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Over 31 years from its inception, INTACH has been dedicated towards conservation of heritage, which has reflected in its various works in the field of documentation of tangible and intangible assets. It has also played a crucial role in generating awareness about the cultural heritage of the country, along with heritage awareness programmes for children, professionals and INTACH members. The success of INTACH is dedicated to its volunteers, conveners and members who have provided valuable inputs and worked in coordination with each other.

INTACH has been successful in generating awareness among the local people by working closely with the local authorities, local community and also involving the youth. There has been active participation by people, with the addition of new members every year. Recently, a four-day course was conducted by INTACH Heritage Academy (IHA) for the members to induct them with the heritage and to promote their involvement along with the conveners.

INTACH encourages the chapters to bring out publications on local heritage and focuses its attention on print and electronic media. The works undertaken by INTACH have been regularly covered in its newsletters, including projects, programmes and outreach initiatives undertaken by the district chapters. With the increasing role of social media, it is encouraged to use portals such as Facebook, Twitter, etc. to widespread the works undertaken as well to involve more people in the efforts to safeguard our heritage.

On behalf of INTACH, I extend my heartiest congratulation to INTACH Haryana State Chapter for their dedicated work in the district and for this upcoming newsletter. We wish INTACH Haryana State Chapter the best for many more successes ahead on this heritage journey as it is in the process of becoming a knowledge Centre of Heritage in Haryana.

Maj. Gen. L. K. Gupta AVSM (Retd.)

MESSAGE FROM THE CHAIRMAN

INTACH
INTACH Haryana State Chapter was set up in February 1985. Since then it has been involved in various outreach programmes in order to spread awareness of the Haryana’s cultural heritage across the country. It has always taken many initiatives to involve schools and college by organising workshops, exhibitions, heritage walks and other such activities, in most districts of the state since its inception.

INTACH Haryana State Chapter was the first amongst all other chapters to initiate the publication of a newsletter on the works of the Chapter back in October 1989. Since then, it has published newsletters focusing on the efforts and initiatives of various districts in conserving the heritage of Haryana. The previous issues have focused on the heritage of Gurgaon, Mahendragarh and Rohtak. Districts newsletter focusses on the activities undertaken in districts of Ambala, Faridabad, Gurgaon, Kurukshetra, Sonipat and Yamunanagar.

In an attempt to showcase and conserve the rich cultural heritage of Haryana, this publication provides a glimpse of the initiatives undertaken in the past year and the future activities which have planned. We hope to provide the readers a brief introduction to the vast spectrum of cultural heritage through this effort.

Mrs. Komal Anand

MESSAGE FROM THE CHAIRPERSON
INTACH HARYANA

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Mrs. Komal Anand
Continuous efforts have been made by Haryana State Chapter in the past years to showcase and conserve this rich heritage of the state. Few efforts in this direction have been discussed in this newsletter like upcoming outreach programmes by Gurgaon and Mewat Chapter, comprehensive listing works of Sonepat chapter, and preparation of documentary on Buddhist circuit by Yamunanagar chapter. Also included are the works undertaken by scholars and experts towards understanding this complex cultural scenario of the state like findings on Saraswati River, Military Heritage of Haryana, and findings of archaeological excavations on the Harappan sites of the state etc.

This newsletter is an effort to showcase the initiatives undertaken by various district chapters under Haryana State Chapter to conserve the tangible and intangible aspects of the history of the state. We hope you enjoy reading this.

Dr. Shikha Jain

MESSAGE FROM THE
STATE CONVENER

इन्टैक्चर इंटैच न्यूजलेटर द्वारा विकसित अनेकों वर्षों से राज्य के समूह विविधता को प्रदर्शित और संरक्षित करने के लिए निरंतर प्रयास किए जा रहे हैं। इस न्यूजलेटर में कुछ ऐसे सदस्यांशों की चर्चाएँ की जा रही हैं, जैसे गुर्गांव और मेवट चैप्टर द्वारा आजादी आतंकीय कार्यक्रम, सोनेपत चैप्टर के कार्य की समग्र सूचीकरण, और यमुननगर चैप्टर द्वारा बौद्ध सर्वेक्षण पर समाधान को तैयार करना। इसके साथ ही इसमें विद्वानों और विशेषज्ञों द्वारा राज्य के वैज्ञानिक साहित्यिक परिदृश्य को समझने के लिए आयोजित किए गए कार्य के भी शामिल किए गये हैं, जिसे सरल सही निरंतर विविधता, हरियाणा की सैल्ड विविधता, तथा राज्य के हरियाणा स्थलों पर पुरातात्त्विक खुदाई के निकाय आदि।

यह न्यूजलेटर हरियाणा स्टेट चैप्टर के अंतर्गत भिन्न भिन्न संगठनों ने राज्य के इतिहास के हृदय और अनूठे पहलुओं के संस्करण के लिए हुए किए गए कार्य को प्रदर्शित करने का एक प्रयास है। हमें आशा है कि इसे पढ़ कर आप आशीर्वाद देंगे।

डॉ. शिक्षा जैन
Indian National Trust of Art and Cultural Heritage (INTACH) Ambala celebrated the World Heritage Day on 18th April’ 16 in a very befitting manner. Over 100 children and teachers from 10 different schools participated in the noble event. First, all the children assembled in front of the heritage site of the St Paul’s church, which was destroyed during the 1965 war. Here children stood in a row along the Jagadhri road, and displayed their banners and placards on the value of our heritage sites and culture. The passerby were impressed by the enthusiasm of children and were seen waving to them.

The heritage walk commenced along the main road, led by Colonel R.D. Singh, to the busy cross roads of Indira Chowk, where dozens of vehicles pass by every minute. As the children walked with their school banners and posters, they raised slogans in the interest of maintaining our heritage like - “Save our heritage” - “Let’s be proud of our culture and traditions” - “Ambala is a heritage city – let’s make it a heritage tourist spot” – “Raja ka talab, aur Rani ke talab me hamesh pani rakho, aur boating shuru karo” - “Handesara water works ko maintain karo aur tourist attraction banao” – “Gurugobind Singh library ko aur acha maintain karo” – “Navrang Sarovar ko bachao” etc. After reaching the Indira Chowk, children again lined up in an orderly fashion and some also stood on the chowk holding banners and spread awareness amongst hundreds of commuters passing by.
The heritage walk then reached in front of the Arya Girls College. Col R.D. Singh conducted a talk and a quiz on Ambala heritage. The quiz winners were given prizes. He exhorted the students, teachers, and people present on the heritage value of Ambala and the need to take interest in it. It should become our habit and a way of life, to respect and look after various aspects of our heritage and culture. He further said that in every school a Heritage Club has been started or is in the process of setting up, with the guidance of INTACH Ambala. The youth must come forward to take initiative and become members of INTACH and use its website. Thereafter, Brig G.S. Lamba, Convenor, addressed the students and thanked everyone for their enthusiastic participation. The children were offered refreshments and water. They departed motivated, with a resolve to become heritage ambassadors of their schools.

The event was well covered by the media. It is heartening that collective involvement is taking place in safeguarding our culture and heritage. Ambala Chapter will take it forward and make it a success. 🦁
The Aggarwal College for Women, Ballabgarh is associated with INTACH, Faridabad-Palwal chapter for the past five years. The college actively participates in the activities conducted by INTACH.

- In the year 2015, 40 students were inducted to ‘Heritage Young Club’, and passport and badges were distributed to them.
- To mark the occasion, a painting competition was conducted in which 60 students took part. The theme given to them was monuments, and 7 winners were given prizes.

April-June, 2016
- On 6th April, 2016, a Heritage declamation contest took place at Aggarwal College for women, followed by prize up to 5th position.
- The same occasion was marked as ‘Members meeting of Faridabad Chapter’.

Young INTACH Heritage Events
Recently, ‘Young INTACH Heritage Events’ took place that basically had painting competition & declamation contest on the monuments, followed by prize distribution in each category to the top three contestants. These events were conducted at:
- a) Aggarwal college for women at Ballabgarh.
- b) KL Mehta Dayanand College For Women, Faridabad.

