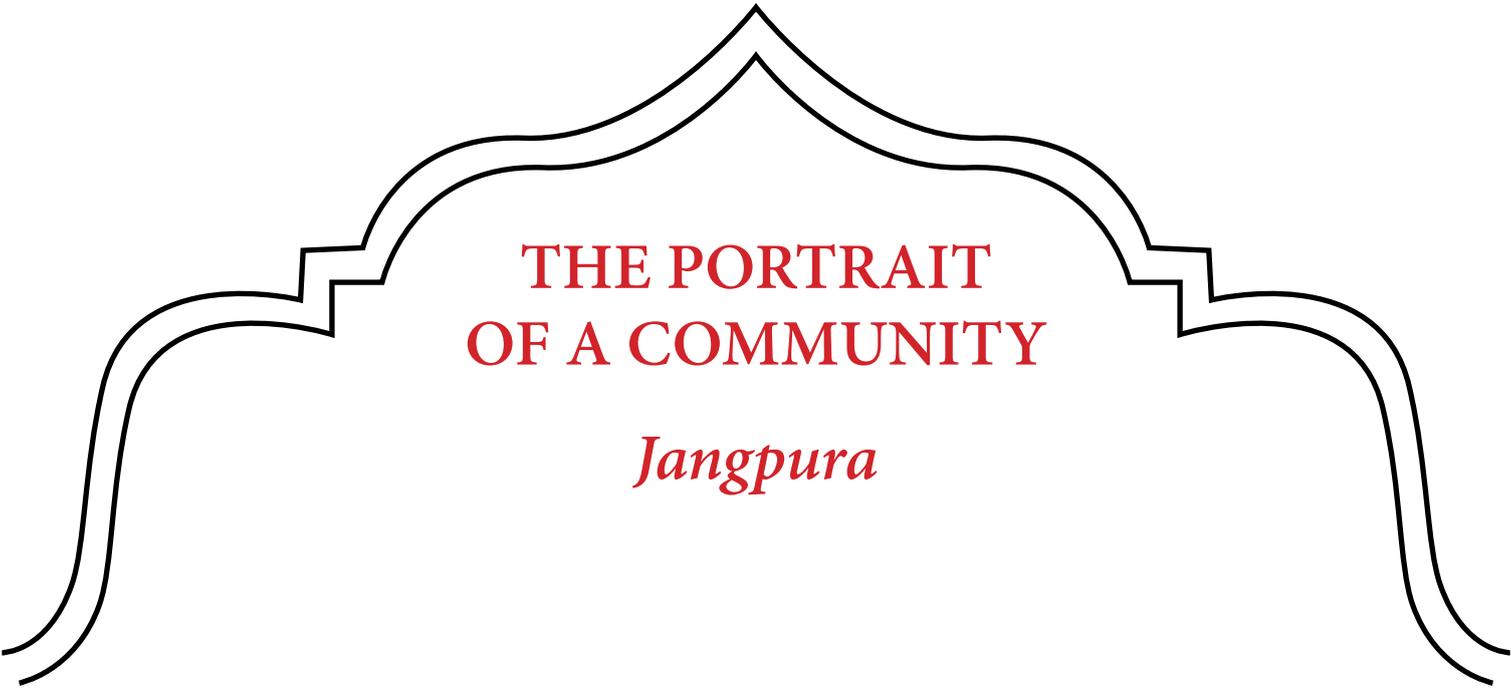


JANGPURA





THE PORTRAIT
OF A COMMUNITY

Jangpura

Amar Nath Sehgal Private Collection

Curators Note

A society that is anchored not with religion but by human responsibilities, broadens its ethical and universal principles to all those who are a part of it. Equality is an invaluable adhesive for a community that values human rights and social justice. Jangpura is an example of such a community that was not inherited, but built over decades, hardened by life and softened by humanity.

The Sehgal Collection, while being established for almost five years now, was in reality, 55 years in the making, and its prestigious collection is even older. The artist, Amar Nath Sehgal built his studio in Jangpura in 1965, a refuge for a tormented soul, from the ground up with one intention – to create art that would outlive himself.

Our work since its inception has led us to build a community of people sensitive to protecting the arts and understanding the value of our heritage. We have been focused on fostering a dialogue between the art of the past and of future generations. Our vision for the museum has created a space that exudes

the freedom of expression, community impact, and reverential inclusivity. Our ongoing project, the Jangpura-Bhagal Community Initiative began with the intention of creating, with the same vigor, a unifying and inclusive cultural project, that resonated with the morals and ethos of the artist's personality and lifelong work.

Through extensive and rigorous research, some of which is in the book, the team at the museum began uncovering the dynamic cultural identity that has been buried over time, in an everchanging capital city. In our efforts to bring forth an impact-focused initiative, the research itself has reflected the unifying and exceptionally unique cultural map of Jangpura that even today its residents thrive in its residue.

The initiative has propelled into archival documentation of oral history, photographs, documents, maps, and narratives, most of which have been presented in this book. We have also started the 'Jangpura Community Archive' in the museum which allows us to become keepers of history, creating a bank of stories, pictures,

and most important of all, memories. We are continuing to build this archive for prosperity.

As a museum, we have undertaken the project to serve as a repository of historic documents and collective memory to enhance and build together an ecosystem that flourishes around us. Our objective has been to integrate and foster cultural identity which would empower us with valuable relationships and a deep sense of belonging. The project came to fruition thanks to the encouragement and support from our neighbourhood.

Sehgal has been a part of Delhi, this locality, and its people for over 6 decades. It gave him the space to create, to thrive, and to truly become.

We believe, when an artist thrives, the community thrives with them. We hope to see you join our growing community through the project's various activities at our collection. We take pride in our growing responsibility to our neighbourhood.

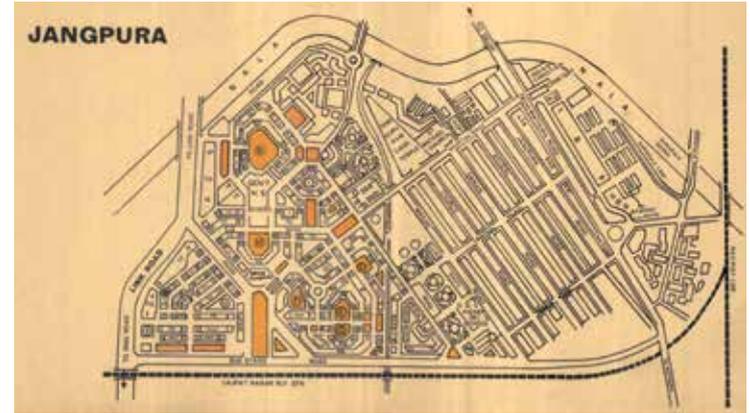
Mandira Row
Resident Curator



Bust of Lala Lajpat Rai, by Amar Nath Sehgal installed in the park across the museum.

Project Jangpura :

Our research took us into the *gallis* of Bhogal, the backbone of Jangpura's thriving environ. The narrow lanes and crowded streets are home to skilled craftspeople, businesses, and the entire working population that largely provides for Jangpura and other well-established neighbourhood. What began with initial research from blogs and newspaper articles, became an adventure, exploring on foot to truly experience and feel the fabric of Jangpura. The smells and colours, trees, and rickshaws have historic relevance dating back to the Indian partition. It is a fascinating picture of the new and the old interspersed in architecture, design, and people. Sohail Hashmi who is an integral part of the project along with Anil Goswami, collectively shared memories and guided the project. Along with Dr. Saeed Ahmad, a Historian, whose immense knowledge of the socio-political and cultural fabric gave us the support we needed for our research. His commendable Ph.D. research on Jangpura and Bhogal soon became our primary source of data that set the rest of the project in motion. The architectural identity of the locality is so diverse yet planned and engineered for the future. The lanes were laid to hold more green spaces, accurately estimating its populous growth decades later.



Layout of Jangpura Extension and Bhogal (From Delhi Archives)

The museum conducted a history talk and piloted a successful food walk that gathered visitors from various parts of Delhi. The success of these initiatives has encouraged us to grow the project.

Our research has been broken into major historical events that either shaped or directed the locality and its people. To fully understand the people of a community, one must take a walk into the historic relevance of its surroundings, its formation, and the growth that eventually brought us to today's world of Jangpura. Well, the seed for Jangpura was sown in 1912.

Ananya Mahishwar
Project Lead

Timeline

- 1911 Delhi is announced as the Capital of British India.
Villagers are displaced by capital construction.
- 1922 Bhogal and surrounding land is declared a 'model village' for displaced villagers.
The land is named Youngpura after Mr. Young, Deputy Commissioner.
- 1924 Lala Samman Lal moved to Youngpura Village with his family.
He was the largest landowner of the area; gave the land to the British for development.
- 1924 Jangpura gets its own Post Office.
It was shifted from Arab Sarai.
- 1940 A Child Welfare Centre is established in Jangpura.
The Marquess of Wellington donates Rs 20,000 for the centre.
- 1947 The Indian Partition.
Many families began moving in and muslim families were moving to localities that supported the minorities
- 1947 Kabli Hotel, the first hotel in Jangpura was inaugurated.
It was built for construction workers in Delhi.
- 1950 Jangpura gets electricity connections.
- 1951 The land of Jangpura is declared under the Delhi Improvement Trust.
- 1952 The 11.62-acre land in Jangpura is transferred to the Ministry of Rehabilitation to build houses for refugees of the Indian Partition.
- 1956 Eros Cinema opens its doors to the public.



- 1956 Novelty Dairy and Store is established.
- 1960 Jangpura's Janta Bakery opens in Bhogal.
- Circa
1960 The Buddhist Monastery is established.
- 1965 Amar Nath Sehgal built his residence in Jangpura.
- 1979 The Soviet invasion of Afghanistan creates refugees who flee to India, and settle in Jangpura.
- 1982 The Lajpat Nagar flyover was constructed, improving Jangpura's connectivity to other parts of Delhi.
- 1984 The Anti-Sikh riots create tension in and around the locality.
- 1986 The studio of Amar Nath Sehgal is inaugurated by President Dr. Zakir Husain.
- 1989-90 Kashmiri refugees move to Lajpat Nagar and as a result work / study in the area of Jangpura and Bhogal.



NEW DELHI : A CAPITAL IN THE MAKING

When one reads about the history of Modern Delhi you often hear, of Connaught Place, Lodhi Gardens, India Gate, and the rest of Lutyens's Delhi. But wasn't there more than the well-manicured lawns and beautiful British bungalows for the city's working class and elite?

The backbone of today's lush Lutyens has been its lesser-known surrounding localities that once housed its substantial workforce. The construction of the new capital began in the 1900's. Breaking out from her walled city of an old-world Mughal charm, into a new era full of promise and innovation, Delhi made space for what we call today, Colonial Delhi. After all, the transfer of Capital from Bengal to Delhi was a significant decision, as Calcutta had been the center of British India for over a century. After criticism and debate over the sustainability of Delhi, the geographical location proved to be key in the plan for the next century, which was to make Indians more participatory in the empire.

The decision in retrospect has proven to be detrimental for the British Raj. Delhi was instrumental in the country's

independence movement, and with its establishment, a new vision for both factions. The capital now found itself in the heart of Hindustan with Hindu temples and colossal Saracenic architecture, changing the pulse of the British rule. This move had the ideological undercurrent of change from the old regime to a new era.



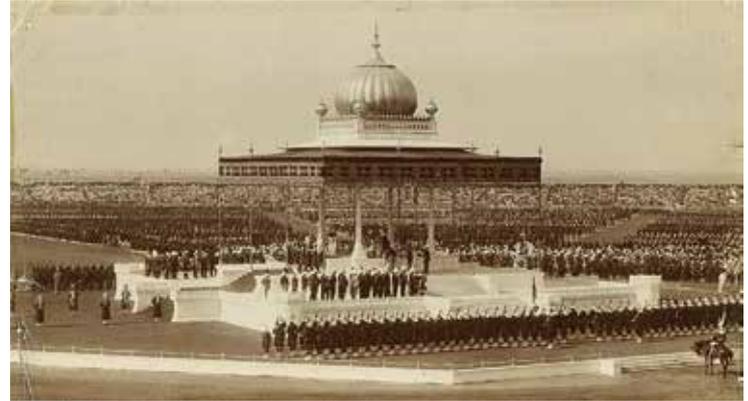
The Delhi Town Planning Committee

With the flurry of activity to build, came the infrastructure, its people, and land for construction, housing, and beautification. It was a mammoth project of course, but this also created massive displacement from local villages creating many of the localities we live in today, one of which is Jangpura. The British shipped in their best architects, engineers, and finance officers to build this visionary land of the future. Once the land was acquired, transformation began headlong. Jangpura's evolution also began, at the same time due to its proximity to the designated New Capital.

THE BIRTH OF A LOCALITY

With every old settlement, there are multiple accounts of its origin. It has been interesting to find that Jangpura has its legends too. The two most common narratives have led us to believe they might be closer to the truth.

The first record goes back to the Coronation Durbar, a prodigious celebration of King George V's coronation on 12th December 1911, inspired by the Mughal Durbars. He announced shifting the seat of the Government of India from Calcutta to Delhi. Three days later at the same site, today known

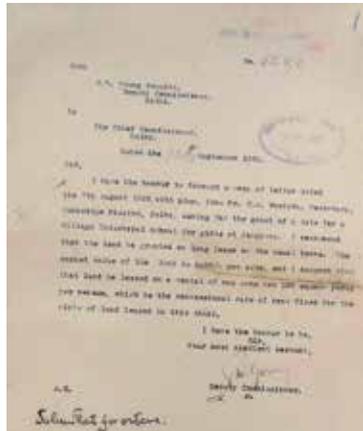


The Delhi Durbar, December 1911

as Coronation Park on Minto Road, two foundation stones were laid to mark the intention. Lord Hardinge, the Viceroy and Governor General of India (1910 to 1916) put together an intimate committee for the new city's plan. John A Brody, a municipal engineer from Liverpool, George Swinton, the chairman of the London County Council, and Edwin Lutyens, architect cum town planner, were all chosen to be a part of the committee that worked for five months.

