

# Early Nineteenth-Century Panjab

Translated and edited by  
J. S. Grewal and Indu Banga



# Early Nineteenth Century Panjab J Grewal

**Rachel S Tattersall**



## **Early Nineteenth Century Panjab J Grewal:**

*Early Nineteenth Century Panjab* Gaṇeśa Dāsa, 2016      **Making Lahore Modern** William J. Glover, Fifty years after the British annexed the Punjab and made Lahore its provincial capital the city once a prosperous Mughal center that had long since fallen into ruin was transformed British and Indian officials had designed a modern architecturally distinct city center adjacent to the old walled city administered under new methods of urban governance In *Making Lahore Modern* William J Glover investigates the traditions that shaped colonial Lahore In particular he focuses on the conviction that both British and Indian actors who implemented urbanization came to share that the material fabric of the city could lead to social and moral improvement This belief in the power of the physical environment to shape individual and collective sentiments he argues links the colonial history of Lahore to nineteenth century urbanization around the world Glover highlights three aspects of Lahore s history that show this process unfolding First he examines the concepts through which the British understood the Indian city and envisioned its transformation Second through a detailed study of new buildings and the adaptation of existing structures he explores the role of planning design and reuse Finally he analyzes the changes in urban imagination as evidenced in Indian writings on the city in this period Throughout Glover emphasizes that colonial urbanism was not simply imposed it was a collaborative project between Indian citizens and the British Offering an in depth study of a single provincial city Glover reveals that urban change in colonial India was not a monolithic process and establishes Lahore as a key site for understanding the genealogy of modern global urbanism William J Glover is associate professor of architecture at the University of Michigan      *Early Nineteenth Century Panjab* Gaṇeśa Dāsa, J. S. Grewal, 1975      **A Social History of Christianity** John C.B. Webster, 2018-12-22 The Christian community in India emerged from an Indian rather than a foreign or an imperial context Its internal dynamics were shaped far more by Indian social realities than by missionary designs This book presents a comprehensive social history of Christianity in north west India comprising Jammu and Kashmir Himachal Pradesh Punjab Haryana the Union Territories of Delhi and Chandigarh and the Pakistani Punjab and North West Frontier Province The book discusses significant events in the history of the north west up to 1947 after which it focuses only on India These events left a lasting impact on Christianity and shaped its future course culminating in the transfer of churches power from foreign missionaries to Indians and proliferation of churches and the ongoing struggles of the Christian community The author pays special attention to the Christian community s caste composition how caste status and social mobility affected intra and inter community relations religious diversity uneven demographic distribution and development as well as Christianity as a religious movement in the region      **The Panjab Past and Present** , 1988      *Proceedings - Punjab History Conference* , 1986      *Ruling Through Education* Tim Allender, 2006 Tracing the history of colonial education in the Punjab the large province of Hindustan divided today between India and Pakistan this book argues that the British controlled system of colonial education in Hindustan failed well before the national movement challenged foreign educational practice

