BARODA WORKSHOP

Pratyush Shankar
Academic and Architect

The workshop is lead by Prof. Pratyush Shankar, who is an Academic and a practicing architect. He is an Adjunct Professor at CEPT University, Ahmedabad and visiting professor at TU, Darmstadt, Germany. He was the Acting Dean of Architecture and Head of the Undergraduate Office at CEPT University. He authored the book "Himalayan Cities" and recently finished a forthcoming book titled "History of Urban Form of India" for Oxford University Press. He was awarded the 22nd JK Cement Architect of the year Award in the Residential Design Category and Humboldt Fellowship in Germany. For more information visit https://pratyushshankar.com.

Seema Khanwalkar
Semiotician & a Social Scientist

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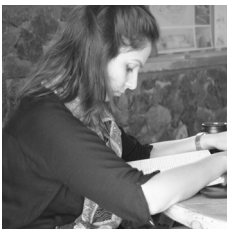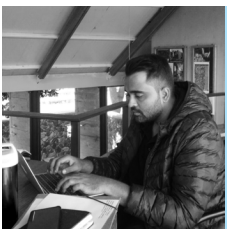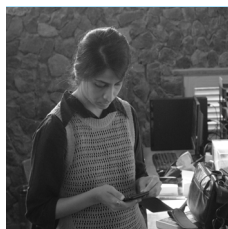
Shreya Kaul
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Krishnapriya Rajshekhar
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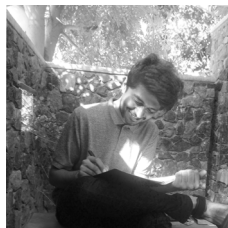Anirudh Govind
Architect

Sapan Hirpara
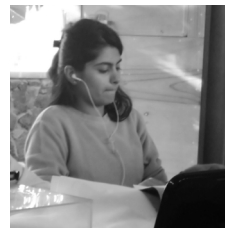Architect

Preeti Shah
Architect &
Academician

Swapna Kothari
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Kruti Patel
Architect

Abhi Sanghani
Art Historian

Gazal Nanwani
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| CONTENT

ABOUT THE WORKSHOP

Indian cities have not really been understood with respect to their historical evolution. Often the information is patchy or is just not available. We at CITY LABS wish to address this gap by helping Architects, Designers and Planners write Urban Histories of their own cities.

"Writing Urban History" was an intense, 5-day workshop for learning how to conceptualize and narrate the historical evolution of Indian cities. During this workshop, participants were given theoretical inputs on key urban theories and were taught techniques they can use to create a framework for narrating urban histories of their cities. The focus was however remain in narrating the evolution of Urban Form.

WORKSHOP OUTCOME

Writing Urban Histories has started with flurry of activities. Input lectures, discussions on analytical frameworks and presentation of ideas.

Writing Urban Histories was conducted successfully. A total of nine projects were undertaken by participants exploring different themes of Urban History such as the legacy of governance, the idea of conflict, the burden of history, the role of sacred geography or cities as political strategies.

The workshop participants were from different parts of the country and represented a range of disciplines; Architecture, Art History, Urban Planning, Research, and Teaching.

SHREYA KAUL | DELHI

DASTAN-E-BAITHAK

Abstract:
The tradition of story telling (dastan-e-ghoui) in medieval Delhi during the 16th to 18th century flourished under various rulers. Story telling itself was a very urban act; as a community of people was formed around the narrator. In this paper the author, explores the transformation of this tradition and correlates it with the changing nature of society and the state in Delhi. By narrating the journey of this performing art from the courts to our living room, the author raises interesting questions regarding the city today and its historical baggage.

Delhi had always been a city bestowed with opulence of power and culture.Magnanimous, yet intricate; sturdy yet sensitive; boisterous yet humble – her nature was that of giving and receiving. The long enriching history of Delhi had worn the mask of many rulers and their kingdoms. However, during the 17th century, under the reign of Sikander Jahan Bagh, she wore her mask proudly as a shining crown. Sikander Jahan Bagh was a sophisticated, intelligent, kind, and progressive thinking ruler, but most importantly he was an avid patron of art and culture.He loved Delhi immensely, and Delhi loved him back.Sikander Jahan Bagh conducted his durbars (political courts) with the intellect of his brilliant mind, and participated in his baithaks with the sensitivity of his gentle heart. Every evening, after getting the matters of the state in order at his durbar, he would eagerly await the enchanting cultural performances at the baithaks. He would take pride in being a patron to the most talented and gifted performers in and around Delhi. These baithaks would generally take place in the diwaan-e-khas – a square pavilion consisting of intricately carved series of arches that rose almost twenty meters high. The tall marble columns had inlaid stone work, with beautiful floral and tessellation pattern.

The artist sat in the centre of the diwaan-e-khas, with the audience surrounding him in a semi-circular fashion. Sikander Jahan Bagh always sat on the east side of the diwaan-e-khas, such that he could enjoy the performance while viewing the setting sun in the background. Right at the footstep of his seat, ran a tiny channel of water that stretched across to the opposite end of the diwaan-e-khas, and flowed into the chaar-bagh. The unification of the sky, stone, water, and garden, set the stage for a performance that evoked a connect to the divine., to witness this spectacle, Sikander Jahan Bagh would often invite rulers and other art patrons from Persia, Uzbekistan, and other states around Delhi. He felt an immense sense of pride when he looked at the enamoured faces of the audience and much gratitude for being blessed with incredible performers of his city of Delhi. This was the birth of a cosmopolitan court, cosmopolitan baithak.

It was only natural that Sikander Jahan Bagh hoped that this legacy of baithaks would be duly carried forward by his sons, Zouk and Gahlib, who had grown up witnessing the evening baithaks. Apart from having a potential of being strategical political rulers, both of them had an inclination towards arts and culture, just like their father. However, neither they nor the city of Delhi was prepared for the untimely demise of Sikander Jahan Bagh. Although Delhi tried to embrace both Zouk and Gahlib with the same love that she had for their father, the difference in approach to state matters lead to an unfortunate divide of the kingdom and it's richly built patronage. The part of Delhi that choose Zouk's hand was groomed with more political heads and military power, whereas the other part of Gahlib's Delhi began to hone its cultural upbringing. These contradicting attitudes were also evident in the baithaks held at the two states. Zouk promoted his artists and baithaks with much grandeur, in lieu of being projected as the ultimate ruler, unlike Gahlib, who began to open his baithaks to the public and would often invite the fakeers singing on the nukkads streets, whom he was very impressed by. He found greater joy and satisfaction in this homogenous semblance that broke the idea of a single patronage. Unlike Zouk, Galhib broke the barrier of the private courts of the palace complex and took the art to the streets. Therefore, during Gahlib's rule began the idea of baithaks fragmented across the city and different patrons contributing to the cultural heritage. In true essence of motherly love, Delhi did not pick sides and carried forward the ideologies and passion of both her children forward.

Over the next decades, Delhi went through an upheaval journey of the dictatorial British Raj. Never had she seen one of her rulers eager to outthrust her centuries old traditions and culture. Not only sis she hold her stand, but this time she fought back. She also held tight to her traditions of baithaks and cultural performances. However, the stronger one tries to clench to something, the more it tries to escape. The tradition of baithaks did the same, and the ever compassionate city of Delhi honoured that decision.

The following years witnessed the cultural heritage of the city trying to create a path of its own. The reminisce of Zouk's baithaks found their way to the more institutionalized and formal cultural centers in Delhi, like the Mandi House, Indian Habitat Center, and Indian International Center.

Since the context of rulers as patrons was no longer a criteria, the content of these baithaks shifted from praising the ruler to being more socially connected .

There were musical events, dance performances and theatre acts that were held inside these institutions. This act of confining the baithaks in a box became a huge departure from the experience that was earlier enhanced by the elements of nature due to the distance between the artist and the audience increasing and the concept of a stage being introduced. This baithak style also saw the transformation of the art being the spectacle, to the artist becoming the spectacle.

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SAPAN HIRPARA | AMRITSAR

INSIGHTS INTO THE BIRTH OF COMMUNAL SEPARATION OF BRITISH INDIA

1.Days of Formation / Introduction

Punjab, historically also known as Panchanada in the Vedic history, literally means the land of five rivers; is an epitome of a model province geographically situated at a critical juncture of political borders of what is now India and Pakistan. Located at the foothills of Himalayan range, it has all the gains that nature has to offer including being a part of the strategic Grand Trunk road for over two millennia, that starts from Bangladesh passing through Amritsar, Lahore, Peshawar and terminating at Kabul in Afghanistan. Being said that, one could be sure about the significance of its history that envelopes its people, place and culture. The state of Punjab over a period of time was occupied by majority of Muslims followed by Hindus, Sikhs and Christians that migrated from central Asia and parts of the Indian peninsula.

During 1500 AD, the thriving cities of the province witnessed cross cultural exchanges as not just the traders, but artisans and migrants begin to flow in, to reap the benefits of the phenomena called CITY. A network of markets, religious and educational institutions, places of stay, public infrastructure

and amenities is what consisted of the urbanization of the medieval cities. With all the perks came the odds, as the cities of Punjab were constantly raided by the Mongols as they were the gateway to the treasures of the Indian subcontinent. This did not affect the cities as much as what was left over by the intrusion of a third character in the story which were the famed colonizers disguised as the East India Company. After draining the country for treasures and world wars, they weren't done yet with tormenting their slaves, so they sparked a fire that would cause massive destruction and violence killing millions and affecting even more. Dividing the land based on religion was an act that resonates with women being raped and fathers incinerated in front of their children caused not just anger but immortalized hatred among the Hindus and Muslims. Today this propaganda is marketed not just to divide the vote bank but is also used as a tool for nation building.

On one hand two young nations were born and on the other there were the citizens who were left homeless. It is absolute irony in how our countries

celebrated independence from the weakening British Raj and at the same time mourned for the deaths of countless innocents. The world witnessed migration of people on such a scale that is unparalleled even today. 14 million is a number that most of us do not even understand and imagine. The news of divided nations was out way before the Independence Day, but even after one full year the migrants were under the impression of going back to their homes. The line dividing the two countries seemed to be fiction to all the families hurriedly packing their lives in objects, only to figure out that it was not the case.

2. Separating the inseparable

Punjab with all its antiquities and richness was left in shambles and the Radcliffe line diving the nations passed through the two cities that were the transit points for the migration which were turned it into an inferno that left them scarred forever. The tale of the sister cities of Amritsar and Lahore are bound by numerous aspects as they both complimented each other in several ways. 'Lhorh' as pronounced by many was the political and intellectual center, while Amritsar encircled the religious and economical aspects that bound the urban agglomerate as one. Both these cities not only share literary and culinary commonalities; but also have the names of the bazaars that are the same and the way the cities have been formed in katras(specialized artisan community settlements) are identical. While Amritsar was the mecca of Sikhism with the Golden temple and other Gurudwaras, Lahore is undeniably remembered as the political epicenter for the Sikh empire, which was once led by Maharaja Ranjit Singh. However, this did not stop the Muslims from destroying Hindu neighborhoods in Amritsar and vice versa in Lahore. Although the cities were twinning for centuries, in the following 70 years they have changed drastically. Today Lahore has a population 10 times that of Amritsar and is the political powerhouse that makes or breaks the governance of Pakistan. While Amritsar has merely been reduced to a peripheral city in India known for its spirituality, cuisines, and tourism. The multi-faced, multi-cultural images of the cities have changed so much that after making an example of the Hindus and Sikhs in Lahore, the Sindhis, Parsis, and Jains left quietly. The city of Amritsar is also destabilized as it has now turned into a Hindu-Sikh majority city, completely negating the fact that once it was looked upon as a secular city brimming with aspirations for people of Punjab.