Prize distribution for Heritage declamation and painting competition

Prize distribution for Heritage declamation and painting competition
Introduction
INTACH Gurgaon Chapter has had a busy year conducting regular activities in the Chapter during Year 2015-2016.

This Report covers the period 1 April 2015 to 30 Mar 2016.

INTACH Corporate Quiz
INTACH-Gurgaon Chapter conducted the INTACH HERITAGE QUIZ FOR CORPORATES 2015 on 24 Apr 2015.

37 teams participated in the event conducted at Hotel Hyatt Place, Gurgaon. This was the first time ever that INTACH-Gurgaon Chapter had organised a Quiz for corporates. The winners of the Quiz were:
1. Indian Oil ‘A’ Team – K Suresh & D Taneja
2. Indian Army Team – Lt Col (Dr) S Bhattacharya & Major (Dr) Sandip Singh
3. Indian Oil ‘B’ Team – Saranga Bordoloi & Chandan Mahata
4. Shell Team – Preyoshi Ganguly & Venkata Pendayala
5. Hachette Team – Thomas Abraham & Amish Raj Mulmi
6. Reckitt Benckiser Team – Tanmay Prusty

Mr Raghav Chandra, Additional Secretary & Financial Adviser, Ministry of Culture, Government of India was the Chief Guest. He highly appreciated and commended INTACH-Gurgaon Chapter on the initiative taken and also distributed prizes to the winners. The Quiz was conducted by the ‘Xpress Minds’ team headed by the Quiz Master Kunal Savarkar. He along with his colleagues Rohan Desai and Seema Chari conducted the programme extremely professionally. The Programme was coordinated by Namrata Mishra, Chair Education Committee, Gurgaon Chapter and was attended by Atul Dev, Convener, Monica Kumar, Co Convener, Mridula Baidwan, Kuku Duggal, Ruchi Rai, Nishchint Manmohan Singh, Saurav Singh of the Chapter.

Gurgaon Haat
The 7th Edition of Gurgaon Haat was conducted during the month of December 2015 at the DLF Community Centre, DLF City Phase 1, Gurgaon. For this Haat, 55 vendors participated from Haryana and other States. The Haat was organized under the Chairmanship of Ms Mridula Baidwan of our Chapter. The team that coordinated the entire Haat consisted of Monica Kumar (Chapter Co-Convener),

It was an extraordinary experience, as the Haat resulted into a turnover of approximately 14 lakhs and the footfall too was remarkable.

**Inter School Heritage Quiz**

In March 2016, the Chapter conducted an Inter School Heritage Quiz in which 28 schools from Gurgaon participated. The Quiz was hosted by GD Goenka Public School, Sector 48, Gurgaon and was conducted by well-known Quiz Master Lt Col (Dr) S Bhattacharya. The Quiz was coordinated by Ms Namrata Mishra, Chair, Education Committee, Gurgaon Chapter. It was attended by Atul Dev, Convener, Monica Kumar, Co Convener and Beena Pandya of the Chapter.

**Heritage Walks**

The Chapter conducted two Heritage Walks during Dec 2015 and Jan 2016 in the Qutab Complex and Chandni Chowk. Both walks were well attended by our Members. After the Walks on the two Heritage routes, members sat together for contributor lunches. The Heritage Walks were conducted based on guidelines prepared by INTACH and published in the Heritage Walks Leaflets. Both Heritage Walks were conducted by the Chapter Convener Atul Dev.

**The Heritage School Project**

The Heritage School conducted a unique Project under the guidance of INTACH Gurgaon Chapter. The Project required students of Grade 8 to carry out a study of a Heritage site and give various details about it. Initially the teachers of the School were taken for a Heritage Walk to Farrukhnagar by Convener Atul Dev. This was followed by the Teachers taking the students for a Heritage exploratory visit to the entire town of Farrukhnagar.

Following the visit by the Students, they were grouped into various Groups to study facets of the site – Historical Importance, Construction, Present Condition, Preservation Required and Tourism Potential.

Findings by the students were made into formal presentations and were presented to parents of the Students that had participated. This was an excellent programme that brought out all facets of Farrukhnagar, a town within Gurgaon District and taken up by Gurgaon Chapter for restoration/preservation.

The Presentation function was Presided over and Judged by Convener Atul Dev at the American Institute of Indian Studies, Gurgaon.

**Heritage Clubs Teachers Training Programme**

To train Teachers conducting Heritage Club activities in Schools, the Chapter conducted a Teachers Training Workshop on 8th March 2016. Twenty eight teachers from fourteen schools of Gurgaon participated in the programme. Ms Purnima Datt, Principal Director, HECS, INTACH personally conducted the Programme.

The Programme was coordinated by Ms Namrata Mishra, Chair, Education Committee, Gurgaon Chapter. It was attended by Atul Dev, Convener and Anjali Saran, of the Chapter.

**Annual Meeting**

The Annual Meeting of the Chapter was conducted on 29th November, 2015 at Fortis Memorial Hospital and Research Institute and was attended by thirty five members. During the meeting six new Members of INTACH were inducted as Members with formal pinning of INTACH Badge as well as handing over of INTACH Membership Cards. The Accounts of the Chapter were presented and passed by the Members present. Group Captain Rahul Phatak, Director Chapters Division, INTACH attended the meeting.

**Chapter Executive Committee Meetings**

The Chapter conducted six meetings of its Executive Committee during the year. 🗓️
INTACH Kurukshetra Chapter organized a lecture on National Science Day on Scientific Heritage of India in collaboration with Panorma, Science Center and Museum, Kurukshetra on 26th February, 2016. The Chief Guest was Dr. Om Prakash Pandey, E-Scientific Advisor to the Prime Minister of India. The event was attended by faculty of Kurukshetra University and affiliated colleges, University, college and school students from Kurukshetra, Ambala, Pehowa and adjoining regions. The INTACH student members of Kurukshetra Chapter presented cultural items.

**Anticipated Activities for 2016-17**
1. INTACH Kurukshetra Chapter endeavors to create awareness about heritage conservation amongst students of schools, colleges and University through various local and regional events.
2. In the coming financial year, Kurukshetra Chapter would undertake painting competition, declamation contest, quiz contest, essay writing contest to sensitize students and general public regarding the rich cultural heritage of our country.
3. Students of different educational institutions would be encouraged to visit Kurukshetra as a part of heritage awareness initiative.
4. The chapter would like to continue its work on Saraswati River course identification and analyzing the rich cultural heritage that flourished around this vedic river system.

**ACTIVITIES CARRIED OUT BY INTACH KURUKSHETRA CHAPTER DURING 2015-2016**

Dr. AR Chaudhari, Convener Kurukshetra Chapter felicitating students on the occasion of National Science Day

Lighting the lamp

Cultural Programme

Chief Guest Om Prakash Pandey, Ex-Scientific Advisor to Prime Minister, and other panelists
INTACH MEMBERS MEET
2nd April, 2016