The area was eventually chosen to build upon hosts today's Parliament Estate, Rashtrapati Bhawan, India Gate, National Museum, National Archives, Ministry of External Affairs, etc., that was previously known as the Raisina Hills. The huge displacement created a multitude of new enclaves. The villagers from Raisina Hills, Alipur, Pılanji, Aliganj, Jor Bagh, Kushak, Malcha, Ghiaspur and Arab ki Sarai were relocated to other areas, one of them being Jangpura's Kekar forest land and the other was Karol Bagh. These communities consisted of Hindus,

Muslims, Christians and Jains which defined the grid pattern layout of new Youngpura, based on their religious affiliations and further classified by caste. The layout for the development of these enclaves was given by the Imperial Delhi Committee,



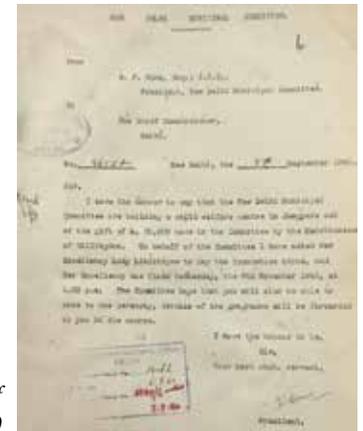
Cambridge Mission asking for a space to build a girls school, 1923

and Mr. G.M. Young, a Deputy Commissioner, was assigned to the job.

The second story of Jangpura's origin is from 1931, under the Viceroyalty of Lord Willingdon (1931 -1936). Legend says a conglomeration of tombs in the south of the city would be converted into a sprawling lawn, after Lady Willingdon's counsel and insistence for a recreational park. The extensive and beautiful lawns were called 'Lady Willingdon Park', which has been renamed to 'Lodhi Gardens' after Independence. The original residents of the park area were displaced and moved to present-day Jangpura. Mr. Young was



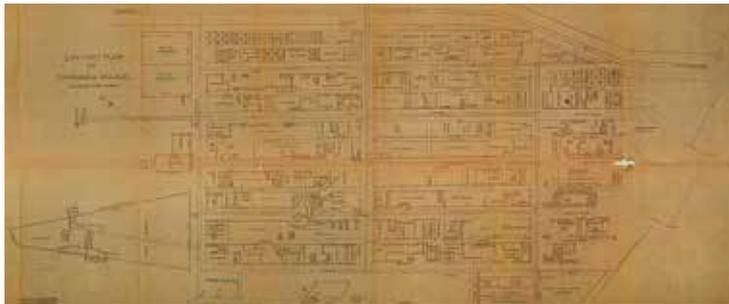
Lady Willingdon



Development of Child Welfare Centre, 1940

assigned the job of urban planner for this project. Later in 1940, Lord and Lady Willingdon donated Rs. 20,000/- to the New Delhi Municipal Committee.

In both these stories, it was the British Officer, Mr. Young, who had been responsible for the development of the locality. According to popular belief, the area was named 'Youngpura' to honour the British Officer, who had, in fact, rejected it, but the name stuck. Over time, Youngpura was colloquialized as 'Jangpura'. This verbal transformation is a result of the dynamic nature of language and cultural amalgamation that has come to define the identity of the neighbourhood.



The Layout of Youngpura Village

PARTITION AND RESETTLEMENT

The neighbourhood, like many others, underwent significant changes in the aftermath of the Indian Partition. Displaced families, who lost everything during the tumultuous period, were allotted land around the capital including Jangpura, which made it primarily a refugee colony.

Vacant residences were swiftly occupied by Hindu and Sikh refugees who moved from Pakistan and the few Muslims relocated from Jangpura to Nizamuddin, hoping to create a safe commune that would look out for one another through ongoing communal violence.

Between 1947 and 1948, the Nehru government allocated plots to partition refugees,

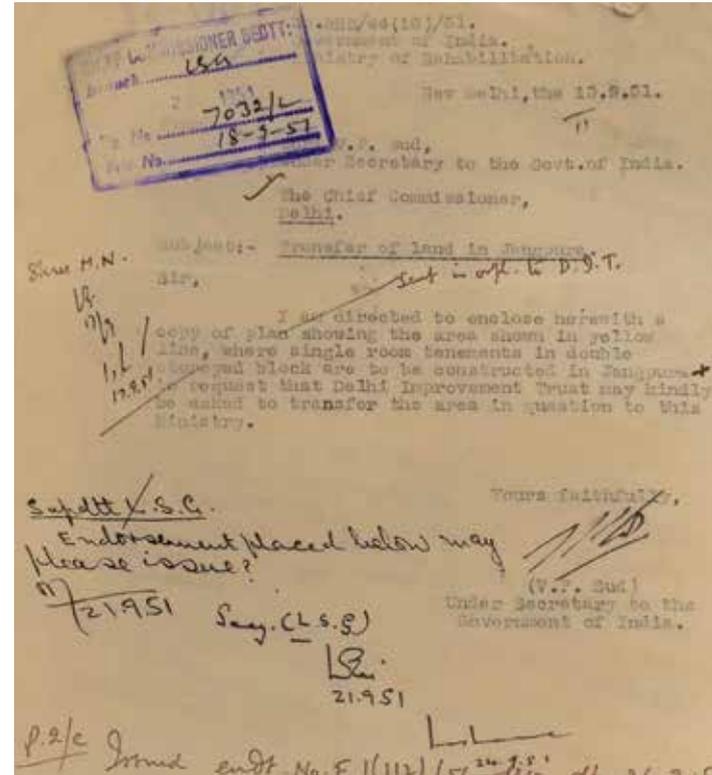


Sketch by Ministry of Rehabilitation requesting land for the settlement of refugees, 1948

expanding the original settlement and incorporating the 'extension' of Jangpura. Many of the families living here have inherited the property from a partition-survived lineage. There was a lane allocated to the residents who moved from Peshawar. Even today it is popularly called 'Peshawari Mohalla'.

B.S Agrawal, the Executive Engineer, who designed the new colony incorporated his work based on the distributed land. Land distribution while a tricky affair, was provided based on the evidence of personal property loss provided by refugees. Though the locality was meticulously planned, infrastructural developments, such as electricity and individual water connections, were slow to materialize. Residents recall a time when electricity was absent, and water scarce.

Despite numerous government initiatives aimed at creating modern and self-sufficient refugee settlements, civic facilities remained elusive in many of these new colonies, underscoring the challenges faced by early inhabitants of Jangpura.



A letter from Ministry of Rehabilitation to DIT, 10th September 1951

Home to a Growing Commune

THE AFGHAN SETTLEMENT

In the year 1979, the world saw yet another war. The Soviet invasion of Afghanistan was a devastating conflict, that tore through the homes and lives of an entire nation.

Jangpura witnessed the arrival of Afghans seeking refuge from the Soviet-Afghan war. Their roots have been entrenched in India, and particularly Delhi for centuries. Historically, Afghans have been vital participants in the Mughal Empire as military personnel, traders, and moneylenders. Hotel Kabli, a two-story bungalow, located at Masjid Road, serves as a testament to the historical ties between the Afghan community and the locality.

Pritam Singh Kabli, the founder, migrated from Kabul to Delhi in the early 1920s with his grand-uncle Ram Singh Kabli. Initially intended as employee accommodation in 1942, a part of the bungalow eventually became Pritam Singh's residence. In 1969, Singh was persuaded to establish a guest house for Afghans in Delhi. Its presence reflects the ongoing cultural exchange and economic interactions that have characterized the dynamic relationship between Jangpura-Bhogal and Afghan migrants.



Hotel Kabli, from the Kabli family archives

KASHMIRI LOCALITY

In 1980, Jangpura experienced another influx of migrants. With an expanding economy in the 1970s, Kashmiri Muslims were drawn to the Capital by the promising trade prospects in shawls, dry fruits, and carpets. Initially, Old Delhi had been a frequented commercial space, which grew to be as congested as we see it even today. The central location of Jangpura-Bhogal, coupled with its welcoming atmosphere and flexible landlord policies, made it an attractive destination for Kashmiri traders seeking temporary residence during the winter months. Typically, these traders would arrive at the brink of winter, to conduct their trade, and return at the end of the season. However, by the early 1990s, with the escalating violence in the state of Kashmir, Delhi received an exodus of Kashmiri Pandits seeking refuge. Many fled to camps in Jammu, while others relocated to Delhi to establish Kashmiri Pandit neighbourhood such as Pamposh Enclave and Amar Colony as well as a community in Jangpura.

Interestingly, Jangpura is home to both Kashmiri Pandits and Kashmiri Muslims who settled here.

Road Map of Delhi, 1975



THE SIKH COLONY, 1984

Jangpura being a refugee colony has been home to a multitude of Sikhs with a Gurudwara as well. The resilience and solidarity of the community in Jangpura were further demonstrated during the tragic events of the 1984 anti-Sikh riots.

Sanam Sutirath Wazir wrote in his book, "From Karol Bagh to Moti Bagh, Connaught Place to Chandini Chowk, anything that belonged to the Sikhs, be it commercial properties or vehicles fell prey to the mobs that went on a rampage across the national capital." There were deadly rumours circulating, an uncanny or rather unmistakable parallel drawn between the acts of violence of 1947 and 1984.

Despite the widespread violence and unrest that gripped many parts of the city, Jangpura remained relatively unscathed. This can be attributed to the ethos of communal harmony and mutual respect that has prevailed here. Residents mentioned in their interviews that all three entrances to Jangpura were guarded in shifts by various Hindu and Muslim communities, Afghan as well as the Peshawari communities that resided in P&O blocks, had taken on the responsibility of securing the many Sikhs who lived in the colony.

*Newspaper Clipping,
Times of India,
11th November 1984*

'Thambis' saved Sikh family
The Times of India (1985-current), Nov 11, 1984, ProQuest Historical Newspapers: The Times of India
pg. 5

'Thambis' saved Sikh family

NEW DELHI, November 10 (UNI): "Thambi" in Tamil means brother. But the ten-member family of Amrik Singh has literally started calling the men of the Madras Regiment as brothers, and rightly so.

It was on the night of November 1 that the army received an SOS — Amrik Singh's family in the worst-affected Bhogal area of central Delhi was trapped in a two-storey building, the lower portion of which had been set on fire by arsonists.

The door to the only staircase had been locked from the outside by the miscreants. The jawans of the Madras Regiment, popularly known as "thambis", improvised a ladder and rescued the ten people trapped inside.

The family members have since moved back to their Bhogal house, thanks to the army protection.

Senior journalist Harminder Kaur, from Bhogal who closely covered the Amritsar massacre and its following riots mentions in her book that there were a few areas where Sikhs managed to put up a resistance and remain incident-free. She wrote, 'In Tilak Nagar and Fateh Nagar in West Delhi and Bhogal in South Delhi, the Sikhs organized themselves. While men patrolled the streets armed with lathis and kirpans, women sat on rooftops with stones and bricks to aid their men. Huge cauldrons of red chili powder mixed in water were stocked on rooftops to be used to blind the marauders. Hindu neighbours sheltered the Sikhs during the days the mobs ruled the streets, they fetched water, milk, and vegetables for them.'

Delhi had thousands of its residents uprooted and at least 50,000 people in relief camps. The death toll is in many thousands, but still unclear.

SAEED AHMAD, historian, wrote in his Ph.D., "In March 2019, I visited Jangpura A-park to meet the elder residents of the neighbourhood. As is common with middle-class neighbourhoods in Delhi, parks, streets, and other public spaces serve as sites of gendered sociality to diverse groups of residents and visitors. When I entered the park, Afghan kids were playing on the swings and being watched by the Afghan women's group sitting on the benches close by. Further ahead, I notice a group of visibly middle-class 'local' women intensely discussing matters of the neighbourhood. The freshly manicured grass, the pruned trees, carefully laid out concrete paths, and the aesthetically pleasing stone benches were the perfect environment for these older residents to soak up the sun. I approached a particular group of male residents who I encountered a month earlier at the same site to discuss the neighbourhood's history. However, they had forgotten me and therefore the usual round of introductions began again. Mr Gill, a Hindu descendant of migrants from Uttarakhand became the moderator, introducing me to everyone and guiding the questions to which others recalled their memories of Jangpura-Bhogal. They conveyed tales of the neighbourhood's sensory history, its idiosyncrasies, and stories of arrivals and departures. Mentioning the peaceful conviviality of

the past, Deshraj, another Hindu and earliest resident of colony says, “That love is not there anymore”. Disagreeing with him, all the men in the group continuously reiterate that there was and to quite an extent still is love between residents. A Kashmiri Muslim resident assertively argued, “No sir. There is still love today. Like Bhogal has more Muslims but it is the worst. We have always gotten love here”. Soon enough I mention 1984. *Maine suna hai ki chauraasi mein zyada kuch hua nahin tha?* “I heard that nothing much happened here in 1984?” Another resident immediately responds to say that people have never let anything happen here. This answer is countered by a Sikh resident from Pishori Mohalla who laughingly states, *mereko maar padi thi*, “I was beaten up”, leading the group to erupt in laughter. A man introduced as the Pradhan (Chief) interjects to deny any instances of violence. As they start arguing amongst themselves, others talk about violence taking place outside of Jangpura-Bhogal, mentioning the elsewhere sites of violence like Trilokpuri. The most emphatic statement is made by Deshraj who tells me *Humne to yahan macchar bhi nahin marne diya*. “We didn’t even let a mosquito die here!”. However, Mr Gill, sitting right next to me, looking visibly uncomfortable whispers, “No riots happened here in 1984. Don’t raise this topic here”.

