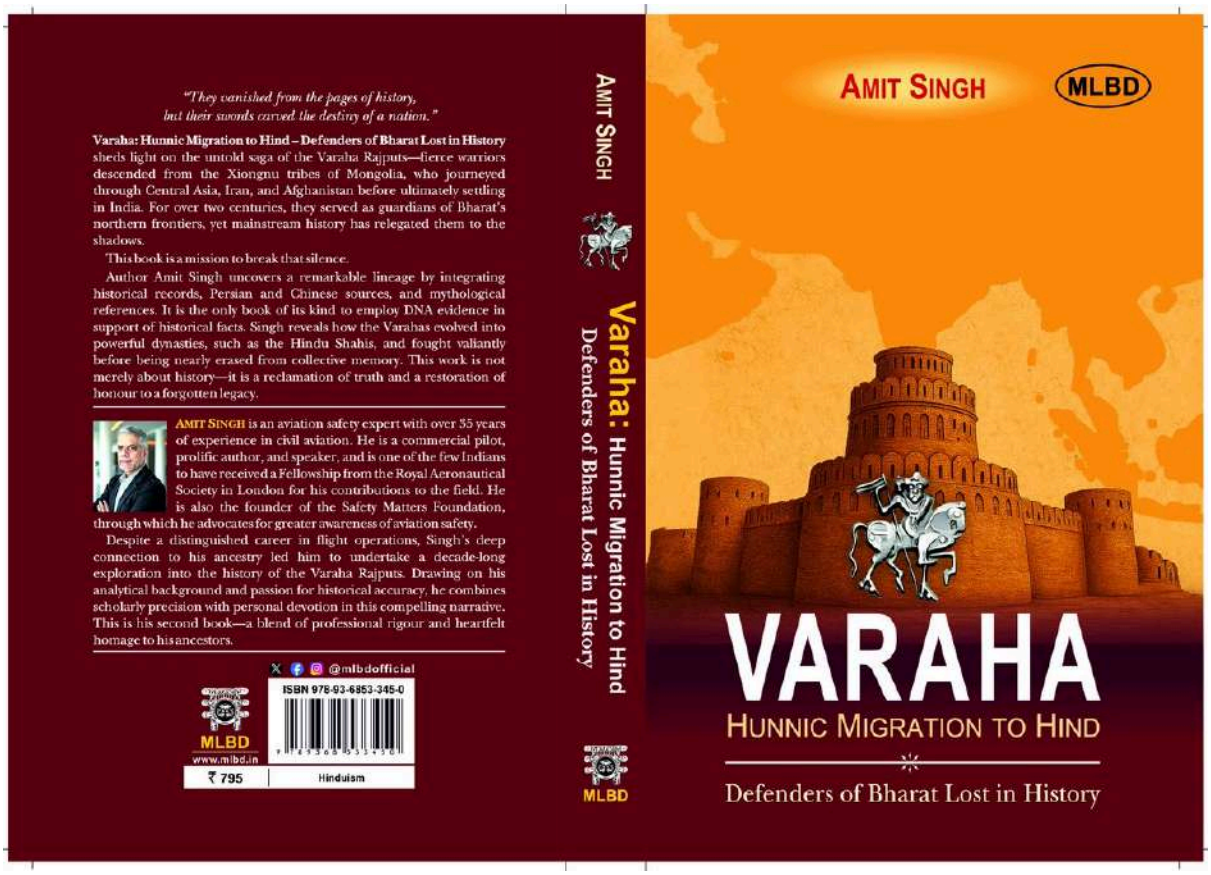
Chapter 1: Introduction

To understand our great history, we have to look deep into our culture, society and macro-history of every corner of the country. To start a journey of a thousand miles, a small step is to be taken. My father used to say this – *“boond-boond se sagar banta hai” (Drop-drop forms an ocean).* So*,* let's start making this ocean of our incredible history starting with our village.

Names which are forgotten, but their legacy can never be forgotten. Time may have erased the individual names of the *Varaha Rajputs* from written history, but it can never erase that legacy they left behind in our bloodline and values. The Varaha Rajputs of Ambota trace their roots to the *Altai Steppe,* kin to the Xiongnu of Mongolia. As outlined in the book *“Varaha Hunnic Migration to Hind”*, from the Altai, their lineage carried westward from Altai across Central Asia as the *Hephthalites* and the *House of Waraz*, south across the Hindu Kush as the *Alkhan*, and into India as the *Turk Shahi* and *Hindu Shahi* dynasties–guardians of Bharat’s North-Western Frontier for more than three hundred years. Mainstream historiography has effectively erased this clan. I am from the bloodline of a forgotten Kshatriya line–descended from the confederacy of the Hindu Shahi kingdom and the Punjab plain.