The INTACH Kurukshetra Chapter organized a members meet at Narwana on 2nd April, 2016. The Chairman INTACH, Maj. Gen. L.K. Gupta was the Chief Guest on this occasion. The members along with the Co-convener Sh. Rajesh Chowdhry and Convener Prof. Dr. A. R. Chaudhri welcomed Gen. Gupta and Mrs. Gupta on their visit to Narwana. Convener Kurukshetra Chapter, Prof. Chaudhri told the audience that the chapter has been organizing heritage walks, heritage workshops, heritage based painting and declamation contests at inter-school and inter-district levels; awareness excursions of school students from Narwana and Kaithal schools to Kurukshetra and specialist talks on water conservation and Indian heritage at Kurukshetra University. Sh. Rajesh Chowdhry, the additional Co-convener of the Chapter described the efforts of heritage conservation being pursued in Narwana. Gen Gupta extolled the members to value their rich and diverse heritage as it formed the very basis of their present day life. He recollected as to how in past the local ‘mandis’ used to be a bustling arena of social interaction and the manner in which the European nations were preserving their old cultural spots was an example worth emulating in context of Narwana, Kaithal and Jind districts of Haryana. Gen. Gupta told the audience that INTACH was dedicated to Heritage Conservation and would provide all possible guidance on projects requiring its attention. He said that people should not wait for Government or the official machinery to act, but should rather form proactive groups to save their heritage. Later, the Chairman applauded the efforts of Late Sh. Suresh Chowdhry, the visionary Advisor of the Kurukshetra Chapter who had rejuvenated the Kurukshetra Chapter and had done yeoman service for the public good. The President, Sanatam Dharam Shiksha Samiti, Narwana, Sh. Bal Krishan Dewan, presented a vote of thanks.
During the reign of Bahlol Lodi at Delhi, the Afghans had settled down in the pargana of Narnaul. When he extended an open invitation to Afghans of Roh to help him and join his services, Ibrahim Khan was given few villages in the pargana of Narnaul to maintain 40 Sawars. It seems that an Afghan colony sprang up in the North-West of Narnaul, now called Jamalpur and continued to survive till Akbar accession to the throne and even afterwards. The grandfather of Sher Shah Suri, Ibrahim Khan (also known as Farid) came to Hindustan from Roh (Afghanistan) to serve Sultan Bahlol Lodi. He settled in the vicinity of Hisar-Firoja and Narnaul. After the death of Ibrahim Khan, his son Hassan Khan (father of Sher Shah Suri) became the servant of Jamal Khan (Amir of Sultan, at Narnaul).

Sher Shah was born in 1486 at Narnaul, while his father Hassan Khan was in the service of Jamal Khan at Narnaul. He spent his early life in Narnaul town. His father had two wives and loved the younger one, who was the stepmother of Sher Shah. Due to ill treatment of his step mother, Sher Shah had to run from place to place in search of Job. He joined the services of Bahar Khan, Lohani ruler of Bihar but later on joined the Mughals under Babar. Ultimately he became guardian of Jalal Khan, the son of Bahar Khan and captured the throne of Delhi when Humayun was away from Delhi on an expedition, and became the first ruler of Sur Dynasty.

Sher Shah Suri remained on throne for a short period of five years only but he was an able administrator, a great leader with a wide vision. During the reign Haji Khan (Governor of Mewat & Narnaul) a vassal of Sher Shah had been driven out of Narnaul by Tardibeg who was a commander of 5000 and governor of Delhi. Narnaul was the capital city of Mewat at that time. Narnaul was the centre of Shah Abul Mali’s revolt against Akbar.

Sher Shah divided his kingdom into 47 Iqtas. He established Civil and Judicial system. He appointed Civil Governors instead of Military. He constructed G.T. Road from Peshawar to Bengal 2500 km long. He made it compulsory that the military should not destroy crops of farmers while on military excursion. After the defeat of Humayun on 17 May 1540 in Bilgram by Sher Shah, Humayun fled away to Lahore via Agra. Maldev of Marwar sent an envoy to help Humayun but could not get success. Sher Shah took an expedition against Maldev as he knew that he was not an ordinary leader of Hindustan but was a great Rajput king with army strength of 5000. Maldev was responsible for the repair of the forts of his kingdom. Sher Shah chose the second way from Agra to Delhi i.e. Rewari, Narnaul via Fatehpur, Didwana, Parbatsar and finally reached Ajmer and encamped himself near Samhel for battle against Maldev. Maldev reached Ajmer via Jodhpur and encamped 12 km away from Samhel near Hilly track. Sher Shah exclaimed that he was going to lose the Kingdom of Hindustan for a handful of bajra in desert but he could
not go back, and on 5th January 1544 the battles starts and by fortune he won. Sher Shah Suri made Narnaul an Iqta.

**Sher Shah Suri’s built heritage of Narnaul**

Sher Shah Suri built a beautiful tomb, on the grave of his grandfather Ibrahim Shah, whom he loved the most, in 1538-46 A.D, on the south of Narnaul city under the supervision of Sheikh Ahmad Niazi. The main features of the Tomb are bold arches, painted ceiling, jali, jharokha, turrets, glazed tiles work and displays the best combination of red and grey stones. The main gate is on eastern side and the entrance has beautiful carvings. The tomb has a low curvature dome which rests on octagonal drum.

Narnaul was the hometown of Sher Shah Suri and carried out a number of building activities. He built a fort in Narnaul and possibly may have repaired the old fort of Narnaul at Munderi Pahadi or a fort at Islampur village near Narnaul. He also established a mint in Narnaul for copper coins. Sher Shah constructed 308 wells in the vicinity of Narnaul up to Shimla village of which 10 wells still exist in a dilapidated condition in Narnaul and Chalak Nadi. All the wells are similar in size and the water can be drawn out by Persian wheel from all the four corners the well. The INTACH CONVENER Rattan Lal Saini Advocate while conducting documentation and listing of built heritage of Mahendergarh district has recently identified these wells. The same type of well, constructed by the Sher Shah Suri has been identified in village Kainthala in Islamabad (Pakistan).

During the reign of Sher Shah Narnaul had been an important town of Mewat Iqta. The fort of Narnaul at Munderi Pahadi was functional at that time. Narnaul was on trade route from Gujarat to Delhi and was the chief town of Mewat. The town was famous of ‘Henna’, painted charpai legs, silver buttons, Rath, Manjholies, Ber etc. Sher Shah Contributed a lot for the development of Narnaul during his reign. It was a strong hold of Pathan Afgans at that time. Akbar felt this settlement near Delhi was a danger to his Kingdom so he sent Shah Kuli Khan, a warrior as Deputy Governor of Narnaul to eliminate the Afghan power from Narnaul.

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The Rohtak Chapter organized a two days workshop of 35 folk-performers of Haryana. Those who participated were dhamal dancers from Kharak, sarangi players Bajina, singers from Bainsi, dairu players from Kithana and many performers from Rohtak itself. The Convener Sudhir Sharma directed the folk artistes to give composite performances and improve upon the quality of their presentation. The Chapter proposes to focus on the intangible heritage of the area which has been much ignored so far. After this preliminary joint-exercise, it is proposed to hold a few rehearsals and then organize a folk concert not only to project and present the disappearing folk forms but also to expose the rich folk heritage of Haryana.

Convener Sudhir Sharma directing the folk-artists and explaining to them the purpose of the workshop.
The history of Rewari can be traced back to the Mahabharata period, and the legend has it that a king named Rewat had a daughter named Rewa after whom he founded a new city called ‘Rewa wadi’. When Rewa married Balram, elder brother of Lord Krishna, the king donated the city “Rewa Wadi” as dowry for her daughter. In course of time, the name Rewa Wadi became Rewari.

During the medieval period and rule of Mughals in 1553-1556, a Dhusar Brahman named ‘Hemchandra Vikramaditya’, nick-named as ‘Hemu’, a Bhargava of Rewari (whose initial occupation was selling saltpetre / gunpowder), became chief of the army and Prime Minister of Adil Shah who had become insane. In a three-year period, Hemu fought 22 battles for Adil Shah, spanning entire north India from Bengal to Punjab. He proved to be one of the greatest Hindu warriors in the history of India.

Hemu played a crucial role in pre-Mughal history and was nearly successful in throwing out Mughals out of India after victories over Akbar’s armies in Agra and Delhi. After centuries of foreign rule, Hemu re-established the Hindu Raj in North India on 6 October, 1556 in a coronation in what is now known as Purana Quila, Delhi (Old Fort).

One of the important architectural monuments of the period of Hemchandra Vikramaditya is his haveli, located in a then small village called village Qutbpur in the Rewari district. Hemu popular as the Napoleon of medieval India played a crucial role in the political history of pre-Mughal India. The haveli is a two storeyed structure made of local stone, lakhori bricks and lime mortar. It is accessible through an elaborately carved entrance gateway in sandstone. Rooms in two layers are arranged around a central open courtyard. Walls are lime finished with lime plaster with a final layer of lime wash. Roof over the rooms are of lakhori bricks and lime mortar in the form of shallow vaults and a thin layer of lime concrete as terracing. Evidence of timber beams that would support stone slabs of the ceiling have been found in certain areas in the building. Door openings and niches are spanned by stone lintels or brick arches. Arched openings reflect the use of regional architectural elements. There are stone brackets to support the stone chajja.

