



BELONGINGS OF THE BELONGED: A STUDY OF THE OBJECTS IN THE PARTITION MUSEUM

Name of Author-Khushdeep Kaur
Designation- Student of Masters (English)
Department of English Studies
Akal University Talwandi Sabo, Punjab.

Abstract

This piece of Research is about the remnants from the time of partition, and to analyze the objects from the time of pre-independence time, the Partition Museum situated at Amritsar is chosen for the study, to bring forth the idea that objects are a reservoir and a conduit to study the history and culture of an era. For analyses purpose the objects are taken from the premises of the Museum situated at Amritsar, which are a repository of events with visual and handwritten accounts of the survivors who has witnessed partition. Partition-a line that had divided people from having a feeling of brotherhood at one time into die hard enemies to be satisfied only either by bloodshed or by inflicting pain to the women and other targeted population of the country including the people from another religion and geographical boundaries. Division of the country into two nations- India and Pakistan let palpable hatred seeped into the hearts and minds of the people. The study would be conducted by applying the theory of post- colonialism and cultural studies to study and analyze the culture and history of Partition through objects in the museum.

Keywords: partition, memory, museum, artefacts, history.

Introduction: Partition History

India and Pakistan won the struggle which lasted from three decades and ended in the month of August 15, 1947. With the announcement of Independence, around 30 million people had to migrate to another country. With the Independence the people of India also got freedom from the British Raj. To make this Independence a success many lives of the people were laid. One nation

- Hindustan was divided into two different states - India and Pakistan with the announcement made by the first president of India, Jawaharlal Nehru. These countries were known by the specific identification given to them, - India as "Republic of India" and Pakistan as "Islamic Republic of Pakistan". By using this specific identification it got proven that one of the reasons for Partition was religion, which resulted in the formation of Muslim state as Pakistan and the country of Hindus as Hindustan. The process of partition was not that easy and was achieved at the cost of the lives of men, women and children at stake. To attain this people had to go through many consequences like the communal riots and bloodshed of their family members. The meaning of Partition was not at all the same for both countries. For India it became the divide and rule policy which rejects everything western including books, foreign goods and products. Rather in place of foreign goods it was mandatory to buy swadeshi (Indian Khadi clothes) influenced by the Movement started by Mahatma Gandhi. On the other hand muslim elites got the new Viceroy Lord Minto in 1906. With the coming of new Viceroy Muslim's demanded for different electorates for them and achieved All Indian Muslim League party in 1906 in Dhaka.

The people were divided by the British through means of their 'divide and rule policy'. Hatred in the minds of people for another religion was made to seep in through different tactics used by them. With the coming of Mohammad Ali Jinnah on the national stage, this movement gained pace. Mahatma Gandhi became the champion for Hindus and Jinnah for Muslims. With these two leaders in the forefront leading the demand for two separate states for people of different religions got a louder voice and hence, led to the geographical divisions of the country into India and Pakistan, dividing not just the geographical boundaries but also the division of hearts of people which has still not subsided with the sands of time, but is still afresh and has been showing its repercussions in incidents like the Pulwama attack.

With the Partition people were forced to leave their houses in just a blink of an eye to carry their essential objects with them. The people were forced to live in refugee camps, railway stations and on the roads as well the only place of shelter for them was refugee camps and that's why the numbers of refugee camps increased day by day. Migration of people from their own country to the other land was totally shocking and unfamiliar to them, which was named as Pakistan. Many of the families were on the other side of the border and somewhat on the border of India (Malhotra 12). There was such a critical condition through which the people had to go through during Partition which cannot be expressed through words easily as the reality of suffering was horrendous and it takes a strong heart to bring those memories alive through words.

The nationalist leaders played an important role in dividing the nation which includes mainly the elites. This discrimination can be seen in the lack of space for common people in politics and history. This all can be better understood with the report of the hidden story of Partition and its Legacies UK, BBC which describes that the nationalist elites were the part of history and were working on the matters of map making, creating border lines and dividing the lands with the crack in the hearts of the migrants. The boundary demarcation line was published on August 17, 1947 which was drawn by Sir Cyril Radcliff. The interesting and shocking point here is that the work of creating the line on the map was given to the person who had hardly visited India and did not know much about the boundaries and how the relations were important to the people more than their blood ones. The line drawn by him came to be known as Radcliff Line. It was not just a line but it was the route to the destiny that has chosen something unbelievable for the people from the other side of the border. After the announcement of the Radcliff Line the harsh communal violence resulted in chopping of the limbs, hitting the heads of the babies with the brick walls and an increasing number of dead bodies everyday which was seen on the roads and outside the houses in order to create fear and terror. This traumatic event resulted in the migration of the people in millions of number on the bullock carts, trains and even on barefoot just in the name of safety.

There were many more aspects of Partition which can be expressed through objects, paintings, movies and films and especially Museums that hold those memories and attachments for future generation to create knowledge about Partition and the efforts and sacrifices behind it.