After this, he took me to the side and began offering suggestions on how I should conduct my research. The discussion on 1984 was over.”

Having endured the trauma of partition, the people of Jangpura understood the importance of unity and solidarity in times of crisis. As the anti-Sikh riots unfolded elsewhere, the residents of Jangpura came together to protect and support one another, regardless of religious or cultural differences. The same generosity was not spared for all the other localities. By fostering an environment of trust and cooperation, they effectively shielded their neighbourhood from the violence and destruction that ravaged other areas. The communal harmony and peaceful coexistence in Jangpura served as a beacon of hope during a dark chapter in Indian history.

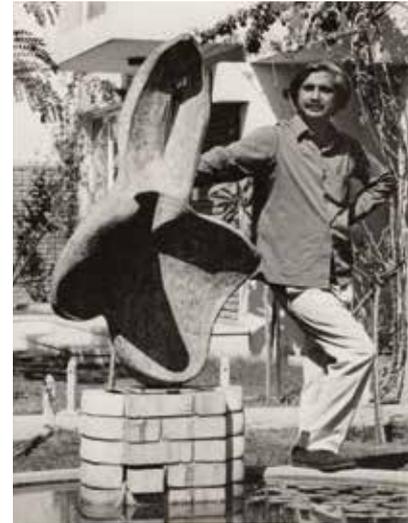
AN ARTIST HAVEN

Nestled between Lajpat Nagar and Nizamuddin East colonies, Jangpura has sheltered all kinds of people from the arts, whether struggling artists, professional dancers, actors, photographers, or critics. It has seen the growth of Hussain and the loss of Bartholomew, the vibrant studio of Khanna, and the quiet



Sehgal Studio

sanctuary of Sehgal. The most common factor was, they were all refugees and immigrants who came to Delhi to build a life. To date, residents talk about Hussain's artistically painted vintage car that would pass by or watch him stroll barefoot along the road. It was a time when Jangpura hosted a fabulous group of emerging artists, including Sehgal.



Sehgal at his Studio, J-23



Husain's Barsati, J-20

M.F HUSAIN



Husain lived in Jangpura's J 20 for many years. His home cum studio was a rented barsati, true to Delhi's suburban culture of terrace accommodation for young professionals and artists in its low-rise architecture post-independence. The charming terrace home served as his creative haven for a long time. Amongst his many cars over the years, he had a black Hillman Minx that adorned his famous horses painted on them that residents remember. The other was a Fiat 1100, which was also hand painted.

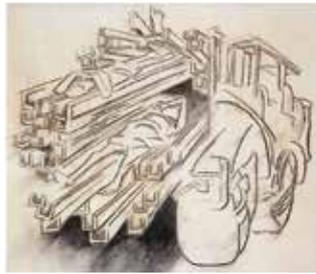
KRISHEN KHANNA

The famous Indian painter was once a resident of this locality. He lived in 3B, Mathura road. His Daughter Malti Shah shared- “Post the partition of India, my grandparents, Dr. Kahan Chand Khanna and Shiela Khanna made their home in a rented bungalow in Jangpura.

“After my father, Krishen Khanna quit his job with Grindlays Bank, we moved en famille with dog and “*bori-bistra*” to live with his parents so he could devote his life to painting full time. Mathura Road cuts through Jangpura like a main artery in a vibrant community bracketed by Nizamuddin on one end and the newer Friends Colony on the other.



Truck, Oil on canvas, 60 x 96 inches



*Rear View, Charcoal on paper
23 x 18 inches, 1990*

Jangpura was and continues to be a pulsating nitty gritty ecosystem of its own. It was a big change of scene for Krishen from the posh style of bank life to a hot studio in the *Barsati* of that sprawling bungalow which housed five different families.

The paintings he made during this time so clearly draw their inspiration from these environs. The series of laborers,



*Betrayal
Oil on canvas
34 x 26 inches
1950*

Untitled
(Bandwallas
in Ochre)
Oil in canvas
48 x 36 inches
2014



resting in the shade of their trucks, or hurtling past in forms indistinguishable from the loaded supplies are clearly records of eyewitness to the subaltern life.

Similarly, the series of 'Bandwallas', so beloved of art collectors today, are initially inspired by the raucous cacophony of the wedding season parading down the street complete with barefoot trumpet players and bedecked groom mounted on a white mere. The loud beating of the drums, the dancing relatives all found vivid expression in his paintings. This subject was expanded and continues to engage my father's artistic preoccupation well into his nineteenth year.

The paintings closest to my heart are the series titled 'Girl on a Swing'. I had once asked him if his mother was the inspiration for these paintings which are reflective of a subject often depicted in Indian miniatures as well as Nineteenth Century Western Art.

He told me, yes, to an extent it was the presence of a *jhula* in his mother's life, but really the immediate inspiration was the women laborers right outside our gate. For a few hours in the hot afternoons they would put a rope through a branch of the *Kigelia Pinnata* tree, and like those sensuous flowers, would sing and swing to their heart's content."



Girl on a Swing
Oil on canvas
48 x 60 inches
1993

Jangpura Blues

*The dusk defuses the day that hung together
lingers
to watch the sunshine's discreet departure.*

*From far down the depth of the blurring road
remotely
a trumpet wails
a yard length of fine blue notes
falling cobalt to the failing streets.*

*I hear the musician's heart breaking
as he breaks away from the giddy tunes
he must play with a band immune to music.*

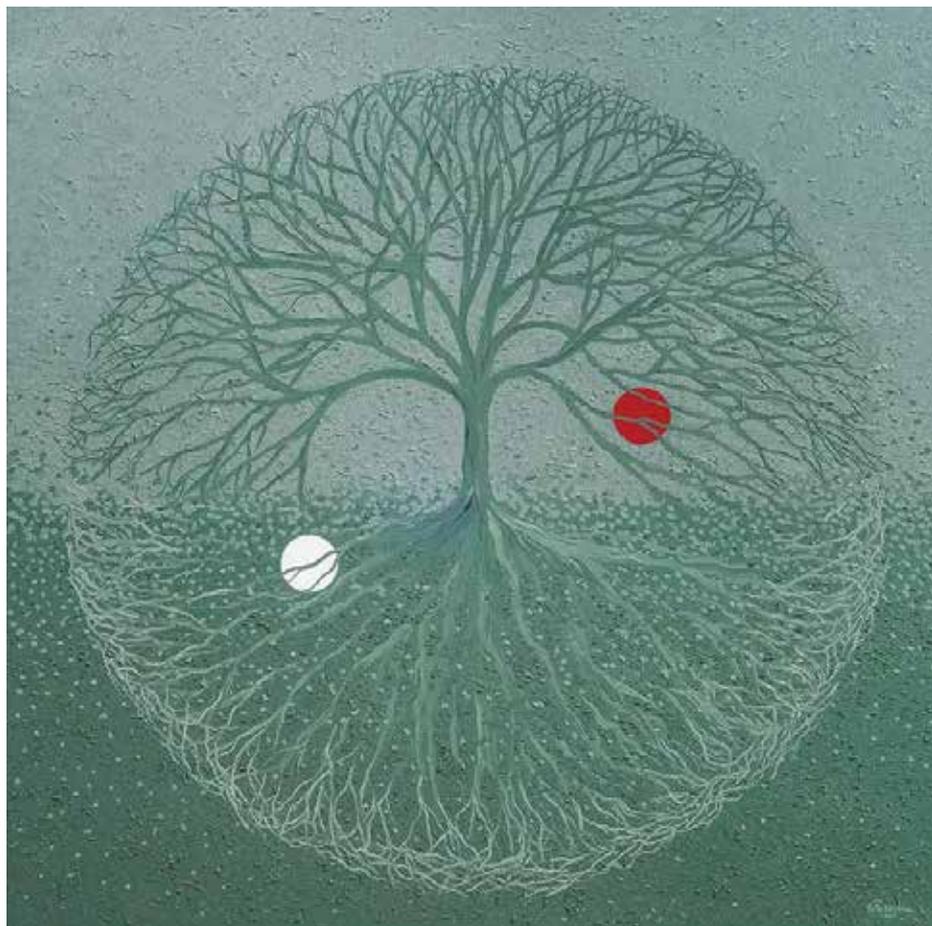
*With a sickened cry he breaks away
with many sighs that break his heart
and shatters the night that hung together.*

Malati Khanna Shah, 1975, 3 B Mathura Road

DR. KOTA NILIMA

Jangpura has always been a place where artists, poets and thinkers have found a fertile space for their work. In a way, it is the confluence of cultures, with its people. They bring their own way of thinking and life's philosophies along with cultural practices, to a neighbourhood bustling with commercial activities. As someone who has lived in other cities of the country as well, I look at Jangpura as a place where people feel comfortable to express themselves, like artists. When I say express, it is not just culture identity or a philosophical way of life but they live to bring up the next generation in a way that understands freedom. Many second and third generations have continued to be residents here and become an integral part of the community. With the constant monumental changes across Delhi, Jangpura maintains that originality and essence. It is a sweet spot of freedom here. To truly be.

As an artist, I wanted to be in a space where there is a footprint of expression and art. For almost 10 years, I have been here, very quietly working in my studio just across the Gurudwara. It was the noises! Anybody who has lived here and is a creative person will attest that there is a bit of Jangpura in everything they create. For me it was the sounds and liveliness as well as the greens, whether it is in the laughter of children walking back home, the religious places with kirtans or the azaan and the marketplace and the energetic bargaining which goes on with *sabjiwala*, or the mere smell of all this beautiful greenery around. When I look back in all those years, when I used to work in my studio, and I realized that the art I made would have been completely different if I had not been in Jangpura.



What the eyes can see
Oil on Canvas
48 x 48

Interviews

Through a seamless process, we were introduced to JEW A – Jangpura Extension Welfare Association, and the research led by Ananya Mahishwar, connected the dots between various residents. She conducted over 22 detailed interviews with residents. From Dr. Kapil Kakkar, President, JEW A to Mr. Gurmeet Sawhney, Sehgal's oldest neighbour and a supporter of the project to Sunita Singh who lives across the museum, they shared memories and stories from the early days of the locality. Mr. Bharadwaj's memory of a 'communal tap' before water pipes were engineered to reach homes. We were transported into the 1950s and 60s with a railway crossing, open spaces, and a cozy neighbourhood.

Most interviewees had fondly said: 'Jangpura used to be green, there were no cars and was not as noisy!'. Many carry sweet memories of their easy childhoods and some of the tougher times of limited resources. But they all have a similar distinguished fondness for the locality.

Residents vividly remember the first-ever flyover that was built in 1982, off the link road, a symbolic testament of modernization and connectivity to a fast-developing capital city, followed by the fond memories of Eros Cinema, that popularised the location. Residents took much pride in the theatre and it has been a popular landmark that attracted many visitors and got Jangpura on the city's emerging entertainment map.

Another memory of the past was the terrifying period of the Anti-Sikh riots. Even to this day, it remains an undercurrent in the life of Delhi. People saw acts of great brutality and occasionally of great generosity. Myriad books have documented acts of great brutality and occasionally, of great generosity. Remarkably, Jangpura-Bhogal happens to be the only part of South Delhi that was unscathed by the events that tore the religious freedom of an entire community. This fact encouraged us to dwell further into the intricately woven cultural values that had built the foundations of this community.

Stories of Jangpura

SAMMAN LAL STORY

Lala Samman Lal came from a family of prominent landowners in the historical region of Arab Sarai. His ancestors owned most of the land in Jangpura. In 1912, as the British initiated the development of the imperial capital, they began acquiring land across the city. Much of Jangpura, owned by Lala Samman Lal's family, was taken for this purpose. The family received a compensation of 25,000 rupees for their land.

By 1924, Lala Samman Lal and his family had relocated to Jangpura village. Despite the significant changes, he continued to hold substantial property in the area, with his total assets valued at approximately 80,000 rupees. Among his properties, he leased out 60 bighas of agricultural land and paid an annual tax of 100 rupees, a large sum.

Lala Samman Lal was known for his philanthropic efforts. He made the largest financial contribution to the construction of a girls' school in Jangpura, reflecting his commitment to social reform. He also donated 500 rupees to the Behar Relief Fund, 500 rupees to the Village Upliftment Society, and 101 rupees to the Anti-Tuberculosis Fund, as a part of his contribution to

social causes. In recognition of his contributions, the British named the main market in Jangpura as "Samman Bazar" and the Market lane as "Samman Lane," despite opposition from local residents.





CHAND KHAN'S PROPERTY

After the trauma of the Indian Partition, refugees brought with them stories of rape, murder, loss etc. from the communal riots that were equally traumatising for the people who did not leave the country and became victims of this violence. Chand Khan was also one of them. He and his family lived in Bhogal. They owned Khasra (plot) 593, 594 and half of 591 in Bhogal. During the Partition riots Chand Khan's family was attacked and some of the family members were killed. So, the family shifted to Nizamuddin to be safe.