The architecture of the period of Hemu enumerates his able character and artistic ingenuity, the historical background of the Rewari region paved the pathway for it to be called as ‘Veer-Bhumi’. In the 16th -18th century CE, Akbar made Rewari part of his empire after defeating Hemchandra in the 2nd battle of Panipat in 1556. He made Rewari one of the seven districts under Delhi Subah and accorded the status of ‘Sarkar-e-Rewari’. In 1658, Aurangzeb conquered Rewari, and later in the second half of 18th Century, the Marathas ruled over the region.
Background
Sonipat Chapter of INTACH comprises of faculty members of Gateway College of Architecture and Design (GCAD) and volunteer students under the guidance of Convenor Sonipat Chapter and Director of GCAD, Professor Anil Kumar. The team is led by Conservation Architects Ms Monali Wankar Chakraborty and Mr. Bikramjit Chakraborty. It had started working in 2014 when Mr. Rakesh Agrawal of the management of GCAD encouraged the faculty to undertake this task within the available resources of the college. The work has been carried out in two phases so far and about 30 students have been trained to record the cultural resources of the rich and unprotected heritage through listing in Sonipat District. The Sonipat Chapter was earlier stated as the Sonipat-Panipat chapter when some listing was done and a few Panipat monuments were sent to INTACH headquarters. Later when the local people were not happy then these chapters split.

The Project: The district of Sonipat came into existence on December 22, 1972 which was earlier a part of the Rohtak District and then became Sonipat District. Sonipat seems to have been taken from the Sanskrit word ‘suvarna prastha’ (gold place). As per the popular belief, it said that Sonipat is one of the five patas or prasthas (Indraprastha, Panipat, Talpat, Baghpat and Sonipat) mentioned in the Mahabharata which Yudhishtira demanded from Duryodhana. Another tradition attributes its foundation to Raja Soni, the thirteenth descendant from Arjuna, brother of Yudhishtira.
Administratively, the area now comprising of Sonipat district underwent many changes before the present administrative unit. Being close to the imperial city of Delhi, Sonipat was one of the three tehsils of the Delhi district.

**Sonipat Tehsil:** The territory of Delhi was divided regularly into districts in 1819. The district of Delhi consisted of two paraganas, the northern and the southern. When the British took over the other areas after the treaty of Surji Arjungaon in 1803, the portion comprising the present Panipat tehsil and a part of Karnal tehsil became a part of Delhi territory. In 1819, the Delhi territory was reorganised into four parts which were the beginnings of the districts of Delhi, Rohtak, Gurgaon and Hisar. The Panipat district, including the areas of Panipat, Karnal and Sonipat, was formed as the fifth district in the reorganisation of 1824.

**Location:** It is bordered by the states of Delhi and Uttar Pradesh as well as the districts of Rohtak, Jind and Panipat. River Yamuna runs along the eastern boundary of the district.

**Area:** The total area of Sonipat district is 2,260 sq km. The district headquarter is situated at Sonipat. District Sonipat comprises of Sonipat, Gohana and Ganaur sub divisions. It is further divided into 4 tehsils, Gannaur, Gohana, Sonipat and Kharakhuda.

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**PROGRESS & STATUS**

I. In Phase I, about 40 villages was surveyed. A team of 10 students and 5 faculty members was constituted. Cultural resources were found in about 20 villages. An inventory format was developed by the chapter and the same was filled. 107 properties are identified and inventories are filled. Villages covered so far are Baiyanpur, Bindhroli, Lahrara, Nahra, Nahri, Halalpur, Harsana kalan, Harwasini, Karewari, Gohana, Ghanwal, Rindhana, Ahulana, Gannaur, Bhogipur, Laheri kalan, Kami, Sonipat, Guhna and Mehmudpur.

II. Topographical sheets were also procured from Survey of India, Chandigarh for generating the base maps. Digitisation of the topographical sheets continued in both phase 1 & 2 and has now been complete.

III. In Phase II, preliminary survey of below mentioned 28 villages has been conducted. 52 inventories out of 10 villages have been completed. Villages covered in this phase are Kakroi, Bhadana, Khanda, Kharkhoda, Sisana, Silana, Bidhlan, Nakloi, Bhatgaon dogran, Bhagru, Mahlana, Kanwali, Thana khurd, Thana kalan, Pipli, Saidpur, Rampur/Nizampur Khurd/ Firozpur, Jataula, Mandaura, Mandauri, Barona, Rohna, Khurrampur, Pai, Kirauli, Prahaladpur, Sohti and Gopalpur.

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**ACTIVITY PLANNED:**

The Sonipat Chapter intends to carry the work forward and complete as many inventories as possible in the upcoming semester break.

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*Jhor, a natural water body in Bhadana Village*
Yamunanagar Chapter has made a documentary film, titled ‘Kuru Buddha’ that will showcase the major Buddhist sites located in the state of Haryana. The film is based on a fictional travelogue covering ancient Buddhist sites of Haryana, undertaken by a novice monk studying in Dirkung Kagru College, Dehradun. It will show a complete panoramic aerial view obtained through Drone Cameras along with standard movie-making cameras.

The shooting of the film is complete and is undergoing a process of editing and voice dubbing. The major sites covered are:

<table>
<thead>
<tr>
<th>SNo.</th>
<th>Site</th>
<th>District</th>
<th>Protection</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Chaneti Stupa</td>
<td>Yamunanagar</td>
<td>Haryana State Archeology</td>
</tr>
<tr>
<td>2</td>
<td>Adi Badri</td>
<td>Yamunanagar</td>
<td>A.S.I. Chandigarh Circle</td>
</tr>
<tr>
<td>3</td>
<td>Topra</td>
<td>Yamunanagar</td>
<td>District Administration</td>
</tr>
<tr>
<td>4</td>
<td>Sugh</td>
<td>Yamunanagar</td>
<td>Haryana State Archeology</td>
</tr>
<tr>
<td>5</td>
<td>Assandh</td>
<td>Karnal</td>
<td>Haryana State Archeology</td>
</tr>
<tr>
<td>6</td>
<td>Kurukshetra University</td>
<td>Kurukshetra</td>
<td>Haryana State Archeology</td>
</tr>
<tr>
<td>7</td>
<td>Agroha</td>
<td>Hisar</td>
<td>A. S. I. Chandigarh Circle.</td>
</tr>
<tr>
<td>8</td>
<td>Fatehabad</td>
<td>Hisar</td>
<td>District Administration</td>
</tr>
</tbody>
</table>

Clean Monument Competition

Clean Monument Competition for school children, planned by HECS INTACH was organized by the chapter on 08 Dec 2015 at a Buddhist Stupa located in village Chaneti (Buria). Detailed report has been forwarded earlier also.

a) Nearly 100 students from 11 schools participated in the poster painting and essay writing competition.

b) Participating students and accompanying teachers took keen interest. Posters and essays written by the children have been submitted to HECS for evaluation.

A Buddhist Monk in the docu-drama, ‘Kuru Buddha’

Clean India Campaign by INTACH

The Making of a docu-drama titled, ‘Kuru Buddha’ by the Yamunanagar Chapter
MILITARY HERITAGE OF HARYANA

Dr. Jagdish Parshad and
Col. Atul Dev

Over 14 Lac Indian soldiers fought, 60,000 died and 9,200 decorated for their valor on various battlefronts in Europe, Middle East and East Africa during the World War I (WWI). Their gallantry has only recorded as footnote to the British war effort. Even today, we know very little about them. It is essential to acknowledge our military history. The brave soldiers who left Indian shores for distant and strange parts of the world to fight a war they had little understanding. They discharged their duty diligently with distinction, thousands of them dying far from home. This paper is not to give details relating to heroic accomplishments of the Indian soldiers but seeks to supply, albeit briefly, the desideratum. It is to recount their work; the special emphasis is the contribution of the soldiers of Haryana as it had a separate socio-cultural identity during the war. Haryana sprawled across 17,070 sq. miles with a population of 41,74,677 persons (1911 census) out of whom 6,31,460 were of recruit-able age (18-35). Small wonder then, a pretty large number of these people got enrolled in Army, as Table 1 shows, soon after an appeal for enlistment was made during the War.

