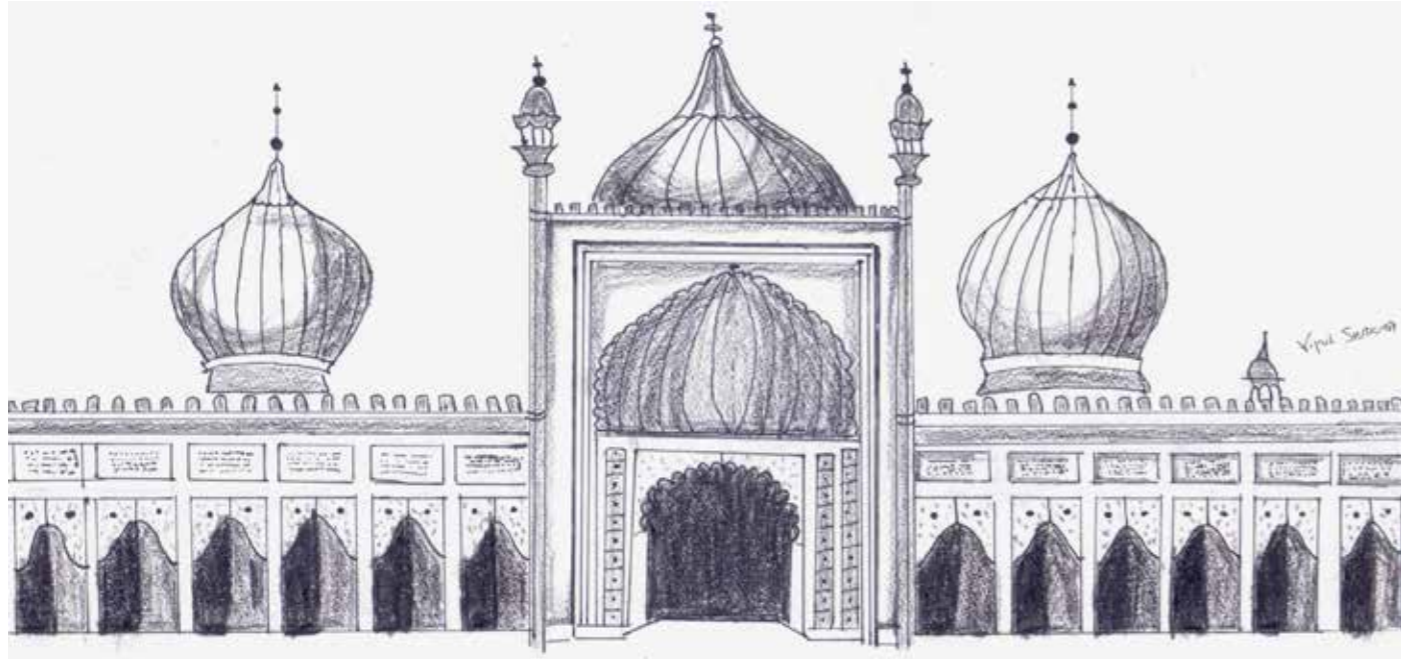
Look around your surroundings and try to find out the structures nearby. What kind of architecture do you see? Is it Indian or western? Let me take you back in time and show you the architecture in the past. You must be curious about how monuments are influenced by other cultures.

Want to go on a journey to the Red Fort? It is a huge monument built in red sandstone, marble and lime, which is why it is called the Red Fort. It has a big market in front of it called "Chandni Chowk" and Jama Masjid towards left of the fort. It shows the power of the Mughal Emperor Shahjahan. Inlay work on marble called "Pietra Dura" shows the artistic infusion of Indo-Islamic architecture which is seen on the pillars of 'Diwan-i-Khas' located inside the Red Fort. There are pronounced domes and slender turrets at the corners, the palace halls are supported on pillars

and the broad gateways. Did you know that the fort is made according to the climatic conditions and water bodies were used for temperature control. The structure is airy and spacious. We can see gardens divided into four segments with fountains in the middle famously known as the Charbagh style.

ext, let us take a ride to British architecture. You all must have seen the processions on Republic Day from Rajpath towards Rashtrapati Bhavan. It is a straight axis. It is not open to the public. This grand structure is influenced by Indo-Gothic, Buddhist features as seen in the domes, arches, mouldings and cornices, tall designs, light and airy interiors. It is symmetrical and in grid form. In fact, we can also see geometry in use. It is predominantly made up of red sandstone and Dholpur cream sandstone. It is properly





planned and organised. The structure also uses Rajput features, such as jalis in the buildings. The carved stones depicting European and Indian symbolic elements such as elephants, snakes, bells, fruit forms, leaves and so on, can be seen at appropriate places. We can see gardens with lawns and fountains too.

Wondering how today's architecture is different from the past? In the past, structures were functional, durable and artistically / visually appealing and lasted for more than 350 years. Even today if you visit the Red Fort you will see the structures intact. But, if you see the architecture of the recent times it is not sustainable. We are working against the nature. Massive buildings are constructed by cutting down trees. Also, the style of architecture now is Europeanised. The materials used are cement, steel, glass, aluminium etc.

To conclude, one of the most enduring achievements of Indian civilization is undoubtedly its architecture in the past. This is the reason why people from all over the world come to see the expression of these splendid structures and it leaves a lasting impression on them. To conclude,



an inscription on one of the walls at Red Fort rightly describes Delhi -

*"If on earth there be a place of bliss  
It is this, it is this, it is this"*

#### GLOSSARY

1. Pietra dura: it is a term for the inlay technique of using cut and fitted, highly polished coloured stones to create images. It is considered a decorative art.
2. Infusion: the introduction of a new element
3. Turrets: a small tower on top of a larger tower or at the corner of a building or wall, typically of a castle.
4. Segments: each of the parts into which something is or may be divided.
5. Processions: a number of people or vehicles moving forward in an orderly fashion, especially as part of a ceremony.
6. Gothic: in the style of architecture prevalent in western Europe in the 12th-16th centuries (and revived in the mid 18th to early 20th centuries), characterized by pointed arches, together with large windows and elaborate ornamental stone openwork.
7. Mouldings: a shaped strip of wood or other material fitted as a decorative architectural feature
8. Cornices: an ornamental moulding round the wall of a room just below the ceiling.
9. Symmetrical: made up of exactly similar parts facing each other or around an axis
10. Functional: designed to be practical and useful, rather than attractive
11. Durable: long-lasting
12. Appealing: attractive or interesting
13. Sustainable: able to be maintained at a certain rate or level
14. Intact: not damaged or impaired in any way
15. Enduring: lasting over a period of time

## CHAPTER 3

# Heavenly Havens- Havelis and Bungalows

NETAL CHARAN, ANITA VARMA, VIVEK SAXENA

(A grandfather's commentary)

"Mohit, has it ever occurred to you that the house that the government of India has given us to live in is actually a bungalow that was originally meant to house a British officer who would probably be doing your father's job for the Viceroy?"

I am sure you are intrigued to know who lived here and what their life was like. Let us see if we can trace it. But before we begin let me ask you if you remember Fakruddin Dada - our family friend, who lived in Chandni Chowk. The type of house he lives in is called a Haveli - a traditional Indian mansion. That house is really old!!!! Now guess what, Dada's family has been living in that house for almost 200 years. Imagine so many

generations using the same house, same rooms, and the same courtyard. One architectural element of haveli that I am particularly fond of is the courtyard - it is like a central space that opens into twenty rooms of the haveli.

