

Buddhist Stupa, Chaneti, Yamunanagar (Buddhist Stupa), circa 3rd Century BC



During the reign of the Mauryan king Asoka, the ancient city of Shrughna (modern Sugh) became an important center of Buddhism. This Stupa at Chaneti is 3 km north-west of Sugh must have been one of those tens of topes referred by Yuan Chwang. To construct this baked brick stupa, concentric layers were put one over the other, each time leaving some space on the underlying layer, so that the whole structure should give a hemispherical look. Thus, this stupa corresponds to the Shahpur and Dharmarajika stupas at Taxila. No traces of stone railing surrounding this stupa were found. Probably, it might have been wooden railings. At the top of the stupa, square space about 1.5mt. was found filled with earth. This was the place for *harmika* which bore the *chhatravali* (umbrella).

Buddhist Stupa, Kurukshetra, (Pracheen Boudh Stupa), 1st Century A.D. – 8th century A.D.



The Ancient Budh Stupa is situated (29° 57' 46" N 76° 49' 15" E) in the north-east area of Kurukshetra University near Fine Arts Department. Brahmasarovar lies on the east side of the stupa. The mound is spread over an area of approximately three acres and the height of the mound is around 4 meters from the surrounding ground level. Five burnt bricks structures were recovered

during the archaeological course at mound. First three structures belong to Kushana phase, one related to Gupta period, last structure has the four successive phases which belong to Vardhana period to later medieval period. A massive wall of a big compound which was built during the Harsha period was constructed by reused bricks of previous periods. The width of this wall is 3 mt and was cleared up to 30m. This wall has support on the outer side. This compound belonged to the structure which is popularly called Stupa. This structure was built in five phases.

The Bhima Devi Temple Complex (circa 9th -11th Century AD)



The **Bhima Devi Temple Complex**, nicknamed **Khajuraho of North India** for its erotic sculptures, comprises the restored ruins of an ancient Hindu temple dated between 9th and 11th century AD, together with the adjacent 17th-century Pinjore located in Panchkula. The Bhima Devi temple was sculptured during the reign of Gurjara Pratiharas. As a result of scientific clearance at the site, three stone plinths of a prominent ancient temple have come to light along with a number of beautiful sculptural and architectural remnants. The presence of these three plinths indicates that the temple was built in the '*Panchayatana*' style of temple architecture. Panchayatana means a group of five temples with a main shrine in the centre and four sub-shrines at the each cardinal direction. Most of the comprising sculptures and architectural remains, which were ruined during Mughal period under Aurangzeb, are of the times of the Gurjara Pratiharas

Shish Mahal, Farrukh Nagar, Gurgaon (1733 AD)



The Shish Mahal was the residential palace of Faujdar Khan, the governor appointed by Emperor Farrukh Siyar, the great grandson of emperor Aurangzeb. The palace was built by Khan in 1733 AD. The *Diwan-e-Aam* of the palace is a rectangular structure made of sandstone. It is built on a high plinth with mirrors fixed in the wooden ceiling and on the backside of the wall, which gave the palace its name of Shish Mahal or glass palace. A continuous water flow in the artificial channel in front of *Diwan-e-Aam* was provided by a fountain pool made over the plinth.

Dehara Mandir, Firojpur Jhirka (1451 AD)



This temple was possibly constructed in 1451 AD (*Samvat* 1508) as can be inferred from an inscription fixed on the upper portion of the entrance of the Pillared hall (*Sabhamandapa*) of the temple. This temple consists of three sanctum-sanctorums for the three Tirthankars; a Pillared hall and a circumambulatory path (*Pradakshinapath*). The temple architecture appears to be heavily influenced by then prevailing Lodhi style of architecture.

Tomb of Shiekh Tayyab, Kaithal (circa 16th Century A.D)



Sufi saint Hazrat Shah Kamal came to India from Bagdad and after his death, Sheikh Tayyab enthroned the spiritual seat of his teacher. Sheikh Tayyab died somewhere in the late 16th century AD. It is said that this tomb was constructed by Hazrat Shah Sikandar, the son of Hazrat Shah Kamal. The tomb was built on a square plan, a popular style of Pathan architecture (Sultanate Period). The roof is surmounted by a bulbous dome and a lotus flower finial rests on an Octagonal drum-base.

