DELHI GUIDE



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Eicher Good Earth

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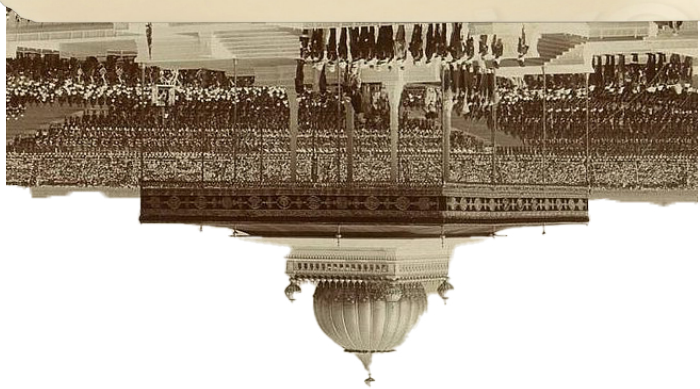
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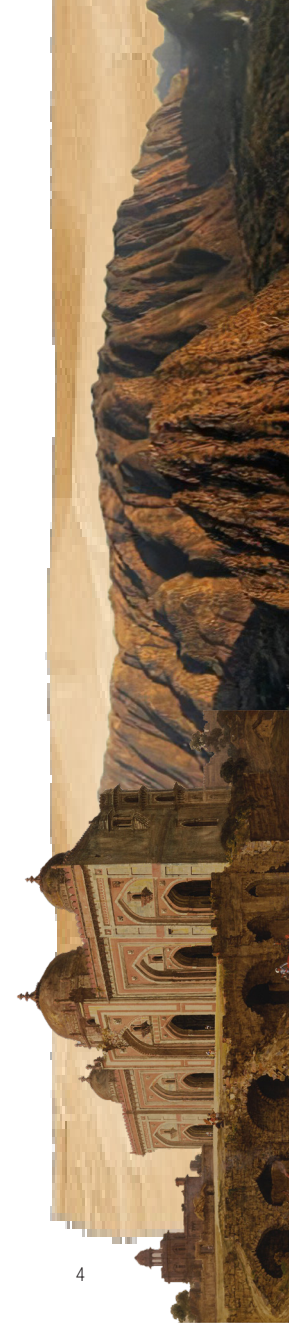
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DELHI IN *history*





Once upon a time, the Aravalli Hills, matted with keekar, tapered off into a wide and abundant Yamuna. The river, also called Kalindi, was fed by many streams that made gentle indentations in the hills. The earth had hardened into stratified russet sandstone or had been transmuted into grey quartzite. Deep in the earth were glittering veins of mica. From the 10th century these rocks were chipped away to get slabs, rubble and gravel for building. Delhi was quarried into a new landscape. The hill slopes became shallower, and undulating stretches were flattened into fields. And the hills hid away their secrets - the secrets of the men and women who centuries ago had kindled their fires and hunted for their food, using the little stone implements that came to light in 1991 in Anangpur, near Surajkund.

And the forests that reached down to the Yamuna grew thick and impenetrable. The Mahabharata describes how this Khandava forest was given by Duryodhana to the Pandavas, and how Arjuna, helped by Krishna, set the forest on fire and levelled the ground to lay out Indraprastha, the grandest of the five townships established by the Pandavas. The climate of India made it possible for towns to be reclaimed swiftly by forests, and so it happened with Delhi. An inscription on a slab of sandstone from the reign of Emperor Ashoka tells us that Delhi was on the great northern highway of the Mauryas, linking their capital, Pataliputra (near modern Patna in Bihar), with Takshashila (Taxila, near modern Rawalpindi in Pakistan) which was the route Buddhist monks took on their way to central Asia.

More than a millennium was to pass before Delhi made its presence felt again. For the princes of the fiefdoms in the deserts of Rajasthan, Delhi was a frontier area from where to essay expansion into the land of the five rivers, Punjab. For princes in Afghanistan, Delhi was a frontier town in India, holding the key to the interfleuve, the Doab.

The Tomar Rajputs built a fort on the southern Ridge, which their successful rivals, the Chauhans, enlarged (both Tomars and Chauhans can be found in a modern telephone directory for Delhi). The red fortress, Lalkot, was surrounded by the larger complex, Qila Rai Pithora,

named for King Prithviraj Chauhan. Raja Jaichand, whose daughter had married Prithviraj against her father's wishes, enlisted the help of Mohammed of Ghur (in Afghanistan) and Prithviraj was killed in a battle north of Delhi. His gila was appropriated by Mohammed of Ghur, who returned to his own country after leaving Qutbuddin Aibak as his viceroy in Delhi. In 1206, when Mohammed died, Aibak crowned himself Sultan of Delhi.

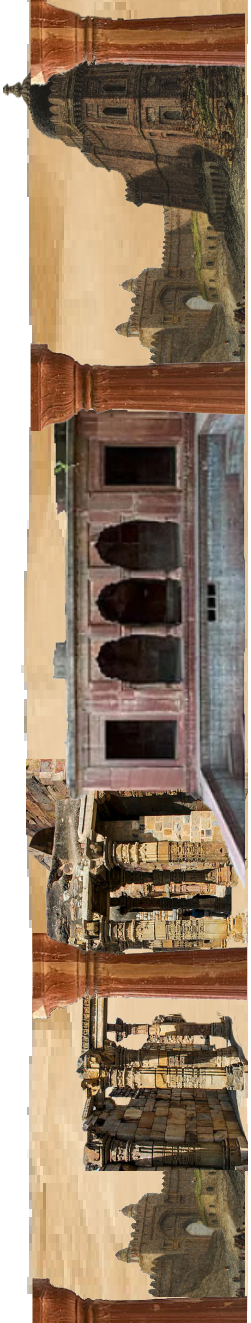
Outb in Arabic means axis or pillar. Within a few decades, the area around Lalkot knew three qutbs, Sultan Qutbuddin Aibak, Qutb Minar of which he built the first storey, and the Sufi saint, Qutbuddin Bakhtiyar Kaki, whose shrine is near the citadel. And Lalkot became, instead of a frontier town, the qutb of a kingdom that was later called the Saltanat (sultanate) of Delhi.

Delhi remained a capital city almost throughout the period between 1190 and 1526, of a state whose boundaries kept shifting and which included Afghanistan and the Dakshin (Deccan). The Mamluks/ Ilbaris were succeeded by Khaljis, Tughlags, Sayyids and Lodis.

Outside Delhi is the large reservoir named Hawz-i-Shamsi, from which the inhabitants draw their drinking water....Its contents arc collected from rain water; and it is about two miles in length by half that breadth... In the centre of the tank, there is a great pavilion. When the reservoir is full, the pavilion can be reached only in boats. Ibn Batuta, the distinguished Arab traveller whom Sultan Mohammed bin Tughlaq made the gazi (judge) of Delhi in 1325.

> *'I once saw the vizir Khwaja Jahan present his gift to the Sultan… I saw a tray full of rubies, another full of emeralds, and a third tray full of magnificent pearls.'*
>
> *Ibn Batuta, 1325*

Like the kingdom, the city of Delhi also varied in size. As in medieval Europe, the capital was when the ruler happened to be. Citadels were abandoned and new



ones built, around which grew dense settlements usually surrounded by a wall. Sections of the walls and gateways of Lalkot, Siri and Jahanpanah still survive. The walled houses were surrounded by gardens, orchards or forests. From the 13th century a network of canals was laid to irrigate the fields and orchards of Delhi. Hunting kushks (kiosks) on the Ridge and near the palace recall a time when the thick forests here afforded game for the sultan's shikar. When things seemed secure, suburbs grew around the city walls. Summer houses set in gardens were later used to house their owners' mortal remains. At its greatest extent, in the 14th century, urban Delhi stretched from Mehrauli to Daryaganj, from the hills to the river.

A crossroads city, many of the Indian languages, and those of western and central Asia and even of Europe, could be heard in the bazaars of Delhi. Around the city lived Jat farmers and Gujjar herdsmen, both part of communities that were spread all over north India. Within the city lived nobles, soldiers, merchants and artisans who were Persian, Mongol, Turkish and Afghan.

Languages met and mingled, central and west Asian with local Hindawi, particularly among the soldiers. Thus developed the lingua franca named for the army, Urdu, which between the 13th and the 18th century became a language in its own right, in Delhi and in faraway Hyderabad. Free of its rough-and-ready moorings, it became a language of poetry, with an Indian grammar and a highly Persianised vocabulary. Its writers wrote poems about their city, and it was this language that bridged Persian and Hindi, to which the scholar J.B. Gilchrist gave the name Hindustani, the language of Hindustan, north India.

Not only was Delhi the site of royal power but, after the fall of Baghdad in 1358, when the Khilafat (Caliphate) shifted to Cairo, it became the capital of Islam in India. Along with Ajmer it was a major centre of Sufism, the popular Islam which came close to Hindu mysticism. Qutbuddin Bakhtiyar Kaki, Nizamuddin Auliya and Roshan Chiragh Dehlvi, became known far beyond Delhi, and their resting places continue to afford solace to thousands who throng to them every year. The strong

thread of Sufi faith bound India together permanently, as did the Bhakti cults, more than the army of any ruler.

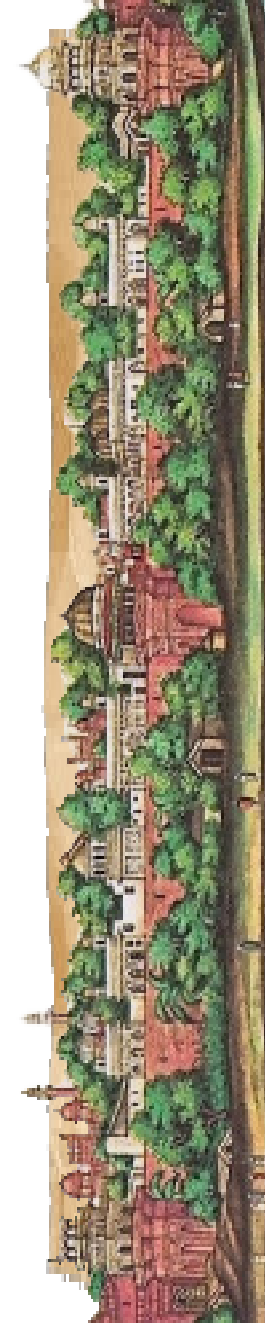
Delhi's architecture and opulence dazzled the eye. It was a magnet not only for the politically ambitious, the soldier of fortune, the merchant and the devout, but also for the marauder. Timur had the unique distinction of being a dreaded name both in Russia and in north India. In 1398, his soldiers, wild-eyed at the sight of so much wealth, ransacked Delhi just as the crusaders had pillaged Constantinople in 1204. He paid a compliment to the city when he took all its artisans back with him to build in Samarkand, a city as beautiful as Delhi.

The same predatory spirit that spurred on Timur prompted Vasco da Gama to look for a new route to India. Nearly thirty years after Gama's ship reached Calicut, a small band led by Prince Babur of Samarkand, made its way through Kabul to north India. This descendant of Timur and Genghis Khan was invited to challenge Ibrahim Lodi by the Sultan's cousin, Daulat Khan Lodi, and the ruler of Mewar, Rana Sanga. The Lodis had moved their capital to Agra, and as Babur wandered through the shrines and ruins of Delhi, he made disparaging comments on the lack of a city-building tradition in India. Perhaps he might have decided to return to Kabul or Samarkand, but he died before he could do so.

> *'The carkasse of old Dely, called the nine castles and fifty-two gates is now inhabited only by Googers. [Gujjars - shepherds]'*
>
> *William Finch, British traveller, 1611*

Babur's book-loving son Humayun, and his rival, Sher Shah Suri, between them built the foundation of an empire in India. Their dynasty was named Mughal by the Europeans, a term never used by the rulers themselves.

Its capital was a citadel in Delhi, on the Jamuna, Dinpanah, with an imposing mosque and gateways. Near it, some years later, Humayun's widow laid out a magnificent mausoleum for him, set in a formal garden which Babur would have approved. Not far from it was



later built another majestic memorial, that of Abdur Rahim Khan-i-Khanan. He was a Renaissance man, a scholar-soldier in the court of Emperor Akbar who has been immortalised through his Hindi writings. Rahim's dohe (verses) are known to every Indian child.

> *'Dehli is one of the greatest citres of antiquity. It was first called Indrapat... Humayun restored the citadel of Indrapat and named it Dinpanah.'*
>
> *Abul Fazl, minister at the court of Akbar, 1600.*

Akbar and Jehangir preferred to treat Agra and Lahore as their capitals; these, with Delhi, make up the triptych of Mughal cities which Dryden praised from hearsay. It was Shahjahan who brought the capital back to Delhi. The canals of the Saltanat were reactivated and flowed with water, a pink sandstone wall was built to enclose a magnificent palace, an avenue was laid out leading due west to the Idgah on the Ridge, and a mosque with the characteristic three domes and slender minars of Mughal architecture was placed atop a hillock called Bhojla Pahari.

While Louis XIV in France was building his escape-city of Versailles, Shahjahan's city was being built and peopled. Traders built katras and kuchas (enclosed markets and lanes), the aristocrats their havelis and karkhanas (mansions and workshops), philanthropists serais, shifakhanas and madarsas (inns, hospitals and schools) and the pious built masjids (mosques). The central avenue was called Chandni Chowk, for the chowk (open space) where a pool reflected the chandni (moonlight). Kinship groups or guilds created mohallas (neighbourhoods). Beyond the city walls lay gardens (Shalimar Bagh, Karol Bagh), and extensive properties of friendly rajas and nawabs. The emperors went every year to mehrauli after it was refreshed by monsoon showers, to Palam to hunt, to the shrine of Nizamuddin to pay homage.

> *'The eighteenth century was a time of wars in Europe and in India. The decline of the Bourbons in France paralleled that of the Mughals in India. There was one difference, the Bourbons'*

weakness did not lead to the shrinking of their kingdom. The Mughal empire, built up in successive conquests like the Ottoman and the Romanov empires, found sections becoming independent until, as the popular jingle went.'

Mughal lifestyles and Mughal architecture were being zealously copied in Lucknow, Hyderabad and other towns. In Delhi, the combination of an opulent palace and a weak government attracted the locusts - the Persians under Nadir Shah, the Afghans led by Ahmed Shah Abdali, Marathas, Jat rebels and the British. The last came to stay. Unlike Indians, they were meticulous in preparing maps and demarcating boundaries. The only disconcerting thing was that the boundary of British India kept moving outwards. For half a century, the Mughal emperors remained sovereign in the palace while the city was governed by the kotwal (city magistrate and the British Resident. whose office was in a building which had been the library of the ill fated Prince Dara Shikoh, now modified and anglicised with the addition of a classical facade.

The Metcalfes were a parallel Delhi dynasty, Charles Metcalfe, his nephew Thomas and the latter's son, Thomas Theophilus. Thomas Metcalfe laid out a spacious house north of the city, and used Shalimar Garden and the Qutb area for weekend picnics. His enthusiasm for the older buildings of Delhi spurred on the young Sayyid Ahmad Khan to write the first detailed account of these in Urdu, Asar us Sanaara (Remains of the Past), which was the basis of the first English guide to Delhi by Carr Stephen.

Delhi's foremost madarsa outside Ajmere Gate, that had been named for Ghaziuddin, was called Anglo-Arabic School after the British teachers introduced books on science and mathematics to enthusiastic students who were happy to translate them into Urdu. Ghalib, Zaug, Emperor Bahadur Shah under the pen name Zafar (sword), wrote verse, the distinguished hakims treated patients from all over north India, the merchants did brisk business.



> *'Delhi is a very suggestive and moralising place - such stupendous remains of power and wealth passed and passing away - and somehow I feel we horrid English have just gone and done it', merchandised it, revenued it and spoilt it all.'*
>
> *Emily Eden, English writer and artist, 1837.*

The hill at Raisina decided the issue of the location. Some officials wondered whether the capital would not be best around the axis of the Coronation Pillar in north Delhi, which commemorated the Durbar of 1911-12, and some dared to suggest a city on the left of the river. Lutyens, viewing the ground from elephant back, noticed that Dinpanah, site of Indraprastha, was directly east from Raisina. There the Viceroy's palace would be built, linked by a procession way to the oldest Delhi.

In the years after the First World War, Chandni Chowk echoed to the speeches of nationalist leaders, and in the evening Jaisinghpura hummed with the soft sounds of hammer on stone, as Rajasthani workers built a capital to last 500 years! New Delhi was replete with a massive War Memorial, and statues of Viceroys, and behind the trees were elegant bungalows for the officials to live in from October to March. An act of the British parliament conferring a parliament on the Indians made new demands; the building for this was tucked into a vacant space. 1947 was a year of exhilaration and grief - the exhilaration seen when a cavalcade of Mountbatten, Jawaharlal Nehru and other leaders were mobbed by excited crowds at 'India Gate' and the tricolour of independent India fluttered above the palace of Shahahan, the tragedy when thousands of Muslims from Delhi left their homes to build new lives in Pakistan. The return flow of Hindu and Sikh refugees from Pakistani Punjab converged instinctively on Delhi.

> *'The whole of the new city, with its land, roads and buildings cost € 10,625,000, about twice as much as the London County Council had to pay for its hall.'*
>
> *Edwin Lutyens, architect of New Delhi, 1933.*

Note!



Introducing DELHI



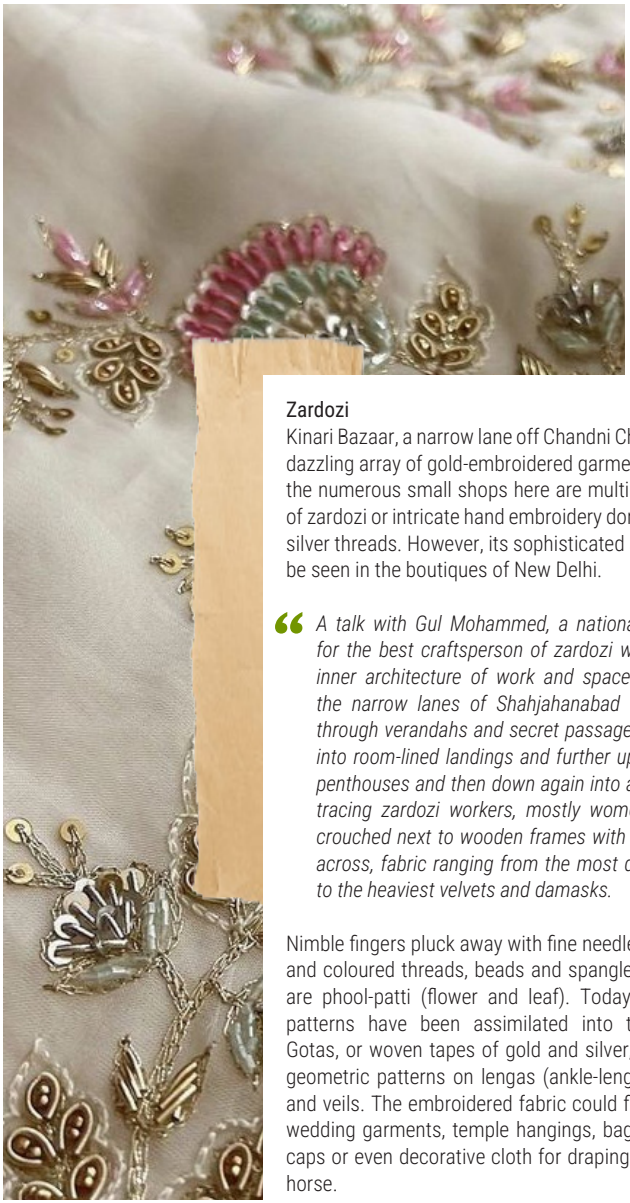
CRAFTS

Story Time!