Besides it has a lovely garden, with fountains and a raised platform on one side. The courtyard was the lifeline of that haveli. How well etched is its energy in my memory! I remember Salman's wedding rituals. Fakruddin dada had called singers from Chawri Bazar, Agra and places as far as Bikaner and how we all danced and revelled for nearly seven nights of unbridled fun. The courtyard used to smell of beautiful roses and aromatic chamelis and the arched niche illuminated the whole area with the lamp lights. The men of the house used

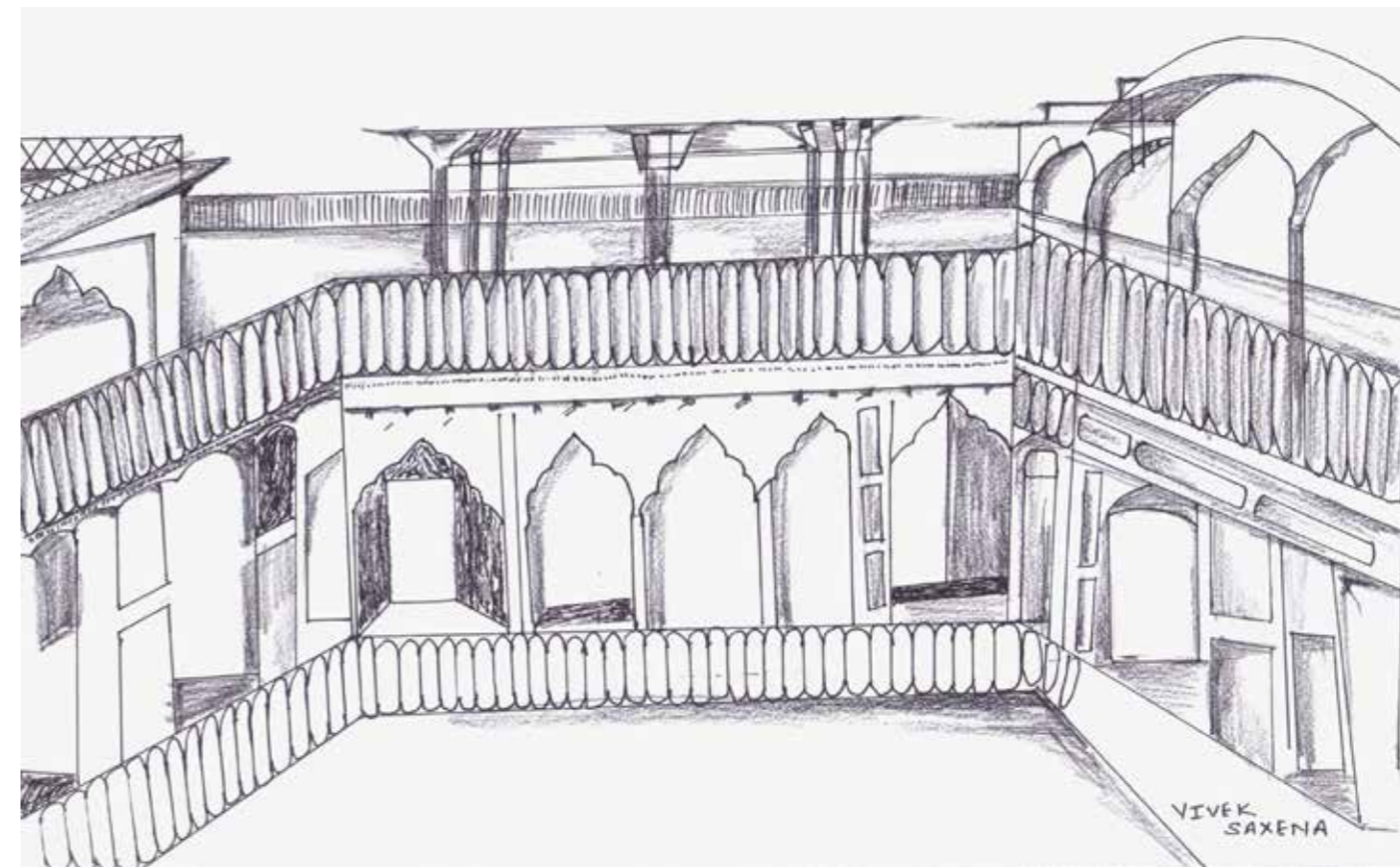
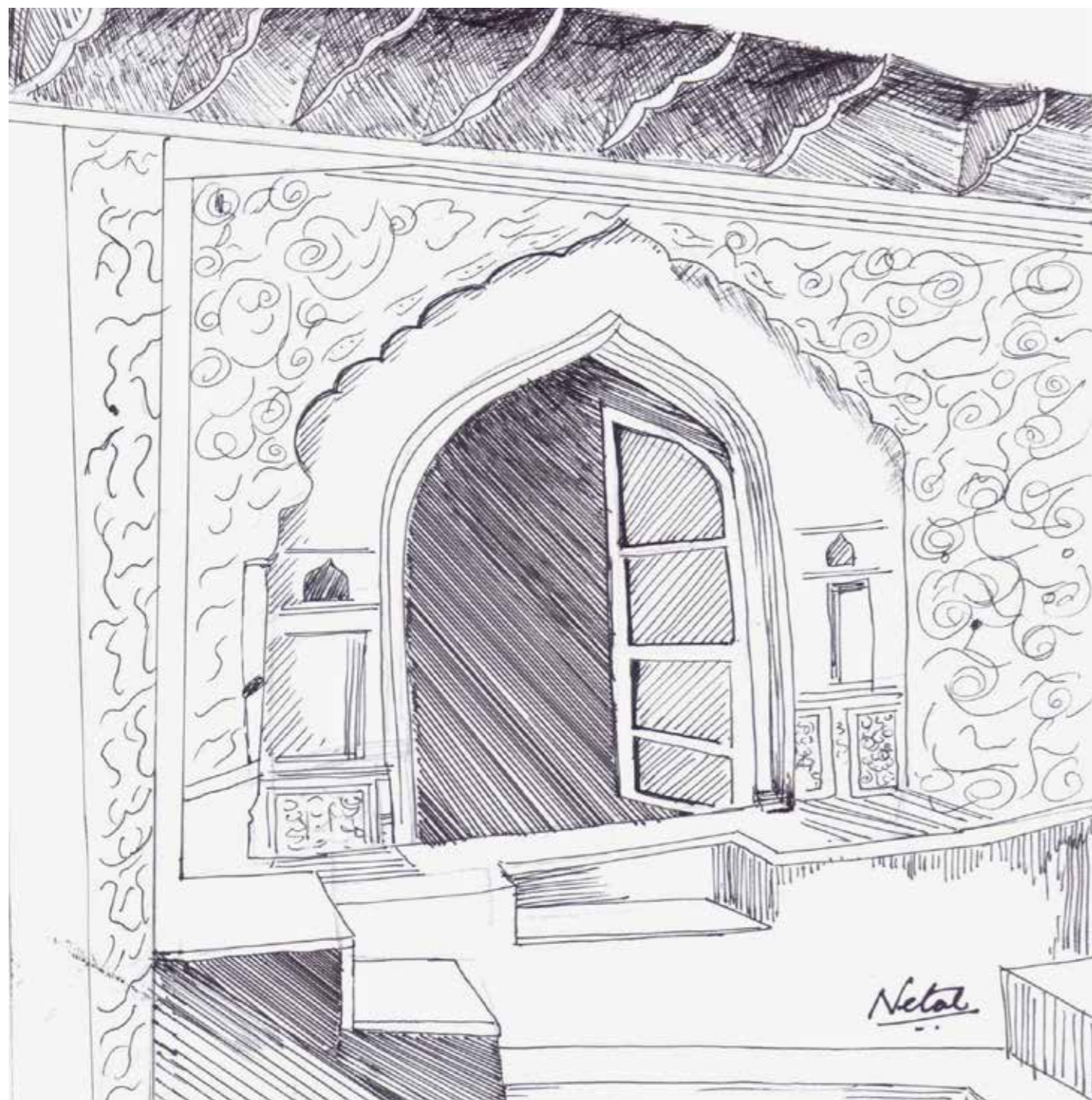


the courtyard for meetings and the women to buy silk sarees, perfumes and jewellery from vendors coming from afar in the courtyard. As the men would return from work, the women would go upstairs and hide behind the jharokas with intricate jaalis made of marble.

The first time I entered the haveli as a little boy, I found the height of the ornate entrance rather underwhelming but the moment I crossed the threshold, I was overwhelmed by the grand entry. It was an awesome spectacle! The fragrance of the flowers, the buzz in the courtyard; it still reverberates in my mind. Now, imagine that this house was built when India did not have prime ministers but a king or an emperor instead! A Badshah! Every detail of the house was designed

to the needs of everybody, young or old, man or woman. The haveli had a side entrance if you wanted to avoid public gaze. It had a separate entrance for servants and cleaners, and the best part is that even in the scorching heat, it felt cool. Imagine a life without air conditioning and still not feeling the heat!