According to the historical accounts recorded in this book written by AMIT SINGH ,Hindu Shahi is the dynasty that defended India for six generations against the Ghaznavids. The Varaha's are the progenitors of the lesser known dynasty which defended Bharat's western frontier against Mahmud-I-Ghazanvi.

Raja Kallar *[Ruled c. 843-895 CE]* was the Kshatriya prime minister who overthrew the last Turk Shahi king, founded the Hindu Shahi dynasty and moved the capital to Udabhandapura [Hund]. **Raja Samand** *[Ruled c. 895 - 900 CE]* consolidated the kingdom's territory and issued the highly influential "Bull and Horseman" silver coins. **Raja Kamaluka** *[Ruled c. 900 - 940 CE]* maintained close diplomatic and military alliances with the neighboring Kingdom of Kashmir to secure the northern frontier against early Arab incursions. **Raja Bhima Deva** *[Ruled c. 940 – 965 CE]* expanded Shahi influence deep into the Punjab plains and built the famous *Bhima Devi Temple* complex (the Khajuraho of North India) near Pinjore .**Raja Jayapala** *[Ruled c. 965 – 1001 CE]* bore the brunt of the rising Ghaznavid Empire, fought fiercely to defend the Khyber Pass, and famously chose ritual self-immolation after his defeat at the *Battle of Peshawar*. **Raja Anandapala** *[Ruled c. 1001 – 1012 CE]* famously united a massive pan-Indic coalition of northern Indian kings to launch a historic resistance against Mahmud of Ghazni at the *Battle of Waihind*. **Raja Trilocanapala** *[Ruled c. 1012 – 1021 CE]* refused to surrender after losing the major frontier forts, shifting his capital to the Punjab plains.

Two parallel survivals after 1026 CE: a Chlostian branch - Uchchha & Derawar - held by the Varahas through the 18th century (per Muhnot Nainsi's Khyat), and a Punjab branch- Bhatinda under Raja Banni Pal , as geographical pressures or conflicts , moved eastward toward Sirhind. Following further historical conflicts up to the 18th century, the surviving Varahas pulled back deeply into the safety of the Shivalik hills, ending in the retreat of surviving Varahas to *Ambota*, district Una, Himachal Pradesh. But why did they choose this village only? This question was asked by me to my grandmother. And her answer was that such a place in the early period provided many advantages, like access to water, fertile land, protection from hills to settle down easily.

Bhatti, Chauhan, Gurjara-Pratihara, Jhala, Makwana, Tak, Janjua, Gil Jat were the families whose histories interlock with the Varaha story.



In our family tradition, we trace our roots back to the Varaha Rajput lineage, which is connected to the historical Shahi dynasties of northern India. While big history books describe the Shahi kings and their defense of the northwestern frontier, our local village traditions remember these events through the stories passed down by our ancestors. Over time, as political powers shifted, families from our clan moved across different parts of the Shivalik hills and settled in peaceful agricultural villages like Ambota. Learning about our lineage helped me understand how my own family's journey connects to the broader story of Himachal Pradesh. Our ancestors adjusted to a simpler life of farming, land ownership, and community service while keeping their honor and values intact. Understanding this background makes me realize that our family name is not just a label, but a link to centuries of history, courage, and cultural preservation that we carry forward today.

Chapter 2: Generational Lineage and Social Structure

We can realize that the quiet peaceful life of our community in Ambota today is the ultimate chapter of a monumental story that began with these frontier-defending kings centuries ago. Ambota, today located in Una district of Himachal Pradesh and historically part of the old Hoshiarpur region of Punjab, is not merely a village. It is a place where geography, ancient genealogy, local tradition and sacred memory come together. Let's move to the present layout of modern Ambota which still bears the imprints of this epic historical transition. By looking at Ambota in present life, we realize that our current , peaceful presence in these foothills of the Shivaliks is the ultimate , living chapter of a monumental journey. Ambota , which is now a multi-religional place, is still known in the historical chapters of Varaha Rajputs. Ambota is now a much more developed village with the spirit of our roots and religion. It is resting at an altitude of approximately 478 meters in the lower Shivalik foothills. *Swan River* is the most religious river here. It is known for its **Drona Shiva Mandir** where according to local oral traditions and the *Mahabharata* lore, it is said that *Guru Dronacharya* established his Gurukul here. He taught archery, warfare, and righteous duty to both the *Pandavas and Kauravas* right here. The story goes that his daughter, *Jayati,* wished to worship Lord Shiva daily, but there was no water source nearby. To fulfill her wish, *Guru Dronacharya* brought forth a spring, and a deep reverence grew around the stone *Shivalinga* that still sits at the center of the temple complex.