Delhi prides itself in its rich craft tradition that struck root during the reign of Emperor Shahjahan. It was in his new city of Shahjahanabad that arts and crafts proliferated. Artisans and craftspersons were invited, bought. won in battles or gifted by other sovereigns. They settled within the estates, in the karkhanas (workshops) of the noblemen and princes, and nurtured their special styles and sensibilities with a finesse developed over years of learning. The evolving Shahjahanabad was a maze of avenues and alleys, dictated by trade and commerce. Specific streets derived their names and character from different crafts and occupations. Their inheritors, painstakingly, and often against all odds, carried on the secret code of these special knowledge systems, with their fingers, their eyes, mind and soul.

Today what we see as meticulously beautiful in craft, design and conception is a real testimony to this inheritance. Despite modernity and its aggressive onslaught, despite urban sharks and middlemen, many traditional crafts have survived and have evolved new parameters of aesthetic and commercial value. Craft, unlike so-called 'fine' art, is an expression of functional necessity, directly affecting peoples daily lives. Design intervention and adaptations have rejuvenated some crafts which are alive and pulsating in the labyrinthine lanes of Delhi.



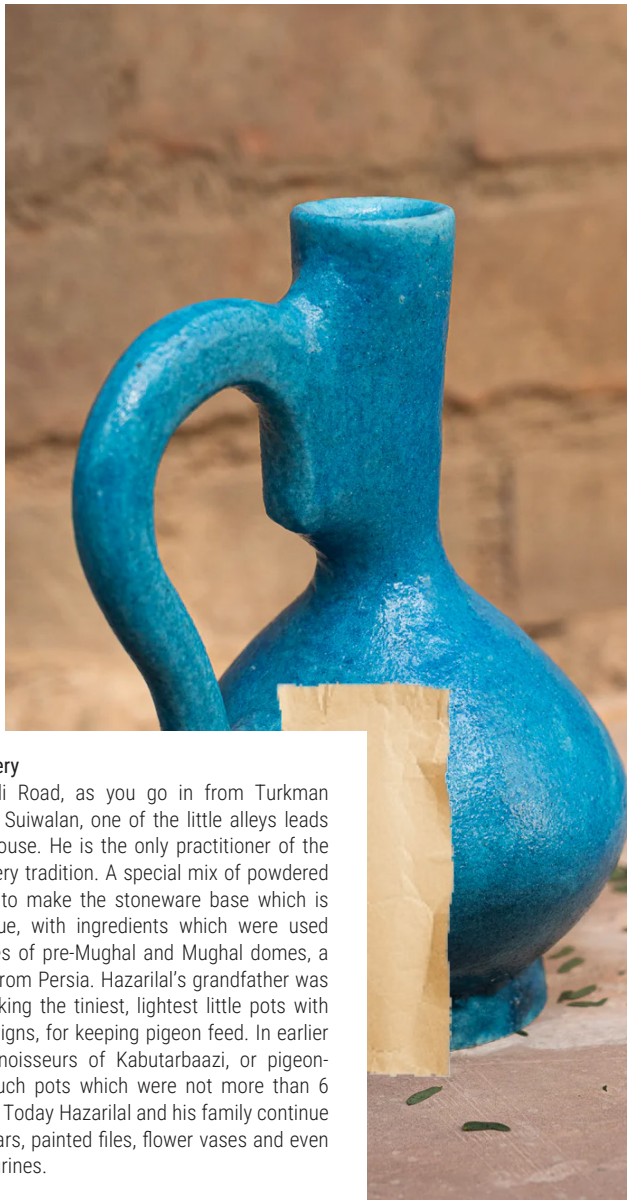


Zardozi

Kinari Bazaar, a narrow lane off Chandni Chowk, displays a dazzling array of gold-embroidered garments. Available in the numerous small shops here are multiple applications of zardozi or intricate hand embroidery done with gold and silver threads. However, its sophisticated application is to be seen in the boutiques of New Delhi.

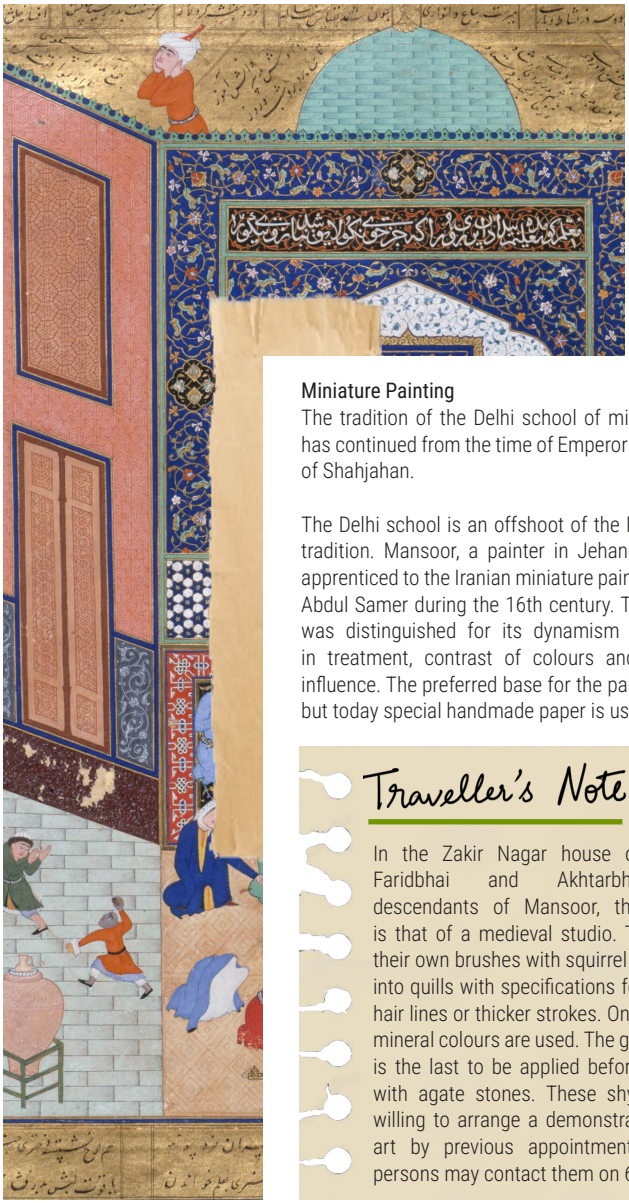
> *A talk with Gul Mohammed, a national award winner for the best craftsperson of zardozi work, reveals the inner architecture of work and space. He negotiates the narrow lanes of Shahjahanabad into courtyards, through verandahs and secret passages, up staircases into room-lined landings and further up to tiny rooftop penthouses and then down again into adjacent streets, tracing zardozi workers, mostly women, their bodies crouched next to wooden frames with fabric stretched across, fabric ranging from the most diaphanous silks to the heaviest velvets and damasks.*

Nimble fingers pluck away with fine needles at gold, silver and coloured threads, beads and spangles. The patterns are phool-patti (flower and leaf). Today, contemporary patterns have been assimilated into the vocabulary. Gotas, or woven tapes of gold and silver, are stitched in geometric patterns on lengas (ankle-length skirts), saris and veils. The embroidered fabric could finally end up as wedding garments, temple hangings, bags, shoe-uppers, caps or even decorative cloth for draping a bridegroom's horse.



Delhi Blue Pottery

Behind Asaf Ali Road, as you go in from Turkman Gate into Hauz Suiwalan, one of the little alleys leads to Hazarilal's house. He is the only practitioner of the Delhi Blue Pottery tradition. A special mix of powdered quartz is used to make the stoneware base which is then glazed blue, with ingredients which were used for the blue tiles of pre-Mughal and Mughal domes, a style inherited from Persia. Hazarilal's grandfather was famous for making the tiniest, lightest little pots with lovely floral designs, for keeping pigeon feed. In earlier times, the connoisseurs of Kabutarbaazi, or pigeon-flying, prized such pots which were not more than 6 cm in diameter, Today Hazarilal and his family continue making pickle jars, painted files, flower vases and even little animal figurines.



Miniature Painting

The tradition of the Delhi school of miniature painting has continued from the time of Emperor Jehangir, father of Shahjahan.

The Delhi school is an offshoot of the Mughal painting tradition. Mansoor, a painter in Jehangir's court, was apprenticed to the Iranian miniature painters, Mir Ali and Abdul Samer during the 16th century. The Delhi school was distinguished for its dynamism and naturalism in treatment, contrast of colours and strong urban influence. The preferred base for the painting was ivory, but today special handmade paper is used.

Traveller's Note!

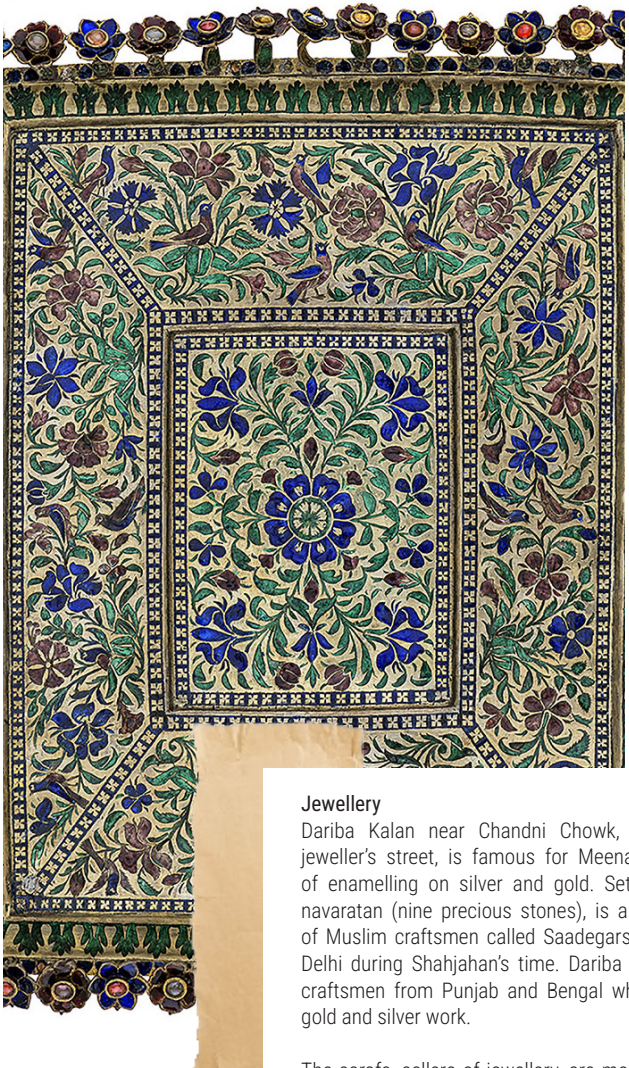
In the Zakir Nagar house of Firozbhai, Faridbhai and Akhtarbhai, direct descendants of Mansoor, the ambience is that of a medieval studio. They prepare their own brushes with squirrel hair inserted into quills with specifications for fine single hair lines or thicker strokes. Only herbal and mineral colours are used. The gold-leaf work is the last to be applied before burnishing with agate stones. These shy artists are willing to arrange a demonstration of their art by previous appointment. Interested persons may contact them on 6842746.



Ivory Carving

Ivory was in Mughal India a symbol of aristocracy. African ivory was coveted as a material for its close grain, though Indian ivory was extensively used. Furniture, screens, lamps, platters and decorative items were inlaid with gold, silver, precious stones and miniature paintings. The carving was delicate, as can be seen in the screens in the Red Fort Archaeological Museum.

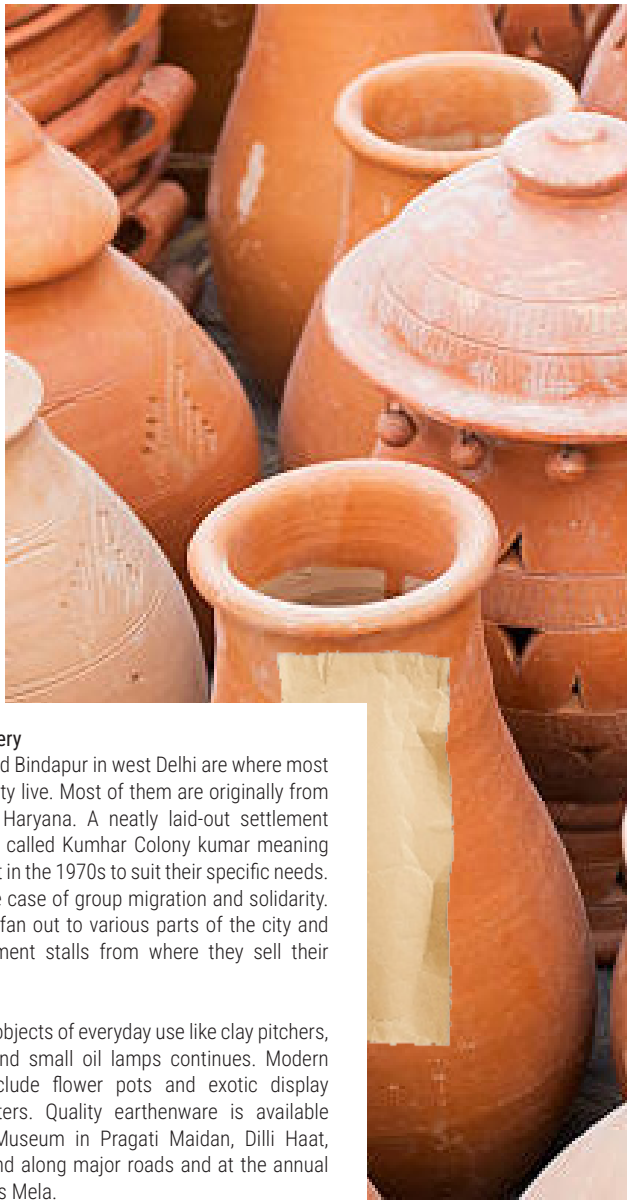
Delhi Ivory Palace, a 300-year-old shop at the northern gate of Jama Masjid, attracted the best craftsmen who lived in Shahjahanabad. It has, in its collection, an old set of furniture carved by three generations of craftsmen which was intended as a gift for Queen Victoria. Because of the ban on ivory, craftsmen now work on bone for small items such as pendants and earrings, and on sandalwood.



Jewellery

Dariba Kalan near Chandni Chowk, known as the jeweller's street, is famous for Meenakari or the art of enamelling on silver and gold. Setting in gold of navaratan (nine precious stones), is a traditional skill of Muslim craftsmen called Saadegars who settled in Delhi during Shahjahan's time. Dariba also has Hindu craftsmen from Punjab and Bengal who specialise in gold and silver work.

The sarafs, sellers of jewellery, are mostly Hindus and have been around for more than two centuries. Over the years, a lot of work has shifted from gold to silver and gold-plated silver ornaments. Exquisite handcrafted silver ornaments are also available in Dariba Kalan.



Terracotta Pottery

Uttam Nagar and Bindapur in west Delhi are where most potters in the city live. Most of them are originally from Rajasthan and Haryana. A neatly laid-out settlement in Uttam Nagar called Kumhar Colony kumar meaning potter) was built in the 1970s to suit their specific needs. This is a unique case of group migration and solidarity. Most Rumbars fan out to various parts of the city and establish pavement stalls from where they sell their wares.

The crafting of objects of everyday use like clay pitchers, cooking pots and small oil lamps continues. Modern adaptations include flower pots and exotic display pots and planters. Quality earthenware is available at the Crafts Museum in Pragati Maidan, Dilli Haat, Lajpat Nagar and along major roads and at the annual Surajkund Crafts Mela.



Puppetry

Opposite the Shadipur Bus Depot in west Delhi, one dips under the flyover and turns left into a deceptively innocuous street marked by a small stall of dholak (drum) sellers. This is a settlement of Rajasthani puppeteers, street performers and craftspeople who migrated to Delhi decades ago. Puppets, large and small, are made here as well as big, dramatic sculptures.

Families of the Bhopa community who live here are traditionally storytellers. Their women sing out the stories which are, in turn, painted on horizontal scrolls. The paintings are folk versions of the Rajasthani school of miniature painting. The paintings are adapted to surfaces such as wood and clay, on furniture and decorative pots. The densely packed images are lyrical tales of local heroes.

Women and children of the puppeteer Bhat community make papier mache wall decorations, stuffed toys and lamps. The itinerant Gilahre community make folk instruments like dug-dugi (small two-sided drums with slim waists) and seetis (whistles). The Bhat women and children are seen in most Delhi markets selling stuffed animals - large and small horses, camels and elephants made of black cloth and decorated with bright gold braids.



Other Crafts

There are a few old shops dealing in musical instruments, most of which are brought to Delhi from various parts of India. Here, assemblage work is done, such as fitting of hide membranes of tablas, dholaks and other drums. Harmoniums are set. String instruments such as dilruba, israj and sarod are fitted, and the single-stringed ektara is made.

Traveller's Note!

- One of the oldest shops dealing in musical instruments is Bina Musical Stores in Nai Sarak. Ph No.:326395.
- Rishi Ram at Connaught Circus is known for its sitars.
- Delhi Musical Stores at Jama Masjid and Lahore Music House at Daryaganj
- Harshvardhan (House 1799 Ram Gali, Malkaganj, Ph No.: 3263595) an independent craftsman, specialises in making flutes.

A variety of paper crafts are prevalent, of which tazia making is the most spectacular. Tazias are commemorative paper structures, intricately cut and pasted on a bamboo frame. Fantastic, colourful images of paper are taken in a procession during the Muslim festival of Muharram.

The same tazia-makers also make huge Ravana effigies during the Hindu festival of Dussehra which are packed with fire crackers and burnt with flaming arrows. Their work place is known as teer ghar meaning house of arrows. They are also involved in making tazias with flowers for the festival of Phoolwalon ki Sair at Mehrauli.



The making of paper kites caters to the famous kite-flying mania of Dilliwalas which reaches its height during the monsoons, especially on 15 August, India's Independence Day, and during the spring festival of Basant Panchami. The patang or kite market in Lal Kuan Bazaar in Shahjahanabad is then a riot of colours. Kites come in all sizes, ranging from 36 inches to their miniature versions, which are available at the Crafts Museum, Dilli Haat and Central Cottage Industries Emporium. However, the two standard sizes are 12 inches and 15 inches. Kites made of plastic sheets are also available.

Also popular are paper toys that do magical tricks, move like snakes and tortoises and quickly disintegrate to be replaced with newer ones. The toy makers do not have a stable market because mainline showrooms prefer expensive western-style toys. A few are stocked at Crafts Museum, Dilli Haat and Central Cottage Industries Emporium.