Your generation will never enjoy a haveli life like Dada's joint family did. Not that they have disappeared; they still stand in a run down and dilapidated condition in what is now Old Delhi. The real reason is that the design of the havelis is no longer appropriate for the present times. No one wants to maintain 20 rooms, a massive courtyard and an array of servants. Also, who wants to live in the narrow by-lanes, when you



can live a modern life? Some people have tried to maintain their ancestral havelis and turned them into heritage hotels.

Mohit, you live and bask in another type of heritage building which was left to us by the British. The houses in the British period we think were inspired by the large houses called 'Bangla' in rural Bengal. The anglicized word for 'bangla' is bungalow. These were strikingly different from havelis as they had sprawling gardens all around the house keeping in line with the British obsession of catching fresh air. So these lawns were not just a patch of green in the courtyard like the havelis had, they had huge shady trees near the compound walls or hedges of sweet peas and roses. The bungalows had a welcoming grand porch to let cars drop the owners right in front of the house. Unlike the semi-private and public spaces of the haveli, the bungalow was more private. The design of the bungalows echoed the lifestyle of the family as well as the specific needs of the individuals. There were outhouses used as office, guest rooms and servant quarters. The stark white washed finish with its Doric and Tuscan columns on the façade of these austere buildings is an evolution of the Indian Prototype of a European building.

Mohit, my grandson, standing near these colonial style pillars which add space and grandeur to the bungalow that you live in, I am wondering how you and your generation would like your houses to be. The houses today are structures of glass and

steel, swanky but far removed from Nature. The high rises, the row houses and studio apartments are the choices of the urban people. Things have changed in many ways yet they are the same in many. We have the concept of public parks for each housing unit and in some towns where space is not an issue we still see big porches, pillars and columns.

Remember dear son, whether we live in a haveli or a bungalow or in an apartment, a house is meant to bring solace, comfort and warmth."

#### GLOSSARY

1. Awestruck: fascinated
2. Reverberate - ringing
3. Dilapidate - falling to pieces
4. Prototype: the first example of something
5. Swanky - expensive and fashionable
6. Doric: classical order of architecture characterized by a sturdy fluted column
7. Tuscan: a classical order of architecture resembling the Doric but lacking all ornamentation.

# बागों-बहार

SUSHAMA SHARMA, KOMAL RAUT

बच्चों क्या आप जानते हैं, कि दिल्ली बागों के शहर के रूप में जानी जाती है। इन हरी सांसों का इतिहास काफी पुराना है – मुगलों से लेकर अंग्रेजों तक, जिन्होंने दिल्ली के बागों को अपने ढंग से सजाया और संजोया है दिल्ली के विभिन्न भागों में जब इसे जानने निकले थे, बड़ा मजा आया | खोज थी रिश्ते को जानने की, जो हमें मुगलों तथा अंग्रेजों से जोड़ती है।

इस खोज से यह पता चलता है कि बाग मुगलों की स्थापत्यकला में विशेष स्थान रखते थे | सीधे मध्य एशिया तक इन बागों का इतिहास जुड़ा हुआ है, जहां से वे भारत आए थे | बाबर द्वारा लाई गई 'चार-बाग शैली' उत्तम भौमितिक रचना का उदाहरण है। ऊँची दीवारों से घिरे यह बाग चार समान हिस्सों में बँटे होते थे | बीचोबीच चौकोन में पानी का फ़व्वारा हुआ करता था, जिससे निकलती थी उत्तर-दक्षिण तथा पूरब-पश्चिम की ओर बहनेवाली नहरें | वह ठंडक और हरियाली का सुख पहुँचाती थी | ये बाग रंगबिरंगे, सुगंधित फूलों की क्यारियाँ और ठंडक देती पानी की नहरों से सजे होते थे | गुडहल, झंझू, गुलाब जैसे मध्यम ऊँचाई के फूलों वाले पौधे तथा अनार और नीबू वर्गीय फलों से इन बागों को सजाया गया था | लालकिले

के भीतर 'सावन भादो' में तो फलों के राजा- आम, को महत्वपूर्ण स्थान मिला था |

शाहजहाँन द्वारा बनाए गए लाल किले के जनाना क्षेत्र में बसा यह बाग आराम, त्यौहार और उत्सव मनाने का स्थान था | इन खुशियों का चित्रित विवरण लघुचित्रों से दिखाई देता है। मुगलकालीन हस्तलिपियों से तो यह भी ज्ञात होता है कि यहाँ सावन में झूले लगते थे और बारिश का आनंद लिया जाता था। यमुना के द्वारा पानी किले तथा इस बागों तक लिया गया था।

मुगलकालीन महलों में इनका निर्माण सुन्दरता, आराम व आनंद के लिए खास तौर पर किया जाता था। किन्तु यह जानकर आश्चर्य हुआ कि बाग केवल सौन्दर्य और सुख का स्थान नहीं था | अपितु, इसकी तुलना जन्नत से भी की जाती थी, जिसमे पूर्वज तथा प्रियजन मृत्यु के पश्चात स्वर्गीय माहौल में रह सकें यह इस्लामिक धारणा थी | इसलिए बाग के मध्य स्थान पर प्रियजनों के मकबरें भी बनाये जाते थे | हुमायूँ का मकबरा इसका



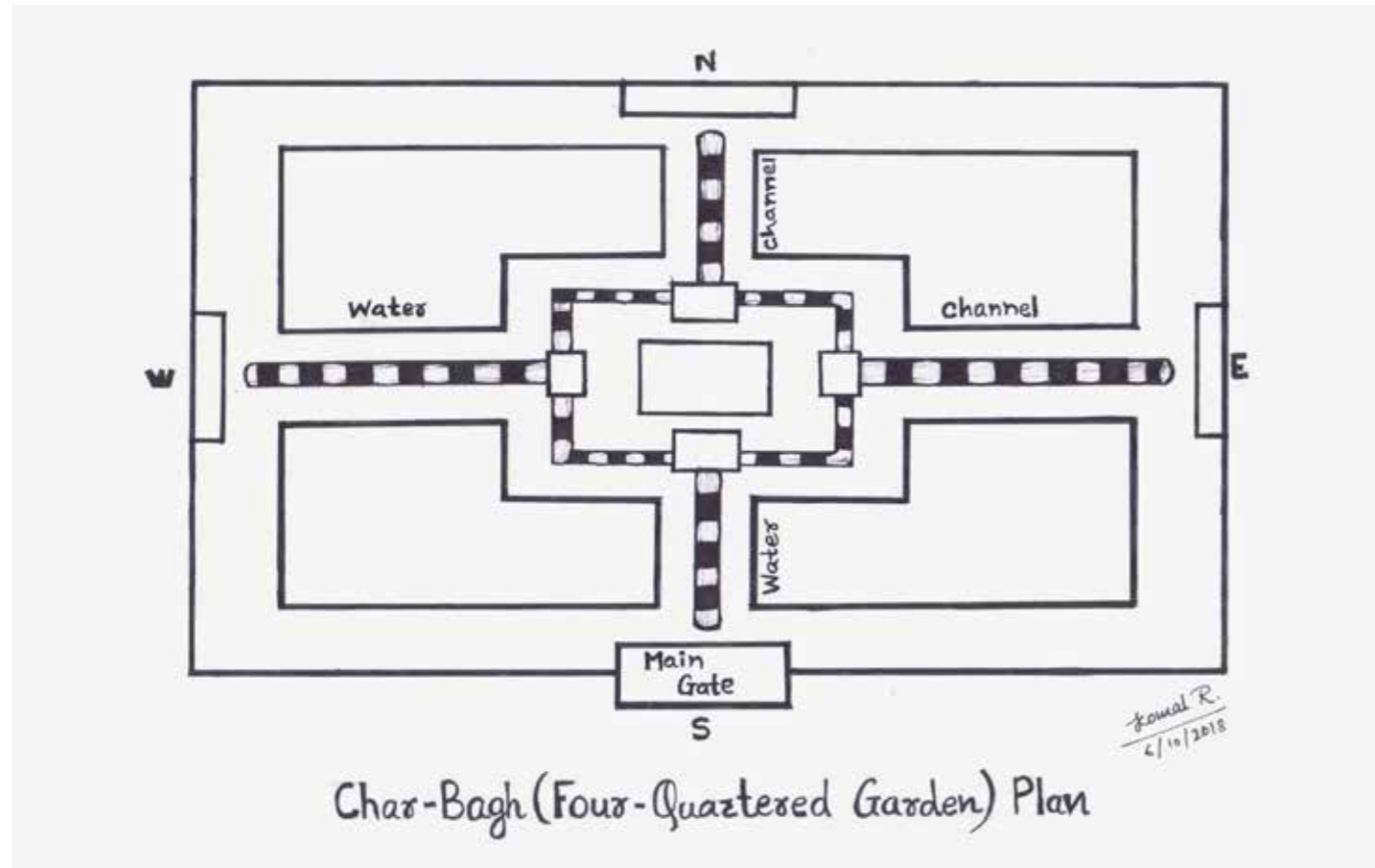
उदाहरण है। राज्यों के ग्रामीण क्षेत्रों में इन चार बागों का निर्माण आराम तथा शिकार के लिए भी किया जाता था |

