

Salvage Archaeology: Scope and Limitations in India special emphasis on Damodar and Mahanadi river valley

RAMU KUMAR DAS

UGC-RGNF Research Scholar, University of Calcutta. E-mail: rkd.caluniv@gmail.com

"I would like to argue for some refinements in the methodology of historical archaeology. As in prehistory and Protohistory, it is necessary to take into account small and medium-size sites that have till now been neglected on account of the emphasis placed on large and imposing sites. A subaltern orientation is required towards the archaeological record".

K. Paddayya (2008)

Abstract: Salvage archaeology in the research arena of new Archaeology is now-a-days a very serious academic pursuit since the methodology of such an exercise or investigation involves many sensitive aspects of or data related to the physical and social sciences. Any attempt to reconstruct the rise and growth of human settlements or societies of the Land/River basin/ Coastal region, including the history of human activities—seafaring or otherwise—certainly requires or demands scientific investigation. I have limited expertise to encounter, combat, or entertain the new dimension of research methodology based on scientific archaeology. Therefore, the term Salvage Archaeology' coined here may not be visualized in terms of scientific dimensions. A recent study into the archaeological profession in South Asian countries resulted in recognizing Salvage Archaeology as a major topic that needs to be attempted. The present paper highlights the salvage archaeological context in two important archaeological sites of Eastern India. These two important sites have been situated in the Damodar river valley (West Bengal) and Mahanadi river basin (Orissa). These two sites are Telkupi in Puruliya and another is the Gopinathdeva temple situated in the Narayanganj district of Orissa. This paper attempts to a preliminary case study of these sites based on the salvage archaeological perspectives.

Keywords: Salvage Archaeology, Damodar, Mahanadi, River valley

Received : 29 October 2021

Revised : 15 November 2021

Accepted : 28 November 2021

Published : 30 December 2021

TO CITE THIS ARTICLE:

Das, R. K. 2021. Salvage Archaeology: Scope and Limitations in India special emphasis on Damodar and Mahanadi river valley. *South Asian History, Culture and Archaeology*, 1: 2, pp. 203-217.

Introduction

Scholars working in South Asian archaeology, particularly those concerned with archaeological settlements of historical periods will hardly disagree with the fact that our recent practice in this

discipline has been what is often termed as Salvage archaeology. In this paper on principal methods of archaeology today we have discussed Salvage Archaeology you might be surprised to know what is Salvage Archaeology what kind of new technology coming in the archaeological scenario but we will be having the following objectives to understand how this concept of archaeology came into being what is the necessity of Salvage Archeology and why we have to salvage the archaeological remains and certain instance we will be understood that so we will be also understood that Cultural Resource Management (CRM)^[1] what is Cultural Resource Management and how it is related to Salvage Archaeology that also related to feeling is this that kind of legislative measures brought out by certain Govt. and by the case of also Indian scenario Govt. of India has brought out for safeguarding the archaeological sites and remains. So we will be looking briefly about that and also means that various means to achieve the salvage Archaeology and how can make the public aware about the archaeological remains and how it is going to help them and also I quote an example of Salvage Archaeology which has been successfully implemented in Eastern Indian scenario.

First of all, we ought to understand what is the role of archaeology and how it is too important to understand our past it is studying artefacts by which have been left over by the past human being. This ancient artefact has been affected by elites only is not subject to the common people who had the passion of collecting these items and displaying them in museums. Whatever we are inheriting that is our past from the culture that is shape our past that makes archaeology relevance to them what kind of lifestyle customs they have been transmitted to the past so it is relevant to mostly to the local population that makes archeology relevant to them so many of the local population have various kind of lifestyle custom, tradition past generation so it is relevant mostly to the population standing the archeology understand make them respect so that whenever they come across them twitch the very good respect so it is relevant mostly to the population and starting the archeology to better understand respect their culture when aware they come across the can treat them whit the with respect so it is relevant to the archaeology, role of the archeologist understand the past culture like linear they population so they behave to make them public way ,nature why the ware performing certain activity why they are going to excavation .exploration what they will find behind certain object. How it is relevant to the only professional and archaeologist who can explain to the public what is the role of archaeology studying the past of the bygone age in the list of economic resources we have less economic resources presently and yet we need to study the past. So what is the importance so it is the kind of role of archaeologist make the public understand how by looking to the past we can sudden learn certain mistake what we have committed or what kind of technological break throws to the go to the past to make our lifestyle better than the present? How we need not repeat those mistakes in the future, shaping the future. So this is more relevant in terms of understanding the past so that the present populations can better appreciate our past for leading their future.