Tomb of Pir Turkman, Narnaul, Mahendergarh,(circa 12th to 17th century AD)



This tomb-cum-mosque complex incorporates a long tradition of architecture ranging from the Tughlaq period down to the British times. Originally the tomb and adjoining mosque was constructed during the reign of Firoz Shah Tughluq. The eastern colonnades, the dome and a part of enclosure were erected by Alam Khan Mewati in AH 760(1357 AD) The tomb itself is surmounted by a hemispherical dome, crested by a finial of the Pathan style of architecture. The interior of dome has some modern paintings. The pillared *varanda* (portico) in front of the tomb was constructed during the British period. Most of other structures within its enclosures were constructed during late

Mughal period. The inscription in Persian verse over the doorway registers the date AH 531(1137AD) of demise of the Turkish saint in chronogram and in figures.

Tripolia Gate, Narnaul, Mahendergarh, (1589 AD)



Shah Quli Khan was a valiant noble of Akbar's court. He was made Governor of Punjab in 1575AD. He died at Agra in 1601 AD. At Narnaul where he spent maximum time of his life, he erected splendid buildings and a beautiful garden and named the garden as *Aram-i-Kausar*. The Tripolia Gateway is the main entrance to this garden. His fine mausoleum is also situated within the compound of the garden. The elegant three-storied building of the gateway was constructed in rubble masonry with thick layer of lime plaster. The interior walls and ceilings of the façade are adorned with pleasing ornamental carvings over the plaster.

Tomb of Shah Nizam, Narnaul, Mahendergarh (circa 16th century AD)



This tomb was built during the reign of Mughal Emperor Akbar (1556 –1605AD). Akbar is believed to be a great devotee of this celebrated saint and he used to visit him frequently on his way to Ajmer. An inscription in Persian fixed over the doorway records the date of demise of the saint as AH 997 (1589AD) in chronogram and figure. The mosque within the tomb compound was constructed in AH 1031 (1662AD) by some Niamatullah as can be gathered from the inscription in Persian fixed on the entrance of the mosque. Some of walls and ceiling of the mosque depict

painting in floral motifs. The tomb and mosque was built in rubble masonry covered with thick lime plaster.

Chor Gumbad, Narnaul, Mahendergarh, (1351-88 AD)



The Chor Gumbad majestically stands upon a rock on the north of the town. At present, this complete hilly area has been developed in a park by the district administration. On account of prominent location of the Chor Gumbad, it is known as the signboard of Narnaul. It is a well-planned big monument in square shape having single chamber with four minarets at each corner. It gives an appearance of a double-storied structure from the outside due to an open veranda running around it. This structure possibly came to be used as hideouts by thieves and highwaymen subsequently leading probably to the popular present day name: Chor Gumbad. It was constructed by an Afghan Jamal Khan as his tomb. Architecturally low dome and ogee arches show that it must have been constructed during the reign of Firoz Shah Tughlaq (1351-88 AD).

Chhatta Rai Balmukund Das, Narnaul, Mahendergarh, (circa 17th century AD)



This spacious palace was built by Rai Bal Mukund Dass, the Dewan of Narnaul under the rule of Emperor Shah Jahan (1628-58 AD). It is a five storeyed building having several halls, rooms and pavilions. The liberal use of marble for flooring and pillars in the Dewan-e-Khas (the Central

courtyard) add uniqueness indicating prosperity of the contemporary Narnaul. The fountains and springs in the underground chambers were provided to keep them cool during summer season. In the south-east corner, there is a well from which water was raised into the apex reservoir by multilevel lifting following the 'Persian wheel style' for onward supply of water to the various levels of the building. The building possibly had three underground floors with tunnels having remarkably efficient lighting systems. These tunnels secretly led possibly to Delhi, Jaipur and Mahendragarh. They can, however, not be as clearly appreciated now as only one basement remains remarkably intact now.

Shobha Sarowar, Narnaul, Mahendergarh,(circa 18th century AD)



Availability of water was always scarce in Narnaul due to the proximity of deserts. Therefore, this huge pond (*sarowar*) was built by a local chief during the late Mughal period for the use of general public. The *sarowar* was constructed in rubble masonry with thick layer of lime plaster in the style of the then prevailing Hindu architecture. Four staircases in each arm of the pond lead to the water storage tank. There were twelve kiosks (*chhatri*) on its boundary wall, one each at the corners and two each on the either sides of the staircases. At present only two out of twelve are surviving. An inscription fixed on the eastern wall records that an enclosed chamber for ladies-bath was added to this pond in *samvat* 1986 (1929AD). This *sarowar* is still in public use.