3. The dying star

The 1900s in the city of Amritsar had witnessed the Jallianwala Bagh Massacre followed by an episode of lashing people on the streets that got the street its name; briefly before the partition in 1947. Even though all these three episodes had a great impact on the Sikh people and especially the citizens of Amritsar, they have barely made it to the school textbooks until the last decade. The partition was dubbed as an act of communal violence that stripped both the parties of their economic and mental stability as a nation. The congress report claims that even bombings of war could not have caused that scale of damage which was witnessed in Amritsar city. Large chunks of the Hall Bazar, Jaimal Singh Katra, and Pasminawala Bazar were destroyed and set on fire. More than 10,000 building was torn apart which made up for 25 percent of the property. There was no way to douse it due to lack of water pumps across the city and soon the British announced curfew to gain control over the turmoil until the city was cleansed of trouble. Ian Talbot mentions in his book, that rebuilding the city was an enormous issue due to the shortage of building materials and issues of properties rights as most of them belonged to the evacuees. Soon after independence was a spell of cholera due to unhygienic conditions of the city. However, the authorities evacuated the rubble through trucks and the drains were cleaned by firefighting engines in November 1947, three months post partition. The people of Amritsar have built their homes, but their lives have been broken through generations. The city imploded again in the 1980s by wiping the Bhindranwale gang by the enforcement sent by the state. The city attaches itself to silent grief with requires cleansing, for the coming generations to live free of the burden of its past. The governance and its people need to confront the truths as the city's past plays a very vital role in its future. Physical developments in the infrastructure of a city will only cover the mess which shall erupt from time to time. To exemplify, in 2013 four Sikhs were convicted in London for attacking the Lt. general who led the Indian army in the Golden temple in 1984, only to find out that they were kids when the event took place, but they bore a grudge and that they were still angry about it.

Conclusion

Even after the events of the tragedy and the veil of silence that continues to surround the events and the communal violence has seeped into the post-colonial societies of both the nations. With the backdrop of destruction, the countries have witnessed violence from time to time. Also, with the passing of the then generation, the painful memory of partition has withered away leaving behind informal and unilateral narratives of victim-hood. The attitude has seeped into our ways of living so much so, that it has been strategically used by politicians and strategists to tinker with the minds of the people. Until we as a society pull over from flowing with how things have been viewed, we cannot progress as the community that was once united. There is a dire need to create a place to commemorate the lost lives and heal the wound of the communities that still bear the animosity from the events of the past.
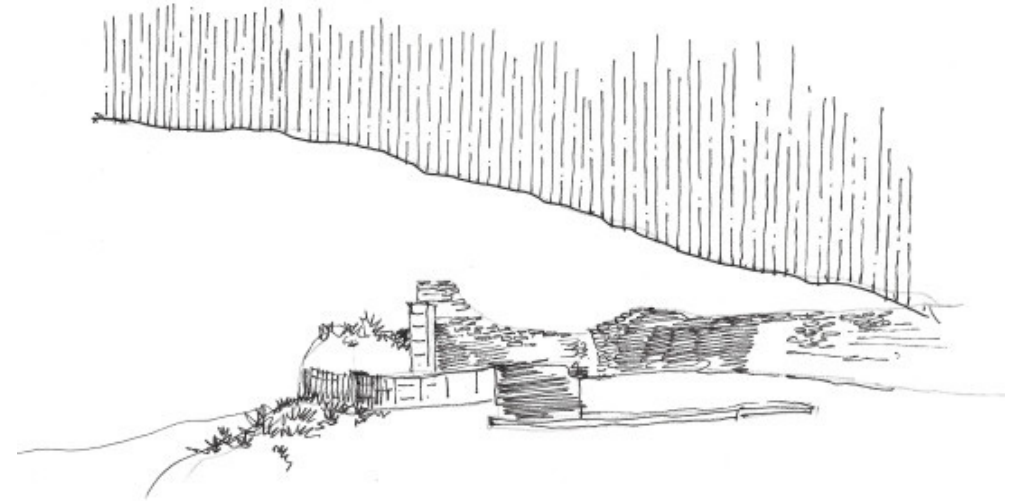
A parallel example of the exodus in Germany serves as a reference to how a nation as a whole can accept which relieves them of the burden that

KRUTI PATEL| CHAMPANER

CONSTANT AND THE CO-EXISTANCE

suppresses parts of its population. Amritsar has changed keeping the tourism and economy in mind, but there is need to address the social denial that can be embraced by highlighting the dark days in a much more meaningful manner. The Jallianwala Bagh has been turned into a park which appears to be just another garden in the city rather than a place to contemplate and reflect. The area around the heart of the city has been cordoned off to reduce it to a pedestrian market keeping shops and leisure as the central agenda, and the Disney-fiction of the city has been derived from the popular imagination of the stereotyping the Sikh community as happy go lucky, agrarian people with delicious cuisines which is a total trap. A genuine approach would not only become an apparatus for sensitizing the successive generations about the historical events but would also assist in mechanizing reconciliation. A museum with its delegated space to house the memories and artefacts, tightly tied with the stories of the past would help in the longer run, than just casing them in a series of neglected rooms. It ensures that we do not forget the struggles of the partition aftermath. It will remind us that the communal violence need not be reduced to statistics but dealt with the raw experience of loss that comes with it. By creating this shared memory and pinning it down as something that affected the children of both the sister nations will help the future generations relate to the agony of the citizens that left behind the treasured memories of their homeland to move to an unfamiliar space. Peace is not a symbol that could be drawn but a feeling that needs to be inscribed in our hearts.


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Pavagadh-

location, existence Champaner was a small pilgrim village in times of Vanraj Solanki, when Patan was capital of Gujarat. It was a place for Rajput Rivals after they abandoned their place as Allaudin Khilji invaded Rajasthan Malwa. It reached to the heights of Capital city in Medevial period. Today, with obscure Rajput and Sultanate structures buried city, temples, myths and legends passed down since generations by word of mouth, Champaner-Pavagadh is really a most illustrious example of a heritage site with diverse heritage components viz., natural, built, traditional knowledge systems and intangible heritage. Pavagadh hill, as considered the strongest hill of Gujarat, remained in the position of power from last thousands of years. Being a constant force in the various history formations, the Pavagadh hill has witnessed the uses in various forms. In the form of a sacred symbolism, an impregnable fortress, buffer and military quarter, it has served its purpose to its extent. And the position, nature and the power of Pavagadh hill made possible the Hindu and Muslim traditions to coexist well with each other.

Pre-Historic Champaner

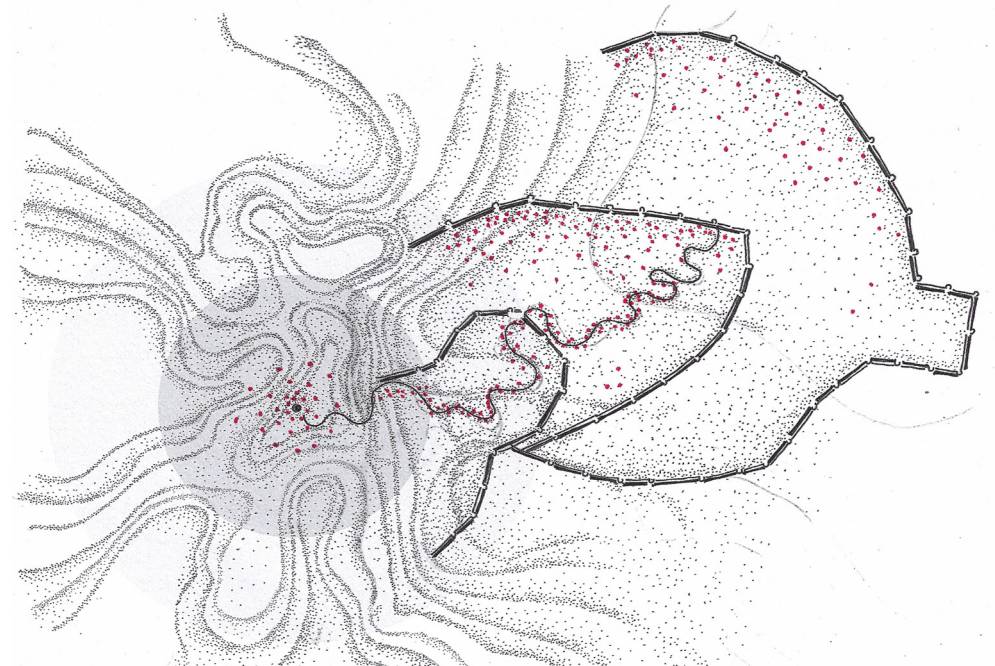## Rajput Period Champaner 14th - 15th century
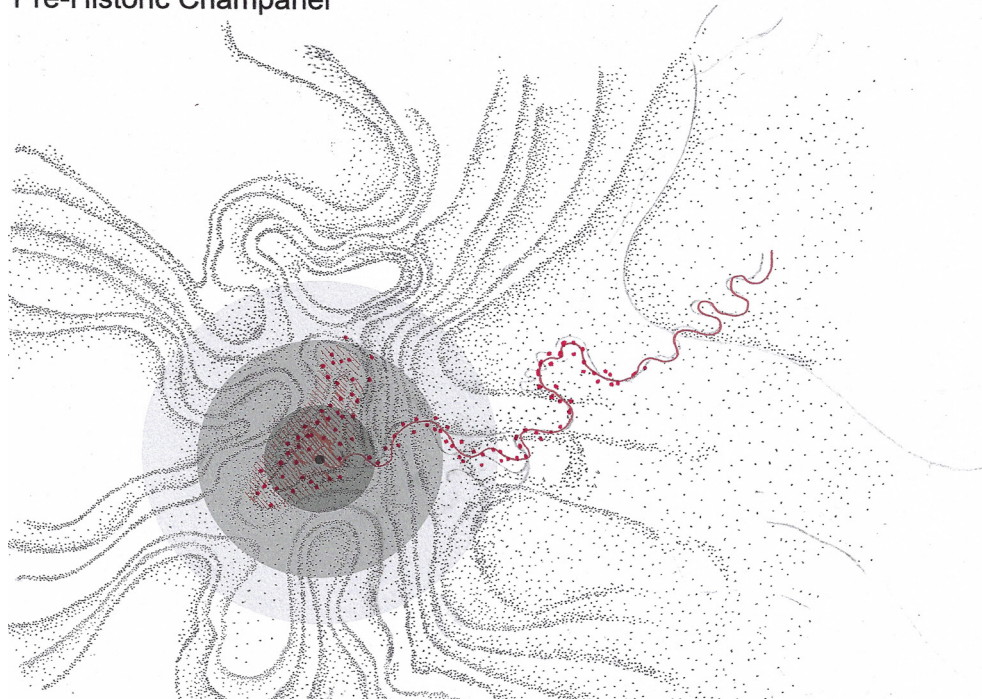
Hill of Sacred importance

Pavagadh is a cultural landscape rich in mythology and living traditions. It has survived its glory and power in many different eras. In 8th century, Pavagadh was inhabited by small settlements of the forest tribes and the bhils on the highest plateau and floating pilgrim population, due to the sacred importance of the hill and the power and faith it possessed. The temple's location on the top of the hill signifies Devi's transcendence. Myths act as tools that bring alive for the pilgrim

Kali's eternal presence at various sites and its involvement in the site history . Some myths reaffirm her presence by linking Pavagadh topography to Shiva and Ramayana mythology. Pavagadh is seen as the son or part of the Himalayas and the local river, Vishvamitri is view as a branch of Ganga. One group of myth says that the Pavagadh hill is the place, when Parvati's thumb was dropped when Shiva was taking her. The shape of the hill also demonstrates the thumb.