FESTIVALS

In India everything is celebrated, from harvests to the changing of seasons, from the triumph of a goddess battling evil to the love between a brother and his sisters. Festivals are what give life its richness and colour. Through the sharing of a celebration, society continues with its traditions and, at times, even creates new ones. Through conquests and calamities India has held on to its culture. And inevitably every new generation falls under the spell of this medley of worship and rejoicing.

As the capital of a nation, with its pot-pourri of people, Delhi relishes its heterogeneous character and celebrates every festival with gaiety and abandon.

Festivals, especially Hindu and Muslim ones, follow traditional lunar calendars, and their dates vary from year to year. The only way to list them is by season as has been done here. However, with most Muslim festivals, even the seasonal dates vary. Many Hindu festivals are related to purnima (full moon) and amavasya (new moon) which are significant days in the Hindu calendar. We have included colourful happenings unique to Delhi, as well as some of the more important religious festivals.

Fun Facts!

Corresponding months in the Hindu Saka calendar.

January	Pausa-Magha
February	Magha-Phalguna
March	Phalguna-Chaitra
April	Chaatra-Vaisakha
May	Vaisakha-vaishtha
June	Jaishtha-Asadha
July	Asadha-Sravana
August	Sravana-Bhadra
September	Bhadra-Asuina
October	Asvina-Kartika
November	Kartika-Agrahyana
December	Agrahyana-Pausa

JANUARY TO MARCH:

Come 26 January and people line the streets to watch the **Republic Day** parade. As the President of India takes the salute on Rajpath, marching columns from the armed forces, tanks and missile carriers rumble past. Camels amble along, elephants come swaying, school children turn cartwheels and transform the solemn occasion into a carnival. An exciting folk dance festival follows a day later at Talkatora Stadium. The festivities end with Beating the Retreat, a feast of martial music, at Vijay Chowk on 29 January.
On 13 January, a rural festival, Lohri, invades the streets of Delhi and is celebrated with bonfires in parks and open spaces. Traditionally, Lohri marks the end of winter.

The biting winter winds continue till end January-early February when the Hindu festival of **Basant Panchami** welcomes spring.

Statesman Vintage Car Rally is held in early February on a balmy weekend. Classic cars roll sedately out on to the roads, ambling off on a day trip to Sohna in the bordering state of Haryana.

Surajkund Crafts Mela is an annual fair which is held for a fortnight in February. Just beyond the borders of Delhi, in the state of Haryana, a traditional village fair is recreated with little thatched huts where craftspeople from all over India display exotic artifacts.

On the day of the full moon in the month of Phalguna, Delhi braces itself for a day of uninhibited revelry as **Holi** is celebrated with great vigour and joy. All morning people smear gulal (coloured powder) often mixed with water on one another and dance to the beat of drums. There is a tradition in north India of consuming bhang (a derivative of cannabis) on Holi. Pakoras (savoury snacks) and thandai (milk-based drink), both laced with bhang are consumed with gay abandon in many households and community gatherings.The festivities end with lunch and is often followed by long hours of gambling. The night before Holi bonfires are lit at street corners, symbolically

burning the demon Holika and celebrating the triumph of good over evil.

Mahashivratri is celebrated on the amavasya night of Phalguna. It is said Lord Shiva danced the tandava nritya (cosmic dance) on this dark night and prayers are offered., Unmarried women keep day long fasts so that Shiva may grant them good husbands.

Traveller's Note!

Outsiders are advised not to go into unfamiliar localities on the morning of Holi and to play only with those they know well as the revelry could get out of hand and rowdyism is known to creep in.



APRIL TO JUNE:

In north India, the Hindu New Year is celebrated on **Baisakhi** in mid-April just as the sun begins to get fierce and the dusty winds herald summer. Baisakhi is particularly important for Sikhs, because it was on this day that Guru Gobind Singhji, the tenth guru, organised the Sikhs into a powerful brotherhood and called them Khalsa. Gurudwaras commemorate the day with the singing of shabad kirtan.

Id-ul-Fitr is most often celebrated in this season. IT marks the end of Ramzan, the month of fasting for Muslims. This day is also called meethi Id (sweet Id), because of a special sweet delicacy, sevayyan (a kind of vermicelli), which is cooked on this day. The Urs of Hazrat Nizamuddin is celebrated with fervour at his dargah. Devotees put flowers and chaddars on his grave. The nights sway to the singing of gawwalis, especially those composed by the medieval poet, Amir Khusro, a friend and disciple of the saint.

Ramnavami, the birth of Lord Rama, is celebrated on the ninth day of Shuklapaksh (waxing moon) in Vaisakha with readings from the Hindu epic, Ramayana, at temples, both large and small.

Buddha Purnima in the month of Vaisakha, commemorates not just Lord Buddha's birth, buf also his Enlightenment and Nirvana.

Mahavir Jayanti, the birth of Lord Mahavira who founded Jainism, is celebrated around this time with prayers and processions.

Muharram is observed with processions of emotionally charged devotees wailing and beating their breasts. Others recount the story of Husain and carry elaborate paper, pith and tinsel replicas of the tomb at Karbala called tazias.
burning the demon Holika and celebrating the triumph of good over evil.

JULY TO SEPTEMBER:

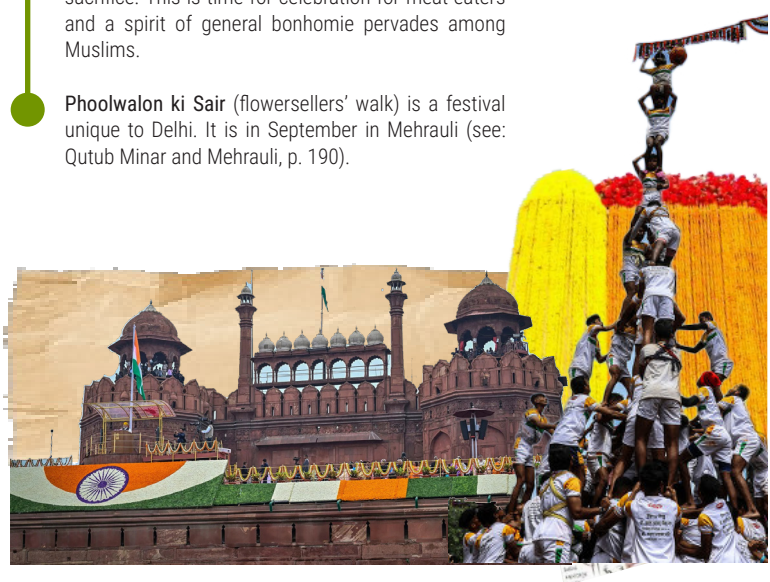
On 15 August, India celebrates **Independence Day** with the Prime Minister addressing the Nation from Lal Qila's sandstone ramparts. On this day, a tradition has evolved of people flying kites and the breezy evening sky is dotted with soaring squares of fragile, coloured paper.

On Sravana Purnima **Rakshabandhan** is celebrated. Sisters tie rakhis or woven bands of tinsel and thread on their brothers' wrists as a pledge of love and receive their promise of protection and normally a gift or money.

Janmashtami is the celebration of the birth of Lord Krishna on the eigth day of Krishnapaksh (waning moon in Sravana. Temples across the city are decorated with fairy lights and colourful exhibits on Krishna's life. Laxmi Narayan Mandir (Birla Mandir) has a special display which atracts huge crowds.

Id-ul-Zuha is popularly known as bakr Id, the 'feast of sacrifice. This is time for celebration for meat-eaters and a spirit of general bonhomie pervades among Muslims.

Phoolwalon ki Sair (flowersellers' walk) is a festival unique to Delhi. It is in September in Mehrauli (see: Qutub Minar and Mehrauli, p. 190).



OCTOBER TO DECEMBER

Navaratri, literally nine nights, commemorates the victory of goddess Durga over the demon Mahishasur. Navaratrey ends with Dussehra, also called Vijay Dashami, or the tenth day of victory. Through the nine days diligent Hindus in north India keep fasts all day long. The tenth day, Dussehra, is celebrated in different ways by people from different parts of country.

On Vijay Dashami, Rama is believed to have defeated Ravana. Huge effigies are made of Ravana, his brother Kumbhakarna and son Meghnath, filled with fire crackers and set on fire in community gatherings in open spaces all over the city.

Night after night, people watch the story of Ramayana re-enacted, and the magic never fades. Ram Lilas are organised in most neighbourhoods all through the nine days of Navaratri.

Durga Puja is celebrated by Bengalis on the last four days of Navaratrey. Images of the mother goddess, Durga, all fiery power and exquisite beauty, are worshipped with flowers, incense and the beating of drums. On Vijay Dashami the idols are taken out in a procession to be immersed in the Yamuna.

Around the same time, the vibrant Balloon Mela at Safdarjang Airport celebrates adventure with huge exotic hot air balloons lazily floating across the sky.

Diwali, the festival of lights, falls on Amavasya, the darkest night of Kartika. It is believed that on this day Lord Rama came home to his kingdom after a fourteen year exile and the city of Avodhya lit oil lamps to welcome him. As dusk falls, streets turn into fairylands with shimmering garlands of lamps and candles strung across balconies and windows. Sweets and gifts are exchanged between families and friends amidst the bursting of crackers. Doors are left open on Diwali because goddess Laxmi is supposed to enter homes and bring prosperity and good luck. With many small business establishments in north

India, the financial calendar begins on Diwali when the new khata (ledger) Is inaugurated.

Guru Purab is the celebration of the birth of the first of the ten Sikh gurus, Guru Nanak. Nagar kirtans (processions) are taken out through the streets and in the gurudwaras, granthees recite verses from the Guru Granth Sahib, the holy book of the Sikhs.

Delhi's year of festivities end with **Christmas and New Year's Eve** when there are special programmes at most hotels and restaurants across the city. In Connaught Place, people step out at midnight to welcome the New Year with noise and revelry.



“ Littering the rocky, arid plains below the humped Aravalli hills to the west of the Yamuna river are the remains of seven cities, from where chieftains, sultans and emperors ruled Hindustan. One can wander past the ornate victory tower, the Qutb Minar, built some eight hundred years ago, and the magnificently carved mosque next to it in the citadel of the sultans of the Slave dynasty. Walk down the modern road northwards to the massive walls of Siri, the great 14th century city, which were reputedly so wide that two chariots could be driven abreast along them; and go eastwards a few miles to the mighty fortifications of Sultan Ghiyasuddin's capital city, Tughlaqabad, now desolate, overgrown with thorn bushes, its broken walls and fallen pillars baking in the heat of the sun, the few remaining rooms oppressively dark and silent. The river has moved far eastwards, leaving it dry and parched. Closer to the river, further upstream are the battlements now sadly ruined, of the elegant yet sturdy fort called the Purana Oila, the Old Fort, citadel of Humayun, the second Mughal Emperor.

Further upstream, and closer to the river, are the ravaged remains of Firozabad, another city, plundered and vandalised over three hundred years ago when the vast, splendid city of Shahjahanabad, the city of the Mughal Emperor Shahjahan, was built next to it: this was the seventh city, and the greatest, most vibrant and varied, a city whose energy swelled and poured far into the night, amidst flaming torches, laughter and the never ending sounds of people conversing, of hawkers calling, and, ever so often, the muezzin's call to prayer, from the great mosque, the Jama Masjid, floating over the city almost like a benediction. Even today, long after the Emperor and his court have gone, the vitality of the city lives on, renewed by successive generations, in different ways. The sapphire blue sky is often dotted with brightly coloured kites, while flocks of pigeons wheel and swoop across it as the citizens play the games that were played centuries ago by thei forefathers, with the same enthusiasm and gaiety.

The British built two cities when they came here as colonial rulers. The first of these was not the capital of India, but the administrative centre of the region, built

north of Shahjahanabad, for the British had grown to distrust the city and also to see themselves as rulers, who consequently had to distance themselves from the ruled. This area, Civil Lines, was once no different from the district towns the British built elsewhere, with large bungalows set in dusty compounds.

The capital city the British built is to the southwest of Shahjahanabad, the gracious imperial city of New Delhi. The focal point is the low Kaisina Hill, from where what was then called the Viceregal Lodge gazes proudly, in regal splendour, at the two buildings flanking it, the Secretariat, formal, with ramrod straight pillars, austere and yet with an elegance which can only be called royal. This was true imperial splendour, meant to overawe the subjects: a metaphor of the benign, if always stern paternalism the British fancied they had brought to India. Above one on the imposing entrances to the North Block of the Secretariat they carved what could be their message to the subject masses:

> *'Liberty will not descend to people; people must raise themselves up to liberty'.*
>
> *Sic transit gloria mundi.*

To the south of the Viceregal Lodge are the cool bungalows of the satraps of the Raj, with deep in area is pati sand pillar, set in acres of green gardens. All is hushed and quiet, except for the birds singing, and the occasional swish of cars. A second metaphor, perhaps a little more private, of the Raj.

Independence has made only a little difference to the ambience of this gracious, sanitised city. It still is the seat of power, but the symbols have changed. There are the cars, usually white Ambassadors with winking red lights and an array of antennae followed by jeeploads of men in khaki, or, depending on the stature of the person in the car, in black, who journey the wide roads sirens wailing, at an astonishingly high speed. These are the people, the power mendicants themselves, seen usually in official receptions or 'Functions' as they are called, each surrounded by scads of men in khaki, or as mentioned, in black, all of them carrying fearsome

looking weapons of indeterminate make and character.

There is actually yet another city, which has grown around the city Lutyens built, a city which is brash, tumultuous, chaotic, violent and also very warm, lovely and engaging - this is the city which stretches from Rohini in the north, through Janakpuri in the west to Vasant Kunj and Sangam Vihar in the south and across the river to Patparganj and Shahdara. Here slums live cheek by jowl with steel and glass high-rise buildings, the nightmarish traffic flows and eddies past loud bazaars, the most sophisticated departmental stores and pavement shops. It skirts, noisy and murderous, the sylvan quietness of institutions like Indian Agricultural Research Institute, National Council of Education Research and Training, Jawaharlal Nehru University and Indian Institute of Technology.

North of the narrow galis of Shahjahanabad, beyond the wider streets and more obviously laid out spaces of the first city the British built, is the University of Delhi where the frenzy of the traffic which is so much a part of the metropolis fades as one enters the tree-lined roads which go past buildings of mellow brick, set in gardens. The centre of this very laid-back ambience is the old Viceregal Lodge, now the University offices where the Vice Chancellor and other dignitaries have their offices.

To the east of the University, running through the city almost to its southern outskirts is a rocky outcropping, covered for the most part with low trees and thorn bushes, called the Ridge. It provides blessed relief from the city, and takes one away to a different time frame, to a world of quietness broken only by birdsong and the occasional voices of people strolling through the trees. This too, is Delhi, and an integral part of it, as it has been since the city was first established.

There can be no categorisation of the city. It does not fit into any one pattern. From the crowded bazaars of Karol Bagh, saris and textiles spilling in brightly coloured profusion on to the pavements, to the sophisticated glitter of the markets in South Extension or Greater Kailash, the prodigal display of wares in Lajpat Nagar, to the classically clean lines of Lutyens' New Delhi,

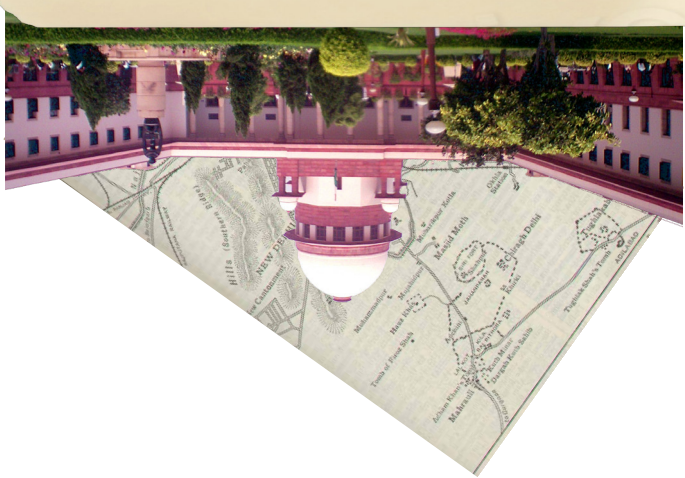
and the dense throng of people, vendors, cobblers, hawkers, tailors, silversmiths and sellers of sweets and other eatables in the galis of Shahjahanabad, there is a variety that few cities in the world can match. There is something for everyone here - as indeed there ought to be in one of the greatest capitals of the world.

A complex city with many faces, with a gravitas of historical tradition and the brashness of the arriviste, sensitive and violent, a vortex of political and economic power, and of academic enquiry and a growing richness in the arts. L here is a vitality - often a raw vitality - which informs life here. That is what persists through the ages, and it is this which will take it through the century that is coming, and to many others.

Delhi's perspective is not of a mere century. It has seen emperors, kings, courtiers, generals, prime ministers and party leaders. It will see so much more, in the years when the present day splendour of the magnificent buildings designed by Lutyens, the modern steel and glass towers and the dreadful new houses with their pastel colours and curlicued balconies crumble and become part of the ruins that are all around, half-destroyed landmarks in an even greater capital city, with new contemporary symbols of its strength and power. For buildings are, for all their splendour, evanescent - what ultimately remains is the vitality and the strength. That is what Delhi hands down from generation to generation.



DELHI area BY area



TRAVEL BINGO

Heritage Quests

India Gate at night	Red Fort	Qutub Minar	Humayun's Tomb
Lotus Temple	Agrasen ki Baoli (stepwell)	Jantar Mantar	Lodhi Garden

Foodie Finds

Street-side chaat	Butter chicken in Dilli Haat	Jalebi from Chandni Chowk	Paratha at Paranthe Wali Gali
Kulfi on a hot day	Momos from a street stall	Golgappe (pani puri) challenge	A plate of chole bhature

City Life and Culture

- Rickshaw ride in Old Delhi
- Metro ride during rush hour
- Street art in Lodhi Colony
- Take a walk around Connaught Place
- Traffic jam with endless honking
- Cycle rickshaw in Chandni Chowk
- Street barber giving a haircut
- Yelling street vendor

Market Moments

- Bargain at Sarojini Nagar
- Find a quirky souvenir in Janpath
- Haggle at Dilli Haat
- Stumble upon a café in Hauz Khas
- FabIndia / Cottage Emporium handicrafts
- Silver jewelry at Dariba Kalan
- Designer knock-offs at Sarojini
- Antique hunting at Chor Bazaar

Find stickers at the end of the book and stick them on as you complete each activity!

INDIA GATE TO LODI GARDEN

Story Time!