in the early twentieth century Drawing on extensive archival research in Great Britain India and Pakistan Allender shows how the early ideas of British officials generated a highly imaginative village system of schooling Attempting to accommodate local language and religious sensitivities this broad based scheme offered possibilities to improve the lot of village boys The revolt of 1857 and a well meaning crusade against female infanticide prompted officials to drop this scheme and to content themselves with city based schools Christian missionary tensions with the government over their evangelising agenda also meant that their focus on poor students was limited to a mere 17 years These developments helped to create a strong indigenous voice for educational innovations and change notably represented in the Arya Samaj In 1882 the Hunter Commission marked a recognition over the previous 30 years made it impossible for them to reach the general population with an effective European led scheme of education *Historic Towns of Punjab* Abdul Rehman,1997 **Pivot of the Punjab** Abdul Rehman,James L. Wescoat,1993 Sikh History and Religion in the Twentieth Century Joseph T. O'Connell,Milton Israel,Willard Gurdon Oxtoby,W. H. McLeod,J. S. Grewal,1990 And finally a comprehensive bibliography and an extended glossary of Punjabi terms make it the finest enterprise of its kind in Sikh studies Beyond Punjab Himadri Banerjee,2023-01-30 This book focuses on Sikh communities in east and northeast India It studies settlements in Bihar Odisha West Bengal Assam Meghalaya and Manipur to understand the Indian Sikhs through the lens of their dispersal to the plains and hills far from Punjab Drawing on robust historical and ethnographic sources such as official documents media accounts memoirs and reports produced by local Sikh institutions the author studies the social composition of the immigrants and surveys the extent of their success in retaining their community identity and recreating their memories of home at their new locations He uses a nuanced notion of the internal diaspora to look at the complex relationships between home host and community As an important addition to the study of Sikhism this book fills a significant gap and widens the frontiers of Sikh studies It will be indispensable for students and researchers of sociology and social anthropology history migration and diaspora studies religion especially Sikh studies cultural studies as well as the Sikh diaspora worldwide Amritsar, a Study in Urban History, 1840-1947 Anand Gauba,1988 **Journal of Regional History**,2004 **Agrarian Society of the Punjab, 1849-1901** Himadri Banerjee,1982 **AIIS Quarterly Newsletter** American Institute of Indian Studies,1981 *History of Civilizations of Central Asia: Development in contrast : from the sixteenth to the mid-nineteenth century* Chahryar Adle,Irfan Habib,1992 The period treated in this volume is highlighted by the slow retreat of nomadism and the progressive increase of sedentary polities owing to a fundamental change in military technology Furthermore this period certainly saw a growing contrast in the pace of economic and cultural progress between Central Asia and Europe The internal growth of the European economies and the influx of silver from the New World gave Atlantic Europe an increasingly important position in world trade and caused a major shift in inland Asian trade Thus 1850 marks the end of the total sway of pre modern culture as the extension of colonial dominance was accompanied by the influx of modern ideas *Maharaja*

*Ranjit Singh* Indu Banga, J. S. Grewal, 2001 Contributed articles      **Recently Published Articles - American Historical Association** American Historical Association, 1987      **The Materiality of the Past** Anne Murphy, 2012-11-29 Anne Murphy offers a groundbreaking exploration of material representations of the Sikh past showing how objects as well as historical sites and texts have played a vital role in the production of the Sikh community as an evolving historical and social formation from the eighteenth century to the present Drawing together work in religious studies postcolonial studies and history Murphy explores how relic objects such as garments and weaponry have like sites played dramatically different roles across political and social contexts signifiers of authority and even sovereignty in one collected revered and displayed with religious significance in another and are connected to a broader engagement with the representation of the past that is central to the formation of the Sikh community By highlighting the connections between relic objects and historical sites and how the status of sites changed in the colonial period she also provides crucial insight into the circumstances that brought about the birth of a new territorial imagination of the Sikh past in the early twentieth century rooted in existing precolonial historical imaginaries centered in place and object The life of the object today and in the past she suggests provides unique insight into the formation of the Sikh community and the crucial role representations play in it      **Sikh Ideology Polity, and Social Order** J. S. Grewal, 2007 This book is the fourth incarnation of essays published in 1972 A slightly revised edition appeared in 1982 and an enlarged one in 1996 The present edition is much enlarged and thoroughly revised In many of these essays the author has analysed contemporary works of history and literature and all other essays are based strictly on contemporary evidence In the volume as a whole Sikh ideology polity and social order are seen from various perspectives to illumine their inter relationship in all its richness and complexity A variety of sources in Punjabi Persian and English are used in these essays with reference to the received wisdom The volume thus is likely to provide the best introduction to the pre colonial Sikh tradition for young researchers The professional historians may find it useful for comparison in the light of their own understanding The general reader would find it interesting especially as it brings out the essential significance of several contemporary works of literature Indispensable for the teachers and students of Sikh history this book has equal relevance for scholars of social sciences religion and literature

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