Salvage archaeology was using this with an objective to defining the necessity of making public aware of the past with prejudice bases this is the most important as per we should not have any prejudices biases even archaeologists are using professional working on the field he should not have any preconceived notion and looking into the past. He has to retrieve the artefacts as it is coming up and try to interpolate more objectively without any kind of preconceived notion. so he while describing “ public archaeology” he says like this I mean that is no such things as private archaeology, he was relating private archaeology and public archaeology so initially started with the phrase known as “private archaeology” and the knowledge of the past is essential to our survival and the right to the knowledge is kind of a human birthright it follows that no individual may act in a manner so that the public right to knowledge of the past is unduly endangered destroyed.

Some Potentiality of Salvage Archaeology

So this is a quote from Thomas F. King who also from the concept of public archaeology defines further that there is no “private archaeology” but it is one of the essential reasons that we have to understand our past to know our survival. Initially, this concept escorted in the United States of America where it was directly associated with the concept of cultural resources management which is in short known as CRM so it was undertaken to the public interest involved involvement of non-professional also not only the professional but the nonprofessional also for the investigation of development led areas so understand if there is any large scale development projects, constructions of a high way, construction of agricultural irrigation projects, so that leads to large scale submersion of vast archaeological areas and even landscape so these may content archaeological sites .so initially it was started as a means for the investigation of development led areas for understanding the potentiality of archaeological remains coming from this area. So this was also understood as a means to make those developers understand the developers and the legislators are the most important section of the society because they formulate the acts and rules they regulate the developmental activities and the developers they drop lands development of a certain area so that they also need to understand the importance of heritage and archaeology and we have to conveyance them for their production is not that the knot can be a fight between the developers and the archaeology and the legislative and the archaeology but we have to convince them why we need to understand our past there is a lot of potential of archaeology and heritage so why we took deserve them so these have to be stressed to them. Brainy countries have undertaken legislative measures in this regard in India also we have legislative set up to save our archaeological past.

So in this regard institution like Archeological Survey of India, State Departments of Archeology takes various steps to go through legislation and executive orders so that we can conserve our cultural remains and even today it has been assured that there is very less subject participation over the entire endeavour also we understood that the government alone cannot execute the task because the remains are very enormous so government alone cannot achieve the target so it is the public participation people participation will achieve the preservation and conservation of the past, also in this regard recently Government, Universities, Government Institution, and various NGOs also can undertake this task and with the help of the government they can also lead in the task of Survey of Archeological remains and also conserve them and preserve them also educate the public. So in this regard, there is a lot of scope of public archaeology so it has several aspects it deals with the laws and legislation concerned with the protection and safeguarding of our past it is also related to tourism-related aspects that are directly involved with cultural tourism. So largely visualizing Eastern India in terms of cultural rich scenario also they come and see some traditional festivals some traditional religious rituals so all these things are cultural association which make our country very proud popular among to the foreign tourist, so there are also aspect of the public archeology and how the society can really reap of the influx of tourists and historic places how we can also learn that and how we can also impart them, importance of our society and culture and also it includes the politics involved in the various activities and certain events from our past when these all combine together the scope of the public archeology then we have been looking into how the basic understanding of the archeologists understanding of the remains of the past how the humans they have to associate them with the past so that they can live a better lives in the future so this kind of concepts they were going on to various countries and civilization the ultimately the government has the power of to enhanced return legislations in India.