Hill of Political importance

The Khichi chauhans came to Pavagdh in 1300 AD and settled in this region_____, as Alla Uddin Khilji invaded Malwa. Pavagadh is situated on the border of Gujarat and Malwa. The Chauhans were looking for a sense of security, which Pavagadh provided them. Pavagadh became a political center in Rajput period. During the rule of Rajputs, the hill evidenced its creation in the form of impregnable fortress. Three lines of defense can be observed in the hill. Commissariat described it as 'a widening passage cut through the solid rock crowned with towering walls and bastions and crossed by Hindu gateway.' Like the goddess worshiping Bhils,

Rajputs also worshiped the great goddess of Kalika mata. Rajputs made few more temples on the hill as well as some Jain temples as the Jains held important positions in their court. Beside these they made a lot of palaces and other buildings on the hill. Pavagadh survived on rainwater harvesting by creating a landscape of elaborate catchments and conveyance system. The topography of the hill allowed them to make micro and macro catchments on the plateaus, as Pavagadh is stepped hill.

Medieval Champaner 15th - 16th century
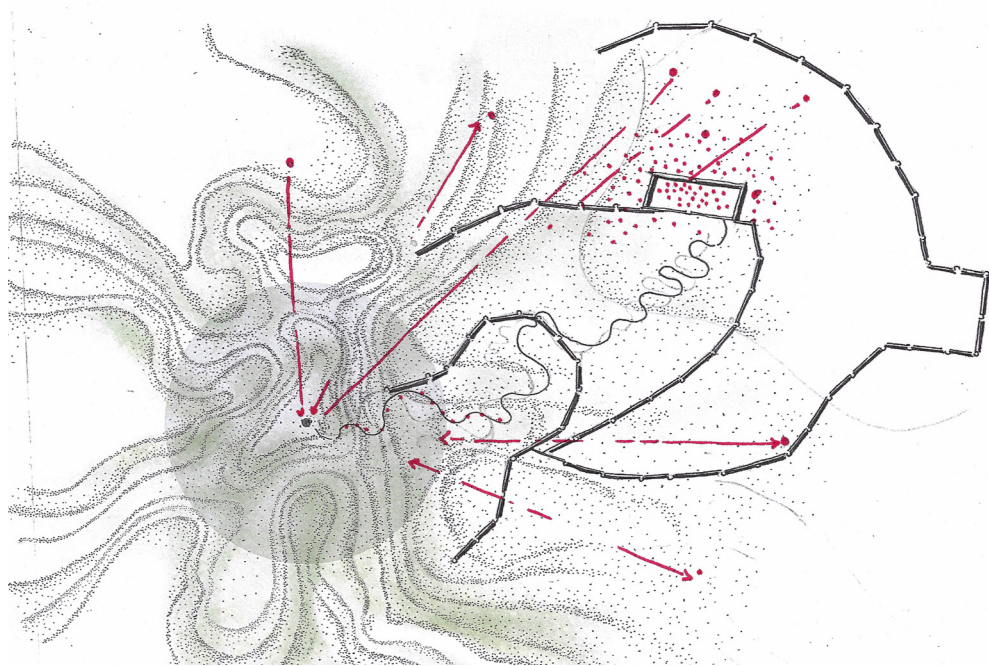
Hill of visual importance

The Chauhan rulers remained the rulers till the possession of Pavagadh fortress by Muhammad Begada in 1484. According to Ain-I Akbari, the region of Pavagadh lies in the second climate that is considered most pleasant in the Indian conditions. This type of climate suitable environment and opportunities for agriculture activity. The most suitable reason for the attraction of the Gujarat Sultans would be geographical location and morphology that added a strategic dimension to its physiology. The pleasant environs were not only reason for its choice as the capital instead it was the secure location and as the treasury was located in the Rajput fort.

The city of Begada was on the foothills of Pavagadh. We do not find remains of post Begada structures on the hill, that does not mean that the importance of the hill was lost. Topographically Pavagadh hill and Champaner, the city on the plain are distinct yet need not be seen as separate. It's political significance reduced but its economic importance was not affected at all. Islamic rule strengthened the many forts on Pavagadh and connected them with the new city of Champaner at its foot. They developed and enhanced more elaborate water systems than the Rajputs. The mints were established on the hill.
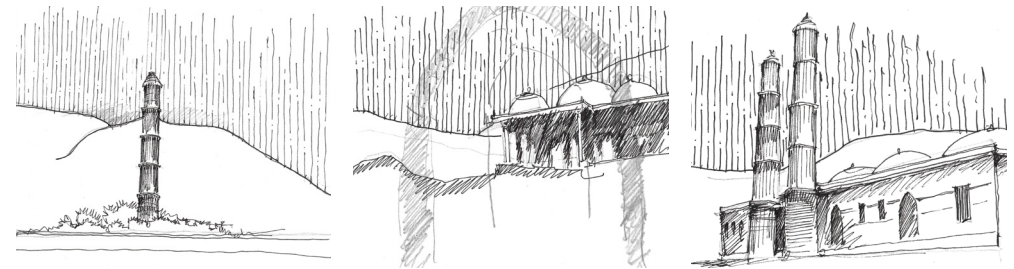
The pilgrimage was still on in the Medieval period and the Begada used to get tax from the pilgrims for the Yatra. Even the landscape was not sacred for the Muslims, water and topography made a crucial role in Islamic urbanism. There are paranomic views from hill of the plains and the Islamic ruins of Champaner city down below, that in turn from a backdrop always framing the hill. The hill was framed in the window openings and in the balconies of palaces and mosques. The experience of one entity is incomplete without each other.

Pavagadh has seen rise and fall of Rajput ans Islamc rule. Even it has lost its importance as sanctuary of a kingdom and Capital of Gujarata long time ago, Pavagadh shows no sign of loosing its position as a symbol of faith.

KRISHNAPRIYA | **MAYSORE**
RAJSHEKHAR | # THE MYSORE MIME FACTORY

Abstract:

This is a tale of binaries- of a once princely state, Mysore living in an illusory grandeur yet in an arrested state of development today. Covering a time period from 1860-1940, the phase when it acted as a mere puppet to a spectacle of 'developmental approach' , She weaves the narrative of urban history acting as fore bearer of the upsurging architecture of the city. The author very aptly puts up this provocation on 'New -age Traditionalism' through news pieces in the form of a tabloid.

Tabloid Excerpt 1: Article expressing the concern on 'historical burdens' on Architecture in Mysore
Tabloid Excerpt 2: Mockery/Painted Sarcasm on the loss of personal history of a place through the event of a Cafe
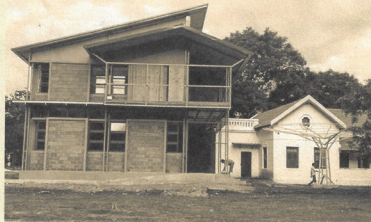
DO YOU KNOW YOU'RE BUILDING IN A HERITAGE ZONE?
New school of architecture shocks with ignorance of heritage

– By one scandalized historian

The recently established Wadiyar Centre for Architecture (WCFA, estd. 2014) stands on a 2-acre campus in the heart of the Mysore on Krishnaraja Boulevard in Chamarajapuram. Krishnaraja Boulevard is considered one of the most historic, illustrious roads in the city, lined as it is by some long-standing key institutions such as the District Commissioner's Office, Crawford Hall, The Oriental Research Institute, Maharaja's College, the Zilla Panchayat Office and the Mysuru District Court, to name a few. It would seem, however, that wanting to be a school of architecture with an experimental approach towards holistic learning doesn't equip you enough to appropriately respond to the underlying design logic of a city steeped in heritage. During the construction stages, officials from the Mysore Corporation were quite concerned by the fact that the design scheme for the school contained no reference to a pediment in the east-facing elevation overlooking the main road. This seemed like an even graver offence in light of the fact that WCFA stands on what used to be the campus for the Chamarajendra Ursu Boarding School which was established in 1892.
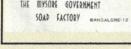
We may not know what further discussions transpired but sources suggest that the high pitched roof that appears to float above the college portico is a nod in the direction of the pediment. Though the slender steel sections holding up the roof are in no way comparable to the glorious Corinthian columns that hold up the pediments at the neighbouring Oriental Research Institute (estd. 1887), for instance, it is of minor relief that the school still attempts to incorporate some elements of tradition in its overall scheme, such as the courtyard around which the built organizes itself. WCFA has been creating waves in the architecture community for its vibrant campus and critical approach towards architectural education – here's hoping that it'll make it to the news for the right reasons in the coming days, such as incorporating a magnificent dome over the currently open-to-sky central space.
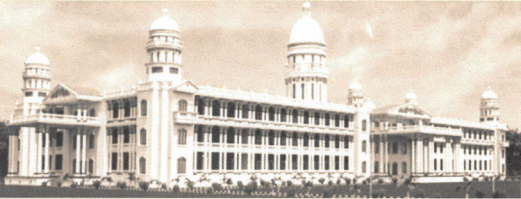
Opening of the English School at Mysore –
truly, a significant moment of transformation from the old order to the new

MYSTERY CORNER: SPOT THE DOPPELGANGERS !
One of these buildings is Mysore's beloved Lalitha Mahal Palace. The others are swanky buildings that may even surpass the splendour of the Lalitha Mahal. Name these buildings. Answers in the next issue!

The pitched roofs of this institution for architectural education leave a lot to be desired when compared to the classic glory of the pediment. Perhaps the designers could learn something from Mysore's numerous examples of adherence to tradition?

THE CURIOUS CASE OF THE CAFE WITH AN IDENTITY CRISIS
Between jazz and *jumbosavaari*, what's true culture?

– By a confused loyalist

The 6th Main Restaurant & Café located on its namesake street the 6th Main, V.V Mohalla has mysteriously vanished, reported bemused customers who had returned to Mysore after a not-so-long while. The 6th Main was popular among students and the yoga community for its easy-on-the-stomach-and-wallet vegetarian meals, but more importantly for its off-beat ambience. The bare brick walls used to be adorned with painted ceramic plates, repurposed-for-art vinyl records and vintage Frank Sinatra posters. Sipping a mint lime juice at the cafe while reading a book or chatting with a friend while mellow jazz or swing music played in the background, used to be a great way to unwind after a long work day. One of the 6th Main loyalists who had come back to Mysore after 3 years away from the city was rather shaken to walk into the café and find everything changed – the menu (no more mint lime juice), the management, and the furniture. The bare brick walls had been whitewashed. The ceramic plates and the vintage posters had

been replaced by a huge painting of the Dasara jumbosavaari procession marching out of the Mysore palace. The vinyl wall had been replaced by awkwardly taped lines of fairy-lights upon which patrons could clip on signed Polaroid snaps with love notes written to the café – apparently that's the flavour of the present day. New-age traditional, if one might call it that. The signage atop the café had changed, though the name still remained The 6th Main. The loyalist never went back – the unsavoury food combined with the missing vinyl wall was just too taxing on the senses. Recent excursions through the neighbourhood reveal that the management has shifted hands once again. The café has been rechristened "Udupikar's." The large Mysore palace painting also seems to have been re-whitewashed over. The loyalist, however refuses to set foot in there because 7 years might just be a drop in the ocean of the grand scheme of events, but 7 years of personal history lost could still weigh a heart down.

FUN FACTS

A renowned historian on Mysore notes the culture of the illustrious Mysore court where she says that the appetite of officials and family members for painted portraits of themselves remained undiminished : Keshavaiah (the court artist) kept a stock of canvases of blank faces adorned with the rich Mysore peta (turban) to meet the needs of his aristocratic clients.