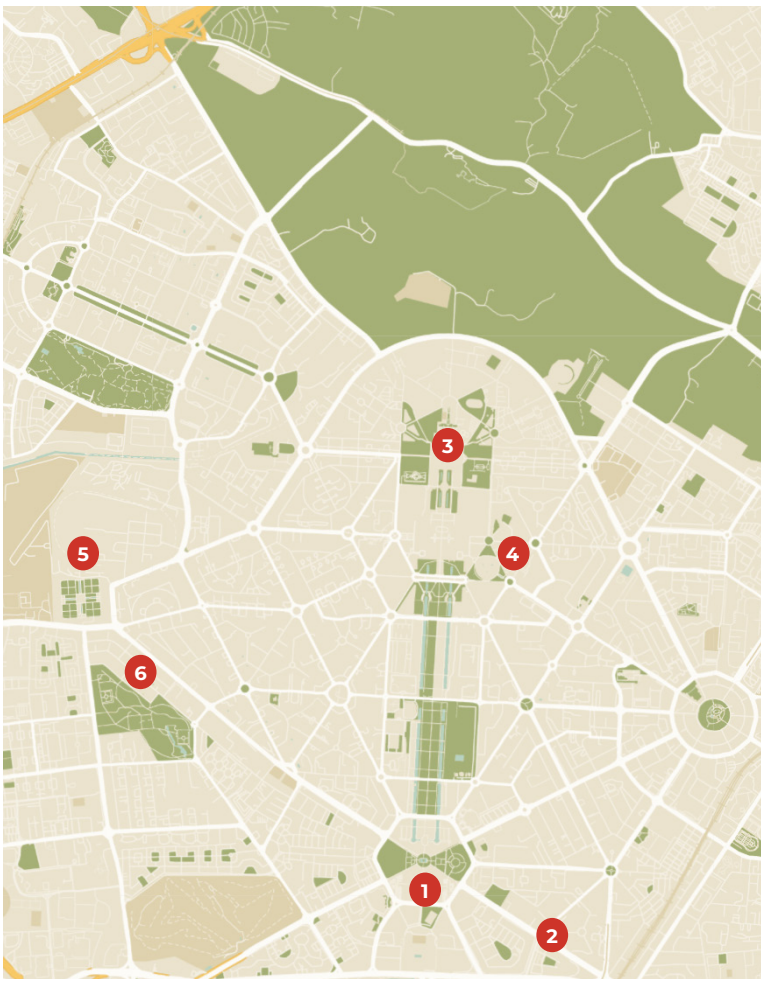
A huge garden exists in the heart of Delhi, its layout and the design of the buildings around it conceived by the architect, Edwin Lutyens. In 1912 it was decided that the capital of British India be shifted from Calcutta to Delhi. At that time the area from Willingdon Crescent to National Stadium, and from Connaught Place to Lodi Garden was covered by villages. Lutyens and his associate Herbert Baker planned the buildings of the new capital on a monumental scale. The Viceroy's House and the twin secretariat buildings were put on top of a hill at the apex of a grand vista called Kingsway, with large lawns and water channels lining its sides. Carefully chosen trees were planted along the miles of avenues to mitigate the summer heat. Within sixteen years of its completion in 1931, India won independence, and Delhi became the capital of the new nation. Kingsway is now Rajpath. The Viceroy's House is Rashtrapati Bhawan - the official residence of the President of India. The secretariat buildings are the offices of the Indian government and the Indian Parliament meets in the Sansad Bhawan nearby.

After 1947, other buildings, in equally grand proportions, were built in the vicinity to house new institutions and ministries. Despite this and the increasing traffic, the area maintains a stately calm because most of the green areas have been retained and hardly any high-rise buildings permitted.

Lutyens was not familiar with India when he was appointed Chief Architect in 1912. He was flooded with suggestions as to the style to be adopted, European, Renaissance, Gothic, Islamic, Hindu.

> *In an interview to The Times of India in January 1914, he said,*
>
> *'There has been a very strong desire expressed in certain quarters for the adoption of the pointed arch in modern Indian buildings.... All I can say is that when God created India, he did not show his sympathy with this movement by making the Indian rainbow pointed… you could not build Westminster Abbey in India. It would be a frying pan; and the lead work in the windows would melt and run down. And there is not only the heat to be thought of. There is light. The violence of light in India is tremendous'*

Map of Popular Destinations



1 INDIA GATE

POPULAR



Get Directions!

SCAN ME!

The 42 metre high, free standing arch, popularly known as **India Gate**, was designed by Lutyens and built in 1931. It was originally called All India War Memorial in memory of the 90,000 soldiers of the Indian Army who died in World War I. The names of the soldiers are inscribed all along the walls of the arch. In 1971, an eternal flame was lit here to honour the Amar Jawan (Immortal Soldier). India Gate stands at one end of Rajpath, and the area surrounding it is generally referred to as India Gate.



India Gate

Traveller's Note!

- At night India Gate is dramatically floodlit while the fountains nearby are lit with coloured lights which is a wonderful sight to see.

It was under the red sandstone roof of the beautiful **Canopy** designed by Lutyens in 1936, that the marble statue of George V stood, looking westward at the magnificent residence of his viceroy. The statue has since been removed from its decorative surroundings to the Coronation Memorial Park beyond Kingsway Camp (see : Kashmere Gate to Coronation Memorial). The Canopy is, at present, bereft of any occupant. It is a pleasant counterpoint to the bulk of India Gate.



The Canopy

National Stadium was built in 1931 at the insistence of the domineering wife of the viceroy, Willingdon. It blocked the view of Purana Cila which had been intended to crown the eastern end of Rajpath. The first Asian Games were held here in 1951.



National Stadium

Story Time!

In 1931, Lutyens began work on India Gate - at the far end of Kingsway (Rajpath). It had earlier been decided to surround the hexagonal space around the arch with the palaces of the most important Indian princes - all of whom needed to have a residence in New Delhi. They had been recently inducted into the Chamber of Princes by the colonial government. The entire area from Jantar Mantar to Rashtrapati Bhawan and beyond belonged to the Maharaja of Jaipur and was known as Jaipuria. In 1912 when this site was chosen for the new capital, the Jaipur durbar, then headed by a minor, was forced to sell the land to the government. As a gesture of appeasement, it was decided to invite the Jaipur state to build a royal residence in the new city. Thereafter 36 sites were allocated to various other Indian princes in an area measuring approximately 250 acres.

As relative precedence among the leading Indian states - then numbering 149 - was determined by the number of gun salutes a ruler received on ceremonial occasions, the states (Hyderabad, Jaipur, Bikaner, Baroda) with a higher number of gun salutes were given prominent sites closer to the hexagon around India Gate. The architectural style of many of these princely houses was influenced by Lutyens' and Baker's buildings. Lutyens himself designed Hyderabad House and Baroda House. Hyderabad House was the biggest and the grandest of all the princely houses. Built at the cost of about £ 200,000 and completed in 1928, it did not please the Nizam's two sons who found its appearance too western for their taste. After 1947, most of these palaces were taken over by the Indian government. Two palaces which retain some of their original splendour are Hyderabad House and Jaipur House. The former is the State Guest House for important foreign dignitaries, and the latter houses the National Gallery of Modern Art (see : Art Galleries)

The Supreme Court of India functioned from the Parliament House until 1958 when it moved to its present, and equally magnificent, building on Tilak Marg. This is one of the most impressive structures built by the Central Public Works Department (CPWD). It has a 37.6 metre high dome and a spacious colonnaded verandah. One may obtain a visitor's pass from the front office to go inside.



The Supreme Court of India

National Museum

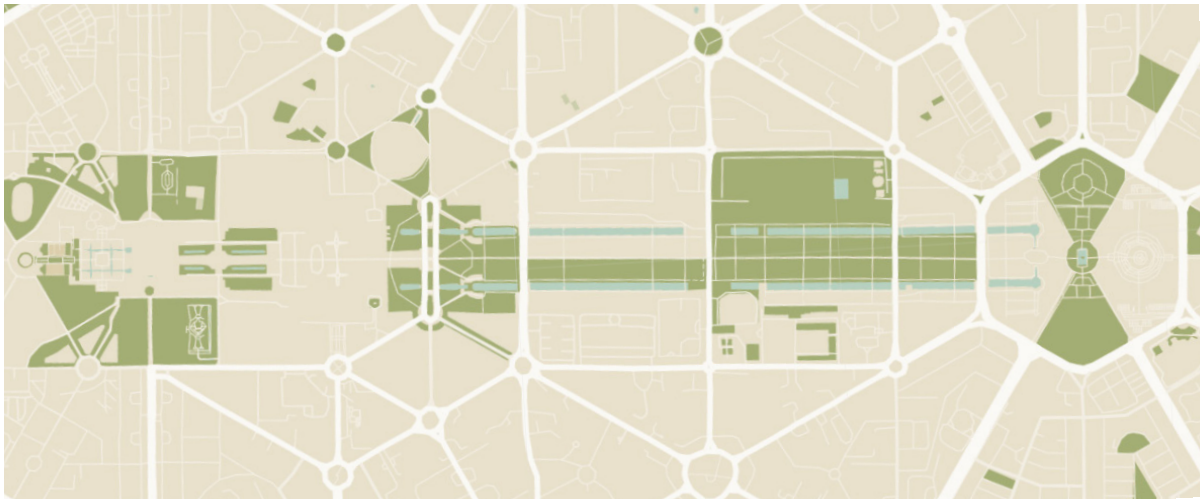
At the intersection of Rajpath and Janpath are three important institutions - National Archives, National Museum and IGNCA. Lutyens had planned a set of four buildings, a library, a records office and two museums at this intersection. However, only the Imperial Records Department was built in the 1920s. This later became the National Archives. The National Museum was built in 1956 by CPWD. Until it was built, the collection that is now exhibited here was kept in the Durbar Hall of Rashtrapati Bhawan (see: Museums)

Indira Gandhi National Centre for the Arts (IGNCA)

Presently housed in the Central Vista Mess on Janpath, IGNCA is an important centre for the study of the arts. It has a vast collection of manuscripts and books on a wide range of art forms. In 1998, IGNCA is moving to new building designed by Ralph Lerner.

CENTRAL GOVERNMENT OFFICES

Visible from Rajpath are many prominent government bhawans (buildings) - Shastri Bhawan, Krishi Bhawan, Nirman Bhawan, Udyog Bhawan and many more. In the 1950s and early 1960s, CPWD constructed these buildings to accommodate the growing number of government offices. The chhattris on top of the buildings, and the use of sandstone base were CPWD's attempts at maintaining continuity with Lutyens' buildings. You need a visitor's pass and a purpose to visit these buildings.



2 RASHTRAPATI BHAVAN



POPULAR

Get Directions!

SCAN ME!

Fun Facts!

- The columns at the front entrance to the Durbar Hall have bells carved into their capitals. Lutyens reasoned that the ringing of bells sound the end of an empire and stone bells never sound. Despite this, the empire came to an end a brief sixteen years later.
- The Rashtrapati bhavan is so big that Lord Irwin, its first occupant, kept losing his way.

The site chosen for the Viceroy's House, now the Rashtrapati Bhawan, was on Raisina Hill which was seen as an Indian acropolis. The building, designed by Lutyens, has a large cour to its front and a Mughal style garden at the back. It is not like the garden at Humayun's Tomb, but is a terraced garden like the ones the Mughals built in Kashmir. The garden is open to the public in February. The most magnificent room in Rashtrapati Bhawan is the Durbar Hall which lies directly under the main dome. This ceremonial hall is the venue for all official functions of the President of India. Rashtrapati Bhawan has 340 rooms. It is big and grand - everything, stairs, ceilings and furniture is designed to reinforce the sense of the importance of its occupant. After India became independent, the sheer size of the building overwhelmed its new keepers. Mahatma Gandhi suggested it be turned into a hospital. The Durbar Hall served as a museum for several years till the building which now houses the National Museum was completed.

From outside, the Rashtrapati Bhawan is proportioned in the classical European manner. Its dominant feature is its dome which is said to have been inspired by the

Buddhist stupa at Sanchi. The column in front of the building is surmounted by a star made of glass. It was presented by the Maharaja of Jaipur and is called the Jaipur Column.

Traveller's Note!

- It is possible to arrange a visit to the Rashtrapati Bhawan, by appointment with the Deputy Military Secretary to the President. Only the following are open to the public: Durbar Hall, Ashok Hall, the Dining Room and the Mughal Garden.

- Every Saturday between 10.35 am to 11.10 am in winter and 8.30 am to 9.15 am in summer the President's Bodyguard changes guard, a ceremony which may even be viewed from beyond the gates.



The Rashtrapati Bhavan

3 SECRETARIAT

POPULAR



Get Directions!

SCAN ME!

Fun Facts!

- Between the two main entrances, are tour sandstone columns, each surmounted by a bronze ship - these were gifts from the dominions of the empire, and are called the Dominion Columns.

- Lutyens intended Kingsway to slope right up to the Viceroy's House, but Baker felt it necessary to level the space between the two secretariat buildings, North Block and South Block, and create a plaza, thus ending the slope prematurely and steeply.

As you approach Rashtrapati Bhawan from India Gate, the dome disappears when you reach the foot of the slope and rises again as you go up.

The plaza between the two secretariat buildings may be approached either by taking the office-goers' short cut and entering North Block from the Kendriya Terminal, or by making a grand entry up the Rajpath slope. The latter is far more exciting, especially in a slow-moving vehicle. The secretariat buildings are raised on a plinth so as to be level with Rashtrapati Bhawan. The high plinths and the use of red sandstone relates them to the monuments in the city, though they are basically European in style. At the foot of the slope, the plinths have alcoves that contain stone tablets commemorating all those who built the city.

The secretariat buildings are now offices of the Government of India. The Home Affairs and Finance ministries are in the North Block, while the External Affairs ministry is in the South Block. The great open space at the base of the slope is called Vijay Chowk (victory square).

Traveller's Note!

- You need a visitor's pass to enter.
- Beating the Retreat ceremony takes place here on 29 January each year.



The Secretariat Building

4 SANSAD BHAVAN (PARLIAMENT HOUSE)

POPULAR



Get Directions!

SCAN ME!

On the northwest of Vijay Chowk, is a huge circular, colonnaded building, Sansad Bhawan, where the Indian Parliament meets. This imposing building does not occupy as prominent a position as the other buildings of Lutyens and Baker because the legislature was originally planned to be located in a semicircular extension on the north face of the Viceroy's House.

Parliament House has a domed, circular central hall and three semi-circular structures which were designed for the Chamber of Princes, the Council of State and the Legislative Assembly. Today they house the chambers of the Lok Sabha (House of the People), Rajya Sabha (Upper House) and the library. A verandah with 144 columns surrounds the three chambers. The boundary wall has blocks of sandstone carved in geometrical patterns that echo the Mughal jaalis.

Fun Facts!

- The column in front of the building is surmounted by a star made of glass. It was presented by the Maharaja of Jaipur and is called the Jaipur Column.

Traveller's Note!

- An entry pass to the library can be obtained from the Visitor's Reception on Raisina Road by providing a letter of introduction from a Member of Parliament. The library working hours are from 10 am to 6 pm. To obtain a visitor's pass to Sansad Bhawan, Indian nationals should apply to the Parliament Secretariat. Foreign nationals should apply through their embassies or high commissions.



Sansad Bhavan (Parliament House)

Cathedral Church of the Redemption located north of the Jaipur Column, looks uncannily like a birthday cake. It is not innovative in design or construction, but the interior is very pleasant. The glare of the sun is filtered (with the help of small and recessed openings) into a soft light. The Cathedral has a fine organ and a silver cross donated by Irwin. There is a striking stained glass window as well.



Cathedral Church of the Redemption

Gurudwara Rakab Ganj

Gurudwara Rakab Ganj stands where there once was a neighbourhood of stirrup-makers (rakab - stirrup, ganj - market). It was built in 1732 by Lakkhi Banjara, the man who performed the last rites of the martyred Sikh Guru, Tegh Bahadurji. The style is characteristic of Sikh gurudwaras. With typical arrogance, Edwin Lutyens' team could only describe the building as a "Sikh shrine impossible to remove."

Fakhruddin Ali Ahmed Memorial is on the roundabout where Parliament Street meets the north entrance to Parliament House. This memorial to a former President of India is an elegant, open-to-the-sky tomb enclosure with marble screens, designed by Habib Rahman. The best time to visit it is early morning when the sun is in the east and the marble screens form intricate patterns on the floor.

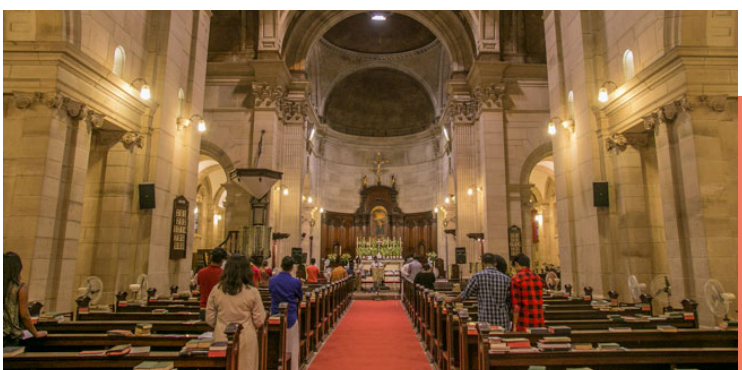
Traveller's Note!

Getting Lost, Bus Stops and Road Signs

You will not find too many bus stops in this part of the city but look for a frame of iron tubes painted black and supporting a yellow bordered roof with the location neatly stencilled in black. This part of the city is full of roundabouts, many of which have more than four roads meeting them. They are so large that you lose track of which way to go. This is not unusual even for Dilliwalas. Look for poles with small blue and silver pointers showing which road is what. If you are in your own car it is fun to lose your way and find it again, but in a taxi the diversion means paying extra money.

The All India Fine Arts and Crafts Society, AIFACS, as the building is popularly known, has galleries for art exhibitions and the society's office. It also has a large auditorium.

Reserve Bank of India on Parliament Street has two remarkable sculptures of Yakshas (Hindu mythological figures who guard the wealth of the gods) at the entrance to the building by the famous sculptor from Santiniketan, Ram Kinkar Baij.



Cathedral Church of the Redemption

5 SAFDARJANG'S TOMB

POPULAR



Get Directions!

SCAN ME!

Safdarjang's Tomb is the last enclosed garden tomb in Delhi in the tradition of Humayun's Tomb, though it is far less grand in scale. It was built in 1753-54 as the mausoleum of Safdarjang, the viceroy of Awadh under the Mughal Emperor, Mohammed Shah. It has several smaller pavilions with evocative names like Jangli Mahal (Palace in the Woods), Moti Mahal (Pearl Palace) and Badshah Pasand (King's Favourite). The complex also has a madarsa. The Archaeological Survey of India maintains a library over the main gateway.



Safdarjang's Tomb

India International Centre

India International Centre(IIC) was visualised as an international centre for exchange of ideas among scholars. What is most attractive about the buildings is the soft quality of light which the architect, J.A. Stein, captured so well. The buildings have a very down-to-earth scale and meticulous detailing, and extensive use of traditional jaalis. There is a library, an auditorium, conference rooms, restaurants and a beautiful garden.



Indian International Center

6 LODI GARDEN

POPULAR



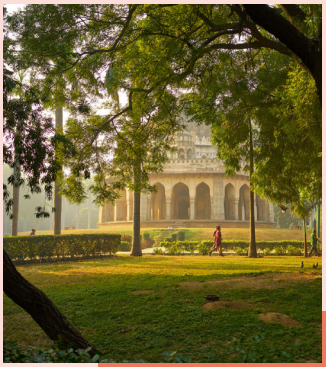
Get Directions!