अंग्रेज भी बागों के शौकीन थे। किन्तु उनकी बागों की रचना गोलाकार थी | मध्य में पानी के फ़व्वारे, चक्रीय तथा सममित तरीकों से लगे खूबसूरत रंगीन फूलों की क्यारियाँ इन बागों की विशेषताएँ थी | झंझू, वायलेट, पेनज़ी, स्वीट विलयम, अन्थुरियम, क्रिसेनथमम आदि कम ऊँचे फूलों के पौधें, जमीन पर हरी कालीन की बिछाती हुई घास जिसे लॉन कहा जाता था; तथा बाग के बाहरी हिस्सों में बड़े पेड़ भी इस बाग की स्थापत्यकला की विशेषता थी | सिल्क कॉटन, जँकरांडा, सोनचंपा, कचनार, गुलमोहर ये रंगीन फूलों के पेड़ों को भी सदाहरे नीम पीपल, कीकर, आम तथा जामुन के साथ स्थान मिला था। गर्मी में राहत देनेवाले ये खूबसूरत बागों का निर्माण अंग्रेजों ने कई शहरों में किया था | इंडिया गेट का बाग इस प्रकार का उदाहरण है। अंग्रेज अपने बंगलो के चारों ओर भी बाग लगाया करते थे।

सर एडवर्ड लूटीयन एक अंग्रेज स्थापत्यकलाशास्त्री थे, जिन्होंने अंग्रेज तथा मुगल बागों की विशेषताओं का उपयोग करते हुए नए बागों का निर्माण किया था | राष्ट्रपति भवन का बाग इस मिश्र शैली का उदाहरण है। जिसमे मुगल बागों की स्तरीय रचना, फ़व्वारे, वॉटर चैनल, फूलों के छोटे बड़े पौधों के साथ ब्रिटिश फूलों की क्यारियाँ, लॉन्स का खूबसूरत से उपयोग किया गया है। भारतीय वातावरण के सदाहरित पेड़ों का भी इन बागों की सुन्दरता बढ़ने में और छाँव एवं ठंडक के लिए उपयोग किया गया है। करीबन 50 तरह के पेड़ों को यहाँ विशेष स्थान मिला है | रात की

रानी, मोगरा, मोतिया, जूही इन सुवासिक फूलों के साथ-साथ ट्यूलिप, एशियन लिलि, डैफोडिल्स के अलावा सत्तर से भी अधिक प्रकार के मौसमी फूल यहाँ खिलते हैं | 60 प्रकार के रंगबिरंगे बोगनवेलिया इस बाग को सजाने के लिए उपयोग में लाये गए हैं | 159 तरीकों के गुलाब यहाँ फरवरी मार्च में आपको खिलते हुए दिखेंगे। बच्चों, विशेष बात तो यह है कि हमें प्रजासत्ताक का अनुभव देने के लिए यह बाग साधारण रूप से इसी दरमियान आम लोगों के लिए भी दर्शन के लिए खोला जाता है |

मुगल तथा अंग्रेज दोनों तरीकों से आज हमारे बाग सजते हैं। बड़े शहरों के भीड़ में ये बाग छोटों- बड़ों तथा बूढ़ों को राहत और शांति, खुशियाँ तथा ठंडक देते हैं | बच्चों, इसके बावजूद भी यह कहा जा सकता है कि प्रकृति से दूर जाते हमारे शहरों में दिल और दिमाग को राहत देने की अद्वितीय क्षमता रखनेवाले बागों का महत्व हम अभी भी नहीं समझ पाए हैं | खुले आसमान के नीचे यह हरेभरे स्थान हमारे लिए अत्यंत लाभप्रद यह हम कभी ना भूलें |





# Dilli Ke Do Dil

## Markets are the heart of the city

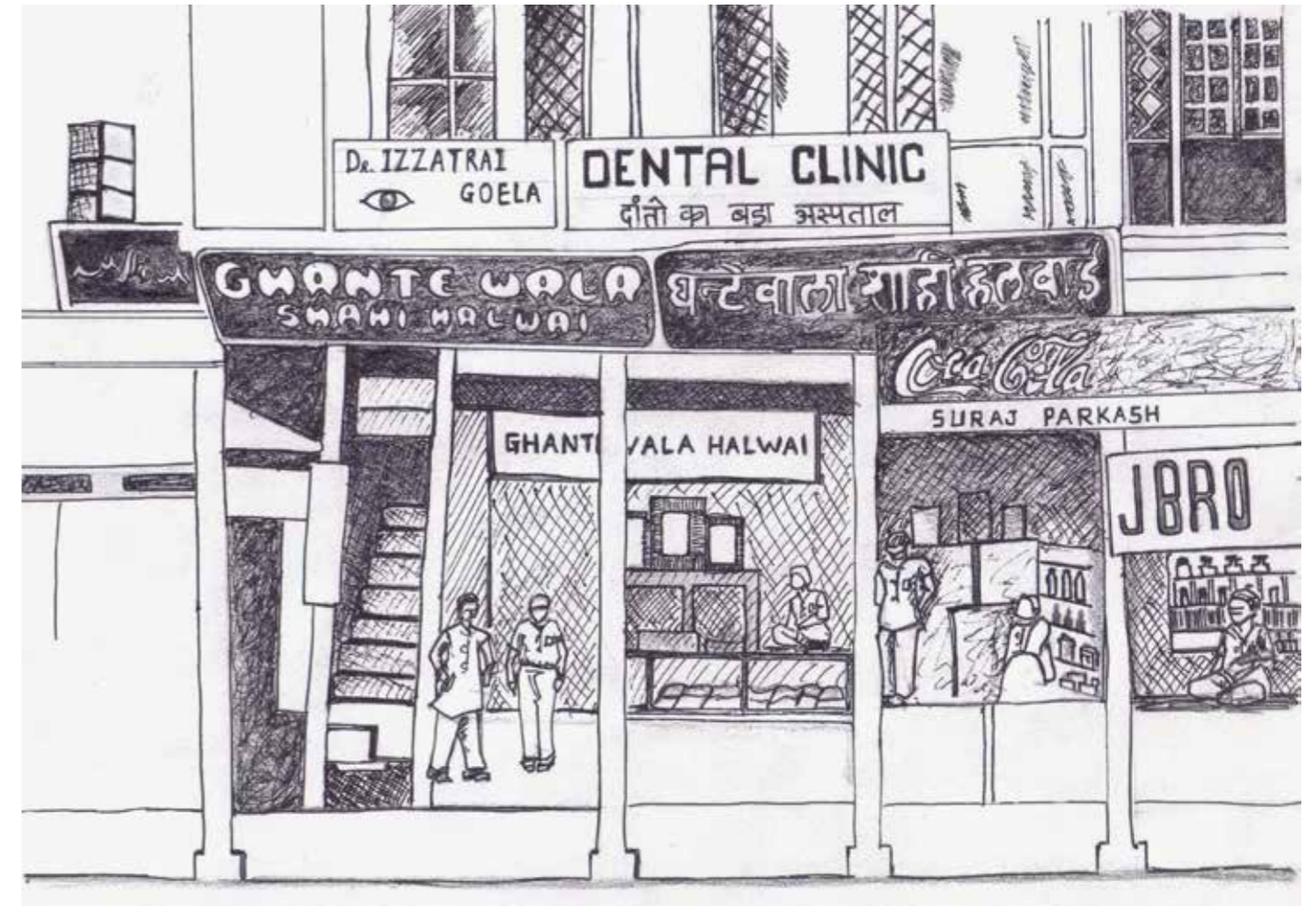
KRUNAL D, PERVEEN QUAISER, RIMJHIM GHOSH PYNE

The Moon shone on the pool formed by a tributary of Yamuna that passed down the middle of the street and flowed through the heart of the market turning the water into molten silver. It was thus named Chandni Chowk and was originally built as an open octagonal space located outside Begum Bagh (Queen's Garden). One can also find "Fawwara Lord Nath Barolle" named after the former Viceroy of India Lord Northbrooke around 1872-76 in front of the kotwali in Chandni Chowk. One road, one-way and one market would be the best way to define Chandni Chowk.