A TRADITION OF READY TEMPLATES IS WHAT EQUIPS MYSORE TO FACE THE CHANGING TIMES HEAD ON!

MYSORE DASARA A GRAND SUCCESS LIKE ALWAYS
Women, if it is not a written complaint with the police, it never happened

– By an upholder of tradition

The Mysore Dasara just keeps getting bigger, better, more colourful and more populous with every passing year. After all, there's 409 years of pageantry backing this wonderful tradition. This year, for instance, streets and junctions which were previously ignored were also illuminated during the evenings. It's not just the grandeur of the festival that is increasing – the ambitions of the city authorities also seemed to have burgeoned this year, with a decision being made to hold the Ahaara Mela, the Yuva Dasara as well as the Open Street Festival, all on the same day, on the same street (the legendary Krishnaraja Boulevard). Apparently, the wide avenue is like an *akshayapatra* capable of handling any given influx of human beings all at once – more importantly, the police force of Mysore must have received special ninja training (The Urban Curious speculate that there might be a whole wing dedicated to it in the sprawling new Police Commissioner's Palace) which allows a handful of them to reach more places than one in the blink of an eye, in any event of disturbance.

The only thing that marred the festivities were stray reports of women and girls who claimed to have been molested by men amidst the sea of humanity that showed up for the Ahaara Mela + Yuva Dasara + Open Street Festival (a purely logical distribution of events along a single stretch of road). One of the major dailies of Mysore, however has raised the most legitimate question in the face of the most likely illegitimate complaints being brought forth by these women who took to social media channels to air their tales of terror: *"Another man said, 'I had brought my wife and daughter to the fest. I felt like a bodyguard as I had to protect them. It would hardly be any fun to attend such fest if we are worried about their safety." But to a question why did he venture out to a crowded place like that with women knowing body-touching was possible and he would be playing the role of a bodyguard indeed, he had no answer."* (cited from the original)

All of this just goes on to reinforce the fact that like most unpleasant experiences that women are subjected to, this was yet another that they invited with open arms by sheer virtue of stepping out of their houses to buy a few balloons, blow a few whistles and eat some wholesome junk food like the rest of the city. Take the hint, ladies. Wave your banners from your balconies and terraces while enjoying a bowl of *churmuri* – Mysore Dasara is for the city and its beloved tourists to celebrate.
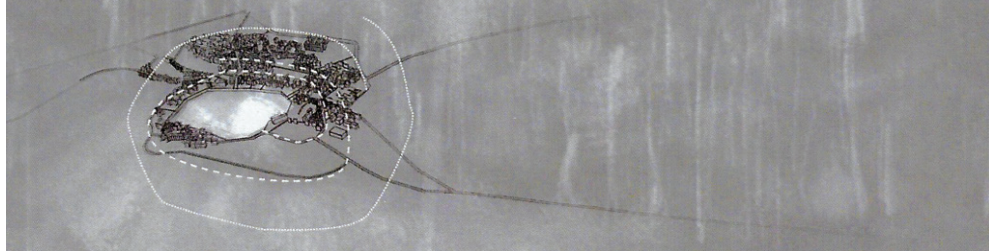
Vasanthotsava celebrations where Krishnaraja Wodeyar III squirts colour on the women within the palace. Whoever said one couldn't have fun while staying home? Have a safe and joyous Dasara!
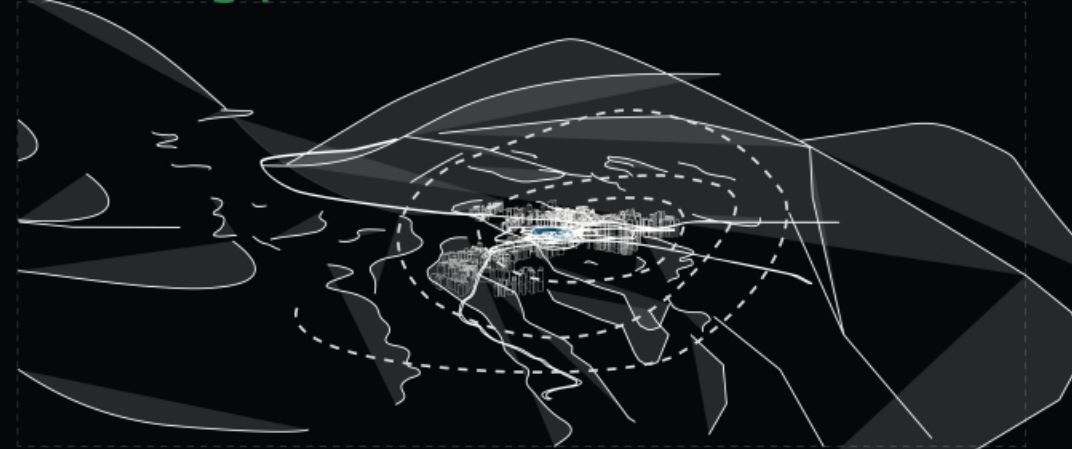
**PREETI SHAH** | **PUSHKAR**
| **ARCHETYPAL**

Abstract:

An attempt to draw a parallel from a similar construction pattern observed between the Indian temple towns and particle physics. This research work aims to overlap the tangible and the intangible by studying the design philosophy of Indian temple towns and the nature of particle at quantum level.

Drawing parallels

The spiral model of Universe

Speculated concentric city organization resembling other temple cities of India, which draws a strong parallel between the archetypals of macro (universe), meso (earth) and micro (atomic) design.
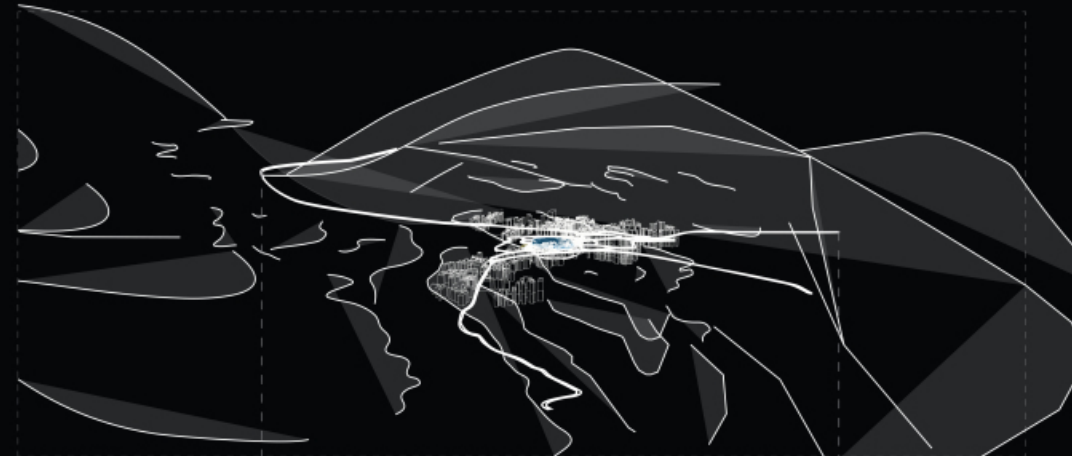
The meso model of macro

The temple city of Pushkar developed in concentric patterns on one side of the lake drawing (part) similarities between the atomic nuclie and orbitals.

ABHI SANGHANI | **AHEMEDABAD**

SOCIAL ENGINEERING AND URBAN PATTERNS IN MEDIEVAL GUJARAT (1411-1511)

Abstract:

The term 'Urban' from 'Urbanus' in Latin means one from the city, radiant or elegant. Biblical text refers it to early 80 Christians who concentrated themselves at a particular terrain. It hints the concentration of a social power. Since then this act of concentration pattern has reflected and adjusted responding to different sources of power and is essential strategy in the formulation of cities of all time. By nature cities have been a reflection on Urban Economy, a structure in its whole to facilitate the Economy.

With this framework I will attempt to investigate the formulation of Ahmedabad city with its first hundred years, characterizing its changing urban patterns which have been practiced in the being of a city.

Hindu dharma – sastras considered Gujarat as a Mleccha country and forbade visits to it except on pilgrimage. Many foreigners settled in Saurastra and South Gujarat owing to the long sea board suitable for trade, responding to certain trading pattern around the silk-route.

Khambhat and Bharuch emerged as active nodes for the new Urban Economy, through maritime trade.

The governing methods of Muzzafarids (Gujarat Sultanate) who succeeded Yadavas played a key role in expanding these nodes. It was through their strategies several urban centers were formulated to facilitate this new format of economy.

Ahmedabad is one of the many outcomes of their experiments. Established by Ahmed Shah in 1411, Ahmedabad was strategically positioned as an active actor, intersecting the important trading nodes of the caravan routes to Rajasthan, Delhi to the north, Malwa to the east, Sindh with its port of Lahari Bandar to the west and ports of Khambhat, Surat and Bharuch of the south. With the accounts of Babar one can learn about the ephemeral nature of the Indian cities. Ahmedabad was no such exception. It's a product of the tradition of building temporal cities. Though not created out of the whim of the Ahmed Shah, it was a strategic shift – a surgical method of devising economical unit

and military unit of the kingdom separately for high performative operations.

However Ahmedabad during the time of Ahmed Shah was not perceived as a city. It was established with the basic programs to facilitate the trade, like that of Fort (For clerical work), Jami Market and a Jami Mosque (to issue imams) – operating more like a caravan sarai. He duplicated the fort of Patan, with similar grandeur at Ahmedabad – similar to the extent of its proportions, brick size and even the name itself. This was more of a gesture to stabilize the trust with the guilds and traders of the region, who has associated to the structure from long period of time.
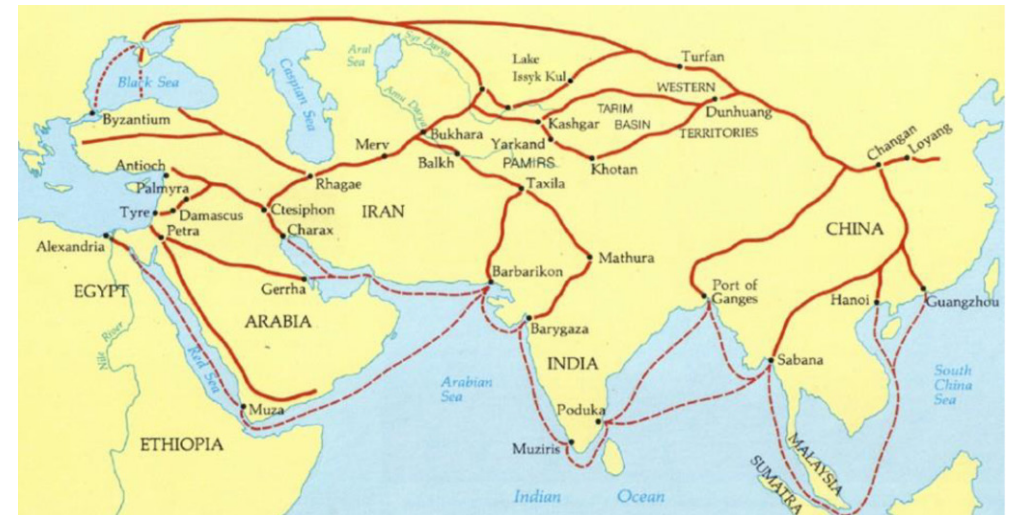
Ahmedabad during the reign of Ahmed Shah reflects the proto – urban centers with basic programs to cater the economical flux with bhadra fort, Jami mosque, manek burj market and several puras. It morphed as a city or urban center proper with Mahmud Begada's 'Dispursive Administrative policy'. This led to the establishment of the grid of the town which still marks the old city. These grids took shape with the establishments of several puras (suburbs) around the fort.