SCAN ME!

Lodi Garden is the favourite garden in Delhi for picnickers, mothers with small babies, joggers with mobile phones, and it is large enough to provide a quiet corner for all of them. It is laid out around the beautiful tombs of the Lodi and Sayyid sultans who ruled north India in the 15th and 16th centuries. There used to be a village where the garden is now, which was relocated in 1936, and the garden, then called Lady Willingdon Park, laid out. It was named Lodi Garden in 1947. It was relandscaped by J.A Stein and Garrett Eckbo in 1968.

Fun Facts!

- A bridge in the Lodi garden, Athpula is said to have been built in Akbar's time. The bridge gets its name from its eight piers.



Lodhi Garden









Traveller's Note!

Dont forget to visit these tombs in the Lodi Garden!

- **The tomb of Mohammed Shah** (1444) is also called Mubarak Khan ka Gumbad. Originally an enclosed tomb, it has an octagonal chamber in which are the graves of Mohammed Shah and his relatives. It has features typical of octagonal tombs - the stone chhajjas along the verandah arches and the sloping buttresses and guldastas (bouquets) along the corners.

- **The Tomb of Sikander Lodi** (1517) resembles Mohammed Shah's tomb, except that the battlements enclosing it survive and there are no chhattris along the dome.

- **Bada Gumbad and Masjid** (1494), as the name indicates, has a large dome. The tomb's layout resembles that of the Alai Minar in the Qutb complex. Likewise, the masjid adjoining it has minarets that are replicas of Qutb Minar. The masjid has bays with arched entrances, features later adopted in Mughal structures. The room opposite the masjid may have been used as a resting place by travellers. An open court links the three structures.

- **Sheesh Gumbad** shares many features of the Bada Gumbad. It is decorated with tiles in two shades of blue giving it a glazed appearance.

CONNAUGHT PLACE

Story Time!

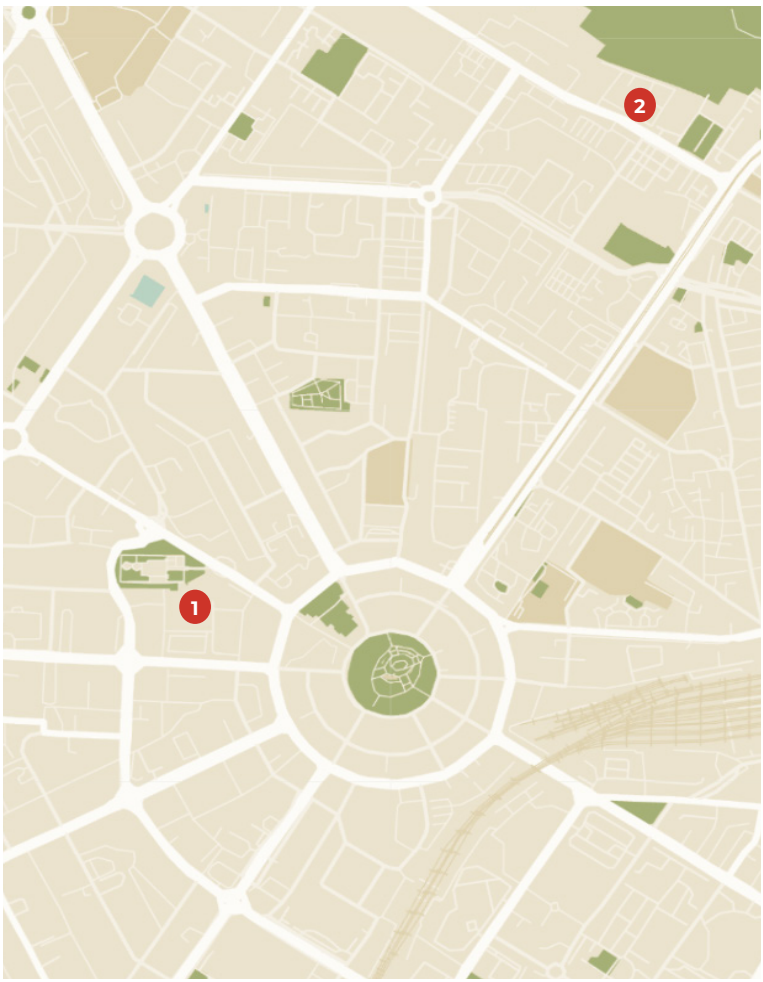
Edwin Lutyens, when drawing up the plans for British New Delhi, meant the new city to lie southwest of the walled city of Shahjahanabad. In the true spirit of colonial rule, the interface between this new imperial city and the older 'native' settlement was intended to be a market, where Lutyens imagined the Indian traders would invest in the grand shopping centre for the residents of Shahjahanabad and New Delhi. Thus, the idea of the 'market at D-Circle' was born. This might also have been a security device. The British were housed south of Kingsway (now Rajpath), and so the market and the spacious bungalows of the Indians lay between them and the crowded Shahjahanabad, where excited political meetings and demonstrations took place. The market got the name Connaught Place in honour of the Duke of Connaught who visited Delhi in 1921. By this time, R.T. Russell (formerly assistant to Lutyens on the New Delhi project), Chief Architect in the Central Public Works Department was ready with an exciting plan for Connaught Place.

Connaught Place is like a large doughnut with a garden in the centre. The outer and inner faces of the doughnut are the spacious colonnaded verandahs, which give CP its unique identity.

The concentric buildings are reached by the inner, outer and middle circles and eight roads radiate from this concentric arrangement. There are commercial establishments on the ground floor of the buildings and also on the upper floor, which once had residential apartments. Prior to 1947, CP was the shopping centre for Europeans and rich Indians. Clerks and Indian officials shopped at the nearby Gole Market and Bengali Market.

CP was the most important business and shopping centre of the city for many years after Independence, until its pre-eminence was challenged by newer entrants like South Extension, Ajmal Khan Road, Rajendra Place and Nehru Place. CP, however, remains very popular with Dilliwalas. It is an explorer's paradise which comes with a safety net. No matter where you start, you go round in circles and are brought back to square one.

Map of Popular Destinations



Fun Facts !

- In 1995, the Indian government legislated for the market's name to be changed. Connaught Place was renamed Rajiv Chowk, and Connaught Circus became Indira Chowk. However, it is still popularly referred to as Connaught Place or CP.

Central Park

The gulmohur trees, the fountain, the fencing and the light posts are recent additions to Central Park. Used as a short cut across the shop blocks, this park is popular with regular loungers, including office-goers. It is a place where you can find all sorts of curiosities, watch snake charmers, get a quick body massage or have your ears cleaned.

Parliament Street (Sansad Marg)

Parliament Street was laid out along the imaginary line connecting Jama Masjid and Sansad Bhawan (Parliament House). Where Parliament Street enters Connaught Place there is an open space where no shopping blocks are built. This open space was meant to serve as a symbolic gateway' to British New Delhi. There used to be a popular coffee house where today you will see Palika Bazaar, an underground shopping centre.



Central park

BUILDINGS OF CP

Regal Building B is one of the earliest buildings in CP. There is a popular cinema hall, Regal, here. In its early days there used to be a bar in the lobby for gentlemen and a special matinee show for ladies. One of the first shops in Regal Building was the Army and Navy Stores which has now closed down and in its place stands the Khadi Gramodyog Bhawan (see: Where to Shop). The most striking feature of Regal Building is its porch which is forever dressed in a riot of film posters. The pavement here is a celebration in total chaos, with booksellers, icecream vendors, curio shops, music shops and lottery ticket booths vying for space.



Built in the 1980s, the Life Insurance Corporation headquarters, **Jeevan Bharati Bhawan** is Connaught Place's proud sculpture in glass and stone. Architect Charles Correa drew a lot of flak for being too modernist and not in keeping with the ambience of Connaught Place. The fact is that CP is today cluttered with numerous high-rise structures, with the DLF Centre and New Delhi Municipal Corporation's Palika Bhawan, on Sansad Marg, designed by Kuldip Singh, competing for attention with Jeevan Bharati.



Gole Dak Khana which means round post office, was formerly known as Alexandra Place. It was the office of the Central Public Works Department till the 1960s. Plans to convert this roundabout into a garden have never materialised. However, this remains the only post office in Delhi where, thanks to its being located in the centre of a traftic intersection, you have the excitement of dodging traffic in order to post a letter. Dak Bhawan has a post office with an outlet for philatelists interested in Indian stamps and houses the National Philatelic Museum.









Kasturba Gandhi Marg Scindia House was designed by Walter George for the Maharaja of Gwalior. Today it is a warren of small offices belonging to travel agents and tour operators. The state-run Delhi Transport Corporation also has an office here. Outside Scindia House there is a bus stand for tourist buses, luxury or otherwise, travelling to diverse destinations.

American Center was built in the 1960s. The building is reminiscent of the spirit of the cold war, with its virtually windowless facade. It has an excellent library which is open to short term membership as well.

British Council Division's building is designed by Charles Correa. The British Council has an art gallery, an auditorium and an extremely good library, of which one can also become a short term member.

Max Mueller Bhawan the German cultural centre, is named after the famous 19th century German Indologist. It is housed in one of the British bungalows that has survived the onslaught of property developers who have changed the area into a concrete jungle. Among Max Mueller Bhawan's many activities are regular film shows and music concerts.

Mandi House the buildings at Mandi House circle were built in the 1950s to house national cultural institutions. The Mandi House area is the informal cultural hub of Delhi with its array of cultural centres and auditoria built around an extremely busy roundabout (see: Music, Dance, Theatre and Cinema, p.253).

Rabindra Bhawan, designed by Habib Rehman, houses the Lalit Kala Akademi (Academy of Fine Arts), Sangeet Natak Akademi (Academy

of Music and Dance) and Sahitya Akademi (Academy of Literature). Rabindra Bhawan has a good library of music and Indian literature. The National School of Drama and the Kathak Kendra are located in Bahawalpur House.

The Federation of Indian Chambers of Commerce and Industry (FICCI), one of the major industry associations in the country, has its headquarters in the Mandi House area. The building also houses the National Museum of Natural History.

Shri Ram Centre, an important cultural venue, 1s an attractive exposed concrete building designed by Shivnath Prasad in the late 1960s.

Kamani Auditorium, also in the Mandi House area, is a popular auditorium for plays and concerts.



1 JANTAR MANTAR

POPULAR



Get Directions!

SCAN ME!

Jantar Mantar (yantra - instruments, mantra - formulae) was constructed in 1724. Maharaja Jai Singh of Jaipur who built this observatory, went on to build other observatories in Jaipur, Ujjain, Varanasi and Mathura. Jai Singh had found the existing astronomical instruments too small to take correct measurements and so he built these larger and more accurate instruments. The instruments at Jantar Mantar are fascinating for their ingenuity, but accurate observations can no longer be made from here because of the tall buildings around.

Fun Facts!

- Jantar Mantar is a popular place for staging dharas (protests) and hunger strikes, and one is sure to come across one group of protesters or another permanently parked here.



Astronomical Instrument

Janpath

Janpath, literally the road of the people, was the Queensway of British New Delhi till it got its more down-to-earth name. It runs from north to south connecting Connaught Place to the south end of British New Delhi near Lodi Garden. Janpath is best known for its colourful market. The market on Janpath just happened after 1947. Thousands of refugees came to Delhi from Pakistan and, suddenly, Connaught Place and its verandahs were full of people who had become small time traders and entrepreneurs. Janpath was one of the many markets that took root in the lanes and roads of Delhi around that time.

Central Cottage Industries Emporium is an excellent place to shop for Indian crafts and textiles. It is located in Jawahar Vyapar Bhawan, a building that is easily identified by its many cantilevers and octagonal windows (see: Where to Shop).

Eastern and Western Courts with the grand columns of their verandahs, were designed by R.T. Russell. Western Court is now a hostel for Members of Parliament and Eastern Court is the Central Telegraph Office.

Ugrasen ki Baoli was built in the 14th century, probably by Maharaja Ugrasen, the supposed progenitor of the Aggarwals, a prominent trading community in India. Baolis (step wells) were public places that were carefully maintained to provide travellers and residents with water and a cool place to rest. This baoli is a tranquil oasis in an area dominated by high-rise buildings.



Ugrasen ki Baoli

2 MANDIR MARG

POPULAR



Get Directions!

SCAN ME!

Mandir Marg gets its name from Laxmi Narayan Mandir which was built in 1938 and is among the most popular Hindu temples in Delhi. It is known as Birla Mandir since it was built by the well known industrialist B.D. Birla. The temple is dedicated to Laxmi (goddess of wealth) and Narayana (the preserver). The annual festival of Janmashtami, commemorating the birth of Lord Krishna, is celebrated with great gaiety and attracts thousands of devotees.

Fun Facts!

- Laxmi Narayan temple was inaugurated by Mahatma Gandhi on condition that people of all castes be allowed to enter the temple. He had fought against the ostracism of untouchable' castes, whom he called Harijans (children of God); at the entrance, there is a plaque welcoming people of all faiths and classes, including Harijans.



Laxmi Narayan Mandir

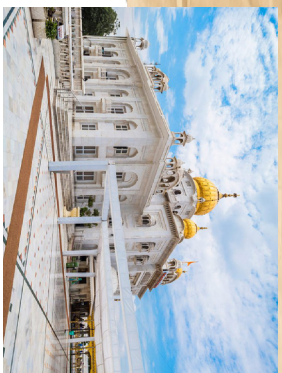
PLACES OF WORSHIP

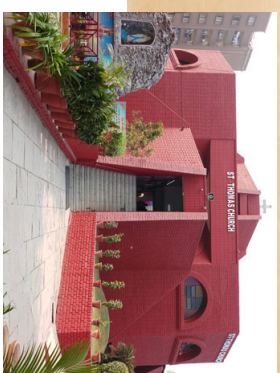
Hanuman Mandir was built by Maharaja Jai Singh at about the same time as he built Jantar Mantar. Since then, many additions have been made to the original structure. A colourful mela is held in the compound every Tuesday and Saturday. Maharaja Jai Singh also built a Jain temple on his vast property in Delhi. This temple is on Jain Mandir Marg.

Gurudwara Bangla Sahib is built at the site of the house in which Guru Harkrishan Dev, the eighth Guru of the Sikhs, stayed when he visited Delhi in 1664. His host was Mirza Raja Jal Singh (father of the Jai Singh who built Jantar Mantar). It is said that the water from a tank, blessed by the Guru, cured people suffering from small pox and cholera. The tank exists to this day, and continues to be revered by Sikhs. A museum of Sikh history called Baba Baghel Singh Museum is also within the Gurudwara complex.

Kali Bari Mandir is next to the Birla Mandir and is almost as old. It is especially revered by the Bengali community. Durga Puja is celebrated here every October and a carnival-like atmosphere pervades during the four days of the festival.

St. Thomas Church was built in 1930-32 for Indian converts to Christianity. The church is built in red brick, the favourite material of the architect Walter George. He designed many other prominent buildings in Delhi including Scindia House, St.Stephen's College and the first multi-storeyed apartments in Delhi, Sujan Singh Park, near Khan Market.





SHAHJAHANABAD

The only historic settlement in Delhi which can still be 'read' clearly is Shahjahanabad, the city established by Emperor Shahjahan in 1648. It has to be experienced as a city as well as seen in terms of its architecture. Shahjahanabad today is a thriving commercial and trading centre and more people work here than ever before.

The town planners call it the walled city' but there are only very small parts of the wall left. Scholars call it 'Shahjahanabad' but there is no statue or portrait of the founder. The people of Delhi call it 'Purani Dilli (Old Delhi) but there are many other areas of Delhi which are older. Migrants from elsewhere recognise it as Dilli 6, but how many residents of this city understand the logic of Delhi's postal code?

Shahjahanabad is the only part of Delhi which can boast that great Urdu poets, Mir, Zauq, Ghalib, have written verses about it. Today's sceptical visitor might, at first glance, wonder why. But if he allows himself time to wander through the city for a few leisurely hours, he will begin to understand why. Shahjahanabad is that magic mix of planned elements and individual initiative which makes a beautiful city. In countries which can afford it, such cityscapes have been carefully tended as "conservation areas". Delhi's Master Plan would like to do the same; this would call for sensitive measures to retain its vitality and recover its beauty.

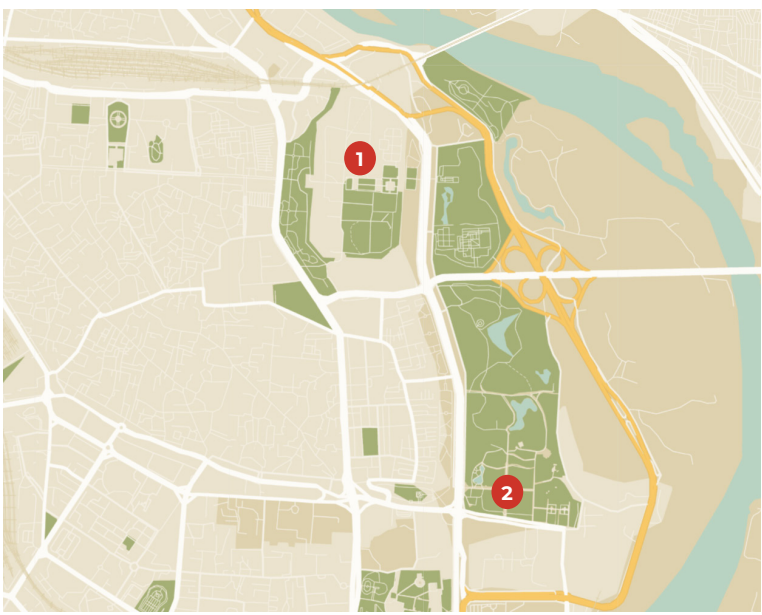
With the expansion of Delhi on all sides of Shahjahanabad, the city has ceased to be a focal point for routes and has become a thoroughfare. Time was when the names of the city gates conjured up visions of other cities, Lahore, Kabul, Ajmer... Today, the names remain, though most of the city wall and many gates have been demolished. A south-north road from Delhi Gate (named for the older Delhi, that is, Mehrauli) to Kashmere Gate slices through the city, separating the Jama Masjid from the fort.

Lal Qila or Red Fort is set back from the city, though it was not always so. After the Rising of 1857 a vast area around it was cleared of buildings, and the fort itself occupied by the army (which it still is). If nature abhors a vacuum, so do Indian towns... and this vast maidan is perennially covered with camps of travelling circuses, with fairs, or with rows of buses carrying pilgrims

on tours. There is a north-south bisection made by the railway line and the Gothic railway station, Delhi Main Railway Station, built in 1867 by the British. Shahjahanabad has changed over its 350 years.

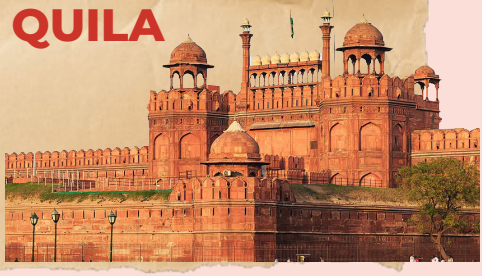
Which city has not? But it remains as distinctive a piece of landscape as Mughal food is a distinctive cuisine or the Mughal salwar kameez a distinctive costume. And the most reassuring fact for visitors to understand is that it is so compact and its people so friendly that it is impossible to get lost in it - the chief charm of a pre-automobile city.

