



Discover of Haryana: Ancient Historical Importance and its Development

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ABSTRACT

There is need to promote the cultural heritage tourism and its Development in Haryana. Appropriate techniques ought to be made to tap these gatherings and to expand the time of remain of the tourists. This again suggests there is deficiency of mindfulness about the assets and in addition different offices like carnivals, amusement stops, sound and light shows and so on which can propel the sightseers to remain longer. The vacationers who visit for social heritage purposes want to remain at resorts or visitor towns which is an extremely positive sign for the advancement and development of rustic/cultivate tourism and resorts which will thus profit the nearby network and in this way have positive effect on the economy and increment social comprehension among the tourists and the neighborhood network.

Keywords: sculpture, culture, heritage, discover.

1.INTRODUCTION

Haryana came into existence as a new state of the Union of India on November 1, 1966, when it was carved out of Punjab. It is situated in the north-western piece of India and circumscribed by Uttar Pradesh and Delhi in the east, Punjab in the north-west, Himachal Pradesh in the north and Rajasthan in the south-west. The state involves 21 areas viz. Ambala, Bhiwani, Faridabad, Fatehabad, Gurgaon, Hisar, Jhajjar, Jind, Kaithal, Karnal, Kurukshetra, Mahendragarh, Nuh (Mewat), Palwal, Panchkula, Panipat, Rewari, Rohtak, Sirsa, Sonapat and Yamunanagar [1].

The old place where there is Haryana, which has been customarily known as a seat of eminent sages, saw the notable skirmish of the Mahabharata, amid which Lord Krishna conveyed the hallowed lesson of the Bhagwad Gita to Arjuna, a Pandava, at Kurukshetra. It is the antiquated place that is known for the Aryans that made understood sacred texts out of information, including the four Vedas viz. the Rig Veda, Yajur Veda, Atharva Veda and Sam Veda. The historical backdrop of Haryana is loaded with occasions that formed the predetermination of the general population in India. All clans and intruders that entered India needed to tread the place that is known for Haryana to achieve the inside parts and different areas that were involved or occupied were politically caught by the trespassers. Haryana has been an observer to numerous huge occasions in history going from the early Rajpoot to later Mughal periods that decided the state of things for the general population of the state as well as the entire of India. The three acclaimed fights in the historical backdrop of India were battled on the fields of Panipat in 1526, 1556 and 1761 AD. These fights demonstrated crushing for the fortunes of the nearby lords and sovereigns and formed the occasions for what's to come. Hence, the province of Haryana has a critical place in the social history of India. 1 Many archeological hills found at a few places and researched amid the most recent 100 years in Haryana have uncovered numerous missing connections ever of, aside from empowering students of history to concoct social confirmations on the extravagance of Art and culture of the general population of old Haryana.



Starting with the uncovered items, the revelation of Stone Age devices from Pinjore, Chandigarh and Ferozepur Jhirka supports the nearness of human life in this locale amid antiquated period.⁵ Stone instruments having a place with bring down Paleolithic age have additionally been found from Dera Karoni, Mansa Devi, Ahian, Dhamla, Kotla, Paplona, Suketri (all in Kalka tehsil possessing the Shiwalik lower regions of Ambala region) [2].

These instruments incorporate choppers, centers, unworked chips, scrubbers, blades and hand axes.⁷ Moving on to pre Harappans of the third thousand years B.C. having a place with Banawali, Hisar area were talented in stoneware with an extensive variety of enlivening shapes. To beautify them, they utilized decorations of gold dots, semi valuable stones, earthenware, steatite and bangles of mud, shell and copper.⁸ Pre harappans were supplanted by Harappans at Banawali around 2300 B.C. The seals of this time demonstrate magnificence in craftsmanship, while their earthenware dolls toss light on their society art.⁹ Another Harappan site – Mitathal in Bhiwani area has additionally turned out to be clear of specific discoveries as gold dots and pieces, sharpened stones, extremely sharp steels, sickle-snare, etches and nails of copper and bronze, dots of semi valuable stones, earthenware bangles, cakes, marbles, puppets, toy-truck edges and haggles bearing Harappan characters.¹⁰ The late Harappan culture was generally spread over Haryana and can be assembled from the disclosure of its stoneware at different locales in the regions of Ambala, Kurukshetra, Karnal, Jind, Hisar, Bhiwani, Rohtak, Mahendragarh and Gurgaon [3].