Chand Khan's properties were taken over as evacuee property assuming the owner either died or left for Pakistan and hence allotted to a refugee. Chand Khan had never left the country and had been in Delhi. He came back and claimed his rights over the property sometime in 1954, but no inquiry was made and the case was dragged for 7-8 years. Then finally an inquiry report was made in 1962, in which it was found that the claims made by Khan were correct. Then in December 1963 an order was issued recommending the restoration of properties to him. Again,

nothing happened for three years. During this process in 1965 the property was auctioned and sold and then resold. This complicated the process of restoration of the property. The restoration order was issued again in August 1966 and again due to some complications it led to further more proceedings. Then a correct order was issued in 1971. Chand Khan's attempt to restore his properties in possession of tenants proved futile as the order was again struck down in 1972. There were even more proceedings after this and in 1979, Chand Khan died.

Throughout his life Chand Khan was struggling to restore his property and couldn't even do it because of the delays and passed away. Post-partition effects stayed as a pestering memory for Chand Khan as well as the tenants who were living there.

HOTEL KABLI

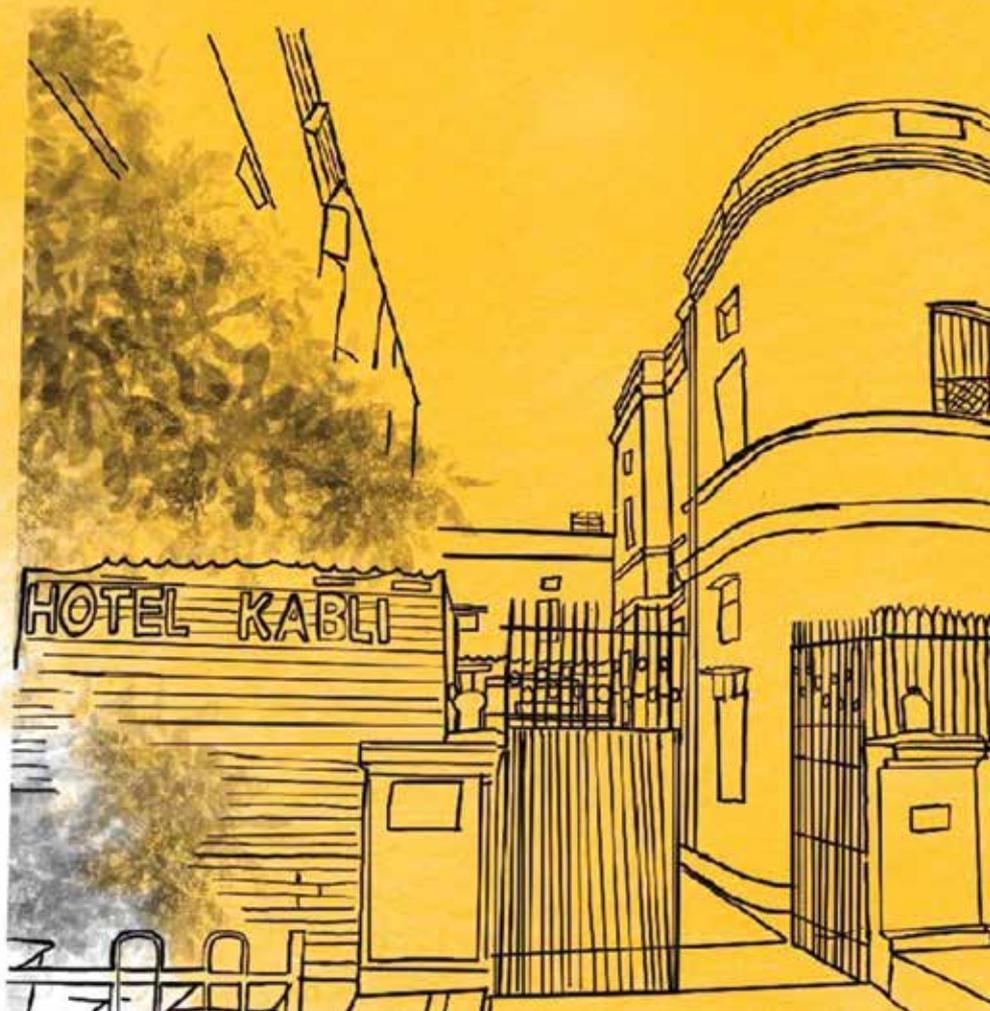
Sardar Pritam Singh Kabli was an Indian origin Sikh born in Kabul. He came to Delhi with his uncle in 1920s. He completed his education to become a contractor. Sardar Shobha Singh (the famous contractor who was a part of the construction of Lutyen's Delhi) gave him contract of building the Palam Airport. After working together for sometime they parted ways. He earned a good fortune out of this and bought a few properties around the city. One such property was in Jangpura-Bhogal, initially planned to build a place for his workers to live. In the same time period (1947) he got married to Sardarni Padma Kaur and later it became a family house. To this date, the nameplate on the front of the building mentions Padma Kaur, 73 Masjid Road.

Building this house was a little difficult as acquiring raw materials for construction was tough during the partition. The architecture of this *kothi* is based on the design of Lutyens Delhi. The building was designed and built completely by Pritam Singh Kabli. Each brick of Kabli Hotel has PSK (Pritam Singh Kabli) stamped on it. Even the bricks were made in his own '*bhattey*' (brick kiln). When this house was made, the surrounding area was a complete jungle, and there was nothing between this *Kothi* and the Nizamuddin Police Station.

Kabli owned two Impala cars that he was proud of. As an immigrant of sorts, he took pride in his acquired wealth and commodities that affordable only to the elite. He built two car garages, for his cars that were repaired at home by technicians.

In 1972, as India's celebrated its 25th year of independence, his son Mr. Sukhbir Singh Kabli visited Bombay to discover the concept of guest houses, which was absent in Delhi. Excited, he shared the idea with his father and with the help of his sisters, Mrs. Harminder Adya and Mrs. Pushpinder Singh Seera, they transformed their spare rooms into a guest house. At this time, Pragati Maidan was being built to host the "Asia 1972" trade fair. This brought a number of tourists to their guesthouse. The space gradually became popular amongst foreigners and would receive postcards from their guests as they used to remember their stay in the guesthouse. In 1972 it was known as 'Kabli Family Paying Guest House' but later was changed to Kabli Hotel.

In 1979, when the Afghan-Soviet war brokeout this hotel became an abode to refugees who fled from Afghanistan. Roots of the Afghan culture in Bhogal today can be roughly dated back to the same time period.



Memoirs from the hood

MRS. NUTAN KATARIA - 2 - LINK ROAD

I moved to Jangpura in 1963 with my parents to 1, Link Road. I got married in 1968, was in London with my husband then lived in 1972 to 2, Link Road with my in-laws.

This colony has always been a very close knit with most people knowing their neighbours. It was the green colony of Delhi with wide roads and many parks

In fact in 1984 when the riots took place in Delhi, every colony suffered deaths, arson & looting. The people of Jangpura stood together staunchly and protected the residents from any harm. From a refugee colony in 1947 when most people came here from Peshawar with the help of my father-in-law who was an MLA in Peshawar, it has become a flourishing colony and residents have done well

GURMEET S SAWHNEY - J-22

I was about 6 months old when my family moved here in 1961 a wonderful place where I have lived for most of my life. There are a number of great and fond memories. Probably the earliest one that I vividly remember is my going to play school in a huge vintage car sometime in 1964. The bus stop adjacent to the Government School, opposite H Block Park had junior and senior students waiting around two huge trees at their timings to board the DPS bus. It traversed through the colony and Bhogal area. The construction of our present home, adjacent to the Amar Nath Sehgal Private Collection, had begun around the time Amar Nath ji and Aunty were giving shape to their home in 1965-66. Another distinct memory is during the summer vacations, an elderly street vendor carrying candies and other wonderful treats in two huge cane baskets balanced on a sturdy bamboo carried on his frail shoulders and small kids would flock to him.

This wonderful colony has blossomed from a quiet unkempt place into a colony with probably the most number of parks. As teenagers, we played many games there. Sadly, the serene beauty is now being crushed by the spread of commercial influence. Maybe this interaction with the community nudges us all to be more caring towards our heritage.



SURESH BHARADWAJ - E-25, GROUND FLOOR

Mondays were closed, for all the shops here. When asked for a particular type of notebook or stationary, shopkeepers would say 'I will go to the city and get it'. Go to the city! I still remember the term *sheher jaunga*. City popularly meant Old Delhi. The shopkeeper would make a note of all the demands he received in a week, and then make a trip to the 'city'. That was how Jangpura was at that time. We have seen it develop over a period of time. When asked by his friend where he was settling after retirement, Mr. Bharadwaj said, "I haven't made much progress in life. I left my home in Jangpura for a job, and now I'm going back to the same house and same place after 40 years." To this, his friend replied, "Well, luckily, Jangpura has made a lot of progress."



SHASHI BHUSHAN SHARMA - H-21

If you want to give credit to one institution that has raised the stature of Jangpura, I would say it has been the Eros Theatre. It only had basic tin walls and a tin shade back when it began. Then slowly, it grew to become a small theatre and eventually a big establishment. With so many people coming to the theatre, it prospered. The shops around also grew. Hawkers opened up as well as restaurants. And now it is one of the best theatres. We would frequently visit the place in my childhood. The price of a ticket was one rupee. People would come from all over because there were no theatres till about five kilometers from here. If a Devanand movie was playing, I remember groups of women and his fan girls would come in busses full, get down at Link Road and go to the theatre. Eros has grown by leaps and bounds as well as brought much prosperity to the area.



ANIL GOSWAMI - 2/15B, JANGPURA A

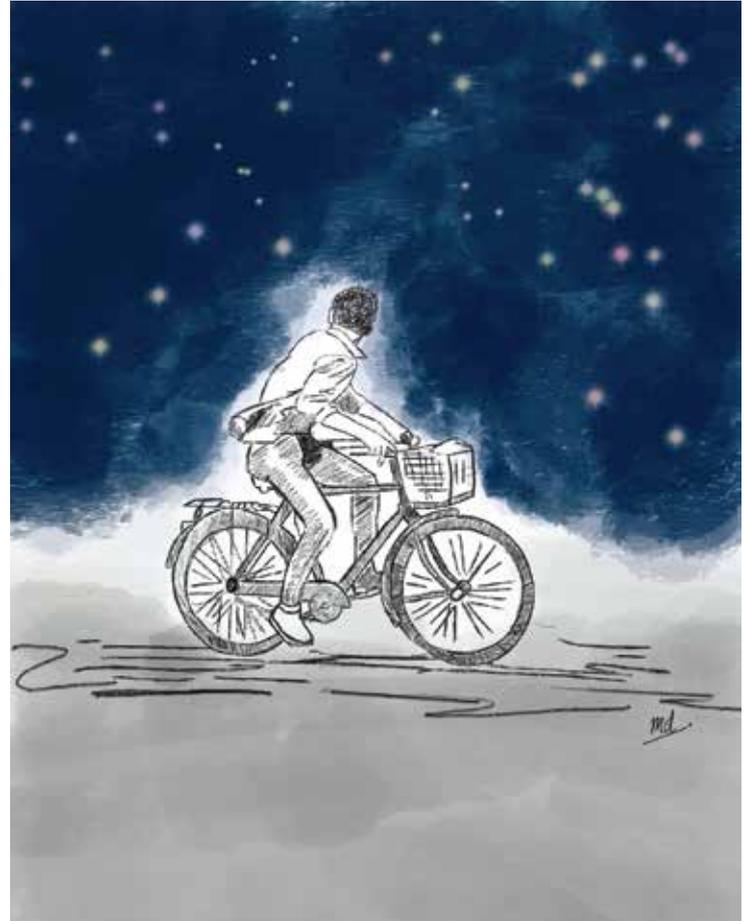
Life was never boring even without the internet. We played badminton in the H-8 garden with friends. I feel I had a better life which was more balanced without all the anxiety that we face today. There was no McDonald's and Haldiram's. Pappu's kachori with Kabuki chhole was so delicious. It was almost dangerously good! I do miss Chotti Dukan and the hairdresser adjoining the Path lab, that used to offer me a coke when I wept during my haircuts. Ironically, his charges were 25 paisa a haircut which was how much a coke was for! Milap Chacha from Q-9, our landlord would sing and dance with me. I still miss him. This was 62 years ago and I am still indebted to the love Jangpura has filled me with.



BIRENDRA SASTANI - M-23

I was born in 1953, and have been living here across the park from J-23. I remember my parents would tell me stories about their early days in Jangpura. When a car entered from the Bhogal side, which was the only access point at the time, you could see its headlights from a long distance away clearly indicating no buildings to obstruct the view. The boundary walls around the parks were only 2 or 3 feet tall. At first all the parks you see now had no walls or railings; they were just plain grounds.

In the late 1950s, Link Road was constructed, but it only extended as far as Lodhi Road, where the church is located. To reach Golf Links, we had to drive up there and then turn left and go around. Back then, when I was born, the nearest taxi stand was as far as India Gate, specifically on Kasturba Gandhi Marg. When my mother went into labor, they had to hurriedly send a man on a bicycle to Kasturba Gandhi Marg to fetch a taxi for her to take her to the hospital. This was the life in Jangpura Extension back in 1953, a time when transportation and infrastructure were still in their nascent stages.