According to regional Shicalik chronicles and old texts like *Drashtavya Jagat Ka Yatharth,* the name Ambota originates from King Ananda, a ruler descended from the legendary king Yayati's son, Anu. Ananda evolved from Anandpur, Anand-bota into the modern local name Ambota. The Anu dynasty traces its origin to Anu, one of the sons of King Yayati. The descendants of Anu are remembered in ancient Indian literature as the Ānavas.

Within this tradition appear names such as Uśīnara, Sunṛta, Ānanda and Viśvag. The references cited above identify Ambota with this ancient historical-geographical landscape. This places Ambota within the wider cultural region of north-western India, especially the old Hoshiarpur–Shivalik belt.

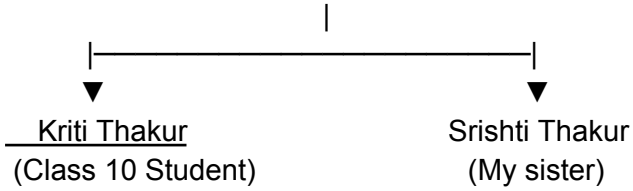
Here is a glimpse of *Shivalinga* in *Drona Shiva Mandir:*



In the earliest time, the Varah Rajputs did not have family surnames like we have. They identified themselves entirely by their *Kula totem,* which was Varaha (the incarnation of Lord Vishnu) . When the ancestors of this Kula rose to great political and military power during the *Hindu Shahi Dynasty* , they replaced this surname with grand royal prefixes and titles before or after their names like *Deva/Devi, Pal/Pala, Shahi/Shah.*
After they migrated to lower foothills of Shivalik hills, they were recognized as rich landowners. Over generations, **Rana** became a surname used proudly in family surnames by the householders of Ambota. **Chaudhari/Chaudhary title** was used by the senior most branch of the family who served as the traditional revenue custodians and heads of the village community. **Singh** was used to maintain a unified warrior identity (Kshatriya Dharma) during modern land settlements; a vast majority of the Shivalik Varah families universally froze Singh as their primary surname on all official identity paperwork.
As the migration was branched into completely different states, some groups became so powerful in their new regions that they formed entirely new Rajput clans.
Linear descendants of a southern Varaha branch that migrated through Sindh into Saurashtra (nowadays Gujarat), adopted the *Jhala and Makwana* surname. *Janjua* was adopted by a brother lineage that settled along the Salt Range, sharing identical roots back to the frontier Hindu Shahi kings.
If we look at our past , the glory of our great great ancestors shines in our history. But were there just the male warriors fighting in the battlefields ? No , there was a silent support of those brave female warriors, our great great grandmothers who were raising their families. They reserved our traditional folk songs and values in their hearts. If they hadn't contributed, it was impossible to carry forward this legendary story of Varaha Rajputs.
After migrating to the foothills of lower Shivaliks, my family used '*Singh*" as their surname till the generation of my grandfather. So Here is my the list of my family heads from my great grandfather:

Vanshavali (family tree) of my family

Thakur Umer Singh
|
▼
Thakur Garva Singh
|
▼
Thakur Harnaam Singh
|
▼
Thakur Parmeshwari Das
(Wife: Sansar Devi)
|
▼
Brij Mohan
(Wife: Subhas)
|
▼
Ajay Kumar
(Wife: Kumari Meena)



But , why did they change their surname? It isn't that deep it looks like. As the time evolves, the culture evolves and the diversity evolves. And so evolves society. During this time period, the surnames which were very common in my village were adopted by my family. They used these surnames for official *Vidayalayas* (schools) records, land records and other records. And eventually, these surnames took over the real identity tag of Varaha Rajputs. But still, we all Varahas are united by that spirit of warriors in us which we got from our ancestors.

In this modern world, we have to give proofs like paper documents, stamps and digital files to prove who we are. But to me, you don’t need a paper certificate to feel your history. This soil of our village is a dairy of our ancestor’s every breath and hardwork. It holds so many stories, even that much our documents don't know. When we walk on this soil we can feel the love and blessings our ancestors left behind for us. When we breathe in this soil, we can feel that peace nothing in this world has. When we run through the open fields here, we can feel that spirit of warriors in our blood. This land isn’t just made of the soil and fields, it carries every memory that our ancestors left behind. This village isn’t just a place which exists in this world, it is a living museum of our identity, *The Hindu Shahs of Varaha Rajputs.*

Let’s move to a rising question, Is the ultimate legacy of Varaha Rajputs still alive? So, the answer is yes! Their victory was not just about conquering land, but conquering the mind. The bravery, discipline and the legacy our ancestors showed in the battlefield is now generationally channeled into classrooms, proving that the modern pen is the true continuation of ancient protection.