Mirza Alijan's Baoli, Narnaul, Mahendergarh, (1556-1605 AD)



This *baoli* (water tank) built by Mirza Ali Jan 1556-1605 AD, the Nawab of Narnaul during the reign of Emperor Akbar is situated to the north-west of the town of Narnaul. The main structure of the building is in the shape of a huge arched gateway carrying the *Takhat* with a rectangular pillared *Chhatri* (kiosk) on its top. The *Chhatri* has a decorated flap, resting on the eight pillars made of grey stone into rows that open to all sides. Below it there is a balcony with staircases. The *Takhat* stands on the main arched entrance of the *baoli*. On the south, the main arched opening is attached with the three storeyed *baoli* and further a well. The water to the *baoli* is provided through this well.

Jahaj kothi, Hisar (circa 18th century AD)



George Thomas, a native of Ireland and the uncrowned ruler of the territory between Sirsa and Rohtak built this building for his residence during 18th century AD. This is a good example of pre-British architecture in the transitory phase.

Durgah Charqutab, Hansi, Hisar (circa 12th to 14th century AD)



A group of monuments, situated to the west of the town are known as Durgah Char-Qutab. Jamal-ud-Din Hanswi (1187-1261 AD), Burhan-ud Din (1261-1303 AD), Qutab-ud-Din Munawwar (1300-

1354 AD) and Nur-ud-Din or Nur-e-Jahan (1325-1397 AD) were the celebrated Sufi Saints of their times and designated as 'Qutabs'. This monument celebrates the last resting place of these four saints. One of the most imposing edifices of this complex is the large mosque in the northern enclosure, which was constructed by Firoz Shah Tughlaq. In the complex are the twin tombs of Begum Skinner and chhatris (two kiosks) known as Char Diwan and Ek Diwan.

Ancient Fort Safido, Jind (circa -18th century AD)



This historical fort at Safidon was built by the rulers of Jind state in 18th century AD. The history of Jind as a separate and ruling State dates from 1763 AD. It was the first fort built by the rulers of Jind State. This fort has bastions for providing strength to the fortification which were also used to ensure security.

Brick Baoli, Kaithal (Circa 18-19th century AD)



The Baoli (water tank with a well) locally known as '*Bhai Ki Baoli*' is made out of *lakhauri* bricks with lime-*surkhi*. This three-storeyed building is in the shape of a step –well. It is approached by descending flight of steps leading down-wards to the well. The well proper is three-storeyed and is open from two sides. It is covered with a domical roof. The steps have thick wall on both the sides. The thick walls on the either side of the steps are decorated. The inscription in Persian verse over the doorway registers the date 1137 AD of demise of the Turkish saint in chronogram and in figures with

close-arched doorways. As the name of this monument itself indicates, it was built by Bhai rulers (1767-1843 AD) of Kaithal State for the use of the general public.

Victoria Memorial Hall, Karnal (19th century AD)



It is a fine century old example of Indo-British Architecture constructed on the occasion of Queen Victoria's visit to Karnal. The hall is an unique combination of three architectural features – Indian, Islamic and European. This complete structure is surrounded by a pillared *Verandah*. Verandah's arches are good example of Islamic architecture. There are four porticos on all the four sides of building and outside of the pillared Verandah. However, it is a single storey building but gives double storey look from the outside.

European Cemetery, Ambala (1902 AD)



Twenty heroes of the Anglo-Boer war (1899-1902) in South Africa, who were brought as prisoners of war, lie buried at this cemetery after they were executed for waging a war against the British. During the Anglo-Boer war, the British made hundreds of Boers (original Dutch settlers in South Africa) prisoners of war and sent them to India, Sri Lanka and several of other colonies. Many of

them were kept in Ambala jail. A few of them could not return to their country and died here. Twenty of them were buried here and a commemorative pillar was constructed after the British and the Boers reached to an agreement and joined hands afresh against the blacks. This monument happens to be the graves of the heroes, with their names inscribed on the tombstone.