The above table shows that about 15 per cent of the total recruit-able male population of Haryana got enlisted in the Army. They took part in many bloody battles in Europe, Africa and middle-east, and won 271 military distinctions. The villages in Haryana have old powerful tradition of oral transmission of information and knowledge because of this they could lay our hands on some old folksongs, popular

<table>
<thead>
<tr>
<th>District</th>
<th>No. of persons (male) of recruitable age (18-35)</th>
<th>No. of soldiers in Army on Aug. 4, 1914</th>
<th>No. of persons recruited during War</th>
<th>Total no. of soldiers during War</th>
<th>No. of fatal causalities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hisar</td>
<td>134,000</td>
<td>8,400</td>
<td>10,000</td>
<td>18,400</td>
<td>344</td>
</tr>
<tr>
<td>Rohtak</td>
<td>118,170</td>
<td>5,245</td>
<td>23,000</td>
<td>28,245</td>
<td>692</td>
</tr>
<tr>
<td>Gurgaon</td>
<td>124,290</td>
<td>12,481</td>
<td>17,700</td>
<td>30,181</td>
<td>314</td>
</tr>
<tr>
<td>Karnal</td>
<td>134,200</td>
<td>289</td>
<td>6,530</td>
<td>8,819</td>
<td>67</td>
</tr>
<tr>
<td>Ambala</td>
<td>120,800</td>
<td>2,854</td>
<td>7,400</td>
<td>10,254</td>
<td>315</td>
</tr>
<tr>
<td>Total</td>
<td>631,460</td>
<td>29,269</td>
<td>64,630</td>
<td>93,899</td>
<td>1,732</td>
</tr>
<tr>
<td>States (3)</td>
<td>10,260</td>
<td>1,310</td>
<td>784</td>
<td>2,094</td>
<td>8</td>
</tr>
<tr>
<td>Grand Total</td>
<td>641,720</td>
<td>30,579</td>
<td>65,414</td>
<td>95,993</td>
<td>1,740</td>
</tr>
</tbody>
</table>

Table 2: Recruitment by Educational Institutions

<table>
<thead>
<tr>
<th>Name</th>
<th>Average roll of Masters and Pupils</th>
<th>Number Enlisted</th>
<th>Other recruits obtained</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jat High School, Rohtak</td>
<td>408</td>
<td>104</td>
<td>-----</td>
</tr>
<tr>
<td>Delhi Reformatory School</td>
<td>139</td>
<td>43</td>
<td>-----</td>
</tr>
<tr>
<td>Vernacular middle School, Gurgani (Gurgaon)</td>
<td>117</td>
<td>30</td>
<td>16</td>
</tr>
<tr>
<td>Vernacular Middle School, Kalanour (Rohtak)</td>
<td>203</td>
<td>55</td>
<td>11</td>
</tr>
<tr>
<td>District Board High School, Gurgaon</td>
<td>-----</td>
<td>35</td>
<td>-----</td>
</tr>
</tbody>
</table>

1  *  Assistant Director, Haryana Academy of History and Culture, 76, HIPA Complex, Sector-18, Gurgaon
2  **  Convenor, INTACH-Gurgaon Chapter
poems, war tales and so forth. The Alha is a martial song, in every function or fair held for recruitment, were a must. Sir Chhotu Ram, community leader of Rohtak, has described in briefly the impact of these songs on the young men very graphically in one of his essays on recruitment.

A. Latifi, D.C. Hisar, also underlines the great effect of such songs on recruitment in his district. There is another song which was popular in the upper parts of Haryana during the war days. Here the folksinger counts, somewhat exaggeratedly though, the blessings of the Army life to attract the young men, especially from the poor stratum of the society.

A number of stories shared by war veterans with their descendants and friends have also reached us. Some of these stories reflect the inner conflicts of the narrators during the war and speak out unsavory truths. A good example of this is Dafadar Sarup Singh’s story which he narrated to his Son, Hony. Capt. Daljeet Singh, vil. Kiloi (Rohtak). Soon after
going to France, the Dafadar got wounded and landed in the Brighton Palace Hospital. Initially, he thanked his God that he was saved and wanted to be with his family as soon as possible but as his condition improved, he wished to go to the field instead, and wanted to fight till his last breath to avenge the wrong the enemy did to him and his men. The medical board, however, declared him unfit for war. He mentions his 'unfitness' in his letter, dated Brighton, June 18, 1915.

This is not only Kiloi story Haryana is full of such stories. They have soldiery in their bones. Gochhi, Mandauthi and Chhudani families have a continuous tradition of over hundred years of Army service in Haryana. This enumerates the real Military heritage of Haryana.

Rao Bahadur Capt. Rao Balbir Singh , Rao Bahadur Ch. Lal Chand, Rao Bahadur Sir Chhotu Ram , Rai Sahib Ch. Ghasi Ram, Rai Sahib Pt. Pirbhlu Dayal , Rai Sahib Rao Chhaju Ram and Rai Sahib Ch. Dhan Ram are such community leaders, who made substantial contribution to recruitment and fund collection campaigns during the war, as also of the soldier-members of the families in which runs century-long continuous and unbroken tradition of Army service, and the recipients of Army distinctions like Victoria Cross, George Cross, Military Cross. IDSM, foreign decorations, etc. deserve special mention.

There is also a small collection of war medals, souvenirs, death-plaques, and some other artifacts. The collection of sanads, certificates, and testimonials issued to individuals by the Viceroy, Commander-in-Chief and provincial bureaucracy for contribution to the war effort are many. There is a bundle of letters, written by soldiers to their kiths and kins from different war fields. There some letters written by Englishmen by the commanding officials/officers of the deceased ones, commending their achievements, selfless sacrifices and dedication to duty.

The soldiers of Haryana were semi-educated and they observed the world around them with as wide open eyes as they were used to observing their targets of attack. They wrote to their community leaders and the editor of the Jat Gazette to reform their society by asking them to get rid of their social backwardness, poverty, illiteracy and be like the people of the European and other advanced countries.

Some sources mention about ‘War Memorials’ and ‘War Tablets’, but the definite number of villages comprising of these stone is still unknown. In the Haryana region we have traced/identified only eight war tablets, rest of the war tablets have disappeared.

There is a bunch of six letters from different officers who served with the 2nd Lancers during the War. All of them refer to the gallantry shown by 22-year old Risaldar Raj Singh at the cost of his life in Palestine. The Captain says: ‘Your brother Ris. Raj Singh ... was universally liked by all with whom he came in contact, and the whole Regt. felt deeply grieved at his loss. You may well be proud of him for he was killed in a magnificently gallant attempt to achieve a difficult task. The whole Jat Squadron covered itself with glory on that day, but no one more than your gallant brother’. Military life also helped break down traditional social barriers. “Now people belonging to different castes dine together at the same table. Our minds have opened up. Please, take such decisions and sow seeds of freedom at home soon. Don’t leave anything to tomorrow, because tomorrow never comes.

While this may seem an unmitigated tragedy, the soldiers of the day saw it as an opportunity for social transformation. “I wish this war to linger on for some more time,” wrote Jamadar Tek Chand in his letter, “so that our people get an opportunity to come out and have new experiences, which would, after inculcating love for their community and their people in their hearts, enable them to build healthy relationship among themselves.”
The soldiers were preoccupied with education. During the war, a ‘Jat Boarding House’ was built in Rohtak on the appeal of community leaders, to accommodate school students. The Officers, Non-Commissioned Officers and Jawans of 20th Squadron also read the appeal for donations for the building of Jat School, Rohtak, they considered the matter seriously. The appeal spread to the regiments fighting in France, Palestine, Turkey and Mesopotamia, and they began to collect funds to support the project and with great pleasure each one of them had desired to take part in the mission but the only regret was that because of their busy schedule, they could not do anything earlier. For the belated decision they offer their sincere apology. The Jat Regiments has most gladly collected funds and contributed Rs. 400 to Headmaster Baldev Singh of Jat High School Rohtak.