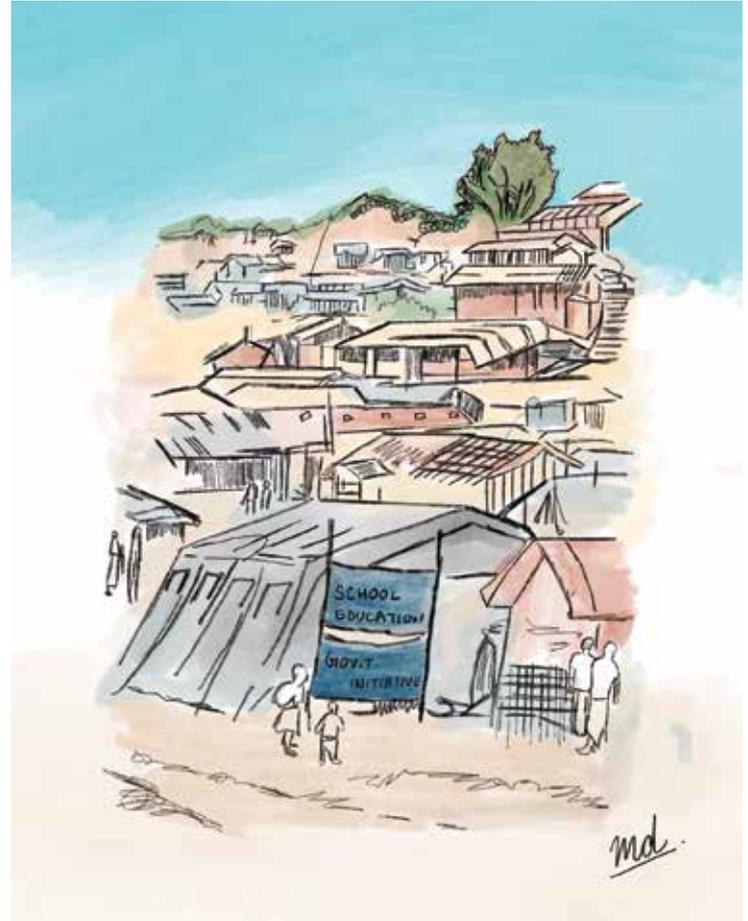
DR. P.S SETHI - I-46

The most interesting thing I found in Jangpura when I was a kid, which helped me in my studies as well as education, was the 'Delhi Public Library'. It was a mobile library that would travel through parts of the city. Something I miss from my childhood. When it arrived here, we would go with 4-5 friends, and we were allowed to borrow a maximum of 2-3 books each. To make the most of it, we would exchange each other's books within the week. This way, we were able to read around 10-14 books per week and then return them. A fine served as an incentive to return the books before incurring any penalties. This habit cultivated our language skills, and we became avid readers, even earning the title of the best bibliophiles in our school. Unfortunately, this culture seems to be missing these days, along with playgrounds and libraries. I wish these things would come back. The Delhi Public Mobile Library used to stand somewhere near Bhogal, at the beginning of Bhogal. The membership fee was 25 paise, and you had to get a stamp from a gazetteer officer as security. This was a fun childhood memory for me, as I grew up in this neighbourhood.



DR. VIJAY SACHDEVA - G-13

The majority of us kids from the colony studied at the government school or what you call a Delhi Public School. It was within walking distance and with bad transportation facilities, this was the most common school for us all. Even my uncles have studied there. Our kids studied in other schools as they had more choices. Later I went to DPS. It was initially all tents and I didn't like it because I had to sit on bricks. J.D. Tytler was the school principal. But in this Jangpura school, we sat on the floor and studied, there was no furniture. When we finally moved to middle and higher secondary in DPS, furniture was brought in. Despite the lack of resources, we had a good time.



ANIL AGRAWAL - I-16

My father, Mr. B.S. Agarwal, executive engineer of Jangpura, held a high position throughout his life and excelled in his career. He earned his civil engineering degree from Roorkee and passed the civil engineering exam with flying colors, becoming a first-class officer.

One of my father's greatest legacies to the people of Jangpura is its wide roads. The main road in front of our house boasts an impressive width of 80 feet, leading to another park. Every block in Jangpura is adorned with parks, both front and back, a design and architectural feat orchestrated by my father.

The house we live in holds special significance in our family's history. While I wasn't born here, construction began shortly after my birth in 1948. He took great pride in being a resident of Jangpura, and until his last days, he remained devoted to our home. By 1950, my father had acquired the land, and construction commenced. By 1953, half of the house was built, with the remainder completed by 1954. The land was obtained from the government, a testament to my father's work.

He expressed a deep attachment to our house and wished for a

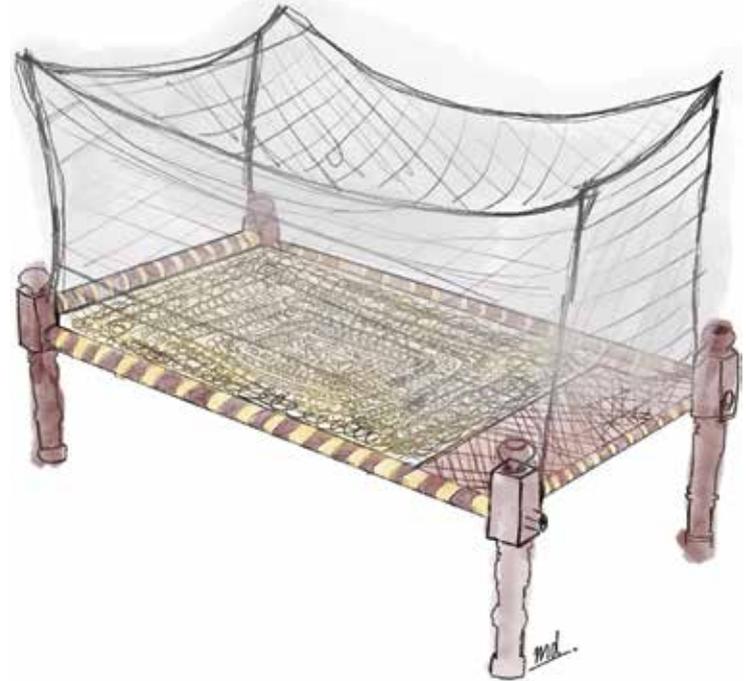
similar abode in his next life. He specifically instructed me not to make any alterations to the house, urging me to leave it as it is. Breaking down the house would reveal bricks dating back to its construction in 1954, a testament to the passage of time and the enduring legacy of our family home. I am immensely proud of him and the legacy he has left behind.



RAMESH SACHDEVA - Q-25

In 1961, we moved to Delhi when my father shifted here. We have been living in Jangpura for 62 years. My father paid a meagre rent of 30 rupees for our house and my uncle bought a 100 sq yards house here for 2500/-. I studied here too. Our primary school was near the *Mandir* behind D-28. For my junior and senior classes I studied in a school near the Gurudwara which had two shifts. From 7 am to 1 pm it functioned as a girls school and from 1 pm to 6 pm, a boys school. English as subject was taught from class 9.

In the summer months everybody used to sleep outside on *charpais*. From one end of the road to the other, you would find 300-400 people sleeping, on the street. At that time, there were about 10 cars in the whole of Jangpura, hardly any vehicles making enough space outside. Our grandmother used to sprinkle water on the bed to make it slightly wet to make it cool.

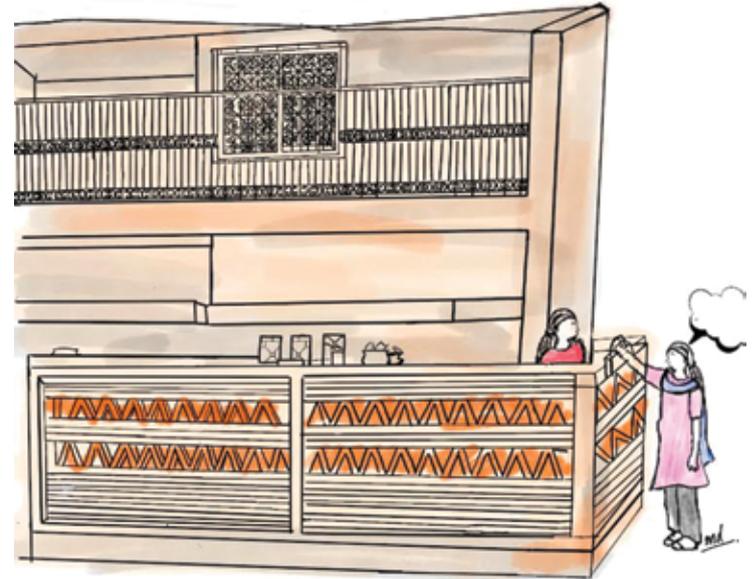


SUNITA - H-31 B (HER MEMORY OF THE 1984 RIOTS)

We were living in a rented home on I block. My husband was away working, leaving me alone in Delhi. Due to the unrest, we were unable to leave our home, feeling trapped within its confines. However, we were fortunate to have friends nearby who offered their support during this difficult time. One friend managed to procure five onions would bring us one each for breakfast. If we had two carrots, we would share them amongst ourselves.

My husband, though not visibly Sikh with long hair, was identified as belonging to a Sikh household. My uncle destroyed our nameplate and insisted that my son and I remove the kada. Despite this, Jangpura proved to be a haven during those turbulent times, largely thanks to the solidarity and protection offered by the Hindu residents of O block and A block. While neighbouring areas like Lajpat Nagar were engulfed in chaos, the residents of Jangpura, united by friendship and shared humanity, stood as a shield against the violence. They prevented any harm from reaching our doorstep, earning Jangpura a reputation as

one of the safest colonies due to the unwavering protection provided by its Hindu inhabitants. In those moments, we found solace in the security and solidarity of our community, allowing us to navigate through the uncertainty without worry.



NAININDER SINGH DILLON - NON-RESIDENT

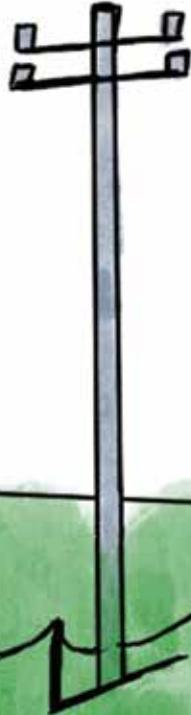
The Gurdwara in Jangpura holds an intriguing history. Initially, it served as a private bus stand owned by a man from our village, Ghungrana, in the district of Ludhiana. He was a Muslim entrepreneur who operated taxis and buses from this location to Agra. However, he was known to be a contentious figure, understandably the transport industry in those days often required physical strength and assertiveness to maintain control over routes. Unfortunately, due to these rivalries, he was tragically murdered in 1946 - 1947, before the partition. It's important to note that the original owner's demise had no connection to communal differences or the partition itself. After the partition refugees began to settle in the area, and occupied his land, claiming it as evacuee property, and no gain for his kin.



MRS.NEELAM BHATIA - E-24, GROUND FLOOR

Nestled in the heart of Jangpura Ext., is a treasure trove of my fondest memories. It all began in 1960 when my grandparents secured our family's haven, in E Block. Despite my father's demanding job that whisked us away to different corners in India, Jangpura Ext., remained our anchor and most importantly, our sanctuary. Summer holidays were eagerly anticipated, for they meant returning to the embrace of our beloved colony. The park, a patch of green where laughter echoed with every game played with cousins, holds countless stories of joy. Novelty, with its tantalizing aromas of hamburgers and Eros, a sanctuary for silver-screen dreams, were more than mere establishments; they were portals to endless adventures. Amidst the hustle and bustle, amidst the ever-changing landscape of life, Jangpura Ext. stood timeless, etching itself as the backdrop of my most cherished memories.





VIKRAM MOHAN - NON RESIDENT

This is a trip down memory lane.

Those were the days when I was in junior school and used to visit the Sehgal home in Jangpura with my parents, to meet Amar Uncle and Baby Aunty and of course, Raman and Rajan. Fond memories of cycling all over

Jangpura with Raman and Rajan, eating chaat in the market and listening to the parents chatting and laughing. Needless to say, learnt a lot from all that. I'm so happy that the Sehgal legacy is being carried forward with so much passion and congratulate Rajan and Raman and of course, Mandira for their superlative efforts and commitment.



UTKARSH MARWAH – N -1

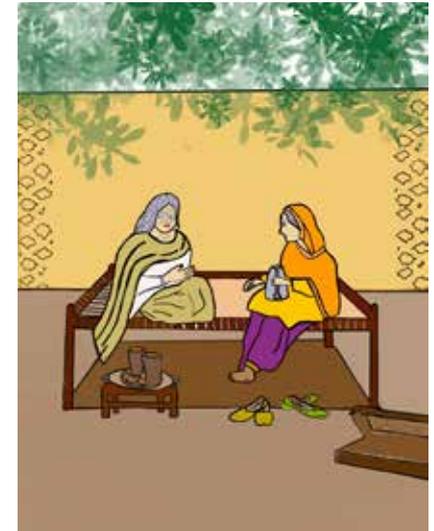
Growing up in the 80s and 90s was a blast in Jangpura! It had its own unique charm. One of my fondest memories is walking home from school during winter, after getting off the bus at Eros Cinema. I'd find my grandmother sitting in the veranda, wrapped in a shawl, with other *dadis* on their *charpais*, chatting and laughing as the cool breeze brushed past them, the thought still brings a smile to my face.

Our neighbours were a big Sikh family, and during the 1984 riots, it was these very *dadis*—all the elderly women of our street—who stood guard outside their homes. Everyone also stood by *Pishoori Mallha*, making sure nothing happened to the family. That sense of community and protection was so strong back then, and those moments have always stayed with me.

During Janmashtami, my friends and I would decorate the veranda, creating a tableau with a working fountain symbolizing the Ganga flowing from Lord Shiva's head. Our block held a Tableau competition, and after finishing ours, we would excitedly tour the other blocks to see their creative displays—it was an incredible mix of artistry and fun.