Yaudheya culture bit by bit appeared. They had mints at Naurangabad and Rohtak to produce punch-stamped coins. Coins, having impression of the word Bahudhanyak on one side and the figure of a bull on the other, were recouped from the two destinations as showed. Authors containing impression of the adage - Yaudheya Gann Ki Jai in Sanskrit were likewise found from these destinations. The models that were found from Shruhn, Thanesar, Amin and Rohtak, portray upward quality in this craftsmanship amid the time of Yaudheyas. The figures unmistakably demonstrate the ways of life, sort of adornments, haircuts and ensembles of that period.³³ Lots of coins that have a place with this time have been guarded in authority at Archeological Museum of the Gurukul at Jhajjar in Haryana [4].

II.ANCIENT HISTORICAL IMPORTANCE OF HARYANA

A place that has been in proceeded with presence for a long time and bears remnants from the past in any shape, be it antiques, remains or destroys of structures and structures, for example, tanks, sanctuaries, castles, strongholds and so on and has been specified in authentic writing involving old messages and in addition current writing, can be called a vital place to be observed. Because of the previous, there are numerous spots spread all through the length and broadness of Haryana that fit the bill to be generally critical. A couple are recorded underneath in order arrange, locale insightful:

Mahendragarh: The truly critical Narnaul town shapes a conspicuous piece of Mahendargarh locale. In the Mughal period, this city was a piece of the Jaipur State. There are numerous spots of chronicled essentialness, to be specific, Chaata Birbal, Shoba Sagar Talab, Gumbad Chanderpuri and Jal Mahal and so forth. In the eighteenth Century, this city was assumed control by Thakur of Jaipur. From that point, the British caught it and gave it over to the Nawab of Jhajjar. In 1857, it was made piece of the Patiala State. There is a Dhosi slope close Narnaul where Saint Chywan had thought and a reasonable is hung on the Somwati Amavsaya. There is likewise a Chanderkoop lake which has 457 Steps and countless go there to clean up [5].

Bhiwani: The archeological disclosures at Mitathal recommend that this territory was a piece of the Harappan human advancement. A few models and bunches of wallpaintings are likewise found in the zone [6].

Hisar: Banawali, Rakhigarhi and Siswal having a place with Hisar involve an imperative place ever of. They were considered as a center point of Harappans. Columns, engravings and strongholds have all been followed from Hisar area. Feroz Shah Tughlaq had constructed a stronghold at this place in 1232 AD in compatibility of his triumph over Bengal. The place chose was Shikargah and settled on the site of two towns situated on the old track course from Delhi to focal Asia by means of Multan. The vestiges of the old fortification and a few different landmarks, for example, Jama Masjid, including the Buddhist Pillar from Topra, can be seen in Hisar-e-Firoza [7].



Amid a few unearthings in Hansi, antiquated figures were uncovered from the hill. On one these figures — a delightfully cut picture of Surya — was a possibility find and would now be able to be seen introduced in a sanctuary house nearby Barsi Gate in the principle bazaar road. The picture has been cut out of dark rock stone and polished.⁴⁶ Hansi post has its own particular extraordinary highlights which is pictorial portrayal of Chauhan's capacity moreover. Mohammad Gauri had unique fascination towards this place. The Char Qutub graves, Farid's Sufi vision and priceless symbols of Lord Vishnu and Lord Krishna can be found from this place.⁴⁷ Siswal lies in Hisar area. The saved stays of ancient rarities made of bone and different articles, for example, earthenware production found at this place amid unearthings show a contact between the pre-Harappan and Harappan culture.