22 Rooms at the Jat School bore memorial stones recording the names of the regiments that contributed to their construction. A similar boarding house was funded for Ahirs also in Rewari, as were other educational institutions. Later, when they returned from the war, the soldiers made sure their children, even the girls, were educated.

Requesting his leaders to help our people to get rid of social evils, he says that ‘we leave everything to you, because you are leaders of our community. No army can move without the permission of its leaders. God has given you prestige. This will help you to serve your community well. Our minds have opened up, please, take such decisions and sow seeds of freedom at home soon. Don’t leave anything to tomorrow, for tomorrow never comes. It may be difficult to develop such ideas and sentiments in a short time after joining the Army, therefore, it is advisable that these are inculcated in the schools and colleges so that the time and energies we waste in debating trivialities like what to eat and what to drink and settling social disputes is saved for doing better things’.

During WWI period the rate of girl’s education was very poor as people didn’t concentrate on education for girls. Dafadar Ramji Lal, wrote a letter to his grandfather from France battlefield, in which he blamed that ‘I know that a woman in our country is of no more value than a pair of shoes and this is the reason why the people of Indian are low in the scale. You educated Ramjas, and got him a situation, but you never thought of educating any of the girls. When I look at Europe everyone is educated. You ought to educate your girls as well as your boys and our posterity will be the better for it.’

The Haryanavi Soldiers, in sum, considered the war a blessing, it was a great teacher. The war made the soldiers not only brave warriors but also great agent of social change and reforms.
Neolithic period is marked by domestication of animals and farming which was supported by a ‘self-sufficient economy’ was succeeded by a civilization that blossomed in the adequately watered plains of the river Indus. The first phase of urbanization is associated with the Harappan civilization which is significantly marked by technological innovations, ecological constraints and blooming trade activities. The fertile alluvial tracts, perennial rivers, forests, rich copper mineral belts, copper implements provided the inputs for the processes of urbanization. The urban scenario sketched by the Harappans was later carved by its forerunners, and the Indian subcontinent went through a series of cultural & economic advancement. Focusing on the Harappan context, their regional distribution largely comprised of Gujarat, Rajasthan, Haryana, Punjab and some parts of western Uttar Pradesh. Speaking of the distribution pattern of the Harappans, Haryana has highest number of Harappan sites 323, followed by Gujarat with 230 sites, Punjab 147, Uttar Pradesh 133, Rajasthan 75, Chandigarh 4, Himachal Pradesh 3, Delhi 1, Jammu 1 and Maharashtra 1. In Haryana, the Harappans settled in the plains of Ghaggar-Saraswati, which is now a dry bed.

Literary evidences are as important as the archaeological finds; Manu Samhita specifies the land of Brahmapura between the divide of Saraswati-Drishadvati rivers covering the modern districts of Kurukshetra, Hisar and Rohtak. Considering the sanctity & geography of the region, the Harappan dwellers transformed it into an urban center. The evidences of the human past are still intact in these plains in the form of monumental structures and archaeological mounds. The issues that prevail in the state are the development & infrastructure development activities that have disturbed the archaeological strata and landscape. The article reviews the Harappan legacy in the districts of Haryana, majorly, Bhiwani, Hisar, Jind, Jhajjar, Rohtak and Sirsa. The prime most idea is to glance over the living culture, the legacy and the inception of cities centuries ago, and the continuing tradition.

Located at 28.78°N 76.13°E, the history of Bhiwani district can be traced back to the Harappan times. Mithatal, located approximately 10km north of Bhiwani, represents a three-fold cultural sequence-early (3500-2600 BCE), mature (2600-2000 BCE) and late (2000-1600 BCE) Harappan, and the excavations revealed that the mound was divided into citadel, lower town and industrial area. Close to Mithatal is a lesser known Harappan site, Manheru, that was explored by Suraj Bhan and excavated by Dr. RC Thakaran, Dept. of History, University of Delhi. The cultural sequence can be broadly divided into early and late Harappans. The cultural objects reveal rare finds such as decorated and incised wares, beads made out of steatite, terracotta objects, bangles, cakes etc. The structural remains show brick masonry in clay and the measurement corresponds to ration 1:2:3 in the early phase and 1:2:4 in the later. The material culture highlights the Harappan advancement in the region.

Hissar district falls north of Bhiwani is famous for the largest Harappan settlement in India, known as Rakigarhi. It is situated in tehsil Narnaund, District Hissar. Acharya Bhagwan Dev was the first person to notice the relics of
ancient mound spread close to these villages. Later on in 1964 Suraj Bhan of Kurukshetra University confirmed the Harappan nature of these mounds. Two major excavations at the site have exposed phenomenal finds. The site has been remarked as a metropolitan town and an urban center. From the time of Early Harappans, the site was fortified that demarcates a sense of seclusion. All the mounds here bear outstanding evidences of Harappan occupation with cultural materials, structures, burials as well as number of faunal remains.

Karsola, another Harappan site in Jind district marks the Harappan control ascendancy. The site was excavated by Prof V. Shinde of Deccan College Pune in collaboration with the Institute of Archaeology, ASI. The detailed survey at the site provides a three-tier cultural sequence that comprises of Harappans, Painted Grey Ware culture and the Historical period. It is the only site in the Indian sub-continent that provides evidences of copper working.

The Sirsa district has a unique historical assemblage, where the other parts portray, the control of early, late and mature Harappans, here the history goes back to an age preceded by the Harappans, popular by the name ‘Sothi-Siswal’ (Pre-Harappa). The cultural objects at Bani (Rania tehsil) represent Late Siswal ware that is characterized by red or pinkish pottery painted with black or chocolate; it had close affinities with the culture of north Rajasthan (Kalibangan). These early settlers were perhaps followed in course of time by the Late Harappans (1700-1500 B.C.) whose pottery has been discovered at Jodhkan (24 km east of Sirsa).

The district of Jhajjar has some important Harappan aspects, as revealed during the course of excavations at Badali in the year 2008-09. The exposed archaeological elements indicate towards the early and mature Harappans. The finds included brick masonry in habitation that gives an idea that the brick walls were superseded by the thatched roof. The diagnostic pot sherds demarcate the early and mature phases and represent a transformation in the ceramic industry. The building activity experienced a heavy spurt where the ration changed to 1:2:4 from 1:2:3. In the mature phase, the site exposed the evidences of copper.

The site of Bahola Khalsa in (29° 4’ 00” N and 76° 4’ 00” E) Karnal district of Haryana was first documented by Suraj Bhan. The village Bahola is located about 13 km to the north of Nisang and about 6 km in the north of Sita Mai. He described it as having Late Harappan and Painted Grey Ware phase occupation. The site lies three furlongs to the east of the village on the right bank of Drisadvati dry bed.

Analyzing the Harappan stretch in Haryana, and the speedy developmental activities in the current times, a number of sites that are still unexplored are under threat. Recently explored & excavated sites have been covered to focus on the fact that each of the districts in Haryana was once a homeland for the Harappans. The notion that the author aimed to illuminate is that Haryana is a rich repository of archaeological sites and it is our prime duty to preserve these sites and prevent them from withering away from the man-made activities.

Reference:
RAKHIGARHI: ARCHITECTURAL MEMORY

Tapasya Samal & Piyush Das,
Faculty Sushant School of Art and Architecture

Introduction
Driving into the dusty lane leading to the quaint village of Rakhigarhi located in Haryana’s Hissar District the anticipation of the average visitor informed about the archaeological site is quintessence. The sight of the barren mounds enclosed in fragile looking fencing (often without gates), covered with excreta and cow-dung cakes trespassed by native goats in hardly the expectation of informed visitors. Thin sheets of plastic peeking from the top of mound are the only evidences of past excavations, dotting the mounds randomly.