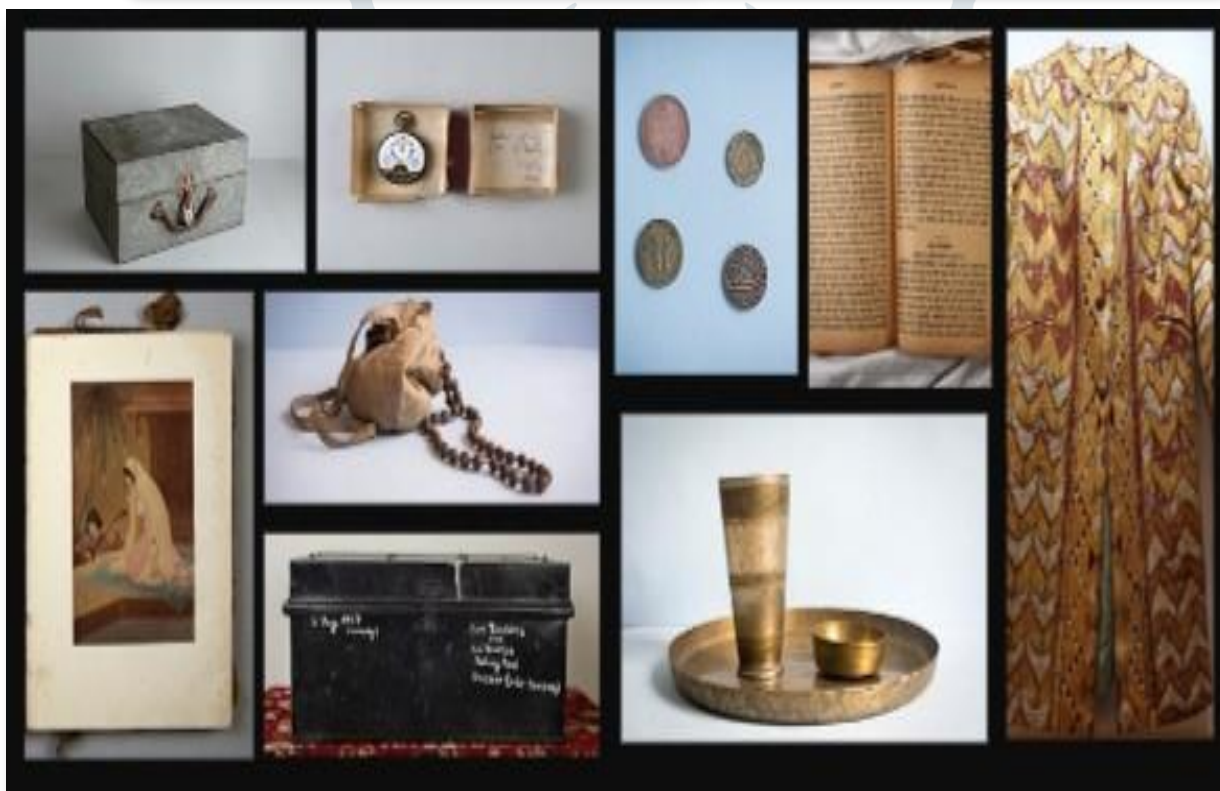
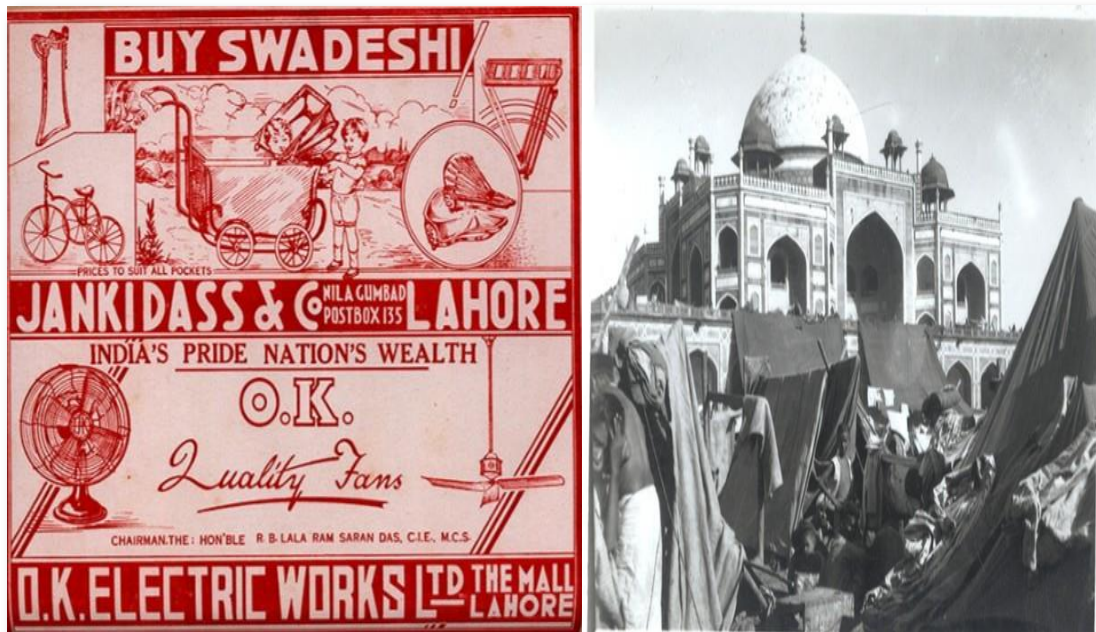
Partition Museum (Amritsar)