During the Mughal period, Shahajahanabad was divided on the basis of different guilds. Localities were inhabited on the basis of specialized professions. Travelling down the lanes and by lanes of this market, the dry-fruit and spice market of

Khari Bawli or the gauze shops of Kinari Bazar would have caught your immediate attention. In addition to it there were tapestry, carpets, weapons and silverware of Dariba Kalan which made Chandni Chowk a place that throbbed with vibrant colours and life. Although Shahjahanabad's beautiful boulevard adorned the central street of Chandni Chowk giving the town a touch of Royal life style yet the market catered not only to the Royals but also fulfilled the need of the common man.

Imagine the golden era of Mughal India where the streets were full of exotic fragrances of the choicest of Itrs or perfumes, the aroma of mouth-watering cuisines and the glitter of beads and sequins on the clothes of different hues. The night



air reverberated with sweet music and the sound of ghungroos mingled with the rhythmic sound of masalas being pound on the grind-stones. As one turned the corner of a street, one would have encountered a unique commodity - a leopard or a panther gnawing at his cage or perhaps the cacophony of a group of exotic, colourful birds.

As the reign of the Mughals ended and the British rose to power, the narrow busy lanes of Chandni Chowk gave way to the wider and better planned shops of Connaught Place. A shopping plaza which was mainly built keeping in mind the British requirements and the demands of the administrators of British India. Connaught Place or CP as it is now popularly known, was built in 1933 and was named after the Duke of Connaught.

The then newly constructed Connaught Place brought in a stark contrast to the Kuchas and Katras of Chandni Chowk by introducing various types of retail shops and departmental stores. Unlike Chandni Chowk, the elite shops of the British, bakers, jewellers, tailors, garment retailers, co-existed side-by-side with each-other without any particular demarcation or segregation of locality. The colossal structure of CP which is a fine example of Georgian architecture done in two storeyed concentric circles had the shops on the ground floor while the shop owners made their

residences on the first floor. These residences were large and spacious and were very different from those of the shopkeepers of Shajahanabad. Gradually with time, most of the first floor residences of CP were turned into a commercial hub and now fewer residential quarters remain.

One of the striking features of these two concentric circles of Connaught Place is that they are designed with wide designated parking spaces for cars and carriages which had once catered to the British gentry. Radial roads in the pattern of sunrays connect this centre to the other parts of Delhi like arteries that are connected to the heart. The present CP has a beautiful Park at the centre, a popular hangout for the locals as well as the tourists. Currently this hangout has been renamed as Rajiv Chowk, after the former Prime Minister Rajiv Gandhi. There is a Metro station at this place now that goes by the same name. In the early 1970's a fully air-conditioned underground shopping market was opened between the inner and the outer circle of the Connaught Place and was named Palika Bazar, derived from the word Nagarpalika. With its blinding blue and white neon and the dazzling array of various merchandises, namely clothes, toys, electronics and shoes this underground market at Connaught Place is a site of great attraction for foreigners as well as the Indians. It is here, that you can get the best



bargain of the town and it is also here that you may be conned into buying fake goods. In fact Palika Bazaar is noted for its illegal dealings in pirated CDs and designer clothes!

In the present times the Western influence on the Indian society makes CP one of the most sought-after places for the shopaholics though the old world charm of Chandni Chowk remains equally enchanting. The thriving business of Wenger's bakery and Madras Café in CP, and Paranthewali gali and Karim's of Chandni Chowk is a testimony to the fact that these two historical markets have strongly retained their place in the heart of a Delhiite.

These two main bazaars of Delhi seem to have just the solution for all your needs, from ethnic to the eclectic, quirky to the exquisite you just name it and behold you will find it here. A true Delhiite can bask in the glory of the past and proudly welcome the present with open arms, while enabling them to retain their unique identity... true to the famous old adage 'Dilli, dilwalon ki'.

## GLOSSARY

1. Kucha: residential alleys usually inhabited by people having the same occupation
2. Katra: one-room quarters around a court with a single narrow entrance and inhabited by people of the same caste or occupation
3. Delhiite: a native or inhabitant of Delhi
4. Sequins: a small shiny disc sewn on to clothing for decoration
5. Gnawing: bite at or nibble something persistently
6. Gauze: a thin transparent fabric of silk, linen, or cotton
7. Tapestry: a piece of thick textile fabric with pictures or designs formed by weaving coloured weft threads or by embroidering on canvas, used as a wall hanging or soft furnishing
8. Throbbled: to pulsate; vibrate with a rhythm.

## CHAPTER 6

# सिक्के से सियासत

ABINASH CHAUHAN, MAHENDRA BHOR

अर्थव्यवस्था में पैसों की भूमिका बहुत महत्वपूर्ण है। आज के समय में जैसे हमें कागज, सिक्के, डेबिट और क्रेडिट कार्ड के रूप में देखते हैं। यह जैसे का समय अनुसार बदला हुआ रूप है किंतु एक लंबे समय तक जैसे सिर्फ सिक्कों के रूप में प्रयोग होते थे। इतिहास को समझने में भी सिक्के प्रारंभिक भूमिका निभाते हैं। सिक्के किसी भी समय कि आर्थिक, सामाजिक, सांस्कृतिक, राजकीय और धार्मिक स्थिति को समझने के मुख्य स्रोत होते हैं।

### मुगलकालीन सिक्के

मुगलकालीन सभ्यता को समझने में भी सिक्के महत्वपूर्ण हैं। उस समय में सिक्के सोने, चांदी व तांबे के बने होते थे। धातु व सिक्के का भारत शासकों की आर्थिक स्थिति को दर्शाता है। अलग-अलग समय में विभिन्न शासकों के द्वारा सिक्के जारी किये गए। सिक्के कारीगरों के द्वारा गुप्त रूप से मिंट में बनाए जाते थे, जो कि मुख्यता सूरत में स्थापित था। सिक्के गोल, वर्गाकार और षट्भुज आकार के होते थे। सिक्कों पर कुरान की आयतें, शायरी और विभिन्न शासकों के चित्र अंकित होते थे। जहांगीर का चित्रांकित सिक्का प्रमाणिक रूप से हमारे पास है जिसमें जहांगीर के हाथ में फूल दिखता है जो कि उसका कला प्रेम झलकाता है। सोने के कुछ सिक्के तावज के रूप में गले में पहने जाते थे। हिंदु संस्कृति के प्रभाव के



कारण जहांगीर ने विभिन्न राशियों के चित्र भी सिक्कों पर अंकित करवाए। राजव्यवस्था में अपना प्रभाव होने के कारण नूरजहाँ के नाम के सिक्के भी प्राप्त हुए। ब्रिटिश ईस्ट इंडिया कंपनी ने अपना पहला कारखाना 1612 में सूरत में स्थापित किया और उसके बाद से ही कई कारखाने देशभर में खोले गए। लंबे समय तक व्यापार के लिये ब्रिटिश सिक्के ज्यादा प्रभावी रूप से नहीं चले थे। 1717 में अंग्रेजों को मुगल शासक के नाम पर सिक्के चलाने का अधिकार मिल गया। अंग्रेजों द्वारा सोने, चांदी, तांबे और टिन के सिक्के बनाये गए।