III.DEVELOPMENT OF CULTURE IN HARYANA

Culture of any place refers to the lifestyle of its people throughout a yearly cycle. It incorporates every one of the parts of living like performing day by day errands, watching fasts and customs, commending the celebrations and doing different functions on events like births and relational unions and so on. Haryana, as well, is supplied with numerous a rich type of people culture. Haryana is predominantly an agrarian land where ranchers drudge in their fields and are helped by dedicated ladies in residential and in addition farmwork. The state's pop culture likewise demonstrates it as a military land. The general population of Haryana are basic, religious, straight-forward, venturesome, overcome and persevering. They have basic sustenance propensities and they are likewise known for their adoration for cows and the plenitude of drain and curd in their eating regimen. After the work is done, the provincial menfolk appreciate sitting together and sharing the day by day schedules over hukka [8].

Generally, the Haryanavi men used to wear dhoti, kurta, khandwa (turban) and a couple of juttis (shoes), while the ladies wore a ghagra, a shirt, an odhni and juttis ⁸⁷ constantly however these days it appear to be on the melt away, particularly in the urban territories. Presently just the provincial individuals wear conventional dresses and that, as well, on festivities in the family and uncommon events, for example, a wedding. Prior, the general population used to flawlessly dress themselves with the previously mentioned array, particularly on the event of fairs, celebrations and wedding functions. Different fairs and celebrations are being hung on the devout place that is known for Haryana since ages. The fairs in Haryana have extensively been delegated national and in addition of religious significance, for example, the Surya Grahan (Solar obscuration) reasonable at Kurukshetra, Kapil Muni reasonable is sorted out at Kalayat, Somavati Amavasya reasonable at Pehwa and Pandu Pindara, Puranmasi reasonable at Ramrai (close Jind town), that advances the love of Veer Parshuram. Kapal Mochan reasonable is watched each year upon the arrival of the full moon in the period of Kartika at Surya Kund, close Bilaspur in Yamunanagar locale [9].

The devotees of the Nath clique compose a reasonable at Asthal Bohar on three days in Falgun starting the sixth of the lunar days or brilliant twilight evenings. Gugga reasonable is seen at Dadri and Khanpur Khorda (in area Jhajjar). Other than above, Kali Mai reasonable at Kalka, Char Qutub reasonable or Urs at Hansi, Mahashivaratri fairs at Karmara, Kiloi, Baghot, Siswal, and Kalayat and every such place where old Shivalayas are found, is held two times every year. Creature fairs at Jehajgarh, Hisar, Rohtak, Sampla, Meham and Bhiwani are routinely held. Gitajayantimahotsva at Kurukshetra is likewise held every year. The general population of Haryana commend celebrations with incredible eagerness and customary intensity. The occasional and religious celebrations, for example, Baisakhi, Guruparva, Buddh Purnima, Diwali, and Holi laud the way of life of this locale. Some different celebrations that are commended in Haryana are Teej, Gugganaumi and Sanjhi at the season of Janamashtami, Dussehra and Goverdhan Puja. Teej is the most beautiful celebration that is praised on the third of the splendid twilight evenings in the period of Sravana amid the Monsoons.

In Haryana, it is viewed as a revival of life-in-leaves, in greenery that alleviates each living being. To the Haryanvis, Teej has an extraordinary social hugeness. 'Teej' is additionally accepted to be an image of the interminable marriage of Shiva with Parvati. The wedded ladies watch the quick of 'Hartalika' (on this day the ladies apply mehndi to uncovered appendages and wear new bangles) on 'Teej' for a long and glad wedded life. A 'chowk' is drawn on this event where the Puja is performed. Swings are additionally set up in the open patios. Guggapir is accepted to be the defender of snakes. He is worshipped on the naumi. In this specific situation, the picture of Guggapir is drawn on the divider with the assistance of turmeric powder, geru, and charcoal. He is appeared as riding a pony. Before him snakes are painted; that, as well, with charcoal. To finish the custom, a specific assortment of grass named 'Unga' is brought from wilderness; it is likewise glued neighboring the



picture. At that point, the Puja is performed. Sanjhi is perceived as Goddess Parvati. Its frame is made on the divider by Haryanvi ladies ten days before the Dussehra. It is adored by rustic people of Haryana [10].