Statistically- 175km northwest of Gurgaon, 3.5 hours by car, pinned on the GPS with improved metal roads connecting up to the village bypass. Rakhigarhi showcases the pre-Indus Valley Civilisation settlement dating and as per the last excavation report, the largest Harappan site in the world.

‘Shri Suraj Bhan of the Department of Ancient Indian History and Culture, University of Punjab and Acharya
Bhagwandeva discovered: pottery, chert blades, sling-balls, terracotta cakes and bangles, characteristic of the Matured Harappan culture, at Rakhigarhi, about 11 km to the south of Jind.

**History**

Rakhigarhi is a Harappan site in Hissar district (Haryana) which is now deemed to be the largest Harrappan site amongst more than 2000 such spread across India, Pakistan and Afghanistan with a total area of 350 hectares. Rakhigarhi has been investigated at intervals (archaeological expeditions) since its discovery in 1960’s. It has subsequently been established that the site has traces of Early (3500-2600 BC), Mature (2600-2000 BC), and the Late Harappan (2000-1600 BC) Phases.

The settlement has an additional complexity of a relatively later layer of habitation dating back to late 1800 AD. This settlement has traces of the Harappan city layout though evolved and some of the cultural features which continued into time beyond 2000 AD.

**Listing: Methodology and findings**

Map: Listing map showing listed buildings in red, archaeological mounds in yellow. Source: Rakhigarhi listing (2016).

A general survey of the village was followed with Built Heritage listing including a total of one hundred and thirty six structures, identified and mapped across Rakhigarhi with varying architectural, historic, archaeological, religious and associational values. The settlement can be categorised under various building typologies including residential, religious, secular and recreational. The study shows that majority of the buildings in the village fall under the residential typology which can further be classified under Havelis (late 18th-19th Century AD), Mid-size Indo-Saracenic houses (early 20th Century AD) and Art-deco residences (mid-20th Century AD). The surviving Havelis (in various stages of decay) display an amalgamation of vernacular, Late Mughal with regional influence and Colonial styles. One of the important religious structures located at the north-east end of the village is the Siva Temple, adjoining a large water reservoir or kund with ghats. The shrine was a historic structure from late 18th century AD, with subsequent additions in layers of incompatible materials and new details. Both the parts of Rakhigarhi (Rakhi Khas and Rakhi Shahpur) have their public building with gathering space located in the heart of the village called the Badi Chaupal and the Chhoti Chaupal. Other structures which are part of the listing include historic wells, schools, math or dera, mazar, etc. The materials used for construction include lakhori and large size bricks, mud mortar, lime mortar, lime concrete, red
sandstone (sparingly used in brackets, chajjas, jharokhas), structural wood, iron, etc. The architectural and decorative features of three major period structures include houses built around central courtyards, multi-foliated arched openings, recessed arched gateways (Havelis), pointed arched niches, wooden pitched roofs, vaulted brick ladao roofs, carved red sandstone brackets and chajjas, brick on edge flooring, coloured lime concrete flooring, carved wooden members, wall paintings (Havelis), brick lined drains, semi-circular arches, fluted columns (Doric order), lime plaster mouldings, etc.

**Understanding the settlement**

Simultaneously a second year Bachelors of Architecture studio was conducted ‘Exploring the Multiplicity of Memory between the ‘lost’ & the ‘living’ Cities of Rakhigarhi’ at Sushant School of Art & Architecture, Ansal University. The studio began with a study of the settlement by a group of 40 students, who collected and recorded data from the village site.

Over a period of six weeks in January-February 2016 students of Studio One (second Year) undertook Rakhgarhi’s site study including mapping streets; study of climate, culture, morphology, demographics, socio-economic status; critical analysis, developing models and visualisations of site conditions. In investigating the metamorphosis of the ‘dead city’ into ‘village’, students were encouraged to identify traces of history, continuation of material and construction memory. At the end of this site study, they developed a design program based on the need in future when the village is anticipated to be turned into a ‘Heritage Commodity’ ready for consumption by domestic and international tourists.

Geologically the settlement presents an interesting mix of raised mounds (often with archaeological remains, low lying areas filling with water seasonally and flat land surrounding the village used for agriculture, which is one of the principle occupations of the villagers.

The salient findings of the study only resonated some of the established knowledge about urban patterns of Harappan civilisation. The pattern of construction and city layout in most of the Harappan era cities were found to indicate that these were governed by ‘councils’ (meetings in public buildings) or were chiefdoms rather than kingdoms under a monarch. Both parts of Rakhi Khas and Rakhi Shahpur have public council areas called chaupals which are the heart of any public meeting including Gram Panchayat’s.
These are also used for small festivities or social gatherings (debate or deliberation). It was found that the open space around the Badi chaupal was also used for day to day community activities like informal card games, chit-chat over cups of tea and debates.

Approach to the village is from Highway (off NH 10) and bypass roads which are well connected to major towns in Haryana like Gurgaon and Hisar. The traffic study inside the village revealed that the roads are wide enough to allow for vehicular traffic in many parts barring the organic central core where some of the magnificent Havelis are located, several of them abandoned by the owners who have moved to the outskirts for more spatial houses.

The demographic study (conducted by interviewing about 50 families with 3-5 members) revealed that majority of the population residing in the village falls under very young (below 20 years) or old (above 55 years) age groups. Also women are generally confined to domestic chores, animal husbandry and observe *pudah*. Lack of an institution for higher education has led to emigration of youth from the village, who move to cities in search of academics and employment. Within the village there is a distinct withdrawal from the central organic nucleus. The Havelis in this part have retained their authenticity of material and form barring any renovations and good specimens of the typology. Their owners have either left the village or have built a larger more contemporary home with en-suite toilet bed sets at another location (new peripheral development).

The current inhabitants of the settlement understand the historic and archaeological value of the site and are forthcoming for its preservation and interpretation which in turn shall assign higher value to their surroundings, thereby improving their chances of livelihood through tourism. Many villagers actively participate in the exploration and promotion of the site by acting as hosts to visitors, guides, and also indulge in material memory through private collection of archaeological finds from their fields.

The planning of the site has traces of the Harappan settlements. The site is rectilinear, oriented orthogonally as a rectangle (almost square), cut across by a wide central road dividing the village into two parts. The edges of the village show orthogonal roads with houses lining them regularly (part of new development), whereas the centre has dense organic road network with dead ends (into house courtyards) and odd geometries. An interesting feature of the village is the drainage. A series of open drains lined with bricks (in mud mortar) carry waste water from each home (channels seen within courtyards) connected to a street drain (located in the centre of the walkway) which finally drains out into one of the water bodies in the village. Brick on edge from the previous century can also be seen in certain parts. The brickwork of Mughal or early 19th century buildings which have lost plaster shows an interesting technique of brick-laying. Small *lakhori* brick courses are intermittently laid with stretcher courses of larger size bricks, particularly marking the sill, lintel and *chajja* levels. Village seniors in conversation over Hukka in one of the
open spaces and brick on edge pattern outside the Siva temple; Source: Tarini Vajpai (student, SSAA) & author respectively.

The study led to formulation of a Design Brief which included requirements of the village (site) and the villagers (primary stakeholders) including: an institute for Archaeology with Museum, Site interpretation centre, Community centre with health care facility and School for higher education, vocational training and skill development centre, motel or hotel with some retail space. It was emphasized through this research that the site needs a multi-function facility which also has a community use assigned to it (even if it is during a particular time in the day like night school) and participation of the community in the activities of the facility shall ensure its sustenance.

Footnotes:
1 Indian Archaeology-1963-64, Review (1967, pp. 90)
2 Rakhigarhi, the biggest Harappan Site, Subramanian (2014).
3 Shaffer, Jim and Lichtenstein as cited in Danino (2010), pp. 117-118
4 Maintaining a veil in public

Reference:

“Rakhigarhi, the biggest Harappan site in the Indian Subcontinent, has a great potential to be a tourist destination in the country and a World Heritage monument. The site is ideal candidate to understand cultural process from the formative to urban stage and the composition of the Harappan population. The site seems to have played significant role in the socio-economic organisation of the Harappan culture. Research at the site is likely to provide such evidence from which, we the human being, will learn a lot about the Traditional Knowledge System, which is still relevant to the country.”