We have a very good history of legislative majors starting from the early 19th century we have regulations by the local governments like the Bengal Regulation of 1810 and Madras Regulation 1817

they were formulated so that the Govt. can protect the govt. building from misuse. So sudden steps have been initiated from the early past but these regulations were silent and the privately-owned buildings may be the historical and archaeological interest. So next comes the regulation of Govt. Act of 1863 enabled for the repair and preservation of religious establishment especially the repairs the provisional repairs in 1863 and the directive of 1867 recognize the conservation of monuments that were already located but also encouraged exploration activities for discovery of more such monuments, so there is the role of how we enlarge our knowledge of archaeological remains from the certain reigns this is the necessity for the exploration so for which can know about more about archaeological remains and make it helpful for preserving about past. There is one more important directive of 1873 which instructed the provisional govt. because at that point the central Govt. and provisional Govt. the central govt. instruct the provisional govt. that the conservation and preservation of buildings and monuments of historical and archaeological importance they have been interested in the provincial govt. it is the responsibility of the provincial government and they have initial rules and act and also manage the monuments so these kinds of directives were issued by the govt. but the first major act introduced by the British Govt. The Indian Treasure Trove Act, 1878 so this is a historical moment than anything buried surface of historical and archaeological values so that can be acquired by the govt. the means of govt. acquisition of compensation to the public so the public was highly rewarded by this act it is not that somebody snatching away some property found in a private property. the private property where treasures are found the owner of the private property can be compensated with the metal value specific section in this act which gives provision for compensating the owner of the exact metal value of the market value to the person who discovers it out from the land it belongs to and also add extra percentage any discoverer should immediately come to the govt. and inform the government that we have found the treasures instead of melting them or destroy them so in 1886 also in the continuation of various Director-General James Burges Director-General the govt. barred excavation without the prior permission of the Archeological Survey of India and also disposal of antiquities without its permission.

Telkupi Templ Purulia District, West Bengal

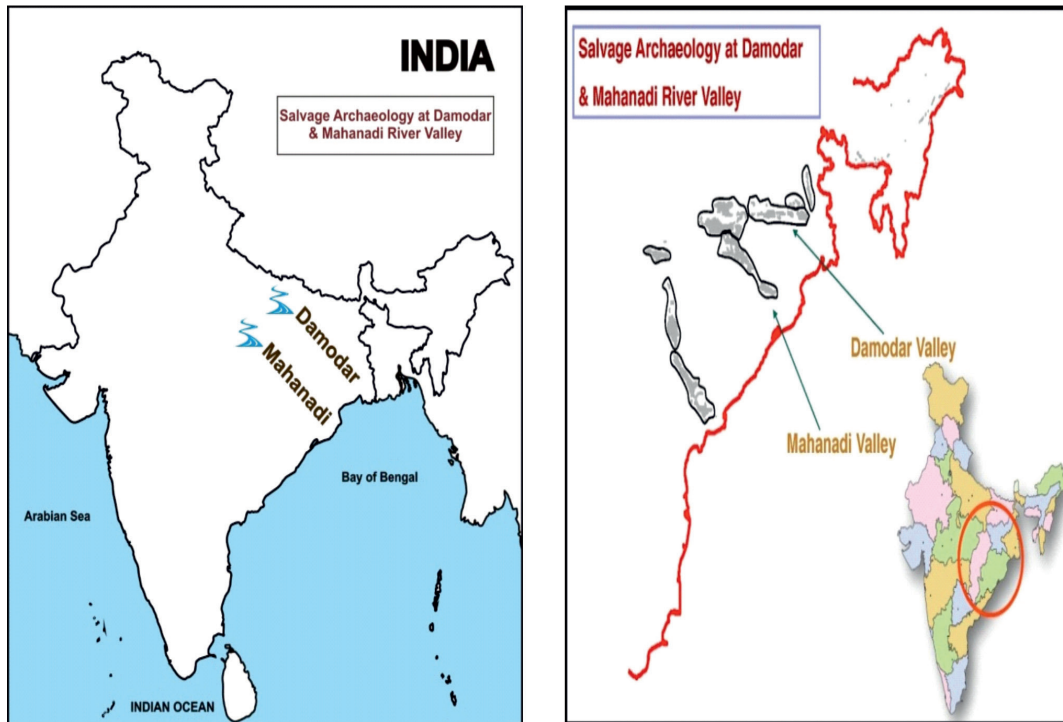
Telkupi (or Tailakampi) is a small village on the banks of Damodar River under the Raghunathpur police station in Purulia district^[2]. The place has recently garnered interest among archaeologists and tourists, who flock there to view the Jaina architectural ruins of temples (Bhairavasthan) submerged by Panchet Dam in the Damodar River. The area, along with the temples from the 8th-12th centuries (Pala period) were submerged between 1956 and 1962 as a consequence of the construction of the Panchet Dam. The place was formerly known as Tailakampi or Tailakumpi. Taila generally means oil but according to *Chanakya's Arthashastra*, 'taila' was tax, and 'Kampa' or 'kampan' meant a pargana, or an administrative unit. Tailakampi paid taxes to the ruler of the land. Telkupi was the capital of Rudrashikhara, a local ruler of the area in the 11th century, who helped Pala king, Ramapala to recover *Verendra* from Bhima. The royal chronicle of Panchkot Raj of the *Shikhar* dynasty mentions that Rudrashikhara rose to power in 1098 AD. Historian Nihar Ranjan Ray assumes that he ruled from 1070 to 1120. Sandhyakar Nandi in his poem Ramacharitam, mentions that like wildfire, Rudrashikhara was an expert in warfare who crushed the pride of the rulers of rivers and mountains. Several temples and The "Telakupi" of "Purulia" is such a place where these types of temples are often found today. The dam of 'Damodor' swallowed this great heritage. The number of villages viz. Lalpur, Gurun, Tarapur, Gharbira are the villages of "Telakupi" and all these villages have their old historical importance. Once upon a time, "Telakupi" was the capital of the old tribe "Shikhar's". Then it was known as "Tailokampi". These "Shikhar" King's are considered to be the actual dynasty of "Panchet". We