The history of the Partition Museum situated at present in Amritsar has been drawn from the childhood memories of Rachna Anand's father in Krishna Dev Kohli's childhood village at Dadan Khan now in Pakistan. In the due curiosity to look at the house in Pakistan her father got 'three bricks' as a symbol of her father's childhood. From this incident came up the idea to create the house of memory for further construction and collection of objects which were the part of the precious memory of different individuals during Partition. With the help of Lady Kishwari Desai and the suggestion from her grandfather when, he says, "that Partition would never happen, waited it out in Lahore as long as he could" (Sood Samira, 2017). By getting influenced with the history which was full of fear as well as memories, "In 2015, Kishwar, along with her daughter Mallika Ahluwalia, Bindu Marchanda and Dipali Khanna came together to set up The Arts and Cultural Heritage Trust (TAACHT), a Delhi based non-profit organization that has since established the world's first museum dedicated to the Indo-Pak Partition, in Amritsar" (Sood Samira, 2017). The place Amritsar was chosen because in the earlier history this place was full of historical events like, 'bullet-proofs' at Jallianwala Bagh Massacre in 1919. So, the best place to establish a monument which speaks through voices from objects could be none other than Amritsar and the best thing about the museum is that it is a few feet away from the Jallianwala Bagh (Jain, Mahima "The Partition Museum is our tribute to the resilience and courage those who migrated". LSE December 19th, 2017).

The Partition Museum is the historical monument that has the objects which belongs from the period of pre-partition. This museum can be in other words called as 'People's Museum' because the objects that were given to the museum in the name of donations were associated with the feelings of the people and how they have reserved it from a long period of time. These objects have certain 'sentimental value' attached to them. The remnants which have been preserved in the museum include utensils, trunks, clothes, wedding sari, a jewellery box and a tin box etc. These Museum artefacts belong to the people who have travelled across border when they were asked to leave their houses within just 'ten' minutes. These objects have their own historical background and a history from diverse parts of India and Pakistan. The first part or the entrance part of the museum seems like the 'chapter of history textbook' which starts with the introduction which consists of audio-visual exhibit of Kuldeep Nayar's voice. Museum objects and narratives are not only based on the areas of Punjab but with other parts of Punjab like Sindh and Bengalis. The offerings by the people in the form of donations include 'swords, letters, paintings, official documents of the Punjab Boundary Commission, newspaper reports from the year of division of Punjab, registration cards and so on.

Many more forms of artefacts have been placed in the museum which include the paintings having the same traumatic story and different perspectives to the event of Partition as Krishen Khanna in a statement provided on the website relating Partition museum titled Inside Amritsar's Partition Museum states "we were able to do it only much later at that time saving our lives and escaping was most important". Partition Museum has not only the documents, paintings and archives, but it has also the audio-visual multimedia setups which bring forth the voices that were unheard and unwritten in the pages of history. There are more than 100 interviews currently playing in the museum.

Partition museum is full of the voices of the survivors in the form of oral histories that played a very important role for the upcoming generations. Museum is not filled with memories or the sorrowful events but with the possibility of 'hope' in the form of 'tree of hope' as well which wishes for the well being of the survivors and give them hope to stay strong and healthy, to be proud to have a safe life in the name of survivors. (Sood, "Inside Amritsar's Partition Museum"). Some of the objects that are on display in the premises of the Museum are as follow:



Analysis of Artefacts at Partition Museum

The main focus of my Undergraduate Project is to analyze the objects in the Partition Museum at Amritsar. The most important argument in analyzing these objects is that how these objects are a reservoir and a conduit to study the history and culture of the Partition era. My study of the objects is not only based on the physical material but also the archives like documents from the loved ones who have shared their sorrows from faraway places. As every object in the museum speaks for its stories by their 'nature' of how it is being made whether rough or hard. And these physical features also play an important role in interpreting these objects by various archeologists.

Here I am going to analyze the remnants first by providing the information about the owner of the artefact and the pictures which I had taken from the social media pages and the Google Arts and Culture pages provided in the mail sanctioned by Nanki Kaur (Program Assistant) at The Partition Museum. I will also add my own understanding to the materials that are the part of museum premises. It is with regret I say that due to the Covid-19 lockdown situation, I was unable to make a visit to the museum as otherwise this work would have been a fieldwork. So as per the instructions

given by the Museum authorities I assure that the pictures will not be misused at any other social platform.

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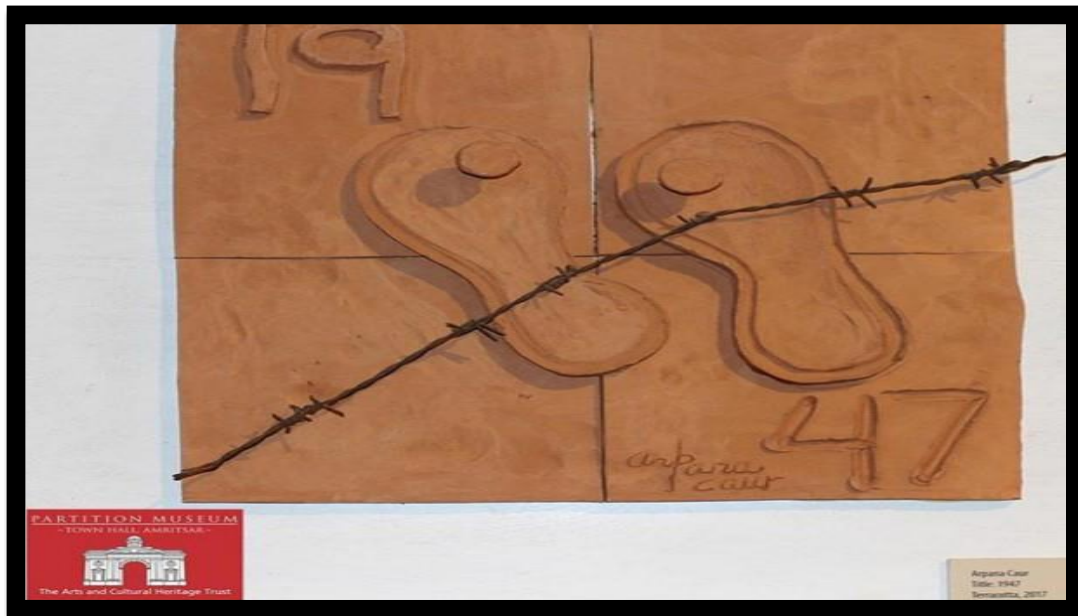
From Sudershana Kumari (Gallery of Refugee, Partition Museum).