Large amount of lands were granted to several amirs and merchants to establish the puras – making the city dense and flourish. These puras operated with certain autonomy and cluster of markets made it as a lucrative place to trade. These individual puras acted as a city in their own right. The establishment of Sarkhej and Usmanpura hints that the policies of Begada were exercised on the opposite side of the river as well. The author of the Tazkirat – Ul- Mulk remarked that Usmanpur had

at least a thousand shops and was charged with Traders, artisans, craftsmen, government servants and military people. He attributed Usmanpur as the most organized market in the south Asia.

Ahmedabad was a strategic attempt by Ahmed Shah to be closer and in accessible position to the economical centre of Bharuch and Khambhat.

Begada similarly to that of Ahmed Shah makes a move towards the economical centers by taking over the already established fort at Champaner succeeding Ravals. Begada connects the trade route from Champaner to Ahmedabad by puncturing it with several parganas. Parganas operated as a collective villages or centers, sharing the taxes collectively. They preliminary relied on Agrarian economy before the deployment of factories bringing goods from Khambhat and

Bharuch. With its operations the whole belt from Khambhat, Bharuch to Champaner(Mahmudabad) to Ahmedabad, operated as a trading corridor.

With this trading corridor between Khambhat and Ahmedabad via Champaner, the concentration of Puras around Bhadra fort in Ahmedabad increases. The whole route acts as a single market offering various commodities, and much strategic and guided route for goods and caravans. Trade with it is more strategize and Jamis and stepwells are established on the route to facilitate the trade.

I will attempt to conclude by hinting at the importance of vernacular urban patterns in studying the formulation of cities and the relevance of studying architectural structure to program or plural functions it served.

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Problems in Sultanate Architecture, Phd thesis by Anita Satsangi.

Ahmedabad Monuments by George Mitchell and Snehal Shah.

ANIRUDH GOVIND | BANGALORE

SWALPA ADJUST MAADI

An indictment of Bangalore's prevailing governance structure in light of its fortuitous history

Abstract :

Geographically, Bangalore does not exhibit certain key requirements to support a city. Fortuitous events have allowed the city to survive and even prosper. To sustain this position, the city must be carefully administered. Swalpa adjust maadi (translation from Kannada: please adjust a little) is a quintessentially Bangalorean phrase with a wide range of uses; as a negotiation mechanism in a packed bus or at your local darshini 2 as you vie for space; as a plea of mercy with the traffic police while a lake spontaneously combusts 3 behind you or even as a soothing balm when the local administration declares your ancestral home illegal and razes it to the ground on the basis of a 116-year-old map.

This paper, through empirical data and topical documentation, will demonstrate the shortcomings and lackadaisical approach of the administrative and planning agencies of Bangalore, typified by the "swalpa adjust maadi" approach.

On landform

The deccan plateau around Bangalore is characterized by gently undulating terrain. Dramatic features like mountain ranges and cliffs are replaced by small rocky hillocks. This terrain is naturally porous. Water rarely flows long distances. Water gets absorbed by the land. Vegetation is dry and features scrubland and small shrubbery. Horizons are distant and skies are large. (da Cunha & Mathur, 2006)

The myth behind the founding of Bangalore can be summarized as follows:

Kempe Gowda, an official in the Kingdom of Mysore, travels through isolated terrain. In search of food and shelter, he comes across a solitary hut. The resident, an old woman, provides him with shelter and a meal of boiled beans. Years later, as an

agrarian chieftain, Kempe Gowda looks to establish a city. Remembering his journey, he locates it in the vicinity of the solitary hut. He names this city after his meal of boiled beans; bendid-kalu-ooru (boiled – bendid, beans – kalu) which, over the years has transformed into Bengaluru. (Gowda, 2008)

Restrictions placed by natural features govern the shape of cities. The impositions they place on directions of growth also determine the extents. These features can also act as barriers and provide a sense of safety by restricting access points. These features were not present around Bangalore. One of Kempe Gowda's first acts as chieftain was to determine the extents of the city. As the story goes, in consultation with the astrologers, four pairs of bullock- carts were set off along the cardinal axes. These cardinal roads are still visible today and form vital arteries in the old city of Bangalore. The carts contained grains of rice4 which were allowed to trickle onto the floor. Where the rice ran out, gates were placed. A mud fort was built connecting these gates, enclosing land. Smaller streets, or petes5 were built and land was allocated on the basis of community and profession. Moats and a thick bramble of thorny plants were later fortifications made along the periphery. (Hasan, 1970)

In the following years, Bangalore was handed from ruler to ruler in a series of military conquests. During the reign of Chikka Deva Raja, significant improvements were made to the city. An additional fort, oval in shape, was built to the south of the existing city. The objective of erecting this fort was to check the progress of Maratha raids into the Mysore territories. (Hasan, 1970)

From a military standpoint, Bangalore remained subservient to Srirangapatna. The open terrain is ideal for a forward post, forming the first line of defence to the north and east. Natural barriers in the form of the western ghats protect the southern and western sides of Srirangapatna.

Bangalore was the site of numerous skirmishes between the Colonial army and Tipu Sultan's forces. Once the fortifications of Bangalore were breached, Tipu Sultan lost interest in the city. He retreated to Srirangapatna and waged war against the colonizers from there. Bangalore housed the Colonial army until they ousted Tipu Sultan from Srirangapatna and gained control of his territory. The Colonials shifted their base of operations to Srirangapatna and maintained a small standing army in Bangalore. Srirangapatna, a riverine island was susceptible to outbreaks of cholera and malaria. A particularly bad episode required the shifting of troops to Bangalore. This was followed by the civil and administrative staff. This event was pivotal in making Bangalore relevant in the modern day.

On water

Cities tend to be located near natural water sources6. Bangalore, instead relied on a network of man-made tanks. Earthen bunds were formed around low-lying areas, trapping water during the monsoons. These tanks were connected by a series of canals, creating a hierarchical network. The earliest tanks of this sort can be traced to the founders of Bangalore in the 16th Century. Upon the arrival of the British, additional tanks were built to cater to the needs of the civil and military stations. The locations and sizes of these tanks were recorded in various maps drawn by the British. (da Cunha & Mathur, 2006)

This arrangement worked for decades until repeated failures of the monsoon and a burgeoning population demanded alternatives. With hindsight, it can be argued that the lack of water could have been seen as an indicator to place controls on population. Instead, reservoirs were built to store water in greater surpluses. Pumped water was supplied for the first time in 1896, starting a chain reaction culminating with the appropriation of the Cauvery river almost 75 years later.

During this period the importance of these tanks dwindled. Tenuous links were maintained through ceremonial links7. The erstwhile administration "revived" these tanks as follows: • Dharmambudhi Tank, the first tank of Bangalore, is the city's largest bus station (Majestic Bus Station) • Siddikante Tank is the largest wholesale market (K R Market) • Millers tank, built by the British, is now a badminton stadium • Koramangala Tank was turned into the National Games Complex • Challaghatta Tank became a premier golf course • Bellandur Tank is often on fire. Other tanks were turned into more trivial uses such as residential layouts and hospitals while connecting canals were turned into roads and sewers. This mis- guided act of spatial reconfiguration decimated the surface drainage system of the city. During the monsoon of 2016, the city was beset by flooding. State and national disaster relief organisations were called in to assist. Political will decreed that the city be rescued from the ills of unchecked growth. In a matter of weeks, tangible results were shown by germane agencies8. Encroachments were identified and demolished, with suitable support of the police, despite protests. The surveys used to identify these encroachments were 114 years old (Joshi, 2016). Swalpa adjust maadi indeed.been seen as an indicator to place controls on population. Instead, reservoirs were

built to store water in greater surpluses. Pumped water was supplied for the first time in 1896, starting a chain reaction culminating with the appropriation of the Cauvery river almost 75 years later.

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On interventions

By the time the first multi-national company10 established its offices in Bangalore, the city had seen two rapid population bursts, completed construction of state legislative and assembly buildings, and had formed the City of Bangalore Municipal Corporation11, with an area of 77.69 square kilometres (30 square miles) comprising of 50 territorial divisions.

In a period of 50 years (1935 – 1985) the area of Bangalore increased almost two-fold.12 The rapid growth of the city coupled with the foreseen expansion due to the information technology industry called for better planning and governance. In 1986, the Bangalore Metropolitan Region Development Authority was setup. Visible provocations became primary indicators for intervention. The most visible among them were traffic. Expansive projects comprising of flyovers and grade Separators were built across the city. These projects were often poorly conceived and even more poorly implemented. "Celebrated" projects across the city include a flyover with traffic lights13 on it and a flyover where you begin on the right side of the road and transition to the left half-way14 through as well as a flyover with a speed breaker on it15. Frustrated users have adopted the idea of "swalpa adjust maadi" as a mantra. A situation has developed where every governmental action requires an equal and opposite activist reaction. Numerous projects have been scattered by the intervention of activists including a steel flyover 16, optimistically projected to save 7 minutes of travel time. While the metro system continues to be built at a sluggish pace, operational integrations and optimizations remain a far-fetched dream.

On data

The first public offices of Bangalore were established in the year 1831, shortly after an outbreak of cholera and malaria in Srirangapatna. Offices and departments included the Commissioners Cutcherry, the Petition department, the Judicial Court and offices, the Treasury department, the Cavalry and Infantry department as well as the police and the postal departments. These departments governed 7 foujdaries, 120 taluks and 32,425 villages, 31 hill forts and 92 common forts. The total revenue off the state at the time was 62 and a half lakhs of rupees. (Hasan, 1970) 7 Tanks remained an important part of the idol immersion rituals around the Ganesha festivals. 8 Agencies included the Revenue and Survey departments, Bruhat Bengaluru Mahanagara Palike (BBMP), Bangalore Development Authority (BDA), Bangalore Water Supply and Sewerage Board (BWSSB), Bangalore Metropolitan Task Force (BMTF) and Bangalore Police. Over the next 27 years, during the service of Lord Cubbon, official work re- organized and made more systematic. Specialised offices were built to house departments. Recruitment policies set up during this time continued to be used for several decades.(Hasan, 1970).

During the time period of this administration, significant cartographic and documentary exercises were undertaken in the Indian sub-continent, with the Great Trigonometric Survey being key among them. These maps were used to chart military conquests and trade endeavours. Maps and documents like the Gazette also formed important compilations of data gathered over the years. These formed orientation packages for officers deputed to the sub-continent. (da Cunha & Mathur,

2006). Maps of Bangalore made during this time show the extents of the city, which can be enclosed in a radius of 6.4 kilometres (4 miles)9. The walled forts of Kempe Gowda and Chikka Deva Raja are seen as recently as 1935. The cantonment and civil areas are prominent spatial features in this map along with the tanks which provided water to the city on occasion. These maps were used in the administration of the city and were supported by village and revenue maps. These were among the last surveys done by the government.

On governance

Multi-modal transport hubs and last mile connectivity projects are becoming more and more prevalent around the world. Currently in Bangalore, the metro system and the bus system operate along similar routes. In order to integrate the two networks, the following agencies would be required; Bangalore Metro Rail Corporation Limited, Bangalore Metropolitan Transport Corporation, Bangalore Development Authority, Bangalore Traffic Police and the Bruhat Bengaluru Mahanagara Palike at the city level, along with the Urban Development Department and the Directorate of Urban Land Transport at the state level. Each of these city level agencies exist in isolation. Their decision-making processes are convenience based, reactionary and bereft of a larger vision. This absence of a larger vision results in piece-meal interventions. Data is not shared and numerous versions of data exist. Processes are repeated resulting in a duplication of efforts and funds. Such mismanagement is a result of the following key factors

i. Lack of unified organisations

with clear spatial jurisdictions and responsibilities.