can easily know about all these Shikhar Kings from “Ramcharitam” written by Sandhyakar Nandi. Rudrashikhar the greatest among “Shikhar’s” is mentioned there. A good number of such Temples were found in this “Telakupi” area. These temples are very much significant not only in numbers but also in artistry. These temples are considered to be founded by the dynasty and the aristocratic personalities of that time. So it is very clear that this place was of great importance.

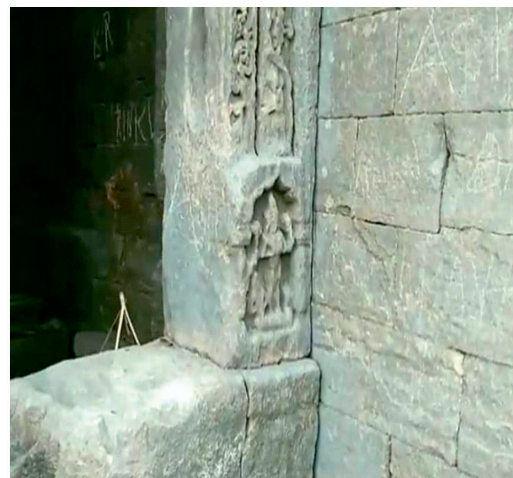
There were two copper mines in the vicinity: **Tamajuri and Tamakhun**. Traders carried copper from these mines and transported it to Tamralipta. Tailakampi was a busy port in ancient times and a prosperous city. Most of the temples here were built between the 9th-13th centuries CE. Jainism spread in Purulia during this time. It is believed that a majority of traders who came to Tailakampi were Jains and hence the religion proliferated in this region. Deities of many Hindu gods and goddesses have also been unearthed and it is believed followers of both religions lived in harmony. Built on the banks of the river Damodar in the 9th century, the town soon became a prosperous trading city. The city rose to prominence during the reign of King Rudrasekhar. There were over 40 large temples and a comparative statistic of how important these temples were in terms of archaeology can be better understood. The Sun Temple of “Konark” was built in the thirteenth century and most of the temples at Telkupi were built in the eleventh and twelfth centuries, which are a hundred years older than the Konark temple.