This remnant was gifted by Sudershana Kumari who came to India with her family during Partition at the age of eight. Their trunk contained these utensils which her mother had packed, along with her gold jewellery, clothes, rugs and blankets. She received these utensils as heirlooms from her mother (which is a tradition in India to give some utensils, clothes, jewellery on girl's marriage as a bridal trousseau) which holds a lot of emotional value for her. She says that the shining of the *pateela* (cooking pan) is same as Emperor Asoka's iron pillar, it is still the same and it never rusted. Not rusting of the *pateela* (cooking pan) can also be associated with the pangs of partition which are still afresh in the hearts of people with memories not rusting even after these many years. She still uses this cooking pan regularly to cook food and a big glass to serve lassi or milk in it as it was as a sign of high honour. This object is not only an object but it is something to which the 'culture of joint families and one roof kitchen' is associated. The size of the glass describes the culture of Punjab with the good health; physical fitness resulted in the fine body of the wrestlers and kabaddi players. Next, the fine lines on the cooking pan from the last many years also speak aloud about the wrinkles of the old generations during partition and the lines of fate those led these people to come to the other side of the border to which they were unfamiliar with earlier. The sharp edges of the glass shows that whether Partition has been part of their lives from last 72 years but still the memories and the horrors are haunting them and the wounds they got from that particular event are still afresh. As when we talk to any of the survivors of Partition, while telling his/her story the same tears of loss and goose bumps from the fear can be still seen on their faces.

The tradition of "printing the name of the head of the family" (Malhotra, Aanchal *Remnants of Separation*, pg.no 67) under the surface or on the below shows the original owner of that particular object. The utensils are not merely the objects but are part of ritual of 'dowry system' that is brought up by married women on the day of her marriage. Another aspect related to the utensils is also the 'physical weight' of the object which shows the emotional weight age that has been contained into object over the years.

Barbed wire slippers by Arpana Caur



This object belongs to Arpana Caur –a famous artist and painter who has designed it with the help of clay and barbed wire (represents the Mitti (earth) that was divided during partition). The important idea connected to this painting is the “importance of soil” (Malhotra, 120) in which the roots of the individual are connected with shared common culture and history. The barbed wire here denotes the wire that has been drawn alongside the border in order not to move across the border. These wires had torn the hearts of the people who were connected through the blood relations as well as friendly ones between Hindus and Muslims. The year 1947 here openly gives us the sign that it shows the time period of Partition which has resulted in the form of wired Borders and the geographical divisions into two different countries. The division done within the painting here also symbolically refers to the ‘Radcliff line’ which has divided the nations. Therefore the painting also shows the migration of the people on barefoot to the other nation which they had never imagined and that migration leads to the existential crisis to not only the refugee people but to those who had left their inheritance and are still nostalgic about it. The position of khadavan (footwear) are not static as it symbolizes the journey of the people as not static because they have to migrate from one place to another in search of getting a place to hide. .

Phulkari Coat of Bhagwan Singh



This Phulkari Coat of Bhagwan Singh is the coat that shows the love of Pritam Kaur for her fiancé whom she had met on the way to refugee camp and after re-visiting him they got married. This object is the carrier of love which she had protected throughout her journey. These objects shows that Partition was not all about fear or horrifying experiences for everyone but it had its own cheerful events hidden in itself. When the families met each other and with the sudden announcement of division they lost contact with each other that resulted in the separation of these love birds. And in this traumatic period to be on the safer side the families left in a hurry. Pritam Kaur carried a bag with her Phulkari Coat and from the other side Bhagwan Singh carried important documents in a briefcase. So when they reached the refugee camps in the hustle-bustle, Pritam Kaur met her fiancé again and they got married. The favourite phulkari coat of Pritam Kaur here symbolizes the culture and tradition of Punjab which has its importance in present days as well. The Phulkari Coat in the museum is not just a piece of cloth but it carries the shattered relations based not only on religion but on culture as well. As during the partition people had to go through certain traumatic events that led to the worse

experience as death and migration. So in order to reach to the other side of the border they had to carry their stuff along-with them and the process of making phulkari was destroyed due to the displacement. The designs of the phulkari coat also address the chaos and lack of settlement that had been experienced by the migrants during partition. The chaos and the sorrows mixed with sweet memories of love was carried into a bag by Pritam Kaur which explains that the partition cannot be seen with the negative lens but it has its positive aspects as well to some of the survivors. The positive aspects can be linked to the thread used in making of the phulkari which can be seen through the beautiful patterns as it denotes the fulfillment of the desires of the champion leaders, but on the other hand the opposite side of the phulkari with entangled threads explains the chaotic condition of the migrations as they were moving in search of shelter from one place to another.