The base is set up with new dairy animals compost on which different parts of body are introduced. The stars, moon and the brilliant face of the goddess are appealing highlights of the establishment. Once in a while, the parts are additionally hued with turmeric and geru. Around the figure of Sanjhi, some other society themes are made, for example, peacock, swastika, sun, stars, moon, blossoms and different embellishing objects. Sanjhi is demonstrated completely spruced up and intensely ornamented. Her hands and face are finished with mehandi. Her face is hidden with a material of red shading. The ritzy montage is settled appropriately with the utilization of cow waste on the divider. Janashtami is seen as the Birthday of Krishna. On this day, icons of Lord Krishna are improved and parades, portraying the essential occasions throughout his life, are done. Numerous lovers watch quick and pass the day without strong nourishment until midnight. Krishna-leela as people theater is performed in Temples. A custom named as Jal-Jhulni is likewise performed on this event [11].

On the event of Goverdhan Puja, at a young hour toward the beginning of the day, the Haryanavi ladies set up an establishment of Goverdhan on ground with crisp bovine compost. At that point, cotton and grass is put over it with the goal that it ends up suggestive of vegetation developed on mount Goverdhan, the hillock that is said to have been lifted on the little finger by Krishna, and is situated in region Mathura close to a place called Govardhan. From that point around evening time Goverdhan Puja is held. On this day all the household creatures in the house are additionally ornamented with so much gadgets as gandli and patia vermilion to the temple and chest. They are additionally brightened with mehandi. Gopashtami, a quick devoted to Lord Krishna, is carried on the Shukla Ashtami of Kartik. It is trusted that Lord Krishna turned into a gopa (gwal) on this day. This is the reason that revering of dairy animals is of incredible significance on this day. Individuals trust that they would flourish on the off chance that they play out this quick with full commitment [12].

IV.DEVELOPMENT OF ARTS IN HARYANA

Varied dynasties played their role in the development of art in Haryana. Art has made a trip starting with one stage then onto the next, accordingly mirroring the entwined culture. Albeit no schools of craftsmanship have been followed in Haryana amid the underlying stage, yet the gems got from here leave a critical engraving on the brain of watchers. Whatever type of craftsmanship is considered, be it earthenware or some other figure, frame or design or writing or painting, its impression is dependable. Starting with archeological discoveries, the main critical period of this district begins with the coming of the Harappan civilization.⁹¹ The earthenware found here shows geometric plans in dark over red surface.⁹² The following time of Indus Valley Civilization was locked in with the formation of mud and metal sculptures.⁹³ Then came the Aryans with whom Painted Gray Ware had been associated.⁹⁴ The Painted Gray Ware culture found at the site named Bhagwanpura had been dated between 1600 BC TO 1200 BC.⁹⁵ Yet, the most punctual work of Aryans remains Rigveda. Based on dialect, it is thought to be of around 1000 BC.⁹⁶ Sometime later, amid the Mauryan time frame, came the Ashokan decrees at Topra, ⁹⁷ Hisar and the Stupa of Chaneti and Thanesar [13].

It was additionally amid the Mauryan time frame that Vishnu Dharamottaram Granth was made in Kalayat town. This granth encompasses the critical standards of painting and sculpture.⁹⁹ A stone engraving of Bhojedava having a place with Sirsa has likewise been recuperated. It alluded to a block and stone sanctuary of Yogisvara (Shiva) and was enhanced with the pictures of Murari (Krishna) and other deities.¹⁰⁰ Similar is the stone engraving of Prithviraja III¹⁰¹ from Hansi summoning the God Murari (Krishna).¹⁰² Among models, some red sand stone figures have been gotten from Palwal, Hathin and Faridabad at some point in second Century AD. They portray the subject of Yakshas and Yakshis. ¹⁰³ One earthenware puppet had been accounted for to be of Lord Krishna as a kid sitting while at the same time holding a takhti in his hands.¹⁰⁴ Another sandstone picture had been recuperated from Sanghel, in Faridabad region. This picture, named Ekanamsa, is a group of three. The sister Ekanamsa is remaining between her two siblings Balrama and Krishna.¹⁰⁵ Some different figures got from Ameen in Kurukshetra area depended on Sun pillars.¹⁰⁶ Red sandstone pictures of