Several scholars work on this temple area of the ancient Manbhum region of the Chotonagpur area. This group of temples first noticed by J.D. Beglar in the year 1878 (Beglar: 1878,1966 Pp.169-78)^[3] J.D Beglar, in his account, *A Tour through Bengal Provinces (A report from Archaeological Survey of India, Calcutta, Vol-III, 1878)* noticed these temple in the ‘**Manbhum**’ region on 1872-73 and mentioned the remains, —Here are numerous temples and sculptures, principally Jaina; the principal ones are collected within a long shed, which occupies the site of a large temple, of which the foundations still exist, the principal object of attention here is a colossal naked figure, with the lotus as a symbol on the pedestal, the figure is 71- feet high; near it, and along the walls are ranged numerous others, two small ones with the bull symbol, one smaller with the lotus, a votive chaitya sculptured on four sides. His report records three clusters of temples, the largest consisting of 13 temples on the banks of the river Damodar which was the Bhairavasthan. Hunter’s account provides only a passing reference to Telkupi. Based on Hunter’s report, Bhairavasthan is a Jain site with some Buddhist influence. Later, Hindus began to offer their prayers in Jain temples and transformed their identities into Hindu deities. Even to this day, local villagers chant ‘Telkupi Bhairavnath Hay/ Aranar Baneshwar hay’ This Bhairavnath is Jain Tirthankar Rishavdev and his vehicle was an ox. The villagers now worship the ancient sculptures of Rishavdev as Shiva. T. H. Bloch offered a supplementary analysis of ten temples among those thirteen provided by Beglar (Bloch, 1903, p. 14)^[4] In this regard, in a comparative analysis of the local temples and the *Nagara* temples of the Orissan variety, N. K. Bose introduced a new perspective (Bose, 1932; Bose (in Bengali), 1340, pp. 617-22). In course of the conservation activity of the area, Dr Debala Mitra submitted an exhausted report “Telkupi- a submerged temple-site in West Bengal (Memories of the Archaeological Survey of India (No.76, 1969). In this report, she described the archaeological remains of the submerged site of Telkupi. There were twenty-six temples, in her documentation, divisible into two groups: the thirteen temples of Bhairavthan constitute one group while the rests constitute the other. In her monograph the reference of *Siva Linga, Uma Mahesvara, Lakulisa, Vishnu, Surya the Narasimha Avatara of Vishnu, Amika, Sasana Devi of Neminatha* which were recovered from a single temple undoubtedly justify the elucidation of some trait of worshipping numerous deities of Hindu religion among the residents as the rule of the time. Dilip K. Chakrabarti and R.K. Chattopadhyay 1987. *A Record of Sculptures in Purulia District*, West Bengal, Calcutta Review 5 pp 56-68 His study is confined only to the...

Chakrabarti Dilip K (1993)^[5] in his book “*Archaeology of Eastern India: Chhotanagpur Plateau and West Bengal*”, New Delhi, has conducted a study on these temple in ‘*Manbhum*’ region through his study they have narrated about the same.

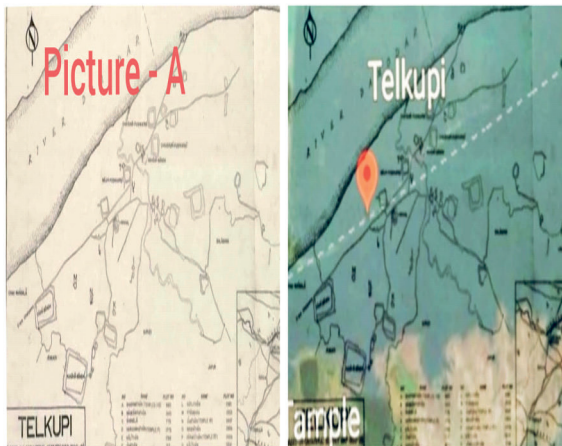


Map 1: Salvage Archaeology in Damodar and Mahanandi river valley in India



Picture: 1 Ancient Jain temples submerged by Panchet Dam in Purulia, W.B which is a dilapidated fragment temple of Telkupi mentioned in the article