According to the Culture of Punjab the colors used in making of Phulkari has their own importance as “red, yellow, mustards, oranges. These colors are the signs of happiness and celebrations” (Malhotra, 100). While training and teaching the process of making Phulkari the basic lessons which is transferred to the other generation as explained by Aanchal Malhotra in her book is of “Patience, Perseverance, Practice and Perfection” (Malhotra, 100). Here the lesson of patience plays an important role as it helps Pritam Kaur to wait for her fiancé by keeping safe the Phulkari Coat with the hope of meeting again which was later fulfilled.

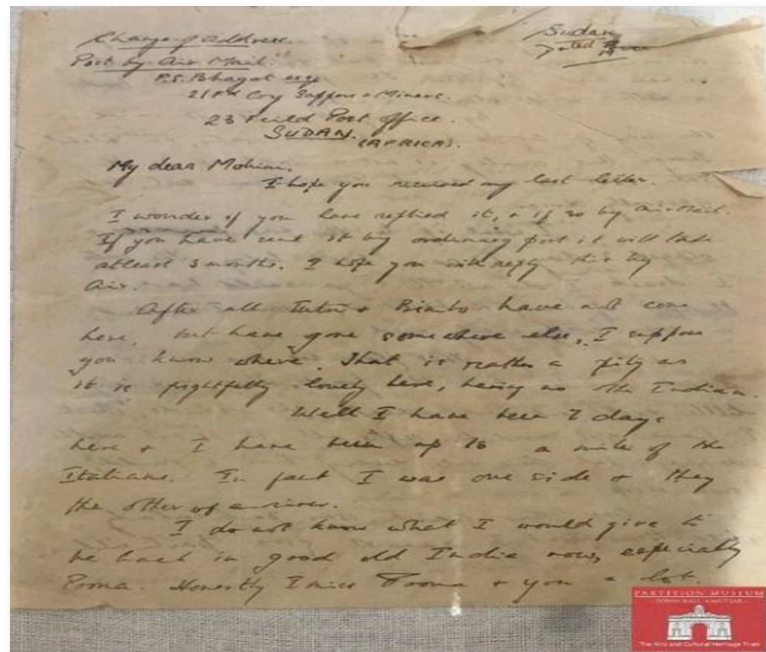
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End of Empire- Stamps from 1947



These stamps are from the time period of 1947 which is the time of Independence and freedom from the British Raj that resulted in the division of the Nation. We got Independence in documents on August 15, 1947 but the minds were still colonized by the rules and regulations of the British for a certain period of time. In that psychological control we were still using the stamps with the picture of George VI series which was printed in Nasik, Maharashtra. But after sometime India realized and the stamps were reprinted its first post-Independence series on November 21, 1947 with the image of national flag and the words 'Jai Hind'. Same changes were made in the neighbouring country Pakistan as well with delays because it lacks facilities due to violence at that time. The George VI 'India Postage' stamps were replaced with the name 'Pakistan'. The stamps show the shift in the hegemonic powers which were replaced from monarch to democracy. These past stamps were printed with the images of the Kings that glorified their rule and re-printed series with National Flag and name of the country signified oneness and the power within the domain of the country itself. The stamps show the time period and the place that where it was commonly used and the power or the rule of particular King or Queen. The First stamp of India with the National Flag was meant for foreign correspondence. With the new series with the National Flag on them increased the international postal services and it also helped in connecting people through letters with the help of stamps being pasted on them. These stamps connected various families and loved ones by just getting the letters of their well being at different borders and places during Partition.

Letter of Young Indian Officer Premindra Singh



This letter was given to the Partition museum to have a good memory of love between Preminder Singh and his fiancé Mohini Bhandari. This letter shows the time period of Independence and World War II. During those war days people used to send letters to their loved ones as proven by the letter above. As the name Preminder Singh starting with 'Prem' shows love, works for Sudan in World War II. He was the first Indian to receive the Victoria Cross in this War. The reunion of Preminder Singh with his fiancé after the war was far beyond expectation but it has filled the life of Mohini Bhandari with colors and they finally got married in February 1942. At the time of Partition the development in terms of communication technologies was not up to the mark, so to make the relations more strong and intimate the best way was to send messages through letters. By collecting these letters, the ink may have gotten light but the emotions carved on are still intact even after years. The purpose of sending letters also expressed the pain, happiness, sorrow, longings from the loved one who was writing from far away country or world to show the pain in the form of words which cannot be expressed verbally. So the only medium to communicate was 'letters' and through the birds like pigeons with the letters tied to their legs..