### ब्रिटिश कालीन सिक्के

1857 में अंतिम मुगल शासक बहादूर शाह जफर को गद्दी से हटाने के पश्चात प्रशासन की वास्तविक बागडोर ब्रिटिश शासन के हाथों में आ गई। ब्रिटिश शासकों ने गोलाकार सिक्के चलाये। इनके शासन के अंतिम वर्षों में छल्ले के आकार के सिक्के भी बनाये गए। मशीनों से बनने के कारण कारीगरों का काम बहुत साफ होने लगा था। ब्रिटिश शासकों के द्वारा जो



सिक्के चलाये गये उनपर शासक का चित्र चिन्हित होता था। सिक्कों पर इनका मूल्य और बनाने का वर्ष भी लिखा जाता था। यदि मूल्य कि बात करे तो आने हुआ करते थे, 16 आने को मिलाकर 1 रुपया बनता था और 15 रुपये मिलाकर 1 मोहर बनती थी। अंग्रेज शासकों के द्वारा सिक्कों पर रानी विक्टोरिया, जॉर्ज V, जॉर्ज VI के चित्रों का होना उनके शासन के प्रभाव व सर्वोच्चता को दिखाता है।

स्वतंत्रता के बाद भारतीय सरकार ने राजनेताओं के चित्र सिक्कों पर चिन्हित करने शुरू किए इसके एक ओर सारनाथ का अशोक स्तंभ भी होता है। आज भी विशेष अवसरों या देश के लिये बहुमूल्य योगदान के प्रति आभार व्यक्त करते हुए उन व्यक्तियों के चित्रों को सिक्कों पर छापा जाता है। सिक्को के महत्व को समझते हुए ही सरकार ने 75, 100, 150, 1000 के सिक्के भी जारी किये हैं।

प्रभावी रूप से कहा जा सकता है की समय के अनुसार जैसे-जैसी राजनैतिक सत्ता बदली सिक्कों का स्वरूप भी बदलता रहा।

# History on our Platter

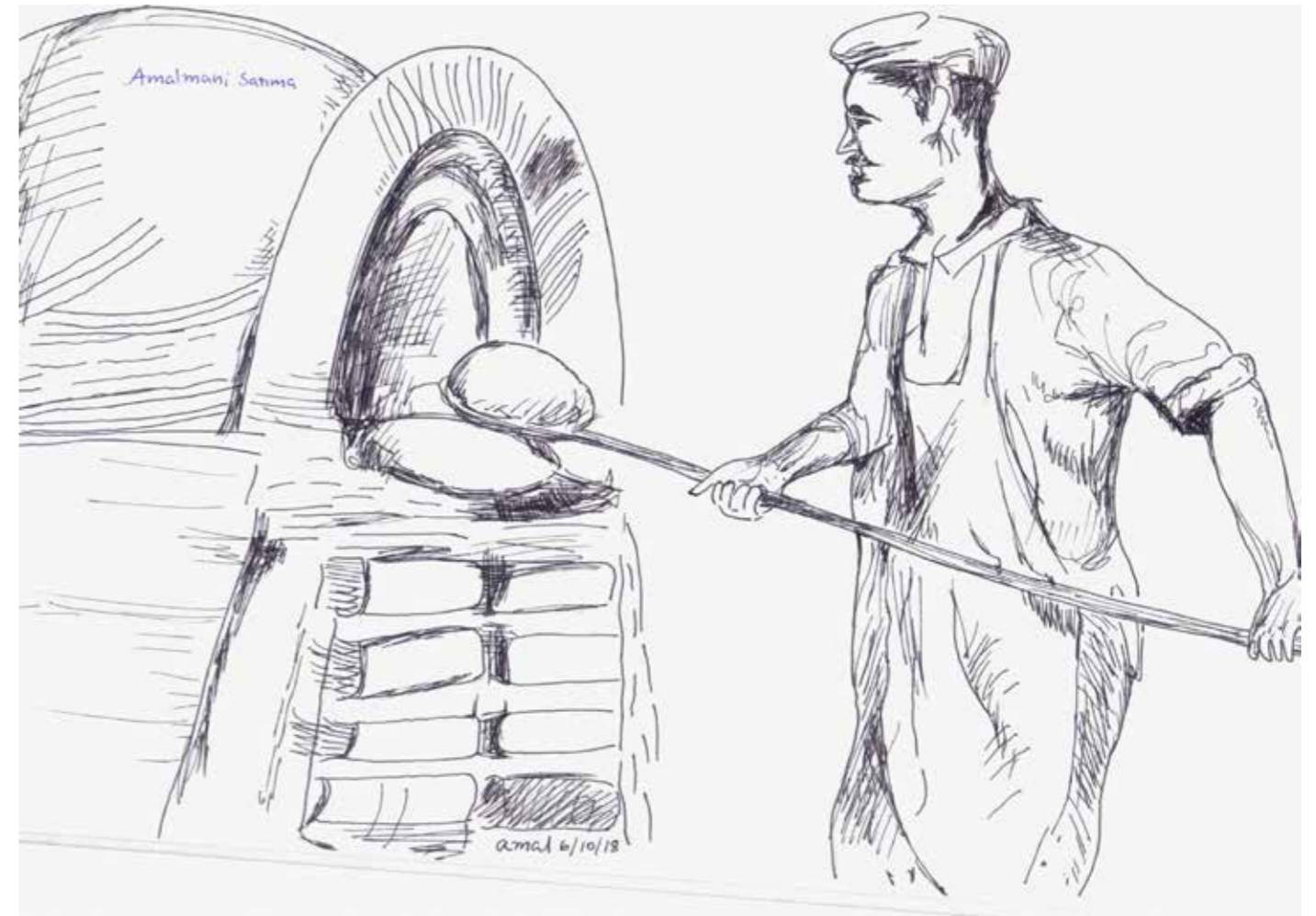
**AMALMANI SARMA, FALGUNI TRIVEDI, SHABDA BEDI**

An evening out for dinner with family always starts with a dilemma... Where do we go, what do we eat? Have we been spoiled for choices? With so many options these days, deciding where to go and what to eat does not come easy. I am reminded of an article in the newspaper about different restaurants that serve authentic cuisines of different cultures. It sets my mind thinking about how we know whether a particular cuisine served is authentic and what makes a cuisine unique. What is Mughal? What is British? What was then? What is it now? Where did it come from and how?

Whenever we think of biryanis, qormas, curries, shahi and kadhai paneer, murgh musallam, butter chicken, rogan josh, nihari gosht, kebabs, tandoori,

masala and malai tikkas, Mughlai cuisine comes to our mind. It is probably because of the association of Mughal cuisine with rich creamy curries, intense aroma of spices, dry fruits and meats.

Different Mughal emperors added different elements to the richness and splendour of food we eat today. Babur got fruits and vegetables from Iran and Afghanistan and Jahangir from Kashmir. Babur hired Indian cooks to prepare Persian style dishes with Indian ingredients. Humayun brought Iranian food influences into the cooking of his day. There are interesting stories about how Akbar irrigated his land with rose water to impart fragrance to the produce. Contrary to the current non vegetarian version of Mughal cuisine many of the Mughal emperors did not eat meat thrice



a week and preferred lot of vegetables, fresh and dry fruits. Even 'chavanprash', a health supplement to boost immunity, is a unani medicine which made its entry during the Mughal era.

Mughlai food was cooked in large silver plated vessels or copper utensils and ghee was used for cooking as is even today. Most of the cooked food was either tandoori or prepared in copper utensils over a very slow flame (dum). The use of whole spices known as 'khada masala' was preferred especially in the winters as it had a warming and aromatic effect. Nihari Gosht is a popular dish prepared in winter. It is believed that the 100 year old Nihari continues to be served in the 'gullies' of Jama Masjid. Other winter favourites are biryani, qorma and siri paya. The breads included Baquerkhani, naan and kulchas which originated in Persia. These breads were baked in community 'tandoors' and this tradition continued until recently.