From the start of my dynasty till the era of my great grandfather, all the family members used to live in the same house forming a vast joint family. As the time moves forwards, the men of the family moved to modern cities for education and job opportunities. My father studied engineering in Bangalore and then moved to Delhi for jobs. Before him, all the family men used to work in the Indian army. And this is how the legacy in the battlefields took the form of a modern pen.

But what about those brave women? Yes, they got the chance, but not as equal to men. In a stereotypical society, they were not allowed to study outside the village. But the next generations who got much more educated parents, were given equal rights irrespective of their gender. Our parents fought for us from this stereotypical society. While they lived their life in a strict, traditional and stereotypical society, their parental mindset was rapidly modernizing the world. If we were modernizing, that doesn’t mean we left our roots behind. We still celebrate our traditional festivals and rituals with that same old enthusiasm. And now, we are living a beautiful life balanced between a modern society and our traditional roots of Varaha Rajputs. Here is a glimpse of my modern village:



But here is a Question: How did I know all these things? I didn't just find these things floating around, someone had to remember them. These legendary stories are passed generation to generation. My great-great grandmother to my great grandmother, from her to my grandmother and from My grandmother to my mother and then it is passed to me. These generations are the bridge between this modern society and our traditional roots.
The truest archives of Varah Rajputs are the living memories of our household elders. The written proof of this is our ancestors' name engraved in the walls of a sacred place in the state of Uttarakhand, located at the foothills of the Himalayas. There is an old tradition in my family that the names of every generation of family members who die are engraved in the walls of Haridwar. It reminds us that our family tree is an unbroken chain of human lives, and we are simply the latest leaves on an incredibly deep-rooted civilizational tree.
The most famous written proof of the Varaha Rajput migrations, battles and life comes from *Muhnot Nainsi's Khyat,* written in the 17th century. This is a massive , historic written text that documents the oral histories, genealogies, and folk achievements of various Rajput clans.

Chapter 3: How Big History Changed Our Village Life

Change is a universal law of this world. Everything changes with time, so did my village. A major change in India was the Partition of India in 1947. My family didn't have to move to Pakistan. They stayed back in India in their own village. But the changes are inevitable. After partition, due to some crisis they lost most of the land. And like many places in north India, Ambota also received refugees from Pakistan, leading to diversity in the village. Ambota is a major village if we talk about Varaha Rajputs. But now, it is a modern city with different cultures. Whether they are Hindus, Muslims or Sikhs, all live here with the same freedom and rights.

What was the life of people 40 years ago? My father told me that their lives were full of blessings of nature and fun. They used to go to school , not on motorbikes or in cars, but by bicycle or on foot. Just imagine what fun it was! Starting your day with the blessings of nature and going to school without starting the day with scrolling reels! And they used to play in the evening with their friends and siblings. They didn't play mobile games, they played their traditional games like *Stapoo, Aankh micholi, Pakdam pakdai.* There were no taps in every house, they used to fetch water from a *handpump*, which was far away. The best thing about this life is they never complained but enjoyed every moment of their life.

Nowadays, children can't live without AC rooms, mobile phones. In the era of my father and grandfather's childhood life, they respected everything whether it is land , water or a house made of mud as a blessing. But our roots can never be forgotten with time. There are still many traditional practices and rituals which are performed with the same devotion today.

One of the major festivals in my village is *MahaShivratri.* We celebrate this festival as a sacred festival devoted to *Lord Shiva*. There are two stories related to it. It is believed that this is the night when Lord Shiva and Lordess Parvati married. Another belief is that during the churning of the ocean *(Samudra Manthan)*, a deadly poison emerged that could destroy the whole world. To save the world, *Lord Shiva* drank the poison and held it in his throat. Because of this, his throat became blue and that's why he is called *neelkanth*.

The devotion remains the same, but the way people celebrate has evolved over generations. Earlier, the temples (mandirs) were decorated with flower strings but now they are replaced by LED strings. This shows that the way of living can be changed but not the deep feelings and spirit we got in our bloodline by our ancestors.

Moving towards the occupation of our village, most of our people and families are still dependent on agriculture for their earning of life. But the methods of farming have changed. Earlier, there wasn't any technology or modern machines. People ploughed their lands in traditional methods with the help of animals like bulls. But now, as the village is modernized, people use modern machines to plough their fields. The organic manures are replaced by chemical fertilizers. And the number of farmers has somewhere decreased because the next generations are moving to the cities for job opportunities.