6

Samovar Traditional Kashmiri Kettle



The Traditional Kashmiri Kettle was brought from Samovar to the Partition museum which was used to brew, boil and serve Kashmiri salted tea and 'Kahwa'. This Kettle has inbuilt fire- container which burns with the help of charcoal as it was used in traditional times when there was no such development of geysers. As when the 'Kahwa' is put on boiling the charcoal present. In it makes it ready to be served. The heat that comes out from it makes you feel as warm as the hot air coming from the lands that were the part of communal riots. This remnant can be related with the partition as the charcoal works as to remove the impurities from the objects but here it can be seen as a tool for the leaders to fulfill their motives to achieve division among the masses who were innocent to be trapped easily in the webs of politics. The heat coming out from the kettle makes you sweat which can be related with the fear that the survivors are still facing when they listen to such events equal to partition or the riots. The special calligraphy and different design (Naqashi) at the lower surface of the kettle helps air to give space to the charcoals burning. The craft with which it was designed had its own special name 'Kandhari' which is the traditional as well as cultural art of Smiths of Kashmir who preserved it since many years. The tea in Samovar is good for health as the water in a copper utensil can do wonders for the human body. Also, pouring something in the copper utensil kills bacteria. This tradition of having Samovar in every Kashmiri house is influenced from the Persian culture. As the word Pakistan is also related with the word pure and the word 'Istan' means place which here is the Kashmir. The most famous calligraphy of Kashmiri style can be seen on the ornaments. So the calligraphy associated with the new land named Pakistan can be related with the partition as the calligraphy on the ornaments are part of one culture and with that cultural object it had travelled across the border with the feelings and memories of culture attached to it. The Samovar was first produced in Russia. This Samovar was donated by Mrs. Baljeet Gandhi which was in the name of heirloom that has travelled across border from Lahore to India during Partition. During partition people were told that they should leave the house and carry the important things with them. So for Mrs. Baljeet Kaur this kettle which is above the categories of high and low-class decided to carry along with her with the heavy heart full of memories of one of her heirloom object?

7

Spectacles of Amal's Shome's Father



This spectacle was donated to the museum by Amal Shome who belonged to Mymensingh (East Pakistan, now Bangladesh) which was used by his father. Amal Shome carried this spectacle when their family migrated to West Bengal, India in 1951. Spectacles work merely as another 'eyes' giving light to the blind people or who are unable to see clear objects. This object played an avital role during the partition as it witnessed and recorded the events which had not been given space in the pages of history. These pages of history lack information about socially harassed women and children openly in the official history which this spectacle could closely witness as the family, women and girls were killed by their own family members in order not to get harassed by other men. The round appearance of the spectacle here symbolizes the geographical oneness before partition which was beyond the longitudes and latitudes.

Sewing Machine by Vishesh Kumar Bhatia



This Sewing Machine was donated by Vishesh Kumar Bhatia with the memory and culture of gifting it to the Mahila Samitis and the girls to carry forward the tradition of stitching and hand looms. The Sewing Machine was first introduced in India in the early 1960s and led to victory over imported goods after Independence. The Sewing Machine was part of dowry that was given to her at the time of her marriage along with other products. The Sewing Machine worked as a rehabilitation and a small job that helped women to make their family economic condition stable which got ruined due to the fire in the form of ashes that had buried the shops and multiple businesses like The Gaz and the Scissor (Malhotra, 236) which shows the loss of business and how the families got back on track by starting a business with these equipments of stitching of their ancestors. The women in rural India were encouraged to use sewing machine for embroidery and stitching which resulted in the amazing talent of creating 'Baghs and Phulkaris' which can be seen and felt today with the same fragrance of the rural roads, weather and memories. Another important aspect that can be added with the event of Partition metaphorically is to sew and create new relations in the alienated world where the people belonging to their roots were uprooted and forcibly migrated.

Cash Certificate of Lt. Col. Rabindra Nath Malik's Grandfather



This object was the memory of Achievement of Lt. Col. Rabindra Nath Malik's Grandfather which was issued at the age of 7 and landed this to his father Captain Dwarka Nath Malik. When this cash certificate came to Rabindra Nath Malik he withdraws the cash but kept it safe as a symbol of memory of his Grandfather. This Cash Certificate belongs to Sahiwal (now in Pakistan) in 1943. This certificate also serves the sweet memories of the childhood and the house they left behind. As the grandson he had not withdrawn the cash which shows the importance of relations and memories for money and materialist things.

The Iron Safe of Maharaja Ranjit Singh



This iron safe was of the famous Emperor of Punjab, Maharaja Ranjit Singh who was known as ‘Sher-e- Punjab’ who belongs to Gujranwala, Punjab (now in Pakistan). This place is famous for the iron and steel industry in the colonial era established for safes, chests and almirahs. This safe belongs to Surinder Arora who was taking care of this safe from 1920 when it was made in Gujranwala. This safe is not just a safe for keeping the valuables but it is also used to keep safe the memories and the important documents related to property and jewellery as well. Many people had locked their houses while they were migrating across borders in the hope that one day they will come to the same house of their childhood. For some families the affordability to have safes in the house was not same so they used the method of putting their precious jewelleries in the soil and mark a symbol above to recognize after many years. The safe was not only of steel but it was made of clay and mud in the form of pots which is known as ‘Golak’ used by children to save their pocket-money given to them by their grandparents. Here Golak also works as a safe for them to save money in needful times. And this method literally works at the time of crisis like Partition and many more natural calamities. Moreover the safe also works for keeping the sorrows and hurtful memories of partition to be locked in the safes as they don’t want to come across such atrocities once again. As to some people or the survivors of partition the same events of cruelty still haunts them in the form of dreams which can never be cured either by erasing the memory or by other psychological treatments.