I was part of Umang, a children's theatre group run by the legendary Mrs. Rekha Jain, a pioneer in the children's theatre movement in India, also lived in I-Block. Our classes were at the government school next to the Gurdwara, where kids from both private and public schools came together to put on beautiful productions. My experience on stage sparked my lifelong passion for communication, shaping the career I have today.

Now, my parents live in D Block, and whenever it rains, the *Kigelia pinnata* tree (the one with the sausage-shaped fruits!) creates a magical canopy over the street, adding to Jangpura's beauty. Even as the colony changes and grows, for me, it will always be the place where I made my happiest memories.



MANISH AGGARWAL – E-22

Having moved to Jangpura Extension in 1998, this vibrant neighbourhood has become an integral part of my life. Despite shifting homes within the area, I've never felt the need to leave. It has offered the best combination of comfort and convenience that I could hope for in central Delhi.

The highlight of my daily routine is my morning walk in Shaheed Bhagat Singh Park. The lush green space not only provides a refreshing start to my day but also serves as a gathering point for friends and neighbours. We share laughter, celebrate birthdays, anniversaries, and enjoy festivals like Holi together, strengthening our community's bond.

The grand celebration of Janmashtami at the Sanatan Dharma Mandir is another significant event. The annual festivity draws many residents together. Food is another highlight of living here. I have fond memories of enjoying Pappu ki Kachori and Lotan ke Chole Kulche, staples of my childhood that is still a part of many Sunday brunches.

Living in Jangpura Extension has provided me with not only a home but also a rich tapestry of experiences that I cherish. The

friendships, local traditions, and community spirit make it a place, I am proud to call home.



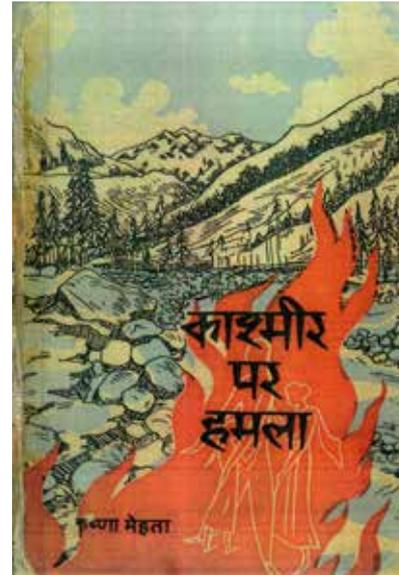
PRABHA MEHTA – J 21

(Consolidated from her interview)

Mrs. Prabha Mehta started her interview stating she moved to Jangpura before it looked like what it is today. She has spent many years here in the same house that once belonged to her mother-in-law, a fiercely independent and strong woman, Krishna Mehta. She was modest in her narration which led us to piece together the story

Mrs. Krishna Mehta, the great-granddaughter of Col. Bati Ramwas, who helped annex Ladakh and later its governor, born in 1913, Kishtwar, a quiet town in Jammu and Kashmir. After her wedding to Mr. Duni Chand Mehta, the wazir-e-wazarat, District Commissioner, she moved to Muzaffarabad, on the border of India and Pakistan. During the dark days after Independence, on October 22nd the Kabali Tribe from Pakistan, raided the region leading to many civilians taking charge and fighting for their land. Mr. Mehta was one of the many unsung heroes to have lost his life in that massacre and his wife and kids were taken as prisoners. A young widow with 5 children, Mrs Krishna Mehta, found her way to a refugee camp in Kurukshatra, Haryana where she impressed Pandit Nehru with her social work. Persuaded by him to join the congress, she was allotted land in

Jangpura as a refugee by Meher Chand Khanna, the Minister for Rehabilitation. With Nehru's support she established the Gandhi Seva Sadan and Women's Welfare Centres for the socio-economic development of the disadvantaged women of Kashmir. She went on to become the first woman MP from Jammu & Kashmir and spent much of life in service.



DR. KAWAL KAUR SETHI – G-13

“We heard that during the riots the vehicles were put on fire by someone. So, in front of our house there used to live a Panditji, he was my patient. His daughter called me and asked “Kawal why did you not keep your car inside our house?” So, I said “it doesn’t matter aunty”. She replied - “The Sardar ji living behind the lane came over and kept his car in our house. So, I was wondering why didn’t you bring your car?”

You know what they did! They shifted the dining table from the verandah. Moved the car already in their house inside and then asked us to keep our car in the verandah behind the house. We had a small car Maruti so it fitted there.

During the riots the residents used to guard the locality. Maximum number of sikhs were in Bhogal so ‘Bhogal Bachao’ was slogan that was used.

The residents did not allow anybody to enter and everybody was very cooperative.

This was a very nice thing about Jangpura!”



RAJESH GUPTA - J-14

I was born in 1954, and ever since, Jangpura has been a part of me. My earliest years were spent across Bhogal, and in 1990, Jangpura became our permanent home, first N-5/B to G-11, and eventually to J-14 in Jangpura Ext.

Each block has its own charm with lush parks on the front and back. These green spaces have become gathering places for neighbours, playgrounds for children, and peaceful retreats for all. Watching my children grow up in such a nurturing environment, surrounded by supportive and kind-hearted neighbours, has been a true blessing. My childhood friendships are also from here, bonds built in our early years, continue to thrive, with unique closeness that's rare in today's world.

Among my cherished memories are the times spent with dear college friends, Ram Batra, Vijay Batra, and Swatantra Saxena. These friendships have stood the test of time, and the camaraderie we built in those formative years remains a treasured part of my life. Jangpura has been a place where these friendships continue to flourish, adding to the sense of belonging and shared history that makes this neighbourhood so special.

Jangpura has been not just home but also where we established our business, Archana Press. What began as a modest printing business grew steadily, nurtured and grown into the number one printer in India, that makes me so proud. This success is a testament not only to our team's dedication but also to the trust and encouragement we've received from our community and clients, who have been with us every step of the way.

Looking back, I feel an overwhelming sense of gratitude to have spent my life here. Raising my family in a place that fosters warmth, unity, and belonging, has been a remarkable journey. A place where memories are deeply rooted and connections grow stronger with each passing year. I can truly say that there is no other place I would rather call home.



AMIT GUPTA - J-14

J-14, has been my home and the heart of countless cherished memories. Growing up, I was surrounded by a close-knit community. One of the highlights of my childhood was putting on plays with my dear friend Utkarsh. He took on the role of director, and together with our friends, we would create our own shows. These plays became an eagerly anticipated event in our circle, and we eventually got to perform at the Kamani Auditorium, which was very thrilling for us Jangpura kids. While the production was intense, it brought us closer and nurtured our love for creativity through teamwork.

Our neighborhood parks, specially near the Sehgal Museum, was our playground for cricket matches where we spent many afternoons. There was always a thrill in the game, not only because of the sport but because our balls would inevitably go over the museum's wall. It was a huge challenge to choose who would be brave enough to knock on the door of the artist's home and ask for the ball back—a rite of passage that all of us went through with both excitement and hesitation!

Beyond friendships and games, one of the pleasures of Jangpura has been incredible street food that we're lucky to have right on our doorstep. From the crispy samosas and refreshing lassi at Pandit's Hatti to the spicy chole kulche from Ram Bharose, the

savory chaap from Mughals, and the comforting chole puri at Kadimi, each food stall became a beloved part of our routine. These local delicacies are more than just food—they're a part of the collective memory of living in Jangpura.

Jangpura's unique culture where people from diverse regions, castes, and religions come together is another reason I hold this neighborhood so close to my heart. There is a genuine sense of peace and harmony among the residents that makes it easy to feel at home.

Growing up in Jangpura has shaped who I am in countless ways, from fostering creativity and friendships to developing a love for good food and a deep appreciation for community and diversity. This neighbourhood has given me a lifetime of experiences that I carry with me, and I feel incredibly fortunate to call it my home.



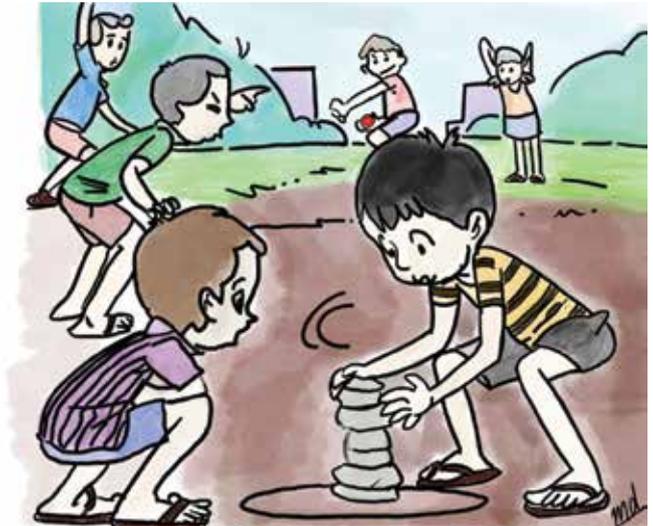
RAJAN SEHGAL – J- 23

My mind gets flooded with a stream of faces, places, joyful moments, vivid as ever when I think of Jangpura. It takes me back to a beautiful and happy time in our lives. The park across our house, J-23, where now a bust of Lala Lajpat Rai sculpted by my father Amar Nath Sehgal has been installed, was the epicenter of our innocent fun, playing games till late evening. We were also lucky to ride our bicycles around the neighbourhood and its back lanes without our parents worrying about our safety, the streets being much quieter then.

Our group was a small one, Vineet (J-24), Chammi (M-22), Sanjay (M-21), and Milind (J-21 FF). M Block was right across the park from J Block. Occasionally Raman (my older brother) and Barinder (Chammi's older brother) joined us. The game of *Pithoo* was always the most active and contested one which they invariably joined.

Many evenings ended in Novelty, gorging on Shanti ji's Deep Fried Hamburgers and Eros Cinema, where we spent a large chunk of our pocket money. Bhogal has been synonymous with Jangpura but as children, a place for parents to shop for groceries and kitchen supplies. My occasional visits there were accompanying my father to the welding workshop where his sculptures were being crafted or worked upon.

The friendships forged here have withstood the test of time and whenever our small group of friends meet, our conversation never fails to go back to those years we spent growing up in Jangpura a neighbourhood that gave us the space and safety to have happy memories that will last us a lifetime. I can say with certainty that while one can take the boy out of Jangpura, one can never take Jangpura out of the boy.



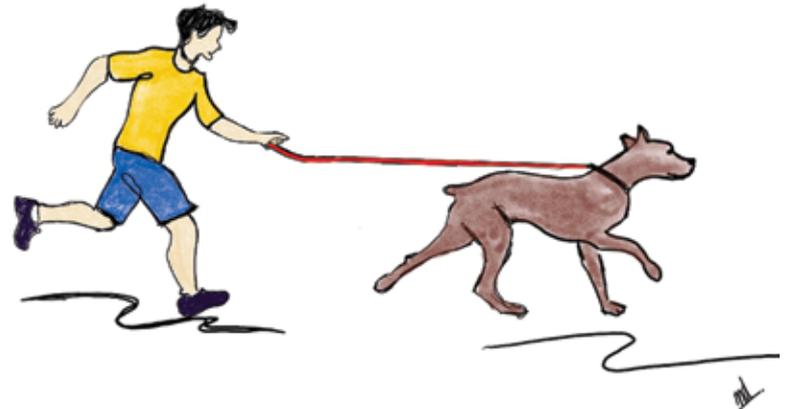
RAMAN SEHGAL – J-23

Jangpura has been my home ever since I can remember. It is where all one's childhood memories seem to originate. Going to school... in later years to University, playing and chatting with friends in the park opposite the house, watching our father work in the studio and enjoying the company of our dog Sherry... all are visual snapshots of my yesteryears engrained in my memory... all from Jangpura. They were good days...

Jangpura has evolved as a residential colony. Eros cinema has had a major facelift, the shops are more varied and eating places more diverse. But the intrinsic character of the place has stood the test of time! Neighbours have come and gone, but precious links remain. Families have lived in the same place for generations and seem happy to occasionally reminisce and talk of the time gone by... Even Bhogal seems more "cosmopolitan"... if one can call it that! Technology has modernised the mode of interaction and streamlined transactions, but the market has the same feel. The fruit sellers and the building materials shops continue to do their brisk trade, but

bargaining remains a given! Saman bazaar (on Tuesday) brings even more crowds and charged activity... a time to avoid going there if you plan to use your car... no one can move in the chaos that prevails!

Geographic changes will continue and contribute to Jangpura becoming an even more modern place to live, but hopefully remnants of the older...simpler... more personal way of life shall remain.



Note by Dr. Saeed Ahmad

Historian of Post-Colonial & Contemporary Delhi

In 2016, I was being driven in an auto-rickshaw by Sunil, a Purvanchali migrant. In our conversation he shared with me that his son, although born and brought up in Delhi, is not a *'Dilliwallah'*. According to him, it all depends on property. Sunil explained that he had unsold land in Bihar, even after many years of not living there, which meant his roots were intact. Perplexed at this claim, I retorted that while I understood his Bihari belonging, his son was born and brought up in Delhi. 'Why can he not be a *Dilliwallah*?' Repeating his argument about property, Major argues that ties to the motherland were still present. Which means, his son would always be Bihari because his father was a propertied Bihari.