Old Baadshahi Bridge, Village Uchasiwan, Karnal (1540-44 AD)



This Bridge was erected on the directions of Sher Shah Suri to facilitate safe and easy passage for the travellers. This is a stone bridge having three arches which are structurally sound. The piers of the arches at the both ends are strengthened by buttresses with marked positions indicated by four small *minars* with domed tops.

Prachin Shiva Temple, Pehowa, Kurukshetra (Ancient Shiva Temple) circa 8-9th century AD



This ancient temple is situated on the southern bank of Sarasvati river in the Pehowa town, Kurukshetra. It belongs to *circa* 8-9th century AD. The name of this town Pehowa is derived from Prithudaka, as King Prithu was the founder of this town. The ancient site of Prachin Shiva Temple has yielded a number of the sculptures of Gods and Goddesses of Hindu pantheon and architectural

members of a temple. These discoveries lead the presumption that it was the site of one of the Vishnu temples which are referred in the Pehowa inscriptions.

Three stone doorframes of ancient temple is now stands fixed on the different entrances of newly built Prachin Shiva Temple. One of them is very important as it depicts Navagraha, Saptamatrikas and the figures of Goddesses Ganga and Yamuna and also a Vishnu image on the *Lalatbimba* which signifies the presence of a Vishnu temple here in the past.

Shiv Mandir and Tirth, Salwan, Karnal , (Circa 18-19th century AD)



An ancient pond with a temple at this village is traditionally called as *Dashashvamedha Tirth* of Mahabharata period in Kurukshetra region. This *Tirtha* finds its mention in the *Vamana Purana*. Though at present, at this site, there are no such ancient remains which can be associated with the Mahabharata times. A temple and a pond built in late 18th or early 19th century AD represent the *Tirth* at present. In addition to this temple, there is another temple and *yajnashtala* which seems to be later additions. The earlier temple is built on a pancharath plan of north Indian ancient temple style of architecture. Inner walls of both the temples are decorated with the mural paintings of late nineteenth century AD depicting different gods and goddesses. *Lakhauri* brick have been used in the construction of the pond. The presences of royal ghats are the main attraction of this pond.

Ancient Gumbad, Palwal (Tomb of Sheikh Shah Baz Maqbara), *circa* 17th century AD



This monument is situated in the middle of a municipal park in the area of Housing Board Colony of the town of Palwal. This monument belongs to 17th century AD. Architecturally it is octagonal in shape, and square in plan from interior. Its all four sides have arched openings. Its lower half is made of dressed kankar stone blocks and remaining upper half of lakhauri bricks. The roof is surmounted by a low dome rest on octagonal drum.

Nahan Kothi, Panchkula (19th century AD)



A significant and only remnant representing the British architecture of 19th century AD in the modern city of Panchkula is popularly known as Nahan Kothi . This monument was built by Prince Surjan Singh and Bir Singh, the sons of Raja Fateh Singh (1857-63 AD) the ruler of Sirmour State. This region including Morni and other adjoining hilly areas of Haryana was then under the Sirmour State. The capital of this state was Nahan (Himachal Pradesh), hence the name Nahan Kothi was given to this building. It was generally used by the rulers to keep watch on the activities of their territory. Sometimes it was also used for stay during hunting. This Monument had a garden and servant quarters in the beginning. The original architectural beauty of this monument has been marred by the renovations and alterations in different areas at various times, even then, its original characteristics of architectural style are still in existence.

Ancient Site at Sugh, Amadapur, Yamunanagar (Circa 5th Century BC to 12th Century AD)



The extensive mound (about 5 km in circumference) lies on the west bank along with the flood-plains of river Yamuna. These remains are identified with ancient town *Shrughna*, reported in the travel account of Hiuen Tsang. The site of ancient Sugh presently lies in the jurisdiction of village Amadapur. The mound was excavated by Dr. Suraj Bhan of Department of Ancient Indian History, Culture and Archaeology, Punjab University, Chandigarh and it was further excavated by Shri D. S. Malik and Shri M. Acharya of the Department of Archaeology & Museums, Government of Haryana.

Period -I The archaeological excavations at this site revealed the relics of Painted Grey Ware in the lowest level. Second phase of this Period is represented by the occurrence of moulded and handmade terracotta figurines in Mauryan style, Punch-marked coins, inscribed and un-inscribed cast coins. A lead cast-coin with legend *Kadasa* in Mauryan Brahmi character with a trident and a snake figure on the obverse and elephant with a rider on reverse is important.