The Bangalore Metropolitan Region includes 12 planning agencies and 2168 villages (excluding BBMP and BDA areas) with the Bangalore Metropolitan Region Development Authority holding the largest jurisdiction. That is, Bangalore covers an area of 8005.00 square kilometres. (Jurisdiction Map, 2018) The associated diagram used data available in the public domain to map organisational structures and identify common linkages. While these charts would help us imagine a highly structured and efficient set of organisations, we must remember that the presentation of data can skew perspectives. Audits by oversight agencies and studies on ground have shown that the agencies often operate on hand-shake agreements. Project information is available only as long as relevant employees are associated with the organisation. Physical or electronic documentation processes are lax resulting in weak institutional memories. A study of the associated bye-laws shows that the Executive Committee of the Bangalore Metropolitan Region Development Authority possesses sufficient power to make decisions independent of other departments of BMRDA as well as other agencies.

ii. Lack of specialization

Lack of specialization arises from the fact that organisations such as BBMP use cadre and recruitment rules framed over 45 years ago. At the time these rules were framed, many of the specializations prevalent today did not exist. Further, these rules do not recognize the need for specializations for specific roles. Currently, engineering departments hire general engineering graduates and deploy them in specialist fields of sanitation, transport and town planning. Policies of deputation mean that employees are constantly

adapting to new challenges associated with new departments. Skill development and training programs are rarely conducted meaning employees are often operating on outdated knowledge. (Patil, Siddaiah, & Ravichandar, 2018)

iii. Lack of unified data

The tanks of Bangalore come under the purview of five separate agencies17. Each of these agencies maintained separate sets of information of these tanks. Often, multiple agencies would be required to work together. Investigations by the National Green Tribunal have shown that agencies were often unaware of roles and responsibilities and believed other agencies were intervening. (Newsdesk, 2017) With agency using different versions of data, redundancies in effort become common and communication becomes difficult. If the decision-making powers are the monopoly of sub-groups within an agency, is it necessary to have a series of other agencies? What would their roles be?

Would each of these agencies have to write a vision statement for their region? Who would collect the data and who would be responsible for curating it? Would these agencies have the requisite specialists?

A city of fortuitous means is being dismantled in a manner so effective, to call it incompetence would be doing it a disservice. Essentially, a pact exists between citizens and governments; governments will provide certain services in exchange for certain freedoms. In India, these services are outlined by the 74th amendment to the constitution. Bangalore remains one of the many cities in the country where these amendments are yet to be truly adopted. In summation, Bangalore is currently on the downward end of a bell curve. Unless significant changes are made, Bangalore cannot survive. Its citizens have a right to better governance and the city18. Or perhaps, they do not
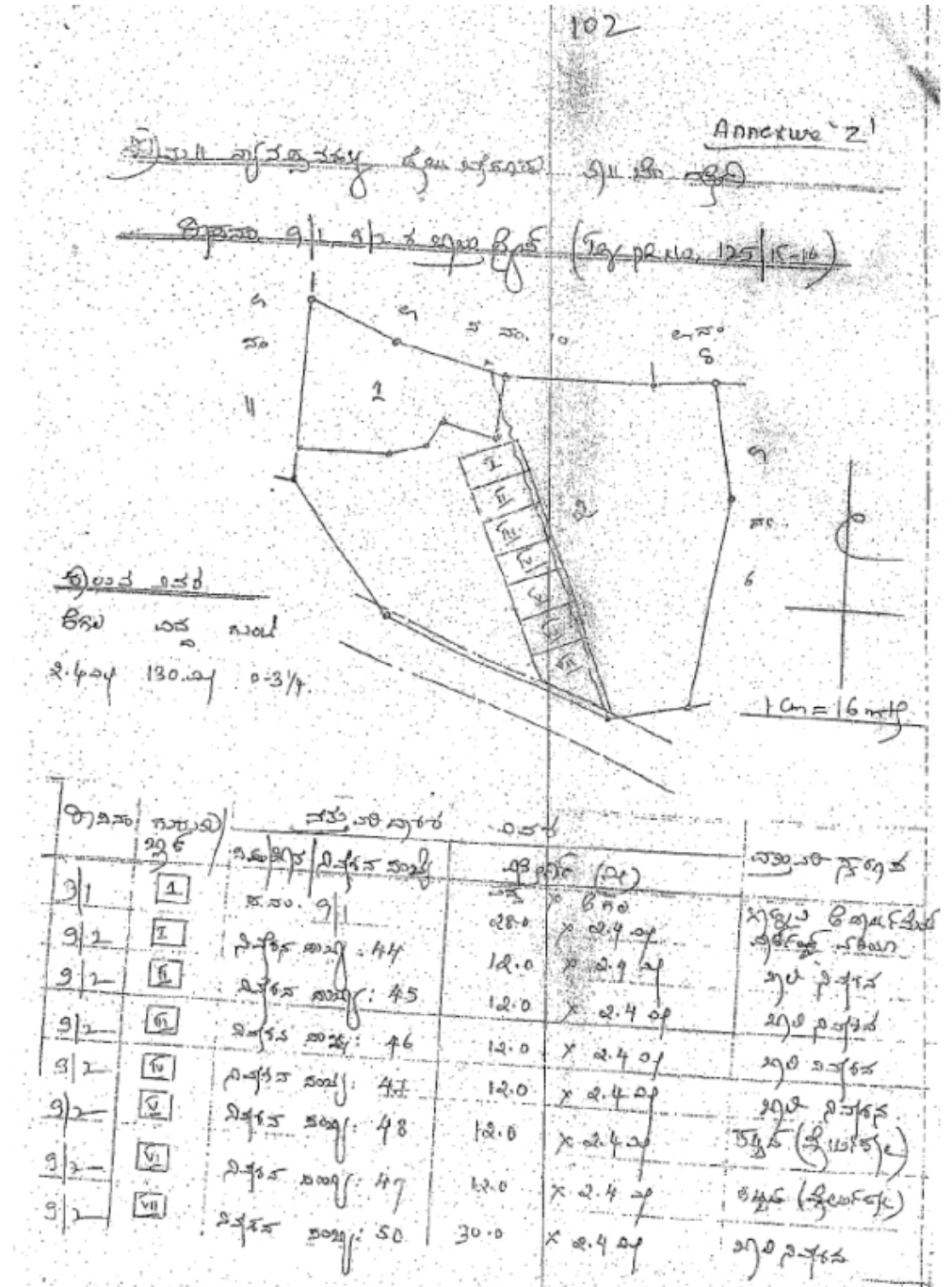
Figure 1:

A sample of the maps used to determine encroachment & undertake demolition exercises. The squiggly lines represents natural canals.

Source: Public Domain

Swalpa adjust maadi?
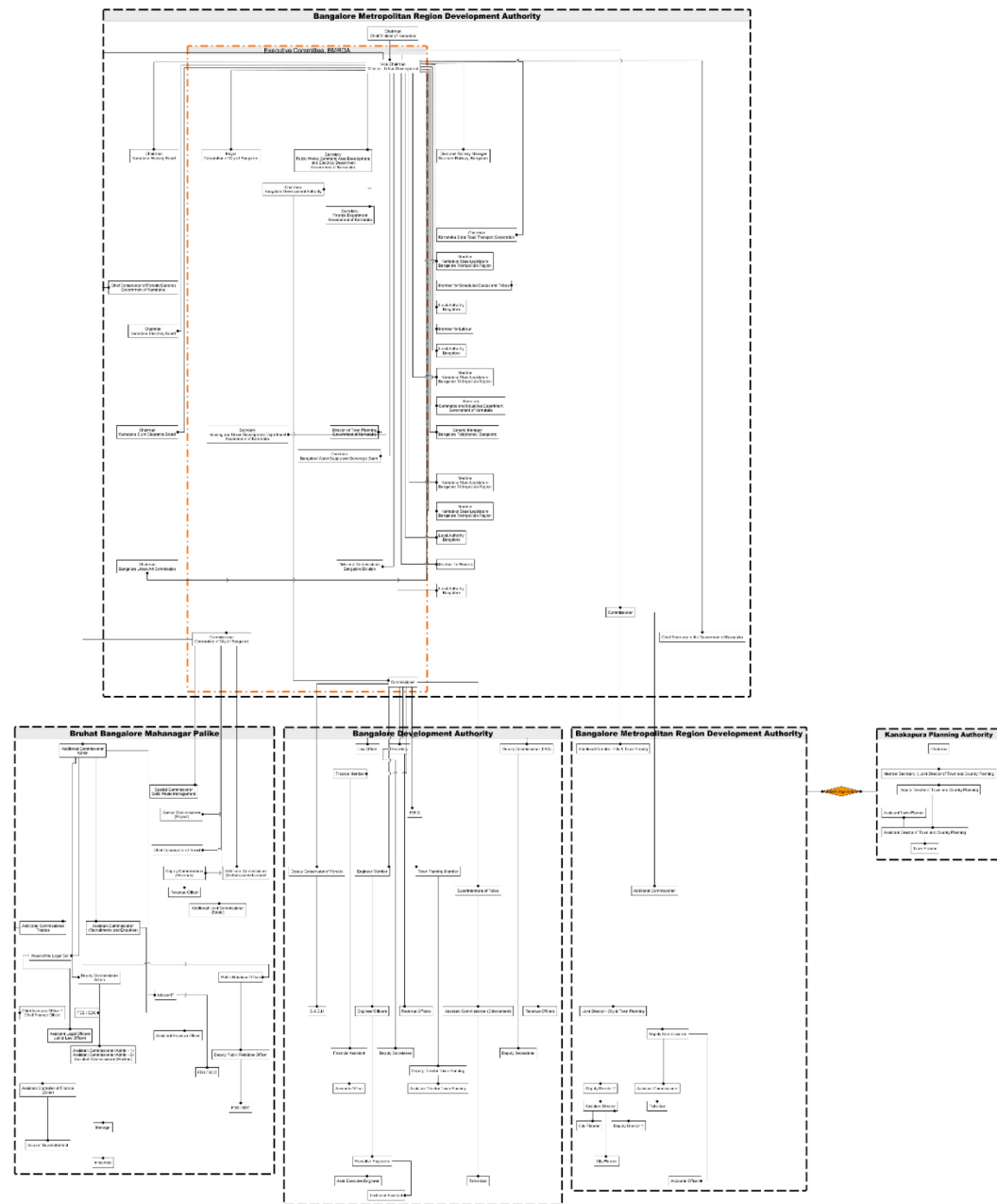
Figure 2: Speculative mapping of organizational structures based on information in the public domain between 2016 & 2017. The pictured representation shows an idealistic & highly structured governance mechanism. Source: Author