A typical Mughlai meal consisted of a lavish spread of eight to nine dishes, mostly meat-based instead of three to four dishes as today. In addition to meat, a lot of vegetables were also used. Kebabs, that are now a days made of peas, chicken mutton and vegetables were earlier made as a delicacy from heart of goat and the tongue of an ox. It is interesting to note the association of chicken

with Mughlai cuisine in recent times. In fact, there is no reference of chicken as a preferred meat in earlier times. From Mughal time till now favoured bird meats are partridge, quail and pigeon. Now due to strict laws for protection of endangered species, the use of quail and partridge meat is restricted. Murg musallam, a dish made of whole chicken stuffed with dry fruits is a recent version of Mughlai cuisine among many other chicken based dishes.

The sweets eaten by Mughals include phirni and jalebi. Along with with taste Mughals laid a lot of emphasis on aroma and presentation. Therefore, we can see the use of aromatic spices such as cardamoms, saffron, rose water and petals. Foils were used to decorate the sweets as even today.

Dastarkhan was an elaborate spread of the meal. It is said that the Mughals had a few meals a day and many of them were vegetarian thrice a week. They used rice of different varieties to cook biryani and preferred use of red-berries, apricots and meat. The Mughals food was laid out on a Dastarkhan and the men ate before the women. It was the British who introduced the tradition of entire family eating together on the dining table and use of cutlery and napkins. What has remained with us today, is good mix of both.

# From Flying Pigeons to Striking Sixers

SANGITA KAPADIA, NARENDRA MEHTA, RUCHI RAI



Even though the British relished Mughal delicacies at times they preferred baked food over spicy food. The British also liked fruits in their meals. Apples, potatoes and mangoes made their way to our country with British. Other things include double roti (bread), biscuits and casserole food (patties, pies), fish and chips. A mild English mustard made its way on the table instead of the stronger mustard sauce - Bengali kasundi.

Eggs became an integral part of breakfasts. Contrary to the belief that salamis, sausages and baked beans were part of 'English breakfast' it was actually the food served to soldiers during World War I.

Both Mughals and British enjoyed coffee, fruit wines and alcohol. Tea came in much later and gained popularity with the British and is still integral to our culture today. The British tea variant though, is very different from the boiled 'kadak chai' most Indians have today. The typical English tea would be made by adding boiling water to dried tea leaves in a teapot the proportion being one teaspoon of tea leaves to a cup of water. This was then allowed to brew for exactly three minutes before serving. The teapot covered with a teacozy was laid on a tray and the tea was served hot in tea cups with saucers, and milk and sugar 'on the side'. This was a usual morning and evening cup of tea served with baked cupcakes and cookies.

As we look around the foods we eat today biscuits, rusks, our daily bread butter and jam to different flavoured curries, fruits, vegetables, dals and rice, pickles, salads and different mithais, ice creams, pastries to tandoori tikka versions of pizzas and burgers...We see some authentic dishes, some fusions and some new discoveries. We can taste history on our platter!

## GLOSSARY

1. Kucha: residential alleys usually inhabited by people having the same occupation
2. Katra: one-room quarters around a court with a single narrow entrance and inhabited by people of the same caste or occupation
3. Delhiite: a native or inhabitant of Delhi
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5. Gnawing: bite at or nibble something persistently
6. Gauze: a thin transparent fabric of silk, linen, or cotton.
7. Tapestry: a piece of thick textile fabric with pictures or designs formed by weaving coloured weft threads or by embroidering on canvas, used as a wall hanging or soft furnishing.
8. Throbbled: to pulsate; vibrate with a rhythm.

Leisure is integral to human life- and why should it not be. Life is not only about work. Even before you finish your homework, the first thing on your mind is to go and win more points in the video game you last played, or better still, go out and play cricket or soccer. But how we entertain ourselves, the games we play or activities we do during leisure time have a history. Chess, snakes and ladders, colourful kite flying or even a video game, have a history.

In the lanes of Chandni Chowk during the Mughal time, 350 years ago games played outside in the narrow lanes, inside the havelis and in humbler homes, are the precursors of many games that we play today. Kite flying was not seen as a leisure-it used to be a serious contest. A large crowd would gather at Mahabat Khan Ki Reti- a kite arena in Shahjahanabad to compete in the flying contest. The winner of this important event would be rewarded by the king. Even today, on Makar-Sankranti and on August 15th, kites are flown with the same enthusiasm as 300 years ago.

Even sport such as Wrestling had heroes like the Great Khali of our day. Akhadas would be filled with spectators to see which contestant would finally raise his muscled arms to claim victory. Shahjahan even used to invite several wrestlers from Iran and Turkey for these tournaments!

Another game which was famous was Kabootarbaazi. In fact, every nobleman had a Kabootarkhana, or a house for pigeons in his house, to participate in a Kabootarbaazi competition. It was like a race for the pigeon, held every January and February, where they had to fly for a certain distance through a specified route.

Boys at that time really enjoyed swimming. The Tairaki Ka Mela, was a much awaited event near the banks of Yamuna. In addition, young boys would enjoy diving in Agrasen ki Bawli located near Connaught Place.

Late evenings in the Mughal period were very vibrant. The streets were lit with oil lamps and the street corners used for Mushairas were filled with sounds of waah-waahs when famous and not so famous poets would present their verses in a mushaira. Who does not know of Ghalib whose verses are sung even in movies today?

Evenings for both men and women inside the Red Fort, or women in the havelis were evenings full of music, dance and being happy slaves to



their hookas. Women played indoor board games like Chaupar that was embroidered on cloth. It is believed that many women stopped talking to each other after accusations of cheating in the game!

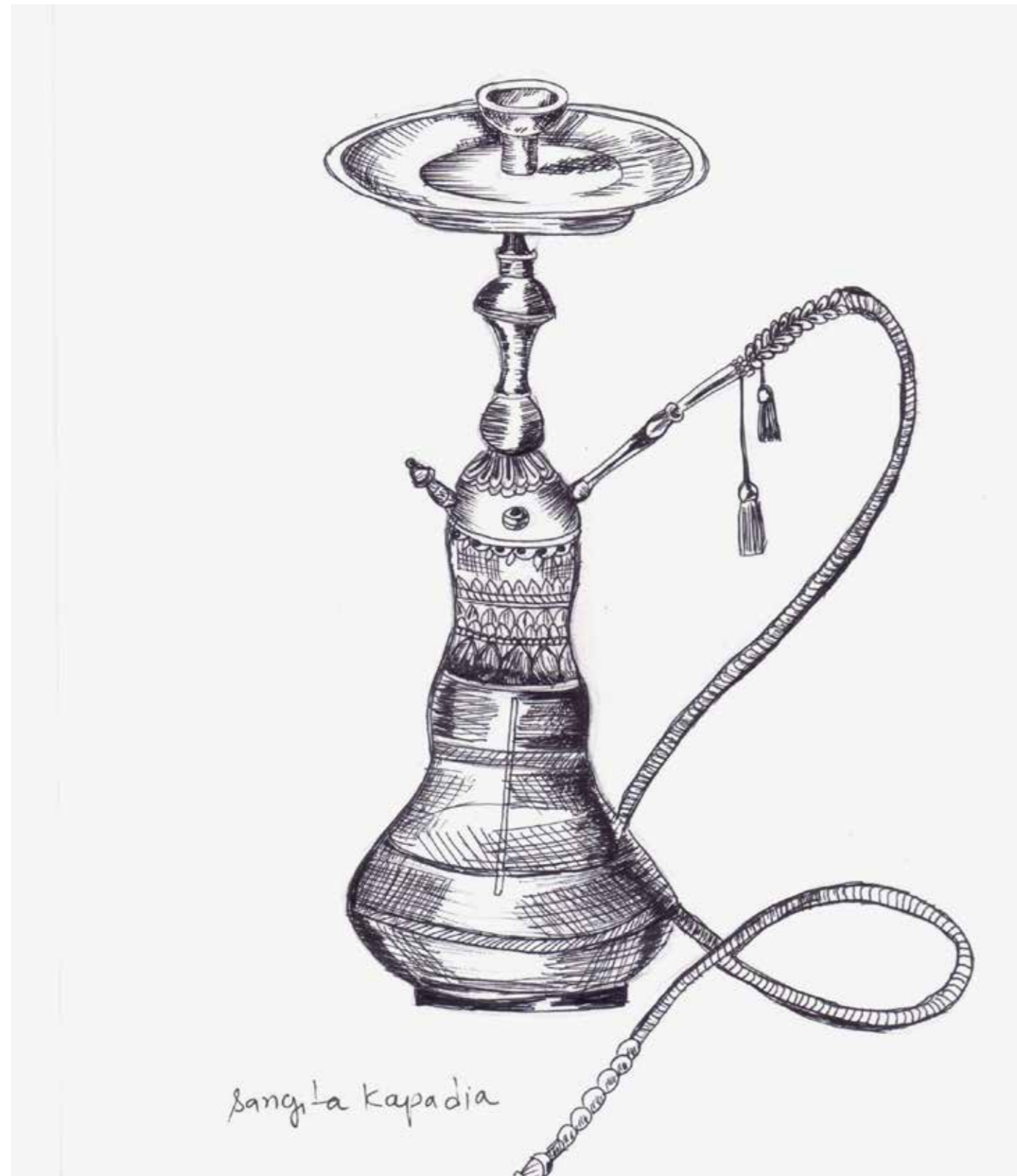
The king and other royals loved hunting for which they built a 'Shikargah', which means a hunting lodge. One such Shikargah seen even today, was made by Shahjahan in Jaunti Village, a heritage village 10 Km away from the Mundka Metro Station. The tradition of hunting continued and grew during the British Period and it is thanks to them that India's diverse wild life has dwindled with many species now even endangered!