Period –II This site is famous for the fanciful terracotta human figurines of Shunga-Kushana style. Beautiful terracotta figurines depicting a child writing alphabets on a wooden board have been discovered from this site and one of them is displayed in the National Museum, New Delhi and a few are in the collection of Haryana Prantiya Puratatva Sangrahalaya, Gurukul, Jhajjar. The excavations have also yielded Red Polished Ware pottery with iron, copper, terracotta and stone objects which are comparable with cotemporary cultures of North India.

Period –III The evidence of occupation at Sugh after seventh century AD was also traced with the antiquities of their respective eras. Two terracotta sealing, one of 6th century name *Vyaghraraja* and other *Sugha*, the name of the city, in the script of 12th century AD were important discoveries.

Vishvamitra Ka Tila, Pehowa, Kurukshetra (circa 8-9th century AD)



The name of this town Pehowa is derived from its Pauranic name Prithudaka, and the legend goes that King Prithu was the founder of this town. Two inscriptions of Gurjar-Pratihara period have found at Pehowa. One inscription from this place records the erection of three Vishnu temples in this town. Another inscription, still in the Garibnath Mutth at Pehowa, of Raja Bhojdeva of 882 AD records regarding collection voluntary tax from each trader for the purpose of maintenance of these Vishnu temples existing there and elsewhere .

This site of Vishvamitra ka Tila contained the remains of one of the Vishnu temples at this place. This temple site was scientifically cleared under the direction of Shri D. S. Malik of the Department of Archaeology & Museums, Government of Haryana. Scientific clearance of this site yielded beautiful stone sculptures depicting Ramayana and Mahabharata scenes which are the first discoveries of this kind. The remains of an ancient temple plinth made of baked bricks was also found during clearance operation. This is the only known brick temple remains of Pratihara period in this region.

Ancient Site at Bhirrana (Circa 3500-2500 BC (Early Harappan Culture)



The site located on northern outskirts of the village overlooking the now dried up bed of *Vedic* river *Sarasvati*. Archaeological excavations of 4.20m thick deposit have revealed four –fold cultural sequence. This site was excavated by Shri L. S. Rao of Archaeological Survey of India.

Period-IA : Hakra Wares Culture- This period is characterized by well plastered subterranean dwelling pits which were cut into natural soil. Ceramic assemblage is represented by the Hakra Wares of Cholistan region of Pakistan. All the representative antiquities of this phase found at other sites including beads of semiprecious stones, terracotta objects, copper bangles, bone points and chert blade were found from here also.

Period-IB : Early Harappan The entire site was occupied during this period. The houses were built of mud bricks in the ratio of 1:2:3. Pottery of this period showed all the six fabrics of found at Kalibanga-I. Antiquities, apart from a seal of quarter-foil shape made of shell, of copper, terracotta, semiprecious stone and bone objects of this period are similar and comparable with other such settlements.

Period-IIA : Early Mature Harappan This period is marked by transformation in the city lay-out. The fortification wall around the entire settlement was made out of mud bricks. Pottery assemblage included Early Harappan and Early Mature Harappan ceramics.

Period-IIB : Mature Harappan The final occupation of the site is represented by typical Harappan steatite seals, antiquities and pottery recovered from contemporary Harappan sites.

Ancient Mound at Karsola, Jind (Circa 1900-600 BC)



The site of Karsola is located about 1.5 km east of the village on the right side of the Julana-Fatehgarh Road. It spreads over an area of about 17 ha and stands to a height of about 5 m high from the surrounding ground level. Almost in the centre of the mound is located a temple of Baba Madhu Nath, which covers an area of about 1 ha.

The excavation work was carried out season 2010-11 jointly by Professor Vasant Shinde of Deccan College, Post-Graduate and Research Institute, Deemed University, Pune and Sengar, of the Institute of Archaeology, Archaeological Survey of India, New Delhi.

The detail survey of the site carried out by this team, revealed the presence of pottery of three different cultural phases namely Harappans, PGW, early historic (Kushana/Gupta). On the basis of ceramic distribution it was presume that the entire site was occuppies during Late Harappan and PGW period whereas the Early Historic pottery was found confined towards the western half of the site.