Through the interviews with my grandmother (Amma Ji) and my mother, I learned so much about how daily life used to be in Ambota during earlier generations. In those days, people did not have modern conveniences like electricity, piped water, or concrete houses. Families depended on the seasonal flow of local streams (choes) and worked hard in the fields together. Homes were built with thick mud walls and sloped slate roofs that kept the rooms cool in summer and warm in winter. Life centered around the central open courtyard, or aangan, where women sat together during the day to clean grains, spin yarn, and prepare

meals using traditional clay stoves (chulhas). Elders would sit in the evenings and share stories with the children under the starlight. Festivals like Diwali, Shivratri, and local fairs brought the entire village together as one big family. Even though life was simple and required hard physical work, there was a strong feeling of togetherness and mutual support that made our village community so special.

Chapter 4 : The Old Stories and Objects of Our Village

The whole history of Varaha Rajputs can't be determined by just historical records. There is something which tells us much more about our history than these records and that is our folksongs and folktales. But, because the history of Varaha Rajputs was nearly lost to mainstream textbooks, there is no official record containing these folktales and folksongs. These are engraved in the oral memories of our household.

According to clan folklore and modern genealogical reconstructions, unlike other Rajput clans who claim descent from the Sun (Suryavanshi) , folk memory associates the Varahas with the *Varaha Avatar (the third incarnation of Lord Vishnu).* Folk tales record their journey from the Xiongnu tribes of Mongolia through Central Asia and Afghanistan. As they came into Afghanistan and India, they became the protectors of the land and started worshipping Hindu gods like Lord Shiva and Lord Vishnu.

An old story says the kings buried a giant trident (the weapon of Lord Shiva) in the ground near Kabul. People believed that as long as the trident stood upright, no invader could cross into India. Even though the kings of the Hindu Shahi dynasty fought many wars, the stories say these kings were very kind. They treated their people well, and even foreign travellers praised them for being fair and honest.

Two of the most famous kings in these folk stories are a father and son who fought against the invader Mahmud of Ghazni: *King Jayapala and King Anandapala*. After losing a major battle, *King Jayapala* felt he had let his people down. Instead of being captured, he built a large fire, gave his crown to his son, and bravely walked into the flames to protect his honour. Jayapala's son brought together many different Indian kingdoms to fight as one big army. An old story says he almost won a massive battle, but his elephant got scared by fireballs and ran away, causing confusion and costing him the victory.

After their kingdoms were finally lost in 1026 CE, the clan had to leave their homes and Punjab area and the safe, quiet Shivalik hills. Today, the final descendants of these ancient kings live in quiet villages, such as my village, Ambota in Himachal Pradesh. The elders in my village still tell stories to their children and grand-children about how their family once ruled the grand palaces of Kabul.

One of the most important records of these things is the *Kashmiri Royal Record (Rajatarangini).* The dramatic stories of the Hindu shahi family, including their bravery, intermarriages, and final battles, were written down by a historian named *Kalhana.* His Sanskrit text, the Rajatarangini (The River of Kings), provides the absolute written backbone for many northwestern folk legends. It confirms how other Indian kings viewed the Shahis with immense respect and how their descendants moved into the hills after the empire collapsed.

The tragic end of King Jayapala and the nobility of the dynasty are recorded by the very people who fought against them or travelled through their lands.The famous Persian scholar *Al-Biruni* explicitly wrote down the high praises of the Hindu Shahis' noble character, ensuring their legendary status was preserved in ink forever the *Tarikh al-Hind*. *Ghaznavid Court Records*: Books like *Kitab-i Yamini* by *Al-Utbi* record the actual battles against Anandapala, validating the massive scale of the military clashes passed down in folk songs. Because these written proofs were scattered across different languages (Sanskrit, Persian, and Old Rajasthani), a new historical book titled ***"Varaha: Hunnic Migration to Hind – Defenders of Bharat Lost in History" by Amit Singh*** was recently published. It compiles all these ancient inscriptions, coins, and texts into one comprehensive written record.