Delhi reinvented itself under the British Empire

in 1911 and leisure was reinvented too. With the British came the culture of team games. Education became a priority and Rugby, Cricket and Tennis became an integral part of the school system. Their fondness for games is seen in the bungalows where the British civil servants lived. Almost every bungalow had a tennis court in one of its lawns.

The elite enjoyed the club culture where they played cards and danced the Fox Trot and

Waltz and even introduced Jazz. Imperial Delhi Gymkhana Club still stands tall as a symbol of leisurely time spent by the British. They enjoyed horse riding in the neighbouring Polo Grounds. Hunting and boating were favourite pastimes and they even had Boating Clubs. Theatre was another important leisure time activity. Delhi's first theatre was named REGAL THEATRE and showcased various ballet performances, plays and talkies. Kite flying, wrestling, kabootarbazi, diving and



swimming in the Yamuna continued, but sadly, from being leisure activities for everyone, noble and aristocratic as well as common people, these became activities for street urchins. Also, anything related to literature like mushairas died a natural death because there were no patrons. Most educated Indians started to imitate the British and that translated to their way of living, education, language, clothing and most certainly, their leisure activities.

To sum up we see that the Mughals contributed a lot to culture and literature and the British introduced cricket and rugby to develop loyalty, self-control, group work and leadership. Hence, both helped in the development of the society we live in today. Do you not think that what is relevant is not just how efficiently we design our work time but also what best we do with our time for leisure?

#### GLOSSARY

1. Leisure (noun): time when one is not occupied; free time; use of free time for enjoyment.
2. Integral (adjective): necessary to make a whole complete; essential or fundamental.
3. Precursor (noun): a person or thing that comes before another of the same kind; a forerunner.
4. Akhadas (noun): gymnasium
5. Bawli (noun): step-wells
6. Mushairas (noun): an evening social gathering at which Urdu poetry is read, typically taking the form of a contest
7. Chaupar (noun): a cross and circle board game that was created in 4th century.
8. Haveli(noun): a traditional town-house or mansion in India
9. Hookah (noun): an oriental tobacco pipe with a long, flexible tube which draws the smoke through water contained in a bowl.
10. Accusation (noun): a charge or claim that someone has done something illegal or wrong.
11. Elite (noun): a select group that is superior in terms of ability or qualities to the rest of a group or society
12. Talkies (noun): A film with a soundtrack, as distinct from a silent film
13. Aristocratic (adj.): belonging to, or typical of the aristocracy
14. Patrons (noun): a person who gives financial or other support to a person, organization, or cause.

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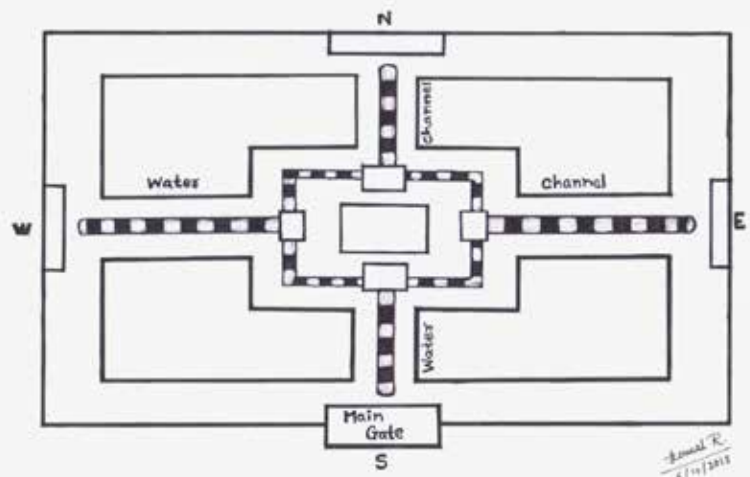
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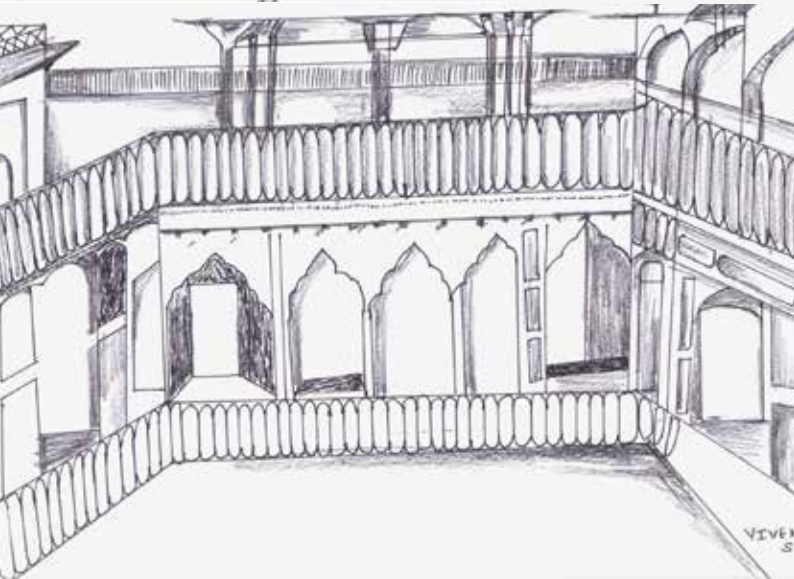




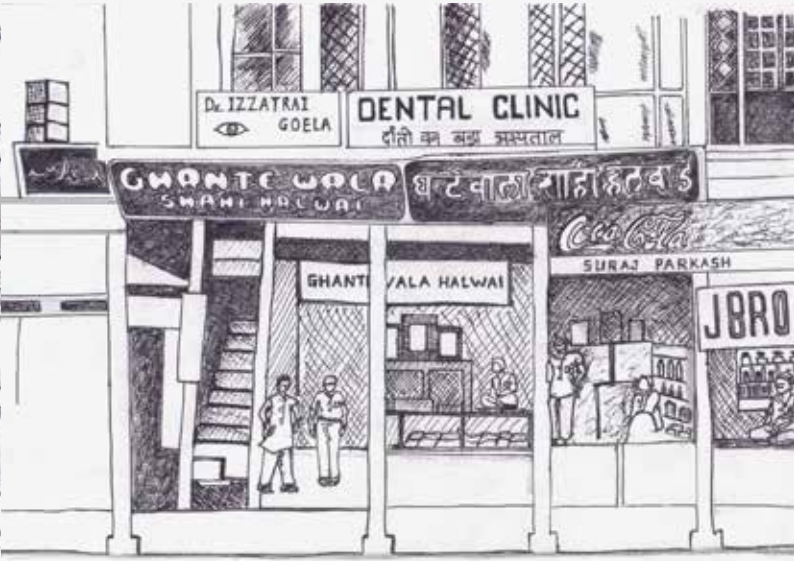
Jangla Kapadia



Char-Bagh (Four-Quarteed Garden) Plan



VIVEK S



-Pitaben



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