the up and coming time in light of divine beings and goddesses have been recorded from Sondh, region Gurgaon and Khokharakot, locale Rohtak. Models speaking to Lord Buddha's head have been gotten from Rohtak, Mohanbari, Jhansva, Kurukshetra and Gurgaon. Finish types of Buddha have been found in Bahmanvas, locale Rohtak and Naurangabad, area Bhiwani. These models were having a place with Kushana period. Moving onto the Gupta time frame, two figures of Buddha have been gotten from Thanesar and Sanghi, region Rohtak. Master Shiva have been found in the frame red sandstone from Harnaul, region Gurgaon. 107 The block sanctuaries of Agroha having a place with the Gupta time frame have been designed by the boards portraying Ramayana and Krishna leela scenes. 108 The post-Gupta period incorporate a few relics from Gujjar Kheri, region Sonapat that presumably delineate Krishna-leela scenes. 109 Venu Gopala is one little figure recouped from Gujjar Kheri. The figure seemed, by all accounts, to be of Krishna playing woodwind. Its assessed day and age is eighth Century AD. 110 The later stage has been described by magnificence in sculptural craftsmanship. Amid this period under the Pratihara, a composite picture of Hari Pitamaha has been found in ninth Century A.D. It is an amalgamation of Brahma and Vishnu. 111 The work of art period began with the high contrast hued themes recognized on the mud utensils got from the pre-Harappan stage in Haryana. The hints of depictions could likewise be obvious in the exhumed objects from Mitathal and Banawali. The articles here are painted with dark shading and outlines have been made with vertical and corner to corner lines; common plans have likewise been made on these. Vedic and in addition Harsha period's writing demonstrates the nearness of developed fine arts [14-16].

Not a lot can be found in the artistic creation field in the up and coming a very long time till nineteenth Century A.D., aside from a representation of a primitive boss Nawab of Jhajjar (of 1840s or 1850s) portraying the boss with his two children sitting in his regal castle. A few miniatures of a similar day and age were found in a Bhagwatapurana. It reflected Lord Krishna in various postures and some different divinities in rhythmical lines. In the event of paintings, the position is much better. 113 The old writing of Haryana demonstrates the nearness of wallpaintings starting from the Vedic time frame to the Mahabharata time frame. Afterward, this Art achieved magnificence under the administrations of Mauryans and Guptas for about 400 years. Notwithstanding, remote assailants crushed this Art in the later 50% of eleventh Century A.D. Step by step, this Art resettled some place in the center time frame. Divider sketches kept up their fascination in the brains of individuals from sixteenth to twentieth Century A.D. This period can be named as a brilliant period for the divider compositions [17-19].

The artistic creations on dividers delineating verifiable, legendary and social scenes something close to 1850s were discovered nearly in each town and enormous town. The dividers of rich people's homes were finely put and enhanced with compositions. Divider works of art were made, all things considered, a significant number of them can be seen these days. These were made in every one of the landmarks as fortress, havelis, sanctuaries, wells and chhatris, and so on. The topics of the divider works of art were additionally various. At numerous spots these works of art were made to portray the life and times of Lord Krishna, the point of this examination [20].

V.CONCLUSION

The most essential conclusion drawn is that there is no positive co-connection between social heritage assets and tourism in Haryana. There is plentiful presence of heritage structures for the most part fortresses, royal residences and havelis, yet the quantity of tourists going by particularly to recognize and welcome these rich wellsprings of heritage is insignificant. Indeed, even those landmarks which are presently under the assurance of government are as yet being utilized by the nearby individuals for their own utilization as they are insensible of the centrality of the heritage. It is obviously seen that still the social heritage isn't the principle intention behind traveler visits in Haryana. One area of tourists are those, who visit Haryana without going to heritage places and the other segment of visitors are those,



who have social heritage intrigue yet while picking the goal don't choose Haryana. In both the cases, absence of learning and mindfulness about the rich social heritage of Haryana is the principle reason.

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