The artefacts recovered from Late Harappan phase include mostly terracotta and faience bangles. The Painted Grey Ware has much larger variety of artefacts such as arecanut and ghata-shaped beads, seals, hubbled and plan wheels, elephants, bull, bear, ivory bangle fragment, bone decorated handles, bone points and shell beads. The Early Historic object include a clay tablet with Kushan-Gupta Barhmi letters, a hoard of 31 copper coins of Yodheya, one coin of Kushan period and glass bangles.

Ancient Site at Balu, Kaithal (*Circa 3500-2000 BC ,Harappan Culture*)



Excavations conducted by the Department of Ancient Indian History Culture and Archaeology, Kurukshetra University, Kurukshetra with effect from the year 1978 – 79 to the year 1988 – 89.

At this site revealed the existence of three major periods of a civilization with antiquity dating back to 3rd millenium BC of Pre-Harappan times. It is likely that the inhabitants of this ancient civilization were dependent on river Apaya, a tributary of river Sarswati, for irrigation and survival. The artefacts, the ceramics and other remains of the civilization which have been unearthed

and excavated from the archaeological site near Balu are stunning and breath-taking in their range. The archaeological finds of this site indicate the existence of 3 major periods of occupation i.e. A(Pre-Harappan) B (Harappan) and C (Late-Harappan).

Finds pertaining to period 'A' include gray, red, buff and black-and-red ware ceramics. Red Ware vessel forms are storage jars, water vessels, kalasa, interior incised basin, rusticated pot and cup. They are decorated with broad black band, straight, oblique or zig-zag lines, and arches and triangles. During period 'B', Pre-Harappan ceramics continue along with the new Harappan pottery. The site excavation finds pertaining to this period are Harappan vessel forms which include storage jar, perforated jar, dish-on-stand, goblet, beaker and cup with handle. They are decorated with pipal leaves, intersecting circles, horizontal bands, etc. are indicative of the appearance of Late-Harappan pottery in association with the old Pre-Harappan and Harappan forms. The major archaeological finds from the excavated site pertaining to period 'C' are dish-on-stand with dropping and undercut rim, storage jar, long-necked rusticated pot and kalasa.

The other materials recovered from this site belonging to Period 'A' include terracotta bangles and structure in mud-brick. Period 'B' finds include terracotta objects such as animal figurines, bangles, toy-cart frame, wheel, ball, disc, triangular or circular cake, bone point, stone pestle and mortar, faience beads and bangles beads if semi-precious stones, steatite beads, chert blade and a few copper arrow-heads, chisel, knife etc. Period 'C' finds include unearthened stone, bone, shell, terracotta, faience and steatite objects. A noteworthy feature of Period B is the presence of 12 to 15 m. wide mud-brick (11x22x44 cm) fortification wall and residential structures of sun-dried bricks (10x20x40 cms. and 8x16x32 cms.)

Ancient Site at Kunal, Fatehabad (Pre-Harappan to PGW Culture)



Kunal (29° 37' 17" N 75° 39' 32" E) is an ancient mound 12 kms from Ratia tehsil of Fatehabad district under the state protection. It was first excavated by Shri J. S. Khatri and Shri M. Acharya of the Department of Archaeology & Museums, Government of Haryana and re-excavated after 20 years to understand the significance of Hakra culture in Ghaggar-Saraswati basin in more appropriate manner. The excavation was conducted under the direction of Dr. BR Mani, D.G. National Museum and Dr. Banani Bhattacharyya, along with Mr. Shubham Malik, Ravi Kant and Shri Darbar Singh from Haryana State Archaeology department in collaboration with Indian Archaeological Society, New Delhi and National Museum, New Delhi..

The area of the site is about 9 acres. Excavation has positively revealed the cultural deposit of 3.5 meter divided into various cultural levels and periods. Unearthing was taken into small area 7 grids divided into 4 quadrants each measuring 10x10m each.

On the basis of fresh excavations the chronology of cultural sequence was revised as follows:

Period IA- Stage I (Pre-Harappan)

Period IB- Stage II (Early Harappan)

Period IIA- Stage III (Transitional stage)

Period IIB- Stage IV (Harappan)

Period III- PGW culture

Exclusively, the cultural material signifies the habitation of the site back to Pre Harappan period. Similarity among the ceramic assemblages and structures with Bhirrana points towards the pre-early Harappan culture in the plain before the advent of mature phase of Harappans in Haryana. Pit Dwellings along with hearths marks the much early stages before formation of Harappans.