Figure 3: Speculative mapping of Organizational structures looking to achieve a figurative representation as actually present. Source: author
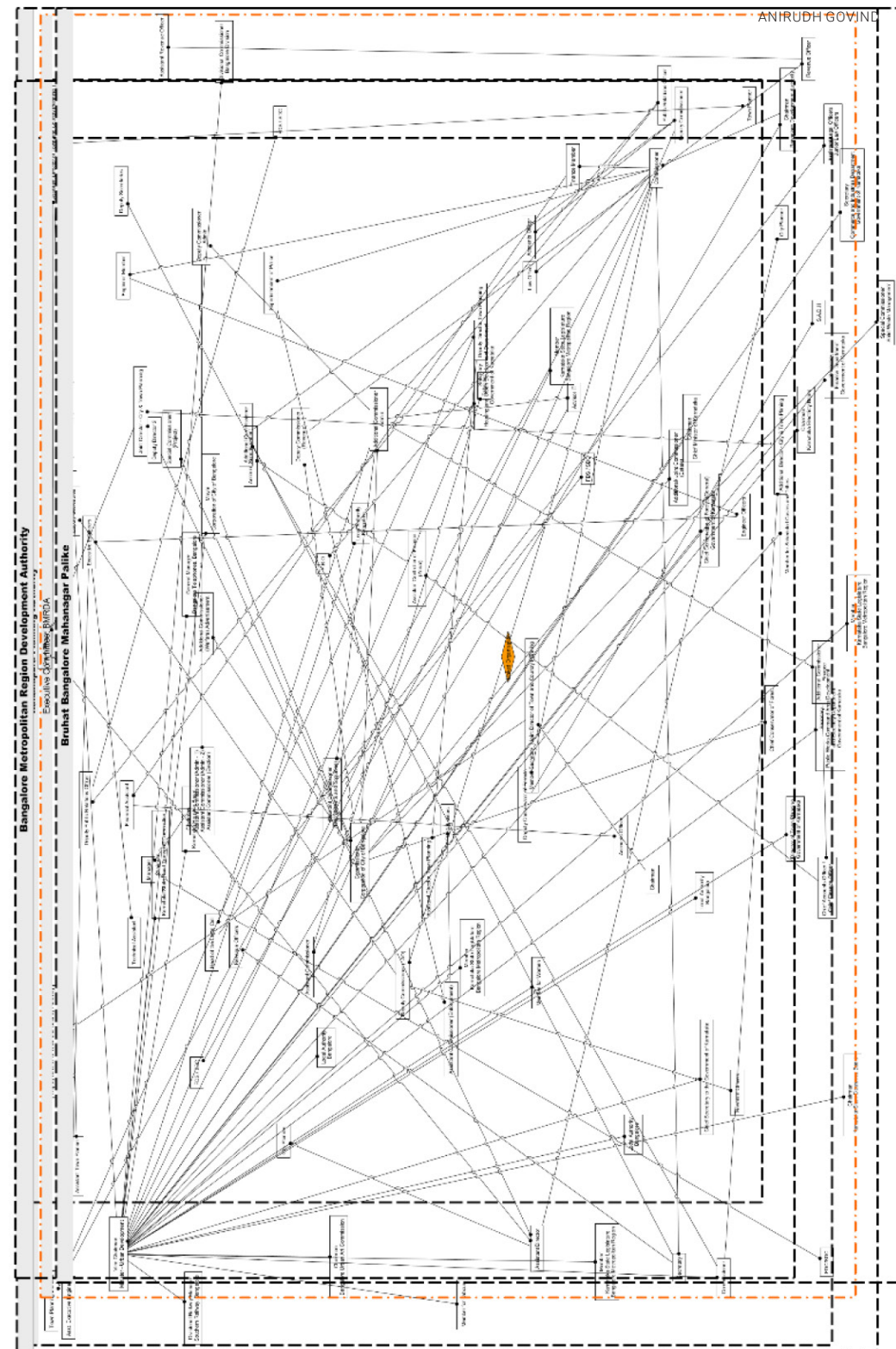
FOOTNOTES:

1 While officially known as Bengaluru, the author prefers to use the familiar and comforting "Bangalore". As justification, the author adopts the position of T J S George, from his book Askew; spelling should follow the language being used and while -'oo' is an enabling sound in Kannada, it can be disabling in other languages. (George, 2016)

2 A catch all term for restaurants across the city, with standing room only for quick and hygienic meals

3 Bellandur tank (a lake in the common imagination), severely polluted by sewage runoffs and industrial effluents has a layer of froth over it, prone to ignite on a warm-ish day.

4 Versions of this story replace rice with milk. 5 'Petes' were named on the basis of prevailing occupation. 'Akkipete' (Akki – rice) housed the rice traders where as Cottonpete housed the cotton traders. These names and spatial allocations persist to this day.

6 Thames & London, the Sienne & Paris, estuaries and the sea & Mumbai, Yamuna & Delhi

7 Tanks remained an important part of the idol immersion rituals around the Ganesha festivals.

8 Agencies included the Revenue and Survey departments, Bruhat Bengaluru Mahanagara Palike (BBMP), Bangalore Development Authority (BDA), Bangalore Water Supply and Sewerage Board (BWSSB), Bangalore Metropolitan Task Force (BMTF) and Bangalore Police.

9 Estimated calculations would give an area of 40.21 square kilometers.

10 In 1985, Texas Instruments became the first multi-national company to establish offices in the city of Bangalore.

11 The municipalities of the city, the civil and military stations were merged on the 8th of December 1949 to form the City of Bangalore Municipal Corporation.

12 Estimated area is 1935 was 40.21 square kilometers while in 1985 it was 77.69 square kilometers.

13 K R Puram flyover

14 Richmond Road flyover

15 Electronic City flyover

16 With an estimated construction cost of Rs 1800 Crore and the cutting of 800 trees, the 6.7 kilometer long flyover using 60000 tons of steel was scattered after a city wide campaign spearheaded by citizen activist groups.

17 Agencies responsible for the tanks of Bangalore include the BBMP, BWSSB, BDA, KSPCB, and the LDA.

18 The right to the city is an idea first put forth by Henri Lafebvre in 1868. David Harvey summarized it as "…far more than the individual liberty to access urban resources: it is a right to change ourselves by changing the city…"

19 In 2016, India opposed the inclusion of "the Right to the City" in the draft New Urban Agenda at the United Nations' Habitat III Conference on the grounds that "it would have to adhere to the principle of social justice for all urban inhabitants and not merely the legally-recognised citizens"

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SWAPNA KOTHARI | RAJPIPALA

SOCIAL ENGINEERING AND URBAN PATTERNS IN MEDIEVAL GUJARAT (1411-1511)

Abstract:

The idea of a culturally rich India is always fixed with narratives from a distant past or a mythical origin of our existence. These flow both visually and orally, enticing one to listen prudently and reminisce about it. However there have been gaps especially in the narratives of our recent history, of periods that can be called as in-betweens and have molded the current society such that its culture is confusing to the outsider. These in-betweens are a patchwork of accounts from different sources and have become the primary narrative that urban India identifies with, despite the disparities.

Playing on these gaps in the narrative of a place, and touching upon the cross-cultural influence the state has on its subject and vice-versa, the following is an unusual attempt to provoke the reader into thinking about an environment that was or could have been in. Primarily based on Rajpipla, a once princely state located in Gujarat, this now sleepy yet quaint town begs the question- what went wrong and when? The idea of this narrative is to not heavily based on the history of its urban core but on the socio-political binaries that existed without (for now) a measurable outcome or scientific evidence per say.

Keywords: Cross-cultural influences, binaries, Rajpipla, Colonial Period

Introduction

This is a tale of binaries- of a once princely state, Rajpipla (Gujarat) living in an illusory grandeur yet in an arrested state of development today. Covering a time period from 1860-1940, the phase when it acted as a mere puppet to a larger state, with a mere few availing the benefits of an overseas education and exposure to different race (among many other supposedly progressive inclusions). Then what is it that the larger masses did? Were they aware of the elites' fancies, and did they think of their impulses ahead of time? A light-hearted but in-your face satire on the parallel lives of these royals and the subject's they supposedly governed.

Setting

Following the 1825 mutiny, princely regions across the country saw themselves being marionettes of the British crown. What they once thought of as a mere escape to European countries or as symbols of pride now became a matter of burden to carry. This flyer series is made taking into account the personal ambitions and princely aspirations of the elite but having to live with a tradition of giving to its subjects. As a spectator of these paradoxical events, the flyers intend to push light-hearted discussions in the overall narrative of the native culture being ever-so prevalent and with the foreign cultural influence directing its course, here that being Rajpipla and the British respectively. These untapped binaries need to be explored, to provoke thoughts of what if aspirations were advertised or announced with the backdrop of the public scenario or vice versa and run parallels to present day constructs.

The series is to provoke one's biases of the period and confronting the 'what-if's'. The constructs herewith are only a few used to illustrate the binaries seen in Rajpipla-

1. The fascination with royalty (grandeur) at the cost of living with the burden of history;

2. The impress of an excellent (topographical) setting while having to think of the fluidity of an ecology;

The materialistic need to possess for private consumption yet bound by civic duty (both global and for their subjects.

Other plausible but possible controversial construct's include-

1. Building at the time of disasters or enjoying the Derby;

2. Being exposed to a global school process very early

on exposing them to different cultures but not wanting to accept being gay in the future. These are preliminary constructs that have been explored and taken forward in the flyers herewith. All ideas are meant to provoke, not offend. The dialogue that has been started here is intended to be carried forward with more academic references and join it to a larger study the author intends to carry out on cross-cultural influences in institutions of different kinds.

How to read

Each flyer is accompanied with base information on the image, followed by the narrative that is to give you an idea on the construct that is being explored and ending with the provocation that was attempted at. It is requested that the reader take a minute before heading to the provocation, to explore one's own thoughts as to what the flyer and accompanying text provokes in them. Feedback on the same would be well-appreciated.

Image: Backdrop of the royal fleet of cars at Chhatravilas Palace behind the lamp post with the likes of the Rolls Royce silver ghost 1913, and a large Renault tourer, and MaharanaChhatrasinhji driving his Wolseley 6hp 1903-04 with Governor of Bombay Presidency Charles Cochrane Baillie Lord Lamington seated by his side, in the foreground.

Construct Narrative:

Rajpipla's unnerving fascination with the royals draws parallels in many states, including the British crown in today's date and even in Baroda and Mysore cities. This allureto the royals and the constant dependence on them forwork on the town has grown to an extent where Rajpipla now lies in an almost standstill, an arrested development of sorts.

With roads being built as civil infrastructure connecting neighboring Ankleshwarbefore he came to the gadi,MaharanaChhatrasinhji, also had the 60-mile railway line laid for his subjects after 1897. Simultaneously the man though, retained his ambitions of motoring and owned classics like the Wolseley 6hp 1903-04, Armstrong Siddeley 15hp 1906 and Clement Bayard 16hp.Not forgetting his duties, he carried out massive famine relief during the period 1899-1902.

Provocation: Reminiscent of many princely states, the flyer intends to provoke a thought of who this road improvement was really meant for?The colonizers who saw fit to move around their province by the means of pukka roads- while exposing their apparent patrons to the luxuries of motor able advances- on the pretext of developing their State. Using the present tense, was primarily to bring about the tension prevailing in the city lying in a metaphorical cold storage, despite the assumed growth in the district, while the assets within it are being wasted away. The colors make you pass without a second glance but the caption intends the opposite.

Image: In the image is the Hawker Hurricane against a backdrop of pop colors drawing your eye to the caption, 'Have you done your bit?'

Construct Narrative:

Rajpipla is known most famously for its contribution to the World War II, when Maharaja Vijaysinhji donated three Spitfire fighter planes, named 'Rajpipla', 'Windsor Lad' and 'Embargo', and a Hawker Hurricane aircraft 'Rajpipla II'. Prior to this he had laid out an airstrip in Rajpipla where aircrafts landed in the 1930s and 1940s. Always a visionary he is credited to be the first one to dream grand plans of building a dam across the Narmada river, to facilitate irrigation and generate electricity, and was in the process of raising investment for it when Rajpipla State merged with the Union of India took place in 1948.

Provocation: Donating from his collection implies the responsibility a princely state had at times of war. Although it is unclear whether these planes were already part of his collection then, it does indicate the pressures the royalty faced. In this era of wars, was what gave rise to the thought of freedom from an external power, but due to the investments made and political atmosphere in the country being uncertain got extended till later in the decade.