Map of Popular Destinations



1 LAL QUILA

POPULAR



Get Directions!

SCAN ME!

So much has altered in Lal Qila, or Red Fort as it is also called, that the visitor does not get a sense of what it was like before 1857. He has access to less than a quarter of the fort, the rest of it being the territory of the Indian Army, who continue the occupation begun after the Rising of 1857 was suppressed. In 1858, a large number of palaces in the fort were demolished, many of the taikhanas (basement rooms) sealed and massive barracks constructed for the soldiers.

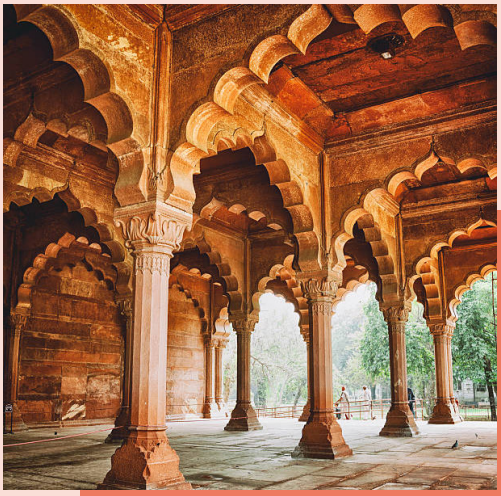
Before 1857, the fort was a mini-city, with palaces, offices, workshops and halls of audience, where about 3,000 people lived. Today, more than 10,000 visitors stream through the open areas every day. They get to see some of the public and some of the private realms of the palace complex.

1. The **Lahore Gate** of the palace is veiled by the barbican added by Aurangzeb. It is from here that the Prime Minister of India addresses the country and unfurls the national flag every year on 15 August, Independence Day.

2. The entrance of Lahore Gate leads through a long covered bazaar, the **Chhatta Chowk**. A few yards ahead one comes to the Naggar Khana (Drum Room), also called **Naubat Khana**



(Welcome Room, which earlier formed part of a square enclosure with apartments for the umrah (nobles) on duty. At that point, everyone other than the emperor had to dismount from their elephants and walk towards the Diwan-e-Am (Hall of Public Audience). The Naqqar Khana is 49 feet high, with an open arched hall at the top which served as a music gallery from where the strains of music filtered down to welcome the emperor or bid him a safe journey. Today, the first floor houses the Indian War Memorial Museum.



Interior view of Diwan-e-Am

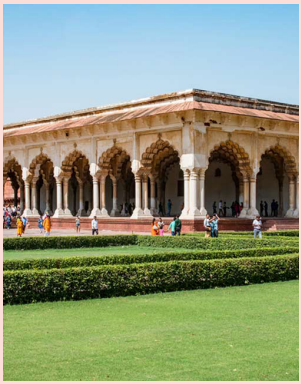
3 **Diwan-e-Am** is built of red sandstone and sits atop an impressive plinth. The pavilion is articulated by small chattris on its northwest and southwest corners. An ornamental panel depicting Orpheus was dismantled after 1857 and restored at the beginning of this century on the British viceroy Curzon's initiative. The entire hall was originally gilded with elaborate stucco work. Today one can only experience the shell of what was once the handsomest theatre of public audience.

The private realm of the emperor was distributed along the eastern wall and commanded a view of the Yamuna, which in those days flowed past the walls. What remains of these palaces are, from south to north, Mumtaz Mahal, Rang Mahal, Khas Mahal, Diwan-e-Khas, the hammam and the Shah Burj. Originating at the Shah Burj, the Nahar-e-Bihisht (Canal of Paradise) flowed in a channel through these buildings.

Fun Facts!

- Mumtaz Mahal now houses the Museum of Archaeology, which has artefacts salvaged from the royal palace.

4 **Rang Mahal** (Palace of Colours) derives its name from its painted interior. Its northern and southern sections were called Sheesh Mahal (Palace of Mirrors) because of the wedges of mirror embedded in the ceiling which reflected lights in fascinating multiplicity. This, with its basement, was the palace of the royal ladies.

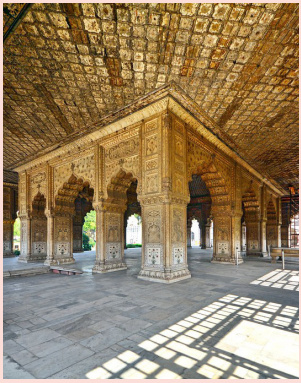


5 **Khas Mahal** (Emperor's Palace), was small and elegant, with special rooms for private worship and for sleeping. A fine marble screen at the north end carries the motif of the scales of justice, which can be found in many miniature paintings of Shahjahan's reign. There is also a marble balcony which once projected over the river bank. In later centuries when the river had changed course, this was the place from where the emperors used to present themselves to their subjects in the traditional darshan (public appearance).



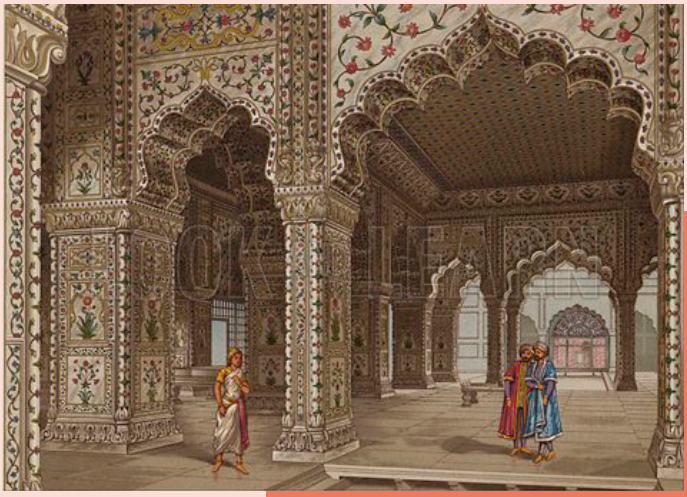
6 **Diwan-e-Khas** (Hall of Private Audience), the most beautifully ornamented building in Lal Qila, is bound up with the history of the Mughal empire. In 1739 it saw Nadir Shah receiving the submission of Emperor Mohammed Shah, and depriving him of his most valuable treasures including the Peacock Throne. And it was here, in May 1857, that Indian soldiers declared Bahadur Shah Zafar, the Emperor of Hindustan.

Set on a high, impressive plinth along the rear wall, this building was the setting for the Peacock Throne. Its flat ceiling, supported by a series of engrailed arches, was gilded in silver and had some of the finest pietra dura work and paintings. Over the corner arches is inscribed the beautiful couplet,



Agar firdaus bar rue zamin ast
Hamin ast o hamin ast o hamin ast.

If there is a paradise on earth,
it is here, it is here, it is here.



A painting of Diwan-e-Khaas

Fun Facts !

- Lal Qila addresses the citizens of Shahjahanabad through two arched gateways - Lahore and Delhi - which determine its two cardinal axes. The east-west axis through Lahore Gate became Chandni Chowk. The north-south axis, through the Delhi Gate of Lal Qila, was Faiz Bazaar, now called Daryaganj (darya - river, ganj - market). It was through the Delhi Gate that the emperor led his ceremonial procession every Friday to the Jama Masjid.

7 **The Hammam** (bathing area consists of three chambers with a fountain in the middle of the central one, and pietra dura work on the walls. Shah Burj, a favourite eyrie of the emperors, was a conveniently secluded point where the rulers could hold private conclaves and also, on occasion, dream away the hours in a 'monarch of all' haze.

8 **Moti Masjid** (Pearl Mosque), an addition by Aurangzeb, was a private masjid. The three domes and the perfect proportions give this pearl-white building a great sense of beauty and dignity.

9 To the north of Moti Masjid is the **Hayat Baksh Bagh**, a typical Mughal chahar bagh (garden), built by Shahjahan. At the centre of the garden stands the Zafar Mahal, while the Sawan and Bhadon pavilions are on the southern and northern ends.

JAMA MASJID

The majesty of this flawless piece of architecture, situated on a natural elevation southwest of Lal Quila, does not distance it from the people. Its steps lead down to crowded bazaars on all sides. Even the eastern front, with the ceremonial entrance gateway, is smothered in a hive of shops. A concession to tourists is that they are permitted to ascend the southern minaret from where they are treated to a spectacular panorama of the city, and a southern skyline of New Delhi's high-rise buildings. (Women are not allowed to go up the minaret without a male escort. The minaret is closed during times of prayer).



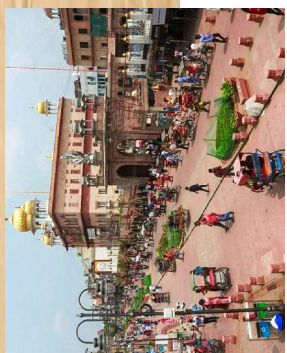
The three-dome Mughal mosque, of which the most noble example is Jama Masjid, is repeated on a smaller scale in many other places in Shahjahanabad. Perhaps the most beautiful ones are Ghata Masjid in Daryaganj, **Sunehri Masjid** in Chandni Chowk and **Fakhr-ul-Masajid** near Kashmere Gate. There is **another Sunehri Masjid** which is just south of Lal Qila, not to be confused with the mosque in Chandni Chowk.

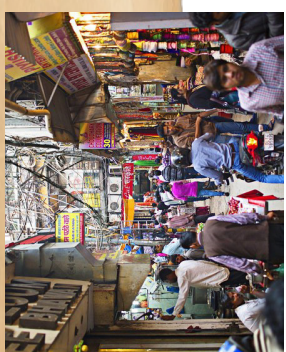


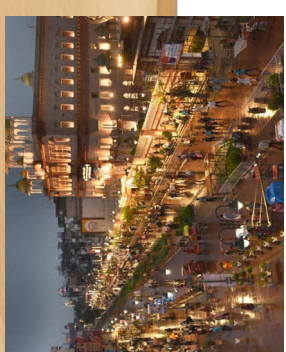
Shahjahanabad abounds in mandirs, gurudwaras and churches as well. The main Jain Mandir opposite Lal Qila is very beautiful, and has a charming **Birds' Hospital** attached to it. **Baptist Church**, founded in 1814, is the earliest Christian mission in Delhi. The stately **Sisganj Gurudwara** on Chandni Chowk is hallowed as the site of the Sikh Guru Tegh Bahadurji's martyrdom. **St. Stephen's Church** is a small and attractive church built in 1865 as a memorial to the British who died in 1857. The coexistence of all these places of worship within yards of each other makes Chandni Chowk a unique thoroughfare.



CHANDANI CHOWK







Chandni Chowk (Moonlight Square) refers to the open space in front of the modern Town Hall that had been laid out by Jahanara, Shahjahan's daughter and where the water in a pool reflected the moonlight, and then flowed on into a channel that ran down the length of the avenue. Today the name is used to indicate the avenue. Agra has a more spectacular fort, but Delhi is distinguished by this wide street that links the Lahore Gate of Lal Qila with the Fatehpuri Masjid. The visitor has to switch on his imagination to maximum strength to allow the moving ramp of vehicles that is today's Chandni Chowk to become blurred. He has to go back in time at least a couple of hundred years to picture a quieter view of this street made up of bazaars, with a row of banyan trees down the centre, the silver ribbon of the canal, flanked by a wide platform where people sat and talked; horse-driven carriages, pakis (palanquins) and an occasional elephant would have moved along the avenue which overflows with buses, scooters and cycle rickshaws today.

North of the avenue were vast gardens - one surrounded the magnificent Jahanara Sarai, which had a plinth as spacious as that of Jama Masjid; another set off the stately home of Begum Samru, an unusual woman with an incredible 'rags to riches career. The Begum's palace is today north India's biggest electrical goods wholesale market and is called **Bhagirath Palace** . And, the **Italianate Town Hall** built in 1864, stands where the Sarai did.

At the western end of Chandni Chowk is the attractive **Fatehpuri Masjid.** Built by one of Shahjahan's wives, it was the venue of public debates between Muslim theologians and Christian missionaries in the last century.

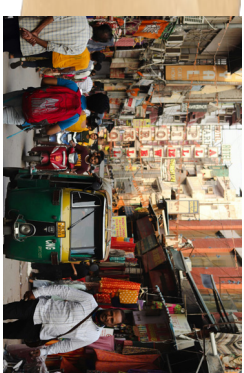
Gullies

> *Kaun jaye Zaug*
> *Par Dilli ki galian chhorkar*
>
> *Who would want to leave*
> *Forsaking the galis of Delhi*

is one of the best known lines of the Urdu poet Zaug.



Many other poets have written with affection of the gullies (narrow lanes) of this city. The network of lanes behind the avenues is typical of the landscape of many Indian towns. Each gali used to - and many still do - specialise in some particular merchandise, silver, stationery, textiles, spices (see: Bazaars). Also, along the gullies, hidden behind misleadingly ordinary gates and blank walls were oases of tranquility, townhouses built round a courtyard which filtered in the sunshine and were Often green with trees and shrubs. Few of these remain. Many have decayed because of the owners' poverty, many sold and partitioned into pocket-size homes, and many used for small workshops.



Ghaziuddin's madarsa, though part of Shahjahanabad, lies beyond its walls near Ajmere Gate. It is well worth a visit, but may have to be seen on a separate outing, since to cover it along with the rest of Shahjahanabad would involve travelling some distance through the narrow galis of the city. Ghaziuddin's madarsa (also called the Anglo-Arabic School after English classes were added in 1824) was built in 1692. The two storey building is one of the few surviving examples of madarsa architecture in Delhi. Near it is a beautiful mosque and the tomb of Ghaziuddin, who was a minister in the court of the Mughal emperor, Aurangzeb.

About 1.5 km north east of Lal Qila, on the right side of the busy Ring Road, are the ruins of the small **fort of Salimgarh**. It was built by Salim Shah, son and successor of Sher Shah Suri, in 1546, as an island fort on the Yamuna. Aurangzeb made Salimgarh a state prison, and the British continued using it as such. The leaders of the Indian National Army, Shah Nawaz, Prem Kumar Sahgal and Gurbaksh Singh Dhillon were imprisoned here in 1945, before their public trial in Lal Qila. Salimgarh has now been renamed Swatantrata Senani Smarak (Freedom Fighters' Memorial).

2 RAJ GHAT

POPULAR



Get Directions!

SCAN ME!

To the southeast of Lal Qila, between the Ring Road and the Yamuna, lies Raj Ghat. The historic name refers to the ghat (stepped embankment) at the edge of the river, but today it means only one thing, it is the memorial to the Father of the Nation, Mohandas Karamchand Gandhi - Mahatma to millions of Indians.

Mahatma Gandhi was cremated on the banks of the Yamuna on 31 January 1948. He had been assassinated the day before while walking to his customary prayer meeting at Birla House (Gandhi Smriti on Tees January Marg). Raj Ghat was later made into a national memorial, the design for which was proposed by Vanu Bhuta. A stone footpath flanked by well-kept lawns leads to a walled enclosure, open to the sky, with a simple stone platform in black marble which marks the site.

Traveller's Note!

- Prayer meetings are held here every Friday at 5 pm. Gandhi Darshan, a small museum on the life of Mahatma Gandhi, is across the road and Gandhi National Museum a little further down, on Ring Road. Thereafter, a trend has set in of honouring former Prime Ministers, by building for them memorials on the banks of the Yamuna. Incidentally, Hindus consider it auspicious to be cremated on the banks of sacred rivers, particularly on the ghats along the Ganga, the Yamuna, as well as other major rivers.

Over the years many memorials have been built around Raj Ghat. These are set in acres of beautifully landscaped gardens, where people can pay homage to their leaders and for which the grounds are kept open throughout the year. The memorials along the Yamuna, on the Ring Road. are :

- Shanti Vana for Pandit Jawaharlal Nehru, India's first Prime Minister (1947-64)
- Shakti Sthal for his daughter, Prime Minister Indira Gandhi (1966-77, 1980-84)
- Vir Bhumi for her son, Prime Minister Rajiv Gandhi (1984-89).
- Vijay Ghat for Lal Bahadur Shastri (1964-66)
- Kisan Ghat for Chaudhary Charan Singh (1979), both of whom have served as Prime Ministers of India.



Memorial at Raj Ghat

FIROZ SHAH KOTLA TO NIZAMUDDIN

The area south of Delhi Gate up to Nizamuddin, bordering the river Yamuna, has seen capital cities of several dynasties over the last one thousand years. Within the area there are two ancient forts, Firoz Shah Kotla and Purana Qila, India's prime exhibition complex, Pragati Maidan, the National Zoological Park, the dargah of Sheikh Nizamuddin Auliya and Humayun's Tomb, a World Heritage monument. The area includes Bahadur Shah Zafar Marg, the centre of Delhi's newspaper industry, which has the offices of many major national newspapers.

Story Time!

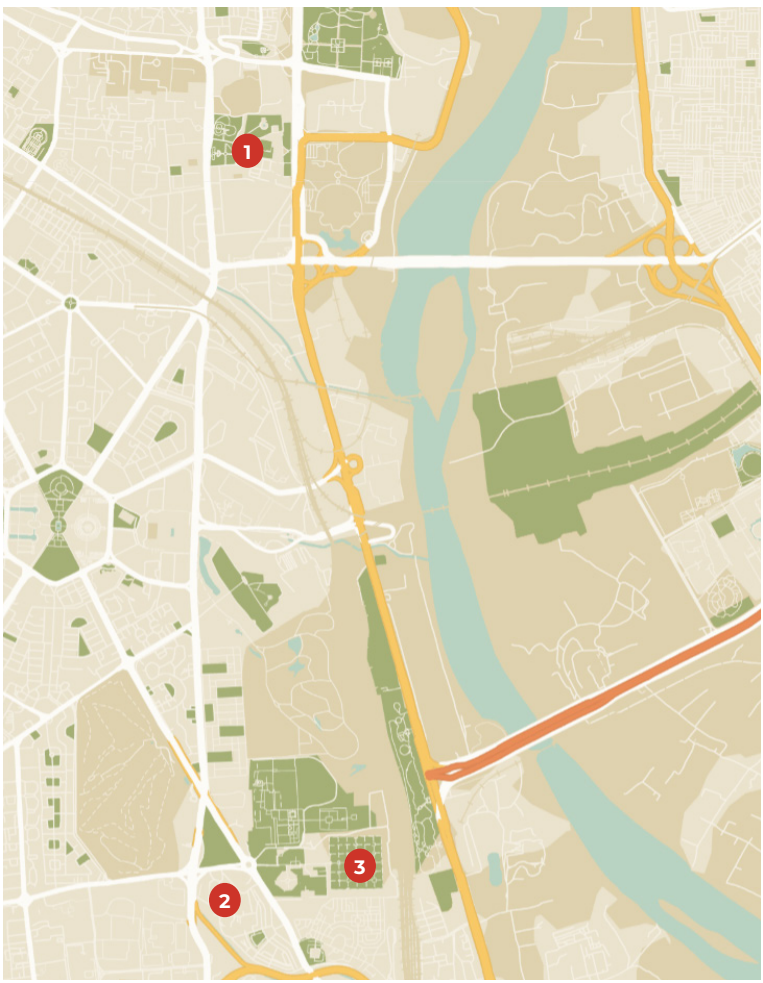
Firoz Shah Tughlag, a nephew of Ghiyasuddin Tughlag, built the enormous city of Firozabad in 1354. It extended from the Ridge in the north, where there is a hunting lodge of Firoz Shah, to Hauz Khas in the south, where Firoz Shah built a madarsa and his own tomb enclosure.