Steatite bead making workshop, faience material, gold prills, copper ornaments, engraved bone button, bone tools, micro blades made of chalcedony, copper fish hooks and arrow heads were also found here painted pottery included pipal leaves and humped bull which were important motifs found on Mature Harappan seals. Six steatite seals and one shell seal with geometric patterns were found. These six seals were of square shape, made of grey stone and resembled typical Mature Harappan seals. Also found at this site are copper rods, rings, bangle pieces, terracotta objects like

bangles, balls, animal figurines, net-sinker, toy cart frames, disk and toys, stone balls, shell bangles etc were the distinctive discoveries during the session. Several samples of soil, bone and charcoal were taken up to rectify the status of the site in context with the then environment which would be helpful to understand the adaptive strategies by the habitants in the Ghaggar Saraswati plain.

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A large Hoards of jewellery were found at this location, including two silver pieces called tiaras, gold ornaments, beads of semi precious stones etc. Number of hoards found at this site included silver bangle, copper tools etc. Excavations on south-west side of mound revealed copper furnaces with smelting material and copper ingots and slags were also found at this site.

Shekh Musa ka Dargah Complex and Jhulti Minar

The mosque mentions Hijri era 1142 (approximately 14th century) as date of construction. The arches and gateways (18th to early 19th century) have a late Mughal treatment mixed with Rajput style.



The simplistic and utilitarian architecture of the tomb of Sheikh Musa shows an ideal blend of Mughal and Rajput styles. Earlier called the Dargah of Hazrat Sheikh Musa, it is located at the base of the Aravalli range off the Taoru Road.

Sheikh Musa, the grandson of Mohammed Farid, had arrived here in search of peace and serenity. The complex was built for him and as his fame grew, it was extended. One of the 12 gateways built around the dargah has shaking minarets that vibrate synchronously. These minarets are one of its kinds in India, as these can vibrate/shake. This is also known as the Shaking Minarets (Jhulti Minar), they are playful but with a whirl of quivering mystery. They have left the best of

architects and pioneering design engineers intrigued and in irresolvable wonder. What they cannot unravel is when one minaret is shaken the other begins to vibrate, though the connecting passage between the two remains vibration-free; what causes this vibration is unknown. The conditions of these minars are not good due to lack of maintenance and immediate action required otherwise within next 2–3 years we may lose this example of ancient engineering. The water in the kundli is said to contain healing powers.

Constructed entirely in stone the mosque has a makbarah and an old well. The makbarah, built in marble has an underground source of water. From amongst the arches of the imposing structure one can also see the ruins of an old fort nearby. Built in local stone it has arches and gateways made using stone and lime. Timber and bricks were used later to renovate the damaged structure. The arches, domes and walls of the inside mosque are a statement of the Tughlaq style. The roofs are shaped as stunted vaults in stone. The mosque mentions the Hijri era 1142 (approximately 14th century) as the date of construction. The arches and gateways (18th to early 19th century) have a late Mughal treatment mixed with Rajput style. Owned by the Punjab Waqf Board, the monument is in dire need of conservation measures.

Kachi Khera, Hodal, Palwal (PGW-Kushana Pdcirca 12th Century BC to 1st Century AD)



Kachi Khera is situated in the village Garhi patti, in Hodal Tehsil of Palwal district in Haryana. The village is lies on the west bank along with the flood-plains of river Yamuna. The ancient mound (about 7-8 acre area in circumference) is located south east of the village in the agricultural field, 2 KM from National Highway 2. Site is to some extent disturbed by human activity. Most of the area of the site is under cultivation and some part of this site is intact. The site has now been notified as state protected under rule “The Punjab Ancient and Historical Monuments and Archaeological Sites and Remains Act, 1964”.

On the basis of surface findings that it has cleared that there are different cultural phases since PGW (Paintings are both Black on Grey and white on Grey) to Kushana period (Ceramics are Red ware, B&RW, Black ware) i.e *circa* 1200 B.C. to 1st Century AD. A larger number of pottery remains and bricks alignments are visible on the mound. Ceramics shape includes vase, dishes, bowls, basins, Handi etc.