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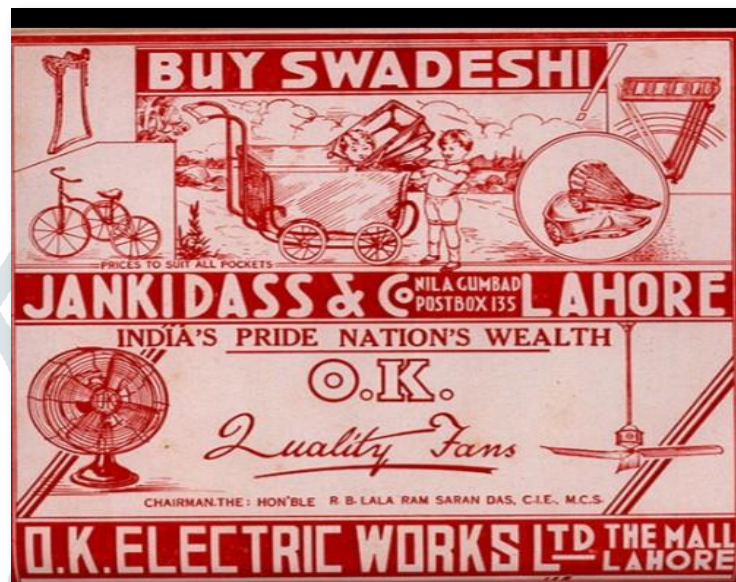
Kirpan of Shanta Boora



This Kirpan belongs to Shanta Boora who had brought from the vendor outside a Gurdwara in Daryaganj where the donator's nani used to live after marriage. She used to carry it with her every day and it had played very important role in the time of Partition. The importance of this Kirpan at the time of Partition shows that women were also trained to use the self-defence techniques to save their honour and dignity from other men who came to abduct and capture them. Various other methods were used by women to save themselves from strangers like "black pepper powder, use of small knives, blades "etc (Malhotra, 85-90). During riots the safety of women was more important as they and the children were the targets of power and patriarchy to exert their power over them. Many women are suffering still. Memories of violence during partition are still afresh so much so that even a small incident of violence against women is enough for them to recall bad memories from the past. Similar such a thing happened with the narrator's nani when she was young and by keeping this Kirpan by her side kept herself safe from the evil eyes of the world. This weapon moreover provides strength..

12

Archival material



This archival photograph here denotes the refusal of Western Clothes and their products. The people got influenced by the Gandhi ji's 'Swadeshi Movement' where the importance of 'Khadi' was given to the middle class people who were not able to afford the high prices imposed on the western products. So to save them from getting poorer Gandhi Ji had started the movement in which they could get enough raw materials from their fields for stitching. This poster here promotes the importance of Swadeshi in place of Western Clothes and objects.

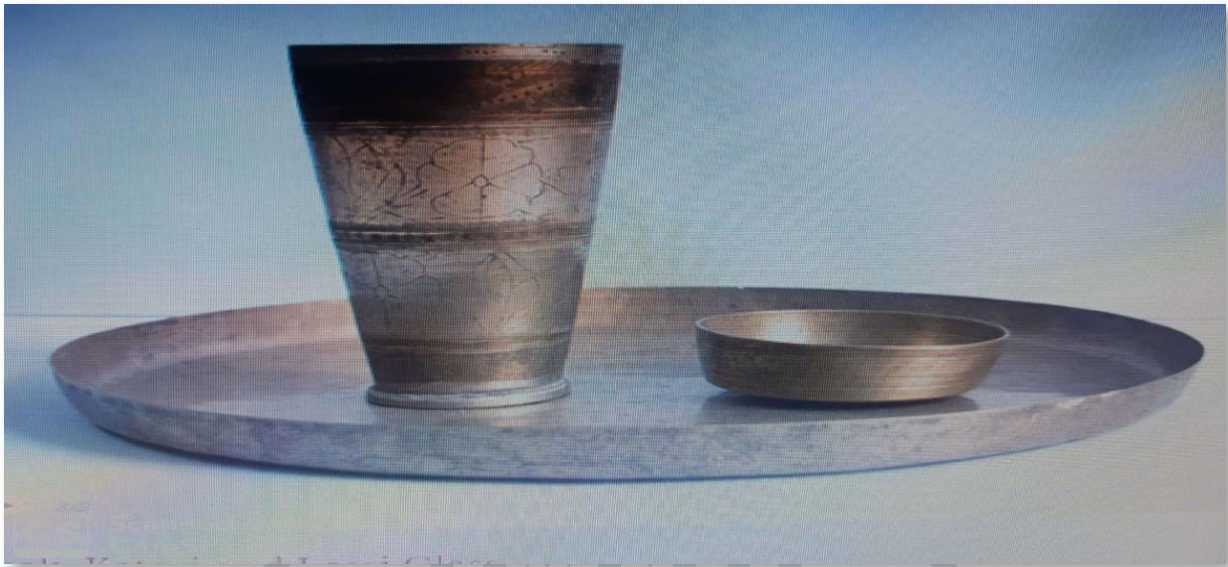
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Medals of Gauhar Singh Waraich