He then enquires about my paternal family's origin—as lineage, according to him, is traced from the father's side. By his understanding, I am also not from Delhi since my grandfather still had his ancestral home in Allahabad. My counterargument of being a *Dilliwallah* (as I was born and brought up in Delhi) fell on deaf ears. My family history linked me to Allahabad, a city I had little or no connection to. After all, according to Sunil, I would be the inheritor of this ancestral property. Like his son,

something still connected me to my 'roots.' The conclusion emerging from this conversation was simple. If one or their paternal family had roots to the land they migrated from, they could not be *Dilliwallahs*. By this logic, the thousands of refugees from West Pakistan who crossed the border in 1947, the Delhi Sultans, former residents of Delhi's now absent villages, populations permanently migrating with the establishment of Shahjahanabad, were *Dilliwallahs*. However, all post 1947 migrants who still had propertied ties to the motherland, would not be *Dilliwallahs*.

This piqued my curiosity. Who belonged to Delhi? Was property the only way to understand the *Dilliwallah*? How else could one belong to Delhi? Curious to explore this and the history of Delhi, I began my PhD research. I wanted to understand the city's history through key migrations and transformations that had shaped the city: The transfer of the colonial capital from Calcutta to Delhi in 1911, the Partition of 1947, and the post-1980s migrations associated with the city's expansion and the opening up of the Indian economy. Serendipitously, Jangpura-Bhogal (Jangpura Extension, Bhogal, Jangpura-A, Jangpura-B, and Pant Nagar) contained these diverse layers of history. It was a palimpsest.

This challenging and exhausting endeavour revealed a rich, conflicting, and varied history of the city's transformations. It was a history of diverse migrations, spatial segregation, communal violence, population displacements, and selective remembering. But there were also elements of community building, neighbourhood camaraderie, and the refusal to forget local history. It was important to document Jangpura-Bhagal's transformation from a 'model village' to a middle-class neighbourhood area over the course of a century. First, because such stories get lost in the grand narrative of Delhi's history. Second, in such polarised times, we are witnessing the abuse of history to demonise and displace populations, rewrite school textbooks, and deliberately forget our past. It is important to acknowledge the messiness and discomfort of history, to remember, to narrate, and to learn from it.

The historical reality of Delhi's habitations, languages, and cultures does not always conform to nostalgic imaginations of a glorious past. It is a city that has evolved through migrations, departures, spatial adjustments, varying configurations of power, cohesions, conflicts, and displacements. Majestic

Muslim monuments and ruins; cross-community solidarities and celebrations; the nouveau riche benefitting from commercial enterprises, land sales, and political opportunities; memories of the 1984 anti-Sikh pogrom surviving in the streets of Tilak Nagar; the massive yearly Chhat celebrations of Purvanchali migrant labour; the incessant Dalit and Muslim slum demolitions to achieve a world-class city aesthetic; and the continuing marginalisation of Delhi's Muslims, all comprise the city's pasts and presents. Thus, rather than using this past to recover a lost city or trace cultural decline, we should address and understand these complex and varied historical realities. While we may not have a straightforward answer on the identity of the *Dilliwallah*, we can engage with this past to work towards a more inclusive city. The Amar Nath Sehgal Private Collection's archival efforts, this book, as well as the food and history walks are positive steps in this direction.



About Us

The Amar Nath Sehgal Private Collection is a repository of sculptures and art works by the late Indian modern artist and humanist, Amar Nath Sehgal. Established in 2019, as a single artist museum, the only one of its kind in India, is proud of its rich archives, comprising over 4000 letters, 6000 photographs, hundreds of personal documents, poetry, notes and sketches, forming a cornerstone of the museum.

The museum is located in the heart of New Delhi, which once housed the artist and his studio. The archives allow us to research and document the artist and his creations, as well as connect with patrons and organizations that knew him and continued to support his art.

Our objective is to promote a deeper awareness and appreciation of Amar Nath Sehgal's creative works, along with propagation of his life-long effort to depict human suffering and pathos due to wars, famines, religious conflicts and other deprivations experienced by humanity.

Through scholarships to aspiring artists, research, documentation, collaborations and publications the museum is working to create a dialogue between various aspects of creative

art from the past and future generations. With meaningful workshops and exhibitions, the collection has grown.

The collection is evolving into a community-based museum supporting education and preservation of the arts and culture through the legacy of the artist.





Selgal

M.A.

Jangpura Archives

The Jangpura Archives is an initiative started by the Sehgal Collection in 2024 to preserve the history and heritage of its neighbourhood and community. Jangpura while located in a prominent area of the capital city has been overlooked for all the history it holds in its quaint streets. The project aims to safeguard the memories of its residents, treasured photographs, and the documents of its glorious past through maps, newspaper articles, notes, and recorded oral histories. We have a digital archive and aim to begin with a physical archive. The ongoing research hopes

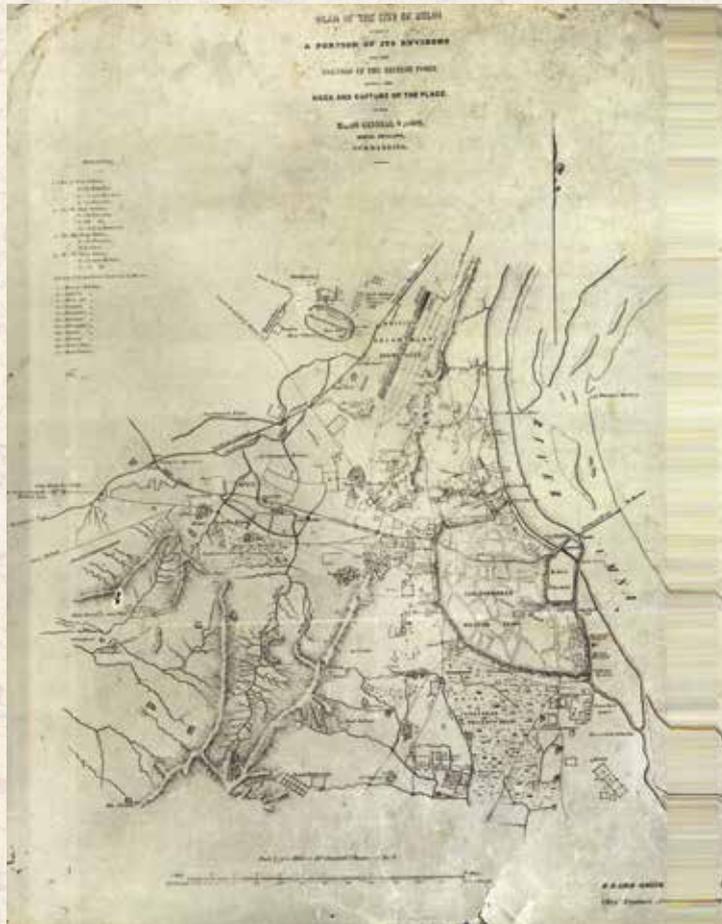
to serve as a valuable source to students, historians, and culture enthusiasts, but most importantly will remain immortal for future generations to learn from. While the location holds on to some generational residents, it continues to open its arms to the influx of a growing city with immigrants from all over the world who reside here. The archive will be open to anyone who wishes to learn more about the community and immerse themselves in the unique significance it has to Delhi's rich history.



Construction of houses J-22 and J-23



Mr. and Mrs. Sehgal receiving a guest



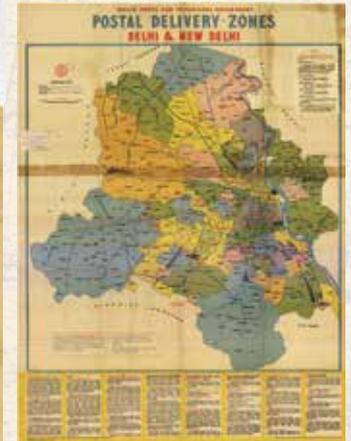
The plan of city of Delhi



Pritam Singh Kabli with his staff and car



Delhi and locality, 1953



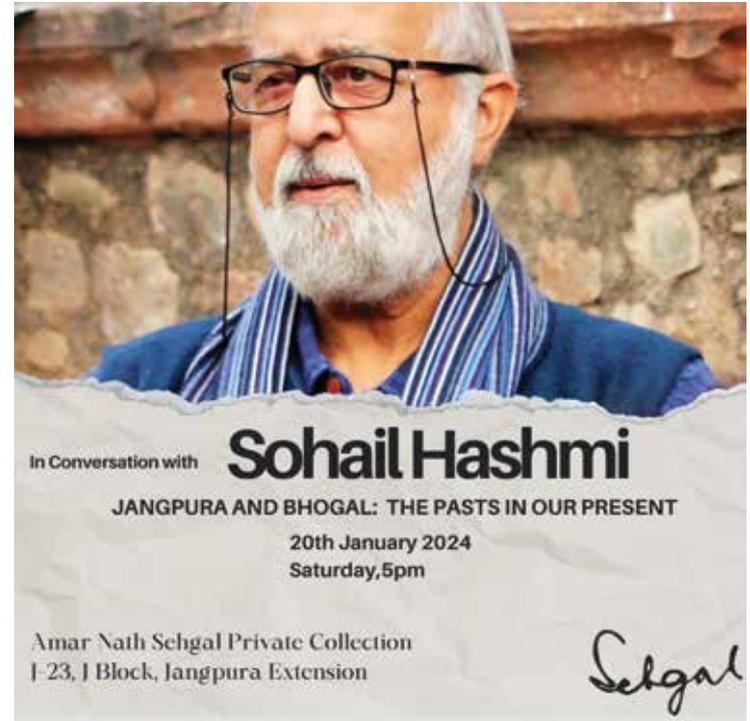
Postal delivery zones

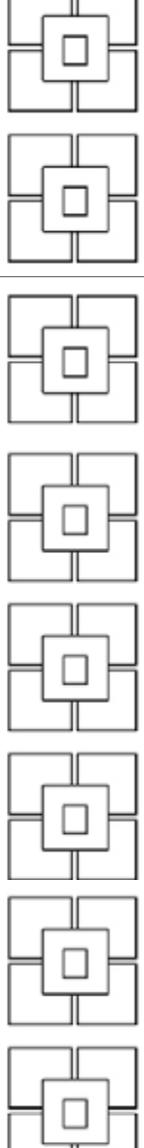
JANUARY 20, 2024

At the Sehgal Private Collection

Conducted by Sohail Hashmi, one of Delhi's loved and celebrated oral historians and history walk host, was a talk focused on Jangpura and Bhogal. The gathering brought together residents from all over Jangpura and Delhi eager to delve into Hashmi's historic stories and interesting anecdotes. The lecture turned into a vibrant exchange of memories and questions, creating an open platform for shared recollections, and creating a dialogue between the past and the present. The event in turn was a celebration of cultural heritage through shared narratives and communal identity. An educational experience, the talk began our quest of weaving together the diversity of its heritage to define Jangpura's inclusive essence and inspired us to take the project further.

Museum Talk

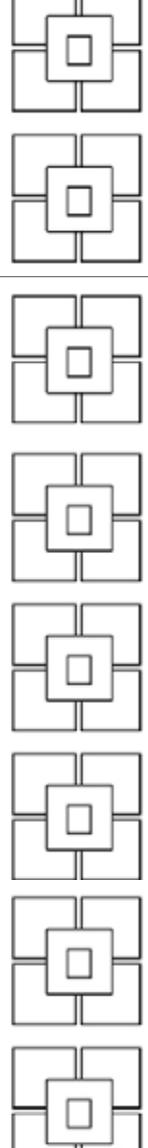
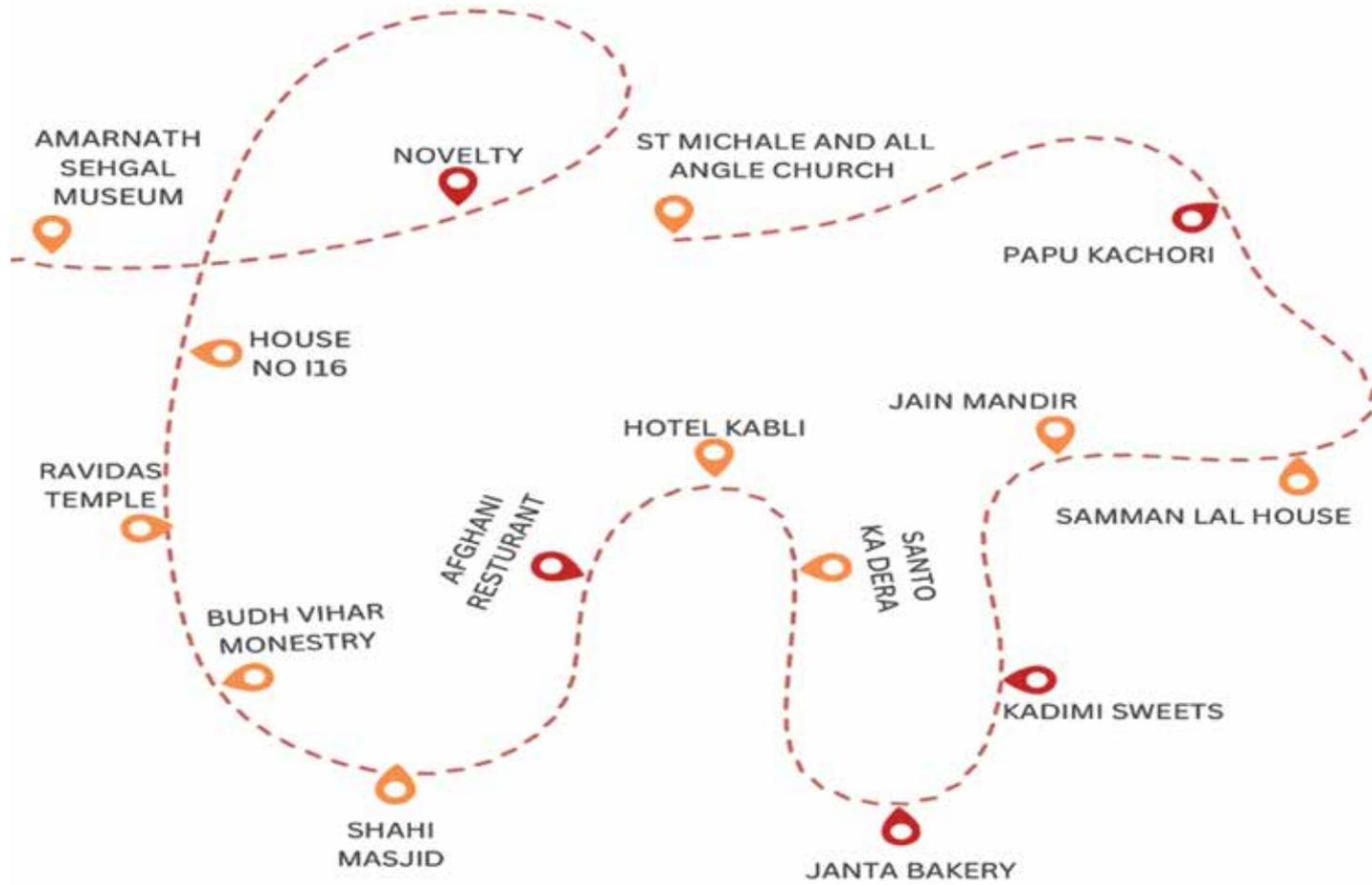




History & Food Walk

The most immersive way to learn about the cultural history of a community is through the stomach! The guided exploration of the market promised to unveil hidden gastronomic gems and uncover fascinating tales from the rich history of the neighbourhood. The walk was led by esteemed storyteller Sohail Hashmi, Anil Goswami, a 3rd generation resident of Jangpura, and Dr. Saeed, whose extensive research has helped us create the footprint of the walk along with Ananya who organized the walk on behalf of the Sehgal Collection. The walk conducted on a gratis basis, had locals and outsiders, who emersed themselves in the historic revelations through the glorious delicacies of Jangpura.