- Professor Vasant Shinde, Vice Chancellor, Deccan College Postgraduate and Research Institute, Pune
The Indian culture is one of the world’s oldest surviving cultures finding roots in the Harappan Civilisation 8000 years back. In fact, our culture is not merely “surviving” but it is a flourishing, continuing ancient culture of the world. It is important to claim our heritage by indulging in a deeper understanding and appreciation of the Harappan history – an exceptional example of scientific & technological advancement, philosophy, architecture, art & aesthetics – and showcase it on an international dais.

What is the Harappan Civilisation? Harappan civilisation is one of the four oldest civilisations of the world amongst Mesopotamian, Egyptian and Chinese civilisations. Harappan civilisation Geographically, it is one of the most widely spread civilisations in the ancient world, that existed around the river banks of Saraswati (Ghaggar-Hakra), Indus and their tributaries in present-day Afghanistan, Pakistan and India. Roots of the origin and evolution of Harappan civilisation can be traced back to 4800 BCE in the Mehrgarh (Baluchistan). Very recently, the OSL (Optically Stimulated Luminescence) dating done by IIT Kharagpur on pottery, in Bhirrana, Haryana establishes the early-mature Harappan phase going back to 6000 years old whereas ancient civilisations of Greece, Rome, Egypt & Mesopotamia have all disappeared from this world, important elements of Harappan civilisation still continue in the Indian subcontinent.

What is the significance of this vast & ancient civilisation? It is a well-known fact that the Harappan Civilisation was highly advanced in science, technology, urban planning, architecture, and trade. The excavated artifacts, footprints of the city and its architecture, human skeletons etc. from the Harappan settlements show their relationship not only with genealogy but traditions & practices of the Indian society.

The cities built during Harappan period were fortified with gateways similar to the fort architecture which can be seen in the forts all over India. Built using bricks, these cities

CALL FOR AN INTERNATIONAL MUSEUM & RESEARCH CENTER FOR HARRAPAN CIVILIZATION, AT RAKHIGARHI

Surbhi Gupta Tanga
(Director, RASIKA: Art & Design)
housed private homes, public structures like the Great Bath, granaries, auditoriums, wells, properly designed streets and drains etc. Step wells, which continued to be constructed in Gujrat & Rajasthan up till recent times were another unique feature of the Harappans. The notable features of the civilisation are the seals that reflect the spiritual which is exquisitely depicted on the well-known ‘pashupati seal’. The worship of Sivalinga has its root in Harappan civilization which is evident from the terracotta Sivalingam excavated from Kalibangan and other sites as well. The depiction of a yogi in many seals and terracotta figurines performing yogic asanas shown that the yogic philosophy has been existing in India since the Harappan times. Pipal tree - considered sacred and associated with Siva – was depicted in Harappan pottery as found in excavations from Mehrgarh and Kunal in Haryana. The existence of the sacred Swastika symbol can be seen in the seals of Harappan civilization. Terracotta female figurines from Harappan sites of Nausharo and Mehrgarh in Baluchistan shows females applying sindoor, a tradition is still prevalent in India. Excavated combs, bangles, necklaces, anklets, waist girdles and other ornaments in gold & silver from multiple sites takes back the Indian concept of srinagar to Harappan times.

Continuity in cooking and food habits can be established by the existence of Tandoor (cooking oven), chakla-belan for making chappatis, thaali and lotaas found in excavations at Kalibangan. Farming tools, crop-patterning and crops etc. further show continuity in practices related to agriculture.

Games like ‘pithu’, Chess, cubical dice and folk tales of Panchatantra have been found to exist since Harappan times. Transportation using bullock-carts chariots and boats; crafts such as pottery, weaving and Lost-Wax process to cast statues in bronze are all followed till date.

Thus, it is clear that various concepts of town-panning, architecture, religion, philosophy, art & aesthetics and arguably, even Vedic Philosophy, which continues to exist in the Indian culture till date find roots in the Harappan civilization. (See Fig.1)

According to archeologist BB Lal, “… one is set wondering as to why and how this great civilization of the Indian subcontinent called variously the Harappan, Indus or Indus-Sarasvati civilization and whose roots go as deep as the 5th millennium BC still lives on, not as a fugitive but as a vital organ of our socio-cultural fabric.”

Such is the glory of the Harppan times, and the recent excavations at Rakigarhri by Professor, Vasant Shinde of Deccan College, Pune reveal the existence of Rakigarhri (Hisar district, Haryana) village on the footprints of Harappan town planning & layout. Rakigarhri is estimated to be the largest spread settlement in the Indian sub-
continent. Hence it is needful to re-imagine Rakhigarhi in a novel manner by creating a museum at the site.

Why do we need an International Museum & Research Centre? To reconstruct the past, regular excavations, preservation of excavated sites & antiquities, world-class research laboratories, latest techniques, and facilities are very important.

Currently, Harappan artifacts belong to Archaeological Survey of India and are housed in more than twenty museums all over India of which there are five Harappan site-museums located in Lothal, Kalibangan, Ropar, Sanghol, Dholavira. Sanghol has the largest collection of 15000 Harappan artifacts from the neighboring sites. There are more than 5000 Harappan artifacts in National Museum, New Delhi collection but only 1700 have been displayed till date. Artifacts excavated from the site are dispersed in multiple small & big museums in the country and kept mostly in storage. It is well-known fact that condition of these artifacts is deteriorating and museums do not follow best-practices of the display, storage, and conservation.

When it comes to excavations, there are more than 3000 Harappan settlements in India, Pakistan and Afghanistan and in India alone we have more than 2000 Harappan sites. In the last 100 years, since the first Harappan site was excavated (the first site was excavated in the year 1920 by R.D. Banerjee at Harappa, Pakistan), only 85 sites new sites have been excavated so far, of which maximum sites exist in the state of Haryana. (See Fig.2)

It is proposed that the Indian government should set up an International Museum of Harappan Civilization at Rakhigarhi, Haryana. Excavations at Rakhigarhi began in 1963; initially, under Dr. Amarendra Nath and recently by Deccan College, Pune, headed by Prof. Vasant Shinde. The continuing excavations have established Rakhigarhi as the most significant Harappan site in India for it is the largest – nearly 500 Hectares; and, preserves all the phases and aspects of the ancient civilization. Numerous important artifacts, some over 5,000 years old; 12 intact human skeletons, and urban layout establish its continuity to the present life and people of Rakhigarhi. Rakhigarhi sets an example of best practices in archaeology such as the use of modern technology as well as community involvement. (See Fig. 3)

The International Museum & Research Centre should be a live, site-museum showcasing continuing excavations on site. It should conceptually bring other Harappan sites and Museums under one umbrella especially, in terms of organizing tours, exchange of artifacts and centralizing education, research & publication. It should facilitate researchers & archaeologists by taking care of accommodation, library, technical laboratories, storage & conservation. The Centre should be an outstanding example of Museum & Display, following best-known international practices & technological advancements such as Virtual Reality, 3Ds & Conceptual Models. An architectural marvel, hub of international tourism, mere 150 Kms. from Delhi, Rakhigarhi should be what Giza is to Egypt or Athens is to Greece!

![Fig2: distribution of Harappan sites. (based on S.P. Gupta; G.L. Possehl; M. Danino)](image)

### Table: Regions of the subcontinent

<table>
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<th>Regions of the subcontinent</th>
<th>Early Harappan</th>
<th>Mature Harappan</th>
<th>Late Harappan</th>
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<td>416</td>
<td>12</td>
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<tr>
<td>Total</td>
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<td>1118</td>
<td>1602</td>
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</table>

![Fig3: Rakhigarhi (Harappan site)](image)
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Kurukshetra Development Board

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