Here is the picture of a page from Al-Biruni book:



Moving toward the life in the earlier era of my great - great grandfather and grandfather, let's dive into that past beautiful and nature blessed life. Their houses were made of very thick mud coating on the raw (*kacchi*) bricks. They had high ceilings and a central open courtyard called the *Aangan.* The mud kept the houses cool and strong. And that Aangan was much more than just a courtyard. Our great - great grandmother and grandmother used to dry spices there. Children used to play there with joy and happiness. The legendary stories of our ancestors, the Hindu Shahs of Verah Rajputs were told generation to generation in this same Aangan.The purpose of these stories was not just entertainment, it was a lesson taught to young children in the family to remind them of their Kshatriya duty - to always protect the mother nature, guard their community's honour and never to forget our roots. Not only this, it was a place of gathering, where all the elders and children used to gather in the evening to spend their quality time with their family. It was just a small place carrying lots of love and memories. Aangan played an important role as a bridge between the generations and our legendary history. In most of the present day houses, Aangan still plays an important role. Now, we have modern houses with open kitchens, and decorated bedrooms. But, In that era, the kitchen was closed and the bedrooms were very simple just giving the natural and peaceful vibes. Now, we all have cupboards (almirahas) in our houses. But earlier, there were no cupboards. There were large metal or wooden trunks called *Sandooks.* There were no gas stoves to cook food then. There were traditional clay ovens called *Chulhas* where giant vessels were used to cook slow - burning meals. There were no machines to draw designs on clothes, houses' walls or doors. Our grandmothers used to make handmade designs using the natural colours on doors and walls. And embroidery was done on clothes to make beautiful and lovely designs on them.

Chapter 5: Conclusion

Varaha Rajputs are those warriors whose names are forgotten from history, but their legacy which is dissolved in our blood can never be forgotten. They protected the north western frontier for years and were so powerful that other kings trembled from their names.
One of the most famous and powerful kings from the Hindu Shahs of Varaha Rajpurs was " Raja Jayapala". He fought bravely to defend the Khyber Pass, and chose self-immolation after his defeat at the Battle of Peshawar. Another famous king was "Raja Anandapala", the son of Raja Jayapala. He united a large group of northern Indian kings to fight against Mahmud of Ghazni at the Battle of Waihind.
After the kingdoms of this clan were finally lost in 1026 CE, they had to leave their homes and Punjab area and moved to the quiet, peaceful, protected foothills of Shivaliks. Their descendents are still living there in the village Ambota.
And the beauty of their culture and traditions is still alive in this beautiful village called Ambota. The festivals are celebrated with the same old devotion, just the way of celebrating is changed. The flowers are replaced by the LED lights, the drums (dhols) are replaced by the speakers. But one thing that never changed is the devotion, the bravery and the respect for nature, which we (the descendents of the Varaha Rajputs) inherited from the legacy passing down generation to generation.
Moving towards a major change using our "Indic Lens", let's go to the past in "Partition of 1947". This incident didn't just change the lives of the people of my village, it changed the life of the people of whole India. This was not just a displacement, this was a tragic displacement. About 2 million people died. But the communal harmony of the people of India gave refuge to the refugees in India and this is how our country, India including my village Ambota became a diverse country. Due to this and some financial problems, my ancestors who were very rich landlords of the village sold most of their land and led a simple common man life ahead.
Now, Ambota is not defined by the name of any single clan alone. This is not just a geographical place, but a living example of civilizational harmony. The people here live with unity and harmony. All religions are respected equally here and all the festivals are celebrated with the same enthusiasm.
Doing the field research for this essay was an eye-opening experience for me as a high school student. When I sat down with my mother and grandmother to record their voices, I realized how much valuable knowledge is stored in the memories of our elders. They remembered the exact lyrics of old folk songs like Bansuriye nimuye jaan ton pyaari and shared details about five generations of our Vanshavali from memory. If we do not take the time to sit with our grandparents and record these stories, a huge part of our culture will be lost as our villages modernize. This project taught me that history is not just about famous dates and kings in textbooks; it is alive in the everyday stories, songs, and traditions of our own families. Writing down this history makes me feel deeply connected to my roots in Ambota, and I hope it encourages other young students to preserve their own family traditions as well.
During this research, I have realised that my ancestors have fought all those battles in the battlefields, my parents have fought the battles against this society to break those stereotypical chains. Just for one reason, so that we can hold that pen freely without any load. We can fly high and free. Just a few years ago, where girls were not allowed to even open their wings, in the same village, we are flying above the sky. And I promise to use this

pen efficiently for the welfare of my village, my ancestors , my culture and the diverse religions of this village. I will make sure that the legendary name of Varaha Rajputs never fade away from our history and hearts. I will ensure the legacy of Varaha Rajputs and the sacred soil of Ambota are never forgotten as long as I can.