Approached from Bahadur Shah Zafar Marg, nothing much survives of Firoz Shah Kotla, the citadel of Firozabad, apart from the Ashoka Pillar, the remains of the Jama Masjid and a circular baoli (step well), two floors deep, with rooms on each level.

Ashoka Pillar, a monolith over 12.8 metres in height and 27 tonnes in weight, was installed here by Firoz Shah. It dates to Emperor Ashoka who ruled a vast empire stretching from Taxila, near modern Rawalpindi in the north, to Orissa in the south, two hundred years before Julius Caesar. The Ashokan edicts on this column were deciphered in 1837, yielding the key to the ancient Brahmi script.

The domed gateway and the south and west walls are the only vestiges that remain of Jama Masjid or the congregational mosque. Made of local quartzite stone, it was originally covered with lime plaster giving it a milk-like whiteness. The plaster is now covered with a layer of black fungus. On all four sides of the mosque are underground rooms which are today inhabited by hundreds of bats.

Map of Popular Destinations



Story Time!

Khuni Darwaza (blood-soaked gate) is the imposing gateway on Bahadur Shah Zafar Marg, opposite Maulana Azad Medical College. It is believed to have been the northern gateway of Sher Shah's capital, Shergarh. The intrepid tourist may still reach the top of the three-storeyed gateway using the staircases within the walls. It is believed that Dara Shikoh's head was displayed here after he was beheaded by his brother, Aurangzeb, in their battle for the throne of Delhi. It was also here that the two sons and a grandson of the last Mughal emperor, Bahadur Shah Zafar, were shot by the British in 1857, and their bodies displayed for public viewing. Local folklore has references to blood dripping from the ceiling of the gateway. The story acquires added colour because during the rainy season, rainwater collects the rust from the iron joints resulting in a reddish dribble.



Khuni Darwaza

Do Not Miss in the Area!

If you want to check out some museums in the area, here are a few!

- ☐ Gandhi National Museum (see: Museums)
- ☐ Dr. Ambedkar Stadium Firoz Shah Kotla Stadium
- ☐ Shankar's International Dolls Museum (see : Museums)
- ☐ Appu Ghar
- ☐ Crafts Museum (see : Museums)
- ☐ National Science Centre

Fun Facts!

Sher Mandal
Sher Shah built Sher Mandal, a two-storeyed octagonal pavilion in red sandstone. The building has acquired historical importance as Emperor Humayun, after he regained the throne of Delhi, tripped on its tortuous staircase and fell to his death in 1556.

Khairul Manazil Masjid

Khairul Manazil Masjid, opposite the Delhi Zoo entrance, was built in 1561 by Maham Anga, one of the wet nurses of Akbar, and the mother of Adham Khan, whose tomb is in Mehrault.

Delhi Zoo

National Zoological Park, as Delhi Zoo is officially known, is next to Purana Quila. It has an early 17th century Kos Minar, which was one of the many put up by Jehangir, son of Emperor Akbar, at every Ros (roughly four miles) between Agra and Lahore (see: Children's Delhi.)

Lal Darwaza

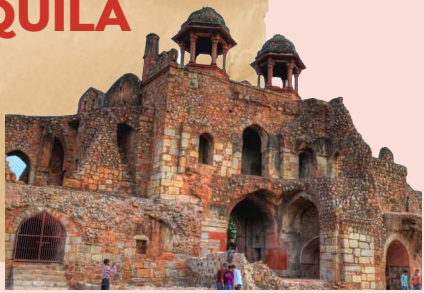
Also known as Sher Shah Gate, the imposing Lal Darwaza (red gate), is believed to have been the southern gateway of Sher Shah's city, Shergarh.



Lal Darwaza

1 PURANA QUILA

POPULAR



Story Time!

In the year 1538, Emperor Humayun, son of the first Mughal, Babur, laid the foundations of a city he named Dinpanah, or the Refuge of the Faithful. The inner citadel of this city is today known as Purana Qila (Old Fort). Within six years, Humayun was ousted by Sher Shah Suri who promptly renamed the city Shergarh and added many buildings to it.

The location of Purana Qila is not new to history, as the carliest reference to this site is made in the Hindu epic, Mahabharata, which states that the Pandavas founded a city called Indraprastha beside the river Yamuna. Recent excavations at Purana Qila have yielded Painted Grey Ware pottery, which is dated to c. 1000 BC.

Similar remains have also been found in other sites associated with the Mahabharata. The fact that till 1913 there was a village within the fort walls called Indrapat adds credence to the theory that Purana Qila is built on the remains of Indraprastha.

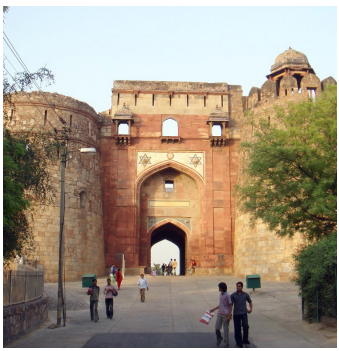
Get Directions!

SCAN ME!

Traveller's Note!

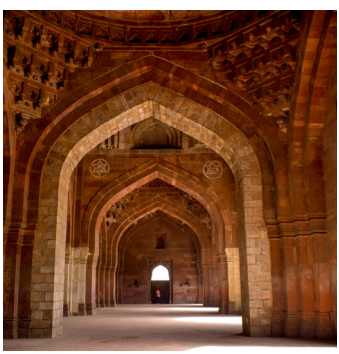
- A Sound-and-Light show is organised by Delhi Tourism at Purana Dila every evening. For details contact : C 4629365 / 4603178.

The magnificent walls of the fort reach 18 metres in places. There are groups of holes arranged in interesting patterns on the walls which were apparently meant to be nesting spaces for birds. Hundreds of parrots and pigeons continue to make these walls their homes.



Purana Qila has three gates - Humayun Darwaza, Talagi Darwaza and Bara Darwaza. One may enter the fort today through the Bara Darwaza. The south gate is known as Humayun Darwaza not because Humayun built it, but probably because Humayun's Tomb is visible through it.

Inside Purana Qila is Qila Kuhna Masjid built by Sultan Sher Shah in 1541, and certainly one of his finest architectural statements. The builders must have attempted to complete the central portion in white marble but the scarcity of this material seems to have led them to use deep red sandstone which gives the building a pleasing character. The inner west wall of the building has five arched openings which are richly ornamented in white and black marble.



On a marble slab within the mosque is an inscription which translates,

> *As long as there are people on this earth, may this edifice be frequented and people be cheerful and happy in it.*

Fun Facts!

Bhairon Mandir

On the northeast end of Purana Qila, there are two Hindu temples dedicated to Bhaironji.

In one the oftering made to the reigning deity is milk while in the other it is liquor. The belief that the temple complex dates back to the Pandava period lends it great sanctity. However, if this is true, then the buildings show no sign of historicity and have, in all probability, been renovated several times. While there, do notice the concrete cow whose udders serve as water taps!



Sabz Burj

Hazrat Nizamuddin

About 2 km south of the Rurana Dila, on Mathura Road, is Hazrat Nizamuddin, one of the many historic village settlements which still continue to exist within modern Delhi. Nizamuddin gets its name from the Sufi saint, Sheikh Nizamuddin Auliya, who was bom in Budaun in Uttar Pradesh in 1236, and lived most of his life in Delhi until his death in 1325. Among his illustrious disciples were the sultans, Alauddin Khilji and Mohammed bin lughlag, and the celebrated poet, Amir Khusro.

Sabz Burj

The entry point to Nizamuddin is marked by a traffic island with an exquisite blue-domed Mughal tomb known as Sabz Burj (sals Tre ble tes arra). Recent restoration effort by the Archaeological Survey of India, but some of the original green, yellow and blue tiles can still be seen on the walls. The British used this building as a police station for many vears till the beginning of the century.

Fun Facts!

- Delhi Golf Club has a 27 hole course spread over 200 acres around several Lodi period monuments.

Atgah Khan's Tomb

The tomb of Atgah Khan, the husband of one of Akbar's wet nurses, Jiji Angah, is an impressive structure in red sandstone thickly inlaid with marble and coloured tiles. Small in size and sandwiched between two modern buildings, its original grandeur is still visible.

Chaunsath Khamba

The tomb of Mirza Aziz, built in 1623 of white marble, is known as Chaunsath Khamba, because, as its name indicates, it has sixty-four pillars supporting the roof. It is entered through a lofty, arched gateway adjacent to the Ghalib Academy. After the noise and bustle of Nizamuddin, the open space surrounding the graceful Chaunsath Khamba is like an oasis of quiet.



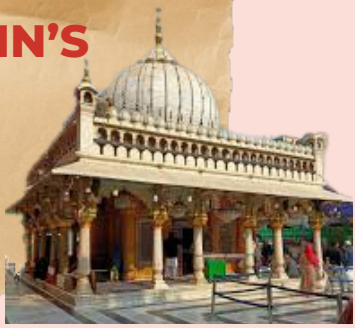
Chaunsath Khamba

Ghalib Academy

In Nizamuddin West is also buried the famous 19th century Urdu poet, Mirza Ghalib. Ghalib Academy has a large library and an interesting museum which, besides some paintings, also has a large collection of rocks. Mirza Ghalib's tomb is kept locked within the precincts of the Ghalib Academy.

2 NIZAMUDDIN'S DARGAH

POPULAR



Get Directions!

SCAN ME!

Nizamuddin West, as the area around the dargah is formally called, is characterised by crowded lanes, jerry-built houses, innumerable small shops, tombs and mosques and the pleasant aroma of kebabs. The constant crowd of devotees outside Nizamuddin's dargah is testimony to the devotion the saint commands. The religious fervour and frenzy of the mystics lends a very special character to the dargah. Every Thursday, after sunset, gawwals sing the lyrics of Amir Khusro. Many big and small tombs have been built over the centuries in and around the dargah complex, since it is considered auspicious to be buried near a saint's grave. To the south of Nizamuddin's grave is the tomb of Amir Khusro. Nearby are marble screen enclosures around the tombs of Jahanara, the daughter of Shahjahan and a later Mughal emperor, Mohammed Shah Rangila.

Story Time!

An interesting legend associated with the dargah is of the war of wits between the saint and the first Tughlag king, Ghiyasuddin. Sheikh Nizamuddin was getting a baoli constructed at about the same time as the king was engaged in building Tughlagabad. The king forbade his construction workers from working elsewhere, and so they decided to work for the Sheikh at night. This made Ghiyasuddin prohibit the sale of oil for earthen lamps, but the workers found that the lamps could be lit with the water of the baoli! The faithful believe that the water of the baoli has healing powers.



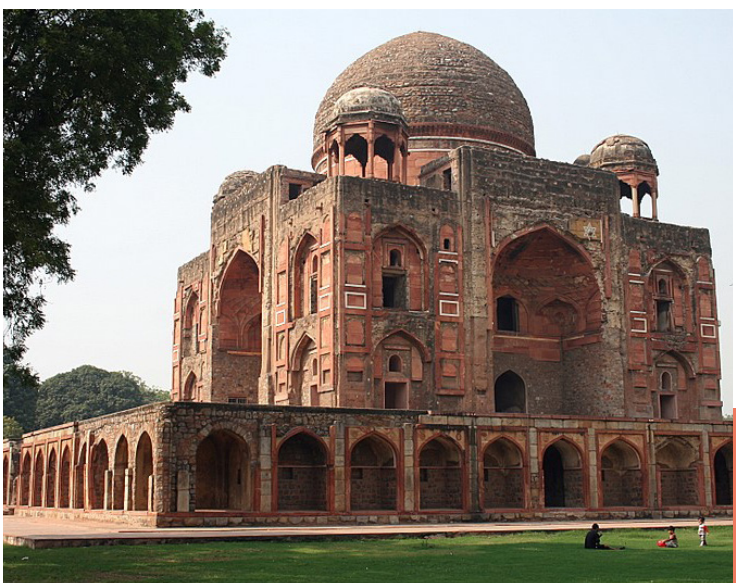
Nizamuddin Dargah

Ghalib Academy

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Khan-i-Khanan's Tomb

The tomb of Abdur Rahim Khan, who had the title of Khan-i-Khanan, is on the opposite side of Mathura Road. Abdur Rahim Khan (d.1626) was the son of Bairam Khan, Akbar's loyal protector during his early years, and an influential courtier in the courts of both Akbar and Jehangir. Today Rahim is remembered as a popular Hindi poet whose couplets every Hindi-speaking child in India is familiar with. The now dilapidated tomb was an architectural landmark in its time. Built of red sandstone, it followed the design of Humayun's Tomb and also had a marble dome. The dome was stripped of its marble slabs which were later used on the dome of Safdarjang's Tomb.



Khan-i-Khanan's Tomb



Tomb of Isa Khan

Arab ki Sarai

On the south of the main pathway leading to Humayun's Tomb is a picturesque gateway which leads to a walled enclosure called Arab ki Sarai. This was built by Humayun's widow for the 300 Arab merchants she is said to have brought from her pilgrimage to Mecca. Afsarwala Tomb and Masjid, built by a nobleman in Emperor Akbar's court, are within this complex.

Further west on the main pathway is the gateway to the Garden of Bu Halima. Not much is known of this lady and the gateway and two very ornamental chhattris are all that remain of the garden.

Tomb of Isa Khan

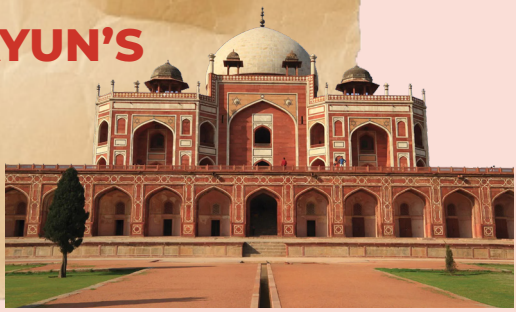
On the southwest end of Bu Halima's garden is the octagonal tomb of Isa Khan, a nobleman in the court of Sher Shah. In this early gardentomb built in 1547-48 are found some of the basic architectural ingredients which were to be developed to great excellence in Humayun's Tomb. The structure follows the pattern of the Lodi tombs.

Gurudwara Damdama Sahib

On the northeast of Humayun's lomb is the white building of Gurudwara Damdama Sahib, a typical Sikh shrine.

3 HUMAYUN'S TOMB

POPULAR



Story Time!

Taj Mahal is known to have been inspired by Humayun's Tomb and white and in many ways this magnificent red and white building is as spectacular as the famous 'monument to love' at Agra. Humayun's Tomb is a memorial by a grieving wife - it was built by his widow Haji Begum in 1565-66, nine years after his death. She is said to have spent one and a half million rupees on the building.

The splendour of this grand monument becomes overpowering on entering through the lofty double-storeyed gateway. It is set in the centre of a large square garden enclosed by high walls on three sides, while the river would have been the fourth boundary. The chahar bagh is divided into four parts by wide causeways and water channels, and each square divided into smaller squares by pathways as in a typical Mughal garden. The fountains were worked with simple yet highly developed engineering skills quite common in India during that period.

Emperor Humayun's tomb chamber is entered through the south entrance, while the other three sides are blocked with jaals in white marble. In the serene central

Get Directions!

SCAN ME!

chamber lies the tomb, though the actual resting place of Humayun is directly beneath in an underground chamber. Several members of the Mughal royal family lie buried in the mausoleum, and many tombstones can be seen on the terrace.

Visible from the terrace of Humayun's Tomb, towards the southeast is Nai ka Gumbad or the barber's tomb. Outside the complex, again on the south-cast, is a blue domed building known as Nila Gumbad, a late Mughal tomb.



Humayun's Tomb

Plan Out Your Trip!

SUN	MON	TUE	WED	THU	FRI	SAT

Note!



ARTS and ENTERTAINMENT

THEATRE



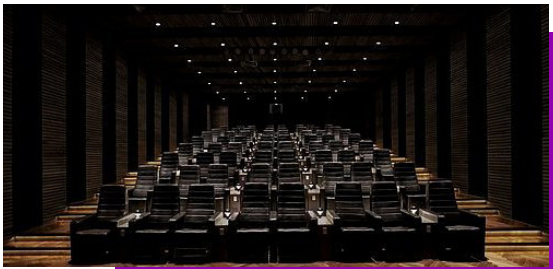
Delhi does not have the kind of deep-rooted tradition of theatre which exists in Calcutta or Mumbai, but there are several successful production companies here, and many amateur groups who very often come up with original performances.

National School of Drama (NSD), founded in 1975, is India's premier institution for theatre. It has a repertory company which frequently presents plays by Indian and western playwrights. The annual Summer Theatre Festival organised by the NS repertory brings together the best in the profession.

An integral part of Delhi's theatre scene is the doyen of alternative theatre, Habib Tanvir, whose rustic wit and experimental finesse is now legendary. His successful plays and musicals are often staged.

The cultural centre of Delhi is called, rather inaccurately, Mandi House. The palace of the Raja of Mandi no longer exists. The site is occupied by the imposing headquarters of Doordarshan, the state-owned television company: To theatre and music lovers, however, the whole area with its array of auditoriums around an extremely busy traffic roundabout is known as Mandi House.

CINEMA



There are over seventy cinema halls scattered all over Delhi and most of them screen commercial Hindi films. Some of the older ones like the Regal have seen better times, but are still attractive with their quaint interiors. The 'boxes' in Regal, for instance, are an unique experience in privacy.

The Basant Lok complex in Vasant Vihar with Priya cinema, Modern Bazaar, Nirula's and McDonald's fast food joints, is very popular with young people. The newly renovated Satyam cinema in Ranjeet Nagar near West Patel Nagar and the Anupam PVR multiplex in Saket also screen the latest English films.

Thanks to the cultural centres attached to some foreign missions in Delhi, you can see films by the best names in international cinema. Entry is through free passes that are available in advance.

Every alternate year, the International Film Festival of India is held in January. There is also the annual National Film Festival, in June-July, where Indian films which have won national awards are screened. Local newspapers carry details.

CULTURAL CENTRES

Academy of Fine Arts and Literature
4/6 Siri Fort Institutional Area.
6438070.

AIFAGS
Rah Marg. (37/1315, Alliance Francaise
D- 13 South Extn II.
6258128.

American Centrc/USIS
24 Kasturba Gandhi Marg
3316841 / 3314251.

British Council Division
17 Kasturba Gandhi Marg:
3711401 / 3711402

Delhi Music Society
8 Nyaya Marg, Chanakyapuri.
6115331.

French Cultural Centre
2 Aurangazeb Road
73014682

Gandharva Mahavidyalaya
212 Deen Dayal Upadhyaya Marg
3233791.