This propaganda war poster is reminiscent of the 1900's asking to do your bit and be part of the war in whichever means you could contribute to the crown. Ironic though, as India and other colonies where the major contributors of foot soldiers and economic resources (need reference), yet the provinces were demanded of or coerced into giving more; raising the 'golden bird' question.

Champion of the Races
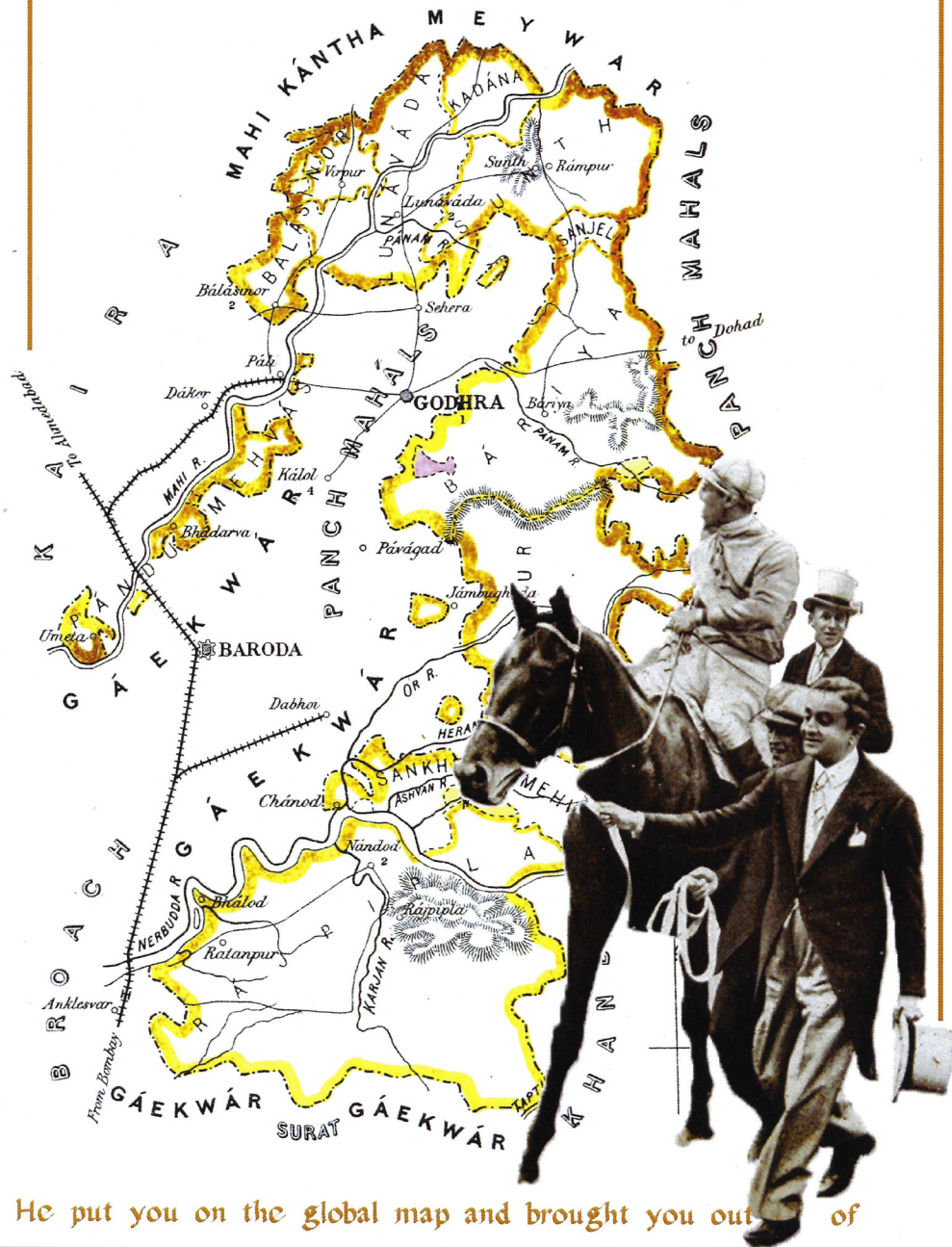
Construct Narrative: Maharaja Vijaysinhji, who ascended the gadi in 1915 A.D., is credited for the massive reforms and infrastructure works he carried out for Rajpipla state: from introducing free primary education, to various level of hospitals and dispensaries, setting of a criminal-and-civil court to laying of good motor-able roads, increasing the reach of the railways to the hinterlands and bringing electricity and water to all towns. The revenue of the State increased from 1915-30 although taxes were reduced indicating a system of production benefiting it.

Provocation: However apart from the relief efforts during droughts and floods and the improvement of crop and town roads, Vijaysinhji was known to be a keen horseman. He maintained one of the finest stables of race horses in India and England, with his thoroughbreds having won several prestigious races, including the first Indian Derby in 1919 (Tipster), the Irish Derby in 1926 and Belgian Grand Prix in 1927 (Embargo), and the blue ribald of the turf, the Epsom Derby of England in 1934 (Windsor Lad). Vijaysinhji is still the only Indian owner to have bagged the English Derby, considered the greatest horse race in the world, and being cheered on by an estimated quarter to half a million people which included King George V and Queen Mary of Britain and other members of the British Crown.

The image tries to extract an essence of a political flyer, highlighting the Maharaja's dominant competency and the Rajpipla state on a map, figurative of his achievements on a larger context.

Image: Maharaja Vijaysinhji accompanying his winning horse in the Epsom Derby of 1934 on a backdrop of the provincial map of 1878 with Rajpipla right near the horse.

Grow 'em Straight?

Construct Narrative: The idea of Rajpipla today despite its rich princely history and early town planning visions and derby wins has all but forgotten. The first sense a visitor gets when they visit Rajpipla is of a sleepy town, some know it for its sports history, while a few associate it to the derby wins. But in recent times the city is known for one individual who went out his way yet never broke from his roots. Hailed by Oprah Winfrey (a different cultural influence open to discussion elsewhere) and many other global personalities, this prince is unaccepted by his own publicly.

Provocation: Without burdening the reader with much information on the city here, this visual is solely dedicated to the ones that were bred to think differently (note the clothes and the furniture, indicative of a British studio) and of situations that could have been, if these happy thoughts were openly discussed and accepted beyond mere princely aspirations today.

References:

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Desai, Hari. (2018, August 31). A leaf from history: Rajpipla Statedefeated Aurangzeb in 1705, itsrulers were precursor to NarmadaDam [News blog Counterview]. Retrieved December 8, 2018 from https://www.counterview.net/2018/08/a-leaf-from-history-rajpipla-state.html

You can't decide for

Image: Princess Mohini Kunver balater Maharani-Sahiba of Morvi and Prince Billy Maharajkumar Indrajit Sinhji in1926 in a photo studio with English garbs.

GAZAL NANWANI | SAUGOR, MADHYA PRADESH

THE RIPPLED WATER : TRAVEL TALE OF THE GADPERAH MONKEY

City Of Institutional Convolution and Colonist past.

The Gadperah fort in Central Vidhya Range of India adjuncts a famous Hanuman temple that witnesses pilgrims from the surrounding regions. It is from here that the Monkey sets on a trail to explore the past of this smaller provincial Indian town, Saugor , Madhya Pradesh, in the light of its growth phenomenon and agencies that activate sociological and geographical changes. This travel tale introduces graphical sketches, a medium set to bring about the sense of reminiscence as others look at this city which has lost in attestation and records. The drawings are just an idea of the memoir of the author's childhood and the building confusion about how three institutions shape up the city.
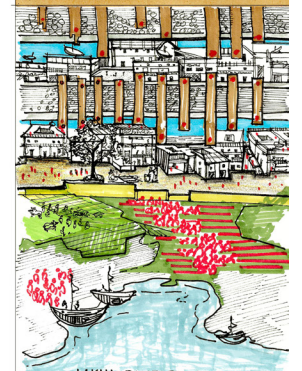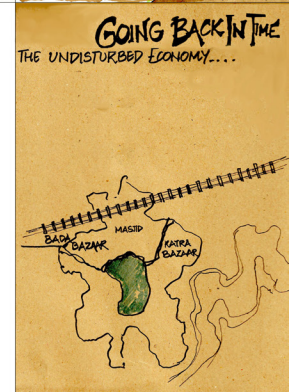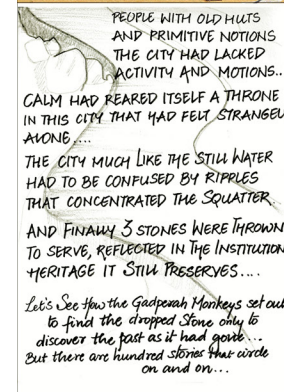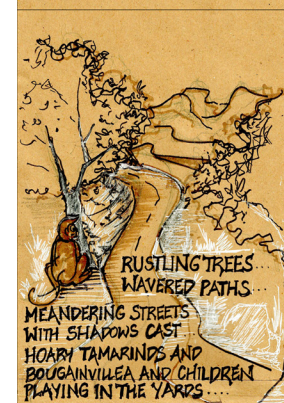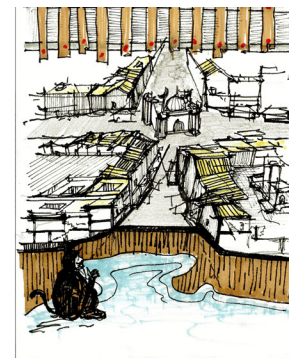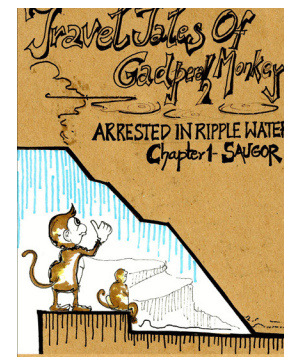
Cantonment as an Institute

Second part of the narrative takes the Monkey back to the era of the 1900s. It is 1906 when the city witnesses an educational insert and a Convent school is set up by sisters who travel from the Nagpur provinces bearing origins from Jerusalem . This comes up far from the connected .
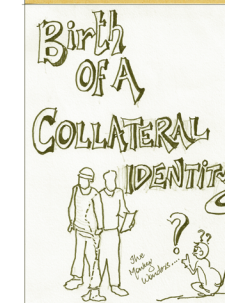
Institute that Inspired Commute The third phase of the narrative witnesses the last ripple purling in the still waters of the city with the inception of an institute on the hill. Dr. Harisingh Gaur becomes the man behind the strengthening of an academic establishment and an entire era that experiences surging spread of need of scholastic development occurs. The city now grows is this direction and is engulfed by the hill. Settlements and colonies appear to emerge at the hill bottom . Taking advantage of the vista, many bungalows of professors and colonials follow the landscape of the hill emanating on the contours of this hill. The foundation of this university becomes a celebrated and iconic event for the city which now seems to percieve an profile and recognize it's identity through this institute. Furthermore, the spread of the rationale of the importance of the location and topography are discussed and this becomes the story of a visitor. This is the story of sublimation of this city from being blunt in having a regional identity to having a juxtaposed theory on its growth whether believable or not.

CRIME PROBERS
EYE CALIFORNIA

New Orleans Another Area
Likely to Be Combed by
Senate Investigators

Commerce Dept. Official
Ouster
Work Despite
That He Resign
Defend His Job

MOVIE WRITERS
2ND PLEA
HIGH COURT

Bench Refuses
Lawson-Trumbo
Conviction

By ASSOCIATED

THE MYSORE MIME FACTORY

THE CURIOUS CASE OF T
AN IDENTITY CR
Between Jazz and Jambanotreed

FUN FACTS