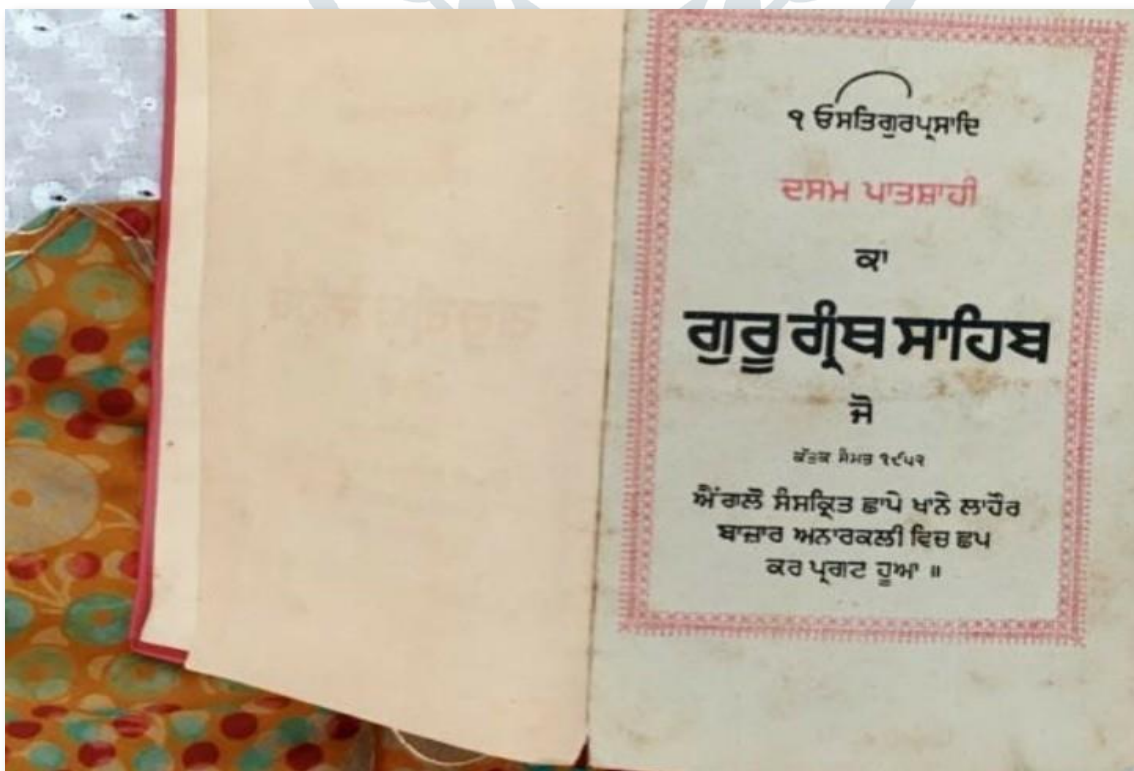
This medal is the achievement of Gauhar Singh Waraich which was donated by his great-grandson Gurshamir Singh Waraich in the British Indian Army as Junior Commissioned Officer. During Partition he lost his wife due to tuberculosis as there was not much treatment easily available. This medal also symbolizes the place of Indians in the British Army. The Indians were being criticized and discriminated on the basis of nationality, caste and color. These medals also show the materialistic importance as well as emotional memories attached to them. The Picture of King upon the medal shows the British power and their superiority and the Map of India shows the position of Indians in the eyes of British to be inferior.

Thali, Katori and lassi Glass of Kamal Bammi's Family



This set of utensils was donated by Kamal Bammi's family as they got these from a Muslim friend. During Partition in the process of migration people still had faith in people of another religion. They had given some of their precious objects in the hope that they will come back to have them. The objects which were kept with the Muslim neighbours included castles, jewellery, and some important documents because the relations were more faithful than blood relations as they all called each other as 'brothers'. The word brother does not show respect in words but they truly meant it. The floral design on the surface of the glass shows the cultural importance in terms of architecture designs. At last the hope of meeting again and taking the objects back was fulfilled as the family of Kamal Bammi met the Muslim friend in Delhi in 1949.

Sri Dasam Granth by Prabhdeep Singh Matharu



This Dasam Granth was donated by Prabhdeep Singh Matharu to the partition museum which has the holy hymns and bani of Guru Gobind Singh Ji who was the tenth guru of Sikhs that's why it is titled as 'Dasam Patshahi'. The mother of Prabhdeep Singh told him the ritual of burning the holy scripture as *birdh beerah* or the Funeral of the old revered and when this process of burning this scripture was to be done they immediately stopped it because as the last name 'Singh' here symbolizes him as Sikh as the symbol of hope in difficult times they saved it. For them it was more than treasure as it is the symbol of faith in Sikh culture as the people bow and does prayers in their difficult times.

Conclusion

This work is first of its kind and there is no precedent to my work. No research work has been conducted before on artefacts in a museum with a motive of creating history on partition by trying to study them or by trying to find the reason of their finding space in the museum. Given to this there is not much material available with only exception being Aanchal Malhotra's book *Remnants of Separation*.

Partition museum serves the main aim of giving information to the future generation about violence that they did not witness. They were not part of partition so objects which are donated by the families or the relatives of the survivors of partition are serving the needful knowledge with proper facts and impacts showing them through the objects. These objects are not just meant to be part of the gallery as showpieces but they are full of memories of the past. Memories which are full of emotions and fears of the survivors and also about people who escaped through the violence to save themselves and their family members. The construction of this museum is also important as it has been constructed just ten feet away from the Jallianwala Bagh which is another example which shows traces of violence done to people. This museum has given space to history to look at objects from a different lens in the form of oral narratives and images by not focusing on the textbooks only. This shows the history on surface than pages. The objects which I had taken to analyze are the objects which have travelled across borders and reached the museum. Museum not only consists of objects in the form of utensils but also consists of documents, posters and paintings those were inspired from the events of partition. The most important thing that lasts forever and remains with humanity and the world is 'hope' with which every pain can be cured which is symbolized by the 'Tree of Hope' at the Museum.

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