Hungarian Cultural Centre
TA Janpath. C
3011152.

India International Centre
10 Lodi Estate, Max Mueller Marg.
4619431.

India Habitat Centre
Lodi Road
4691921.

Indian Council for Cultural Relations
Azad Bhawan, I.P. Estate
3312274.

Indira Gandhi National Centre for the Arts
Central Vista Mess, Janpath.
3384901 / 3389535.

Israel Culture Centre
3 Aurangzeb Road.
3013238

Italian Cultural Centre
50E Chandragupta Marg, Chanakyapuri.
6871901.

Japan Cultural Centre
32 Firoz Shah Road
3712124

Kathak Kendra
Bahawalpur House.
3385065.

Lalit Kala Akademi
Rabindra Bhawan, Firoz Shah Road.
3387243.

Max Mueller Bhawan
3 Kasturba Gandhi Marg.
329506.

National School of Drama
Bahawalpur House, Bhagwandas Road.
3389402.

Portuguese Cultural Centre
13 Sunder Nagar.
4602695.

Rajiv Gandhi Foundation
Jawahar Bhawan, Dr. Rajendra Prasad Road
3755118

Sahitya Kala Parishad
18A Satsang Vihar Marg
68676371 / 6964124

Sangeet Natak Akademi
Rabindra Bhawan, Firoz Shah Road.
3387246 / 3387247.

Sanskriti Kendra Anandgram
Mehrauli-Gurgaon Road, Opposite Ayanagar
6801796

Shri Ram Bharatiya Kala Kendra
1 Copernicus Marg.
3386429 / 3383568.

AUDITORIA

Air Force Auditorium
Subroto Park, Dhaula Kuan
322283 / 7327286

Ambedkar Auditorium
1 Ashok Road
3389182

Falaknuma & Hamsadhwani Theatre
Pragati Maidan
3371849

FICCI Auditorium
Federation House, Tansen Marg
3316121

Gandhi Memorial Hall
2 Bahadur Shah Zafar Marg
3311049

Ghalib Auditorium
Mata Sundari Lane, near Bal Bhawan

Tagore Hall
Azad Bhawan, Indraprastha Estate
3319309.

India International Centre
40 Lodi Estate, Max Mueller Marg
4619431

JawaharlalNehruAuditorium
AIIMS, Ansari Nagar
6864851

Kamani Auditorium
Copernicus Marg
3388084

LTG Auditorium
Copernicus Marg
3389713

Maylankar Hall
Vitthalbhai Patel House, Rafi Marg
3719780

Parsi Anjuman Hall
Bahadur Shah Zafar Marg
3318615

Rabindra Rangshala
Upper Ridge Road

Shakuntalam Theatre
Pragati Maidan
3371849.

Shri Ram Bharatiya Kala Kendra
1 Copernicus Marg
3386429 / 3383568

Shri Ram Centre
Safdar Hashmi Marg
3714307

Siri Fort Auditorium
Asiad Village Complex
6493370

Studio Theatre
Bahawalpur House, Bhagwandas Road
3389402

Triveni Kala Sangam
205 Tansen Marg
3718833,

Vigyan Bhavan Auditorium
Maulana Azad Road

Teen Murti Auditorium
Teen Murti Bhawan
3015026

Akshara Theatre
11,12B Baba Kharak Singh Marg
3732083

CINEMA HALLS

Alankar
Lajpat Nagar. 6831460.

Alpana
Model Town. 7413104.

Amba
Shakti Nagar. 291 6000.

Anupam PVR
Saket. 6865999.

Batra
(7654202 Nagar.

Chanakya
Chanakyapuri**.** 4674009 | 4670423

Chanderlok
Alaknanda. 6444885.

Delite
Asaf Ali Road. 3272903.

Eros
Jangpura Ext. 4694642.

Filmistan
Sadar Bazaar. 7773821.

Golcha
Daryaganj. 3265192.

Grandlay
Friends Colony. 6310782.

Imperial
Paharganj. 528253.

Jagat
Jama Masjid 3268781.

Jubilee
Chandni Chowk. 2965475.

Kumar
Chandni Chowk. 2961761.

Liberty
Karol Bagh. 5722998.

Minerva
1291424s Gate.

Moti
Chandni Chowk. 2960383.

Novelty
S.P. Mukherjee Marg 2513152.

Odeon
Connaught Place. 3322167.

Paras
Nehru Place. 6432842.

Plaza
Connaught Place, 33207531

Priya
Vasant Vihar. 6140048.

Rachna
Rajendra Place. 5713586.

Regal
Connaught Place. 3362245.

Ritz
Kashmere Gate. 2961761.

Rivoli
Connaught Place. 3362227

Sangam
R.K. Puram. 6172442.

Sapna
East of Kailash. 6431787.

Satyam
Ranjeet Nagar. 5797387.

Sheila
Paharganj, 7772100.

Stadium
Mathura Road. 3383307.

SPORTS



For the sports lover, Delhi is well equipped with stadiums, gymnasiums and opportunities for indoor and outdoor sports. Bach season brings its own sporting activities. In the hot summer months, there is swimming and boating along the ramparts of Purana Qila in the late evenings, riding at dawn, even all-night tennis on the floodlit courts of Delhi Lawn Tennis Association. The season after summer is for kite flying and the dark monsoon clouds are splashed with brightly coloured diamonds as kite flyers try to outdo each other. The bracing air of a Delhi winter is ideal for all kinds of sports, both for the spectator and the active participant. You can play golf, basketball, tennis, go rock climbing - and above all there is cricket.

CRICKET

Delhi is passionate about cricket. People from different backgrounds, languages, cultures, come together around this game. Cricket is played everywhere. The public gardens, the narrow lanes between rows of houses, all becoming makeshift cricket pitches.

Excitement over cricket reaches fever pitch if a professional match is being played in the city. Long queues at ticket booths form days ahead, high prices are paid and big favours are granted to acquire tickets. The stadium at Firoz Shah Kotla hosts most professional cricket matches.

TENNIS

Delhi Lawn Tennis Association
Africa Avenue.
6176140 / 6193955.

Cosmic Sports Centre
Benito Juarez Marg, Anand Niketan
6892293.

Delhi Gymkhana Club
2 Safdarjang Road
3015531.

Sir Fort and Saket Sports Complexes run by Delhi Development Authority, and most stadia, have courts available by the hour at moderate rates.

Traveller's Note!

For major cricket events. contact :
Delhi District Cricket Association, Firoz Shah Kotla Stadium
Bahadur Shah Zafar Marg.
3319323 / 3313143.

Sports Authority of India, Jawaharlal Nehru Stadium
Lodi Estate
4649781 / 4629400.

GOLF

Delhi offers great opportunities for golfers, with its several golf courses in and around the city. Most offer golf sets on hire.

Delhi Golf Club

Zakir Hussain Marg, 4362768 / 4362235.
Green fees are R: 300 for weekdays and Rs.500 for weekends. Foreign nationals have to pay in foreign currency - US $35 on weekdays and US $40 on weekends. Weekend bookings are essential. This 27 hole golf course is the best in the city. It has had the privilege of conducting more PGA tournaments than any other club in India.

Army Golf Club

Dhaula Kuan, 3291972
Green fees are Rs. 250 on weekdays and R$ 300 on weekends. For foreign nationals green fees are US $25 on weekdays and US $30 on weekends. A very friendly and challenging 18 hole course which has been hosting sponsored PGA tournaments.

Air Force Golf Club

Safdarjang Road, 3012372
Green fees are Rs.300 on weekdays and Rs.450 on weekends. A dainty 9 hole course in the heart of Delhi with excellent facilities. Foreign nationals are not allowed.

NOIDA Golf Course

Sector 38, NOIDA. 91572753
Green fees are Rs.150 on weekdays and Rs.300 on weekends. For foreign nationals green fees are US $30 for weekdays and US $40 for weekends. Away try poplain noot and pol sion, Desi and foreign hole course .

Aravali Golf Club

NIT, Faridabad, 91214810
Green fees are Rs.50 on weekdays and Rs. 100 on weekends and holidays. For foreigners green fees are US $10 for weekdays and US $25 for weekends and holidays. This 9 hole golf course is laid out with a lot of greenery. This is the only course which has a motel run by Haryana Tourism.

Sterling Golf & Sports Country Club

D40, Sector 40, NOIDA, 91577813

Green fees are Rs.400 on weekdays and Rs.500 on weekends. This is a new 18 hole golf course, designed by Greg Norman, 45 km from Connaught Place.

The Resort Country Club

Panchgaon-Tauru Road, Gurgaon, Haryana, 91325280
City office, 6221300 / 6460900
Green fees are Rs.200 on weekdays and Rs.250 on weekends. This is a 9 hole golf course on the Jaipur highway.

Meadows Golf and Country Club

Fazilpur Jharsa Village, Gurgaon-Sohna Road, Haryana 0124-671260.
City office, 6147148
Green fees for non-members are Rs.400 for weekdays and Rs.500 for weekends. A pretty 18 hole course on the main Sohna Road, about 30 km from the Dhaula Kuan roundabout.

DDA Sports Complex

Siri Fort, 6497482 / 6496657
Casual membership for the Driving Range is Rs.25 per day and Rs.25 for a basket of 50 balls.

SWIMMING

Most 5-star hotels offer membership to their health club and swimming pools. Prices range from Rs.200 to Rs.400 per day.

DDA Sports Complex

Siri Fort, 6497482
Casual membership Rs.50 per day.

DDA Sports Complex

Saket, 6965742
Casual membership Rs.50 per day.

BOWLING

Qutb Hotel Shaheed
Jeet Singh Marg, 6862711
Tariff Rs. 150 per game.

Leisure Bowl Bawa Potteries Complex
Aruna Asaf Ali Road, 3351730
Tariff Rs. 125 per game.

First Bowl
32nd Milestone Delhi-Jaipur Highway, 91322528 / 91325834
Tariff Rs. 100 per game.

There are two new bowling centres on Mathura Road, Faridabad, just beyond the Badarpur border:

POLO

Polo, a strenuous and sweaty sport for both man and beast, miraculously becomes an elegant and glamorous event for the spectator. Nothing could be more pleasant than watching a few chukkars in the pale wintry sunshine of the polo season in Delhi.

Arena Polo requires fewer players and a much smaller area than traditional polo. Played outdoors, indoors or under floodlight, the game becomes dramatic as all the action is at close range.

RIDING

The Children's Riding Club
Safdarjang Road (Behind Safdarjang's Tomb)
Timings for non-members 8 am to 9 am and members from 230 pm to 7 pm Tariff Rs. 150 for 50 minutes.

Delhi Riding Club
Safdarjang Road (Behind Safdarjang's Tomb), 3011891
Timings 6.30 am to 9.30 am and 2.45 pm to 5.45 pm. Tariff Rs.210 per hour.

DDA Sports Complex
Saket, 6965742 / 6967581
Timings 6 am to 9 am and 4 pm and 6 pm. Closed Mondays.
Tariff Rs. 150 for 50 minutes.

RACING

The Delhi race course is not as grand as the Bombay or Calcutta race courses. However, several important races take place here, including the North Indian Derby and the President of India Gold Cup.

Delhi Race Club (1940) Ltd.
Near Ashoka Hotel, 012943 / 3019909 / 3019286.
See mid July-April. Race day in Delhi is Monday.

ROCK CLIMBING

Lado Sarai, in the vicinity of the historic Qutb Minar, offers an ideal setting for aspiring rock climbers. Requisite gear is supplied and a trained coach lends a helping hand. The variety of plant, bird and insect life makes it a pleasant experience.

Lado Sarai DDA Park
Mehrauli Road.
Timings 9 am to 1 pm. Tariff Rs.40 for a course of 4 hours. Season October-March. For bookings contact DTTDC N 36, Connaught Place (Middle Circle), 3365358

Indian Mountaineering Foundation offers artificial wall climbing. The Foundation houses the Himalayan Museum which has exhibits, photographs and panoramas unfolding the history and development of mountaineering in the Himalayas.

Indian Mountaineering Foundation
Benito Juarez Marg, Anand Niketan, 4671211 / 6883412

YOGA AND FITNESS

Yoga is a traditional Indian technique for relaxation and stress release through which one is both filled with peace and a sense of well being. There are many centres in Delhi where one can learn yoga.

Sri Aurobindo Ashram
Sri Aurobindo Marg, 667863 / 669225.

Central Research Institute for Yoga
68 Ashok Road, 3721472 / 3718301.

Servants of the People Society Nature Cure and Yoga Health Centre
Lajpat Bhawan, Lajpat Nagar IV.

Sivananda Yog Vedanta Nataraja Centre
52 Community Centre, East of Kailash, 6480869 / 6453962.

Most 5-star hotels in Delhi offer membership to their fitness and health clubs to non-residents for a fee.
Check with individual hotels for tariff and timings.

The following offer temporary membership :

Itkhas Fitness Centre 8 Community Centre
New Friends Colony, 6844380 /6844381.

Scorpio Strength and Fitness Centre
55A Siddharth Chambers (near Azad Apts), Hauz Khas, 6962000.

Total Fitness Centre
Sector 6, R.K. Puram, 6192687.

Slimshape Health Club
B21 Nizamuddin East, 4619361.

FLYING

Delhi Gliding Club
Safdarjang Airport, 636052.
Closed Wednesdays.

Delhi Flying Club
Safdarjang Airport, 4618271/4699596.
Closed Wednesdays.

WHITE WATER RAFTING & TREKKING

If you have two or three days to spare, white water rafting and trekking offer a different sports adventure a few hours from Delhi.

Rafting is done on a section of the Ganga, 23 km north of Rishikesh (5 hours north of Delhi), which includes some of

the great rapids. Between the thrills of the rapids are calm float sections which allow one to enjoy the lovely scenery of the wooded mountains. Kayaking and hiking trips are also possible. Given here are some groups which offer professionally-run rafting trips for one, two or three days. The rafting season is from mid September to the end of April.

Himalayan River Runners
F5 Hauz Khas Enclave.
6852602. Fax 6865604.

Aqua Terra Adventures
309 Oriental House, Gulmohur Enclave, Commercial Complex
6518625 / 6864771.

Ibex Expeditions
G 66 East of Kailas
6912641 / 6917829.

Wanderlust Travels
M 51-52 Palika Bhawan, Opp. Hyatt Regency Hotel.
6881206 / 6111889.

SPORTS COMPLEXES

Sports complexes scattered around Delhi offer a wide range of sports facilities. Facilities for tennis, badminton, squash, swimming, billiards, cricket, riding, yoga, aerobics and gymnastics are available. Most of them also offer excellent coaching facilities.

DDA Sports Complex
Siri Fort, 6497482 / 6496657
Closed Mondays.

DDA Sports Complex
Saket, 6965742/ 6967581
Closed Mondays.

National Stadium
Opp. India Gate, 3389740
Closed Sundays.

Jawaharlal Nehru Stadium
Lodi Estate, 4629400 / 4649786
Closed Saturdays and Sundays.

OTHER STADIUMS

Firoz Shah Kotla Cricket Stadium
Bahadur Shah Zafar Marg, 3318303

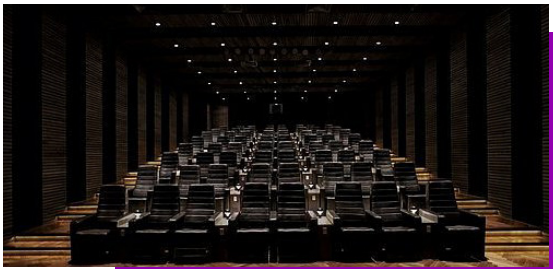
Dr. Ambedkar Stadium
Bahadur Shah Zafar Marg, 336165

Shivaji Stadium
Jain Mandir Road, 336572

Indira Gandhi Indoor Stadium
Indraprastha Estate, 3379711

Talkatora Indoor Stadium
Willingdon Crescent, 301808

CHILDREN'S DELHI



Some indigenous games have been refined over the years. Kabaddi and kho kho, which are uniquely Indian team games requiring no sports equipment, are now included in national sports tournaments. These games are as popular in distant villages as on Delhi streets and parks.

A common sight on a sunny winter afternoon is children involved in bat and ball games like gulli-dande and cricket, or pitthu, a team game played with small stones. Games played with gusto, reiterating the special ability of children to transform hostile streets and dingy alleys into makeshift playgrounds. The sky is their limit, Literally, In August kites dot the sky as rooftops reverberate with joyous shrieks of children, and adults too, as they down their opponent's kite.

Delhi can be an exciting place for children. There are parks and museums, a planetarium and an amusement park, places which combine learning with pleasure.

National Zoological Park
Mathura Road
4618070.
Open 8.30 am to 5.30 pm (April to October) 9.30 am to 4.30 pm (October to March).
Entry Rs.4 (adult) Rs.2 (child). Closed Fridays.

Appu Ghar Amusement Park
Pragati Maidan, Mathura Road
3371838 / 3371856.
Open 1 pm to 9 pm (April to October) 12 noon to 8 pm (October to March).
Entry Rs. 10 (adult) Rs.5 (child). Extra charges for every ride or game.

Fun and Food Village
Delhi-Gurgaon Road, Kapashera
5565500.
Open 9 am to 7 pm.
Entry Rs. 100 (adult) Rs.70 (child). Open on all days.

National Science Centre
Bhairon Road
3371893 / 3371945.
Open 10 am to 5.30 pm.
Entry Rs.5. Student Rs.2. Children below five are admitted free. Closed Mondays.

Nehru Planetarium
Teen Murti House
3014504.
English shows 11.30 am, 3 pm. Hindi shows 1.30 pm, 4 pm.
Entry Rs.8. Closed Mondays.

Bal Bhawan
Kotla Road
3234701.
Open 10 am to 5 pm. Entry free. Closed Sundays and Mondays.
A creative centre for children with regular workshops on theatre, music, painting and clay modelling.
The National Children's Museum and Science Park are within the Bal Bhawan complex.

Shankar's International Dolls Museum
Nehru House, Bahadur Shah Zafar Marg.
3316970.
Open 10 am to 5 pm. Closed Mondays.

CHILDREN'S LIBRARIES

Children's Book Trust (CBT),
B. C. Roy Memorial Library, Nehru House, Bahadur Shah Zafar Marg
3316970.
Annual membership fee Rs. 225. Open 9.30 am to 5 pm. Open on all days.

National Book Trust (NBT)
A5 Green Park, Aurobindo Marg
Publishes and retails reasonably priced children's books in English and other Indian languages. It also has a mobile library:

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This isn't a guidebook that shouts instructions.

It's more like a well-worn notebook tossed into a bag—the kind with coffee stains, metro tickets, and scribbles in the margins.

Inside are mapped walks through Mughal forts and tree-lined boulevards, quick tips for your unplanned adventures, and gentle prompts to pause for a kulhad of chai when the day gets loud.

There's room left for your own stories, too: jot down the spice mix from that Old Delhi chaat stall, the stranger's shortcut to the Lotus Temple, or the way the city smells after a monsoon rain.

Delhi doesn't just ask to be seen; it asks to be written about.

Consider this your companion—and your invitation—to add your own chapters as you wander. Happy travels!

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