Places to Visit

I-16

A testament to modern architecture, it is the oldest house in Jangpura Extension. It was built in 1950 and took 4 years to complete. The executive engineer of Jangpura, Mr. B.S Agrawal, was allotted a residential plot by Meher Chand Khanna, the Rehabilitation Minister, for his work in the layout of the colony. This made him the only non-refugee in the colony at the time.



Ravidas Temple

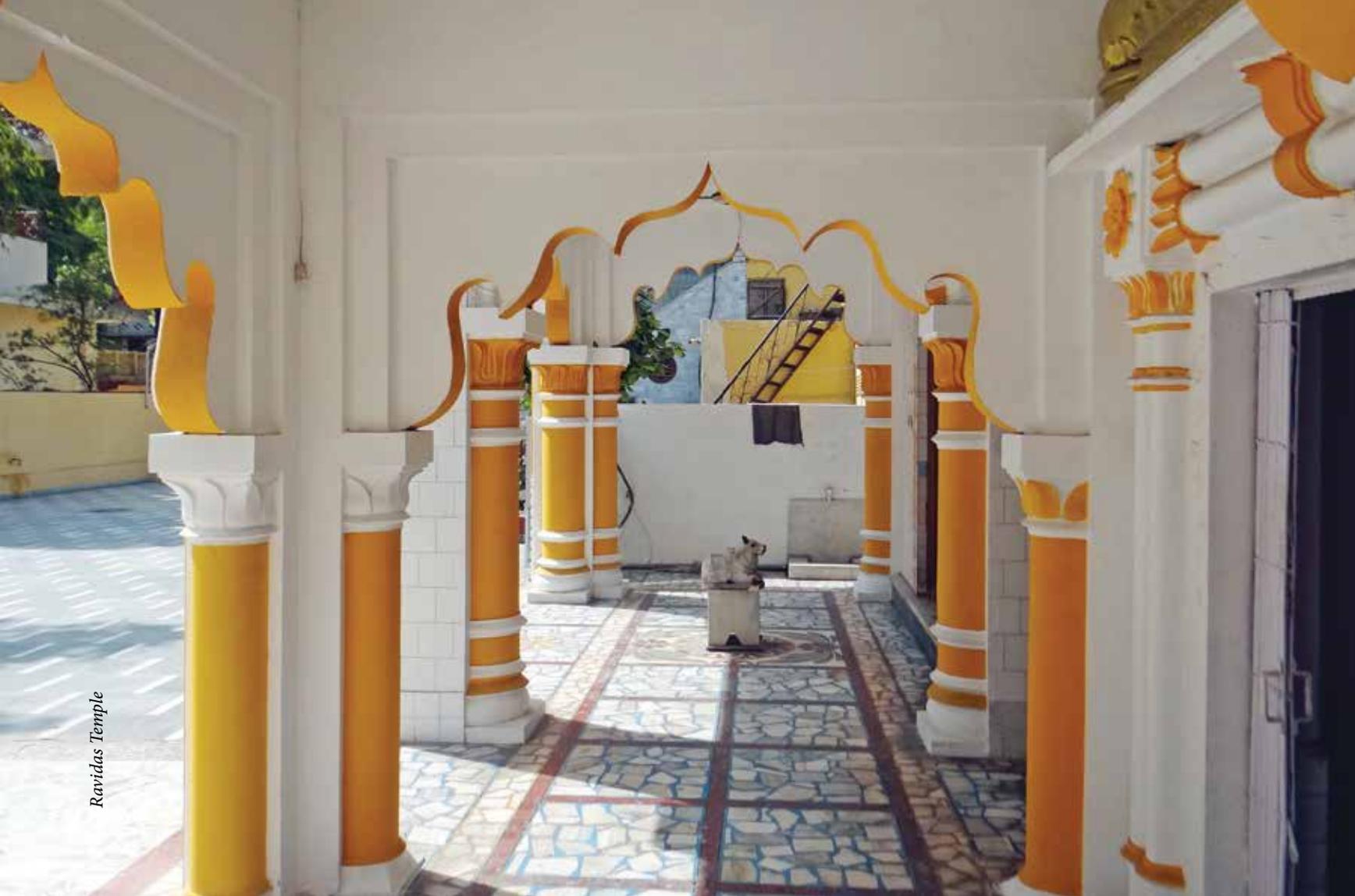
The temple was established during the forming of Jangpura. The temple also houses another small old temple of Bhumi Mata or Bhumi Devi (the earth goddess) that became a part of the Ravidas temple complex post-Independence. Residents believe that the goddess was worshiped by relocated villagers to bring good fortune.



Buddhist Monastery

Burrowed in the bustling lanes of Jangpura, is a quiet and small monastery of Bhikku monks. In the late 50's along with Dr. Ambedkar, lakhs of followers converted to Buddhism, and it was around the same time that the Jatavs or Ravidasias from Bhogal converted, at the encouragement of a newly converted Bhikku monk from Thailand. Later, the Thai Buddhist body would provide funds for the construction of the temple and monastery and does so to date.





Ravidas Temple



St. Michael's School & Church

Established by the Cambridge Mission in 1924, St. Michael's industrial school for girls, provides technical and religious education in a large compound. The Church inside it would later find a new home nearby as St. Michael's and All Angel's Church in 1935. The school and church, along with a resident pastor, served the growing Christian community in Jangpura and its surrounding villages.



Amar Nath Sehgal's Studio (Now Musuem)

The artist and his family moved to Jangpura in 1965 after the studio and residence was built, though the land was allotted by the Nehru government in the 1950's. The studio was later inaugurated by Dr. Zakir Husain, former President of India. The three story studio space located in the corner of J block, was a haven for his artistic pursuits. Today the museum holds the largest collection of his artworks and archives.



Shanta Art Gallery

The husband and wife duo started the art gallery over 20 years ago, in 2003. A gem for art lovers in the locality, they converted their home basement into a gallery space and holds a wide collection of modern and contemporary artworks.



Shahi Masjid

The Masjid is arguably the oldest structure standing today in the area. Archival evidence suggests that it predates the original settlement and functioned as a sacred space and graveyard for early Muslim settlers.



Hotel Kabli

Located towards the end of Bhogal is the oldest hotel and historic structure still run by the founding family who had migrated back from Kabul to Delhi. Functioning as a guest house since the 1920s for workers, the hotel later primarily housed refugees fleeing Afghanistan during the Soviet invasion in 1979. The beautiful hotel is surrounded by trees and its construction is a display of the grandeur of the architectural elements of the 20s.



House of Lala Samman Lal

The Lal family owned much of the land on which present-day Jangpura is built. Both, him and his son were philanthropists and social workers who contributed immensely to the region as well as relief operations during the colonial famine, and TB, Behar relief fund and donated to the Village Uplift Society. An old structure with classical wooden doors could date back to close to 100 years. The house is in a state of decay but still holds the charm of the old world.

Iconic Eateries

Novelty Dairy & Stores Since 1956

The oldest and still famous, diner- sandwich shop. Known for its classic ham sandwiches and traditional cold coffee, the family-run establishment has become a nostalgic joint continuing to keep its legacy strong.

Afghani Restaurant

Historically, the restaurant began to feed the growing Afghani population in Bhogal. It is focused on serving authentic and traditional food and in the process, have introduced a new cuisine to the community. They are known for their skilled *nanwais* making bread in a traditional tandoor (clay oven) paired with their salans.

Kadimi

Delhi's beloved *Kadimi Dukan*, a family-run shop and now restaurant was established in 1925, right here in Bhogal. They are a part of the minority of families that are not refugees in the area. The family originally lived in Paharganj in the late 1800s and later moved to Nizamuddin, originally a basti. Sultan Singh Ramesh Jain, an entrepreneur and visionary, trained under his uncle who was a halwai.

Janta Bakery

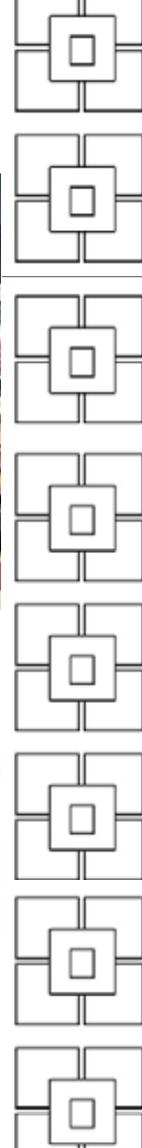
Bhogal and Jangpura's first bakery, Janta is still running strong. True to its name it is a people's favourite, catering to every age group. Their speciality is the *nankhatai* and fresh cookies that have been on their menu since 1967. The owner would happily accept flour from his neighbours to bake them cookies of their personal choice. A kindness that is fondly remembered among the old residents.

Pappu Kachori Wale

Practically a hole in the wall, this popular eatery attracts throngs of people. Opened in 1972 as a street vendor, it continues to have only two dishes on their menu and they fly off the shelf in no time. Known for their *Kachoris* and bread *Pakorras*, the shop is popular amongst true food lovers.

Frontier Biscuits since 1921

A household name, frontier bakery has been a constant companion to kids and adults alike. From a small bakery to a full-fledged business, the frontier shop sells packaged boxes of flavourful biscuits and snacks.



Acknowledgments

TEAM

Rajan Sehgal, Director

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Naseem, Budhilal, Suraj, Gulshan and Rajinder, Museum Staff

ADVISOR

Raman Sehgal

Manjari Nirula

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Mr. Gurmeet S Sahwhney

Mr. Suresh Bharadwaj

Mr. Anil Aggrawal

Prof. Rajiv Khanna

Mr. Shashi Bhushan Sharma

Mr. Vikram Mohan

Mrs. Sunita Singh

Dr. P S Sethi

Mr. Birendra Sastani

Mr. Naininder Singh Dillon

Mrs. Nutan Kataria

Mrs. Neelam Bhatia

Mr. Ramesh Sachdeva

Mr. Anil Goswami

Mr. Gurpreet Singh Kabli

Ms. Amrita Kabli

Ms. Malti Shah

Mr. Utkarsh Marwah

Prabha Mehta

Mr. Manish Aggarwal

Dr. Kawal Kaur Sethi

Mr. Rajesh Gupta

Mr. Amit Gupta

Dr. Kota Neelima

Mr. Rajan Sehgal

Mr. Raman Sehgal

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- Wikipedia

IMAGES COURTESY

- Delhi Archives
- Google Images
- InternetArchives.org
- Personal Collection – Sehgal Archives,
Mr. Gurmeet S Sawhney, Ms. Amrita Kabli

JANGPURA HISTORY TALK

- Speaker - Sohail Hashmi
- Videography team - Emotive lens
- Seating and Table Arrangement - Ashok Kumar Chaddah, Mahalaxmi tent house, 33, Jangpura Market.
- Refreshments - Novelty Dairy and Store, Shop 43, Birbal Road, Jangpura Extension
- Frontier Biscuit, Shop 6, Q25, Jangpura Extension
- Tea from Mulayam Bhai ke special Chole Bhature, Outside Eros Cinema complex, Jangpura Extension

FOOD AND HISTORY WALK

- Walk Leaders - Sohail Hashmi along with Dr.Saeed Ahmad, PhD and Anil Goswami, resident
- Eateries -
- Novelty Dairy and Store - Shop 43, Birbal Road, Jangpura Extension
 - Afghan Restaurant - Shop No. 4/3, Opposite Modi Bakery, Jangpura Bhogal
 - Tea Stall - In front of China Town, Masjid Road, Bhogal
 - Kadimi Sweets - 7 Church Lane, Samman Bazar, Bhogal
 - Pappu Kachori Wala (PKW) - 321-a, Bhogal Road, Jangpura, Bhogal

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