Chapter 6: Appendix

Date of Recording: June 04, 2026
Time of Interview: 05:40 PM
Location: Our residence, Ambota Village, Una district, Himachal Pradesh
Recording device: Tablet Audio Recorder
Primary Interviewer: Miss Kriti Thakur (Class 10th student in DAV Sr. Sec. Public School Ambota)
Primary Interviewee: My grandmother (Amma Ji)

Granddaughter: Amma ji, a long time ago, we migrated here to Ambota from places near Rajasthan and the Pakistani Punjab region. Why do you think we settled here?
Grandmother: Initially, our ancestors came to the jungle area, but living there was very difficult. So, after staying in the jungle for a while, we moved here. Once here, the elders built a proper house for us. As time went on, the family grew from those elders to what we are today.
Granddaughter: Amma ji, my second question is: when you got married and came to the house you lived in back then, what did it look like?
Grandmother: It was a kaccha house... made entirely out of mud.
Granddaughter: Oh, It's interesting!. Did you have cooking gas or anything like that back then?
Grandmother: There was no cooking gas, nor anything like that. We used to light a traditional mud stove *(chulha*). We used *clay utensils* and utensils made of *brass*.
Granddaughter: Amma ji, do you remember any traditional folk songs—the kind of songs people sing during festivals, like Maha Shivratri, or at weddings?
Grandmother: A wedding song? Nothing is coming to mind right now...(Sings) -
"Bansuriye nimuye jaan ton pyaari,
chal Vrindavan jaayi basiye...
Bansuriye nimuye jaan ton pyaari,
chal Vrindavan jaayi basiye...
Vrindavan de vich gaawam de bache...
unhaan nu doodh pilana dasiye...
Bansuriye nimuye jaan ton pyaari,
chal Vrindavan jaayi basiye...
Vrindavan de vich moraan de bache...
unhaan nu pehl paawana dasiye...
Bansuriye nimuye jaan ton pyaari..."
English translation:
"O sweet flute, dearer than life itself,
Come, let us go and dwell in Vrindavan.
O sweet flute, dearer than life itself,
Come, let us go and dwell in Vrindavan.
In Vrindavan, there are young calves of cows,
Teach us how to feed them milk.
O sweet flute, dearer than life itself,
Come, let us go and dwell in Vrindavan.
In Vrindavan, there are young chicks of peacocks,

Teach us how to make them dance spread-winged.
O sweet flute, dearer than life itself..."
Granddaughter: Amma ji, do you have any heirloom or object passed down to you by your ancestors—like an old trunk or coins—and who gave it to you?
Grandmother: My mother-in-law gave it to me.
Granddaughter: Amma ji, what was it?
Grandmother: A trunk (sandook).
Granddaughter: Oh, and what was it used for?
Grandmother: For storing and keeping clothes.
Granddaughter: Were there no modern almirahs/wardrobes in those days?
Grandmother: No, there were no almirahs in the old days; people used big trunks and wooden chests.
Granddaughter: What is that trunk made of?
Grandmother: It's made of both wood and iron.
Granddaughter: Amma ji, you must have seen how in the past people used clay oil lamps *(diyas)* and traveled on *bullock carts*, whereas now people drive cars and vehicles. How do you feel about these changes?
Grandmother: I like it better than before. But that time was good too—people used to travel in carriages, on horses, or simply walk on foot. Now everyone travels in cars.
Granddaughter: And how did you light up the house back then?
Grandmother: We used to light oil lamps (diyas) and kerosene lanterns (lamps).
Granddaughter: Oh, okay. Is there any advice or value you want to share that you hope the coming generations will never forget?
Grandmother: They should never forget our lineage and family heritage... they should serve and respect the elders... and they should respect religion and righteousness.
Granddaughter: Alright, thank you!

Audio Interview record (grandmother)
https://drive.google.com/file/d/1eQOVy_pZfTBbHjYMr9rHedxlErQJvU7W/view?usp=drivesdk

Date of Recording: May 04, 2026
Time of Interview: 08:45 PM
Location: Our residence, Ambota Village, Una district, Himachal Pradesh
Recording device: Tablet Audio Recorder
Primary Interviewer: Miss Kriti Thakur (Class 10th student in DAV Sr. Sec. Public School Ambota)
Primary Interviewee: My mother (Mummy)

Daughter: Mummy, do you remember any memories made in our courtyard? Any tradition, festivals, or anything?
Mother: Yes, like earlier whenever there was any festival, we used to gather together in the courtyard and celebrate it. All the family members would gather there, eat sweets, or warmly wish each other, and go to relatives' houses to wish them. But nowadays, in modern times, what has happened is that we wish each other on festivals over the phone. Because nowadays, very few people have the time to go house-to-house to offer wishes.
Daughter: Mummy, you've been managing the kitchen since earlier times. You've seen how the kitchen was run using traditional methods and how it's managed using modern methods... So what changes have you observed, and how do you feel about those changes?
Mother: When I got married, I saw that in the kitchen there was a clay stove (chulha) and a fire was lit using firewood. All the vegetables and chapattis were cooked on that stove. And when chutneys had to be made, they were made on a grinding stone (silbatta)... it was like that. In today's modern times, the mixer-grinder has taken its place. And earlier, lentis were cooked in a pot on the stove. But nowadays, on the gas stove, we cook lentils in a pressure cooker. So yes, there have definitely been some changes. Modern techniques have made many things very easy, but because of it, we are getting more health issues/diseases. Because the lentils we used to cook and eat in a pot versus boiling and eating in a pressure cooker—child, what happens is that pressure-cooked lentils are not good for our body. So that's why I feel the earlier way was better.
Daughter: Like Amma ji told me that she received a chest/trunk and many other things as family heritage... and what they were used for... did you also receive any such things as heritage/heirloom?
Mother: Yes, my mother-in-law also gave me a chest as an heirloom. There are items like wooden daybeds (takhatposh) that she gave me, and her old bangles that were passed down to me as heritage... so I have kept all those things safely. And the intricate carving on those old items is very beautiful. So I would want the children in the future to preserve these things as well, because these are very precious items.
Daughter: Mummy, you must have seen a lot of changes happening—like how Shivratri was celebrated in a certain way in the past, and today it is celebrated differently. What changes have you seen, and how do you feel about them?
Mother: Earlier for Shivratri, the day before, we used to collect wood apple leaves (bel-patti) and other offerings for the Shiva temple, like flowers, and make garlands out of them. We used to make all the preparations the day before so that we could wake up early in the morning, go to the Shiva temple, perform worship, and offer water to Lord Shiva. Well, in essence, it's the same today, and we used to sit there and sing devotional songs (bhajans) with small drums (dholki). But nowadays, in modern times, decorative and artificial items have come into the market in abundance to decorate temples. And for devotional singing,

loudspeakers have taken over. So worship is done with the same devotion, but a few changes have definitely taken place in today's modern age.
Daughter: As we are descendants of the Bara Rajputs, it must be very difficult to pass this down from generation to generation, especially when there are no written proofs... so how have you all preserved it... never letting this conversation end, never letting their legacy fade?
Mother: See, just as our ancestors told our grandfathers and great-grandfathers that we belong to the Bara Rajput lineage, down the line, we have been passing this on to our generations. Based on that oral tradition, we know our caste and that we are Bara Rajputs. There is no written record of this, but just as we are telling you now that we are descendants of Bara Rajputs, we want you to pass it forward in the same way too... so all we have is to keep telling it like this.
Daughter: How do you feel seeing your daughter—me, in 10th grade—sitting at a computer, researching her ancestors and family history, and writing an article? How do you feel looking at me?
Mother: To be honest, I had never thought my daughter would think about writing so deeply about this. You are very good at studies, but writing a full piece about lineage, writing such an article, and collecting information on it—I'm watching you do it... Inside, I am feeling so happy, a sense of joy and... pride that I cannot even put into words right now. But it is a matter of great pride for me that my daughter is working so hard on this, that too to know about her lineage and ancestors. I am particularly happy because if a son were doing research and exploring his ancestral lineage, that would be one thing... but as a daughter, writing so well about your ancestors, thinking about it, inquiring, and honoring their name... this is a matter of immense pride for our whole family, and you are completing your article so well on the computer. I pray to God that He grants you complete success.
Daughter: What values or teachings do you want future generations not to forget, and what message would you like to give them?
Mother: First of all, I want to tell the coming generation, or rather wish, that they respect their ancestors. Most importantly, respect the nature on which we live, breathe, and walk. I want them to sincerely respect nature and not harm it. Stay aware of nature, and above all, respect everyone, show respect to all, and achieve a clear goal in life. So this is my message for all children—I really want them to work hard on this and achieve their goals.
Daughter: Thank you!

Audio Interview record (mother)
https://drive.google.com/file/d/1G9x74rnCOO0KBFAsFQ7bgEc13LVu8YEb/view?usp=drivesdk

(*The interview was conducted in Hindi to ensure the interviewee felt comfortable and could express her memories and thoughts naturally.)*

Sources:
Primary oral archive: Audio recordings of grandmother and mother
Primary digital resource: Varaha Rajput clan historical and lineage repository
Literature reference: “Varaha: Hunnic migration to Hind” by Amit Singh