Since most all the temples are now almost lost, our reliance on what Telkupi is based on the report by J.D. Beglar I published in 1878. He visited this area and found 13 temples in one place in the city and about 21 temples in all. Because of the non-availability of the temple’s name he identifies them as Temple 1, Temple 2, and so on. We can also describe the temples by this name. Some more temple ruins are found as can be seen from the Photographs, where 14 temples can be traced from various documents and the map of 1920-21 which subsequently discovered. For our convenience, those are named in the following photos as Picture-A, Picture-B with descriptions.

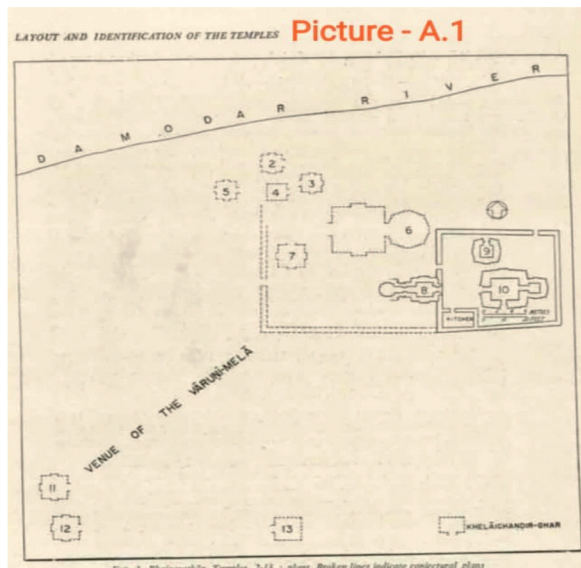


Picture: 2. Telkupi outlines the map and location which is mentioned in the article



Picture: 3. The dilapidated temple of Telkupi is mentioned in the article.

Picture - A: The image on the left plots the Geographic Coordinator (Lat 23 ° 39 ‘N and Long 86 ° 35’ E, as described by Debala Mitra of ASI) in 1920 in the Map of Telkupi of Google Earth, and the 1. Map of 1920. Imposed on Google Earth Image of 2020 (pictured right), we can see that the area where the Telkupi was located today is underwater. It is clear from the satellite image that the location of the Telkupi is not completely accurate, but we can get an idea of where the old Telkupi was in existence (Mitra: 2006:pp.37-47) [6].



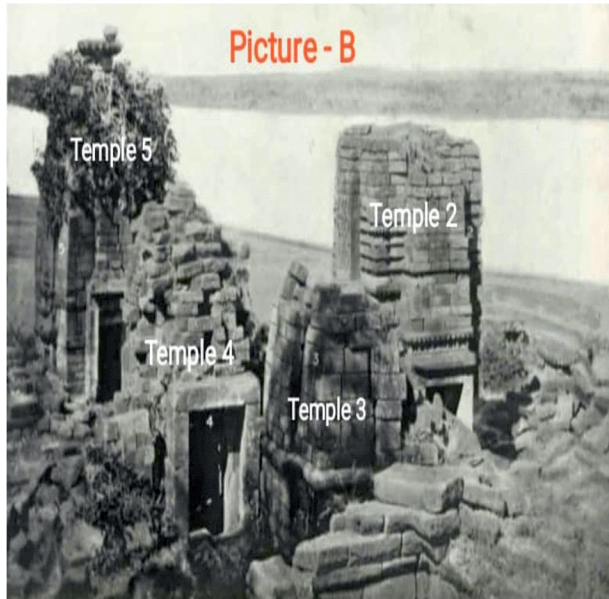
Picture A1: A total of 13 temples are mentioned in the first cluster. The location of the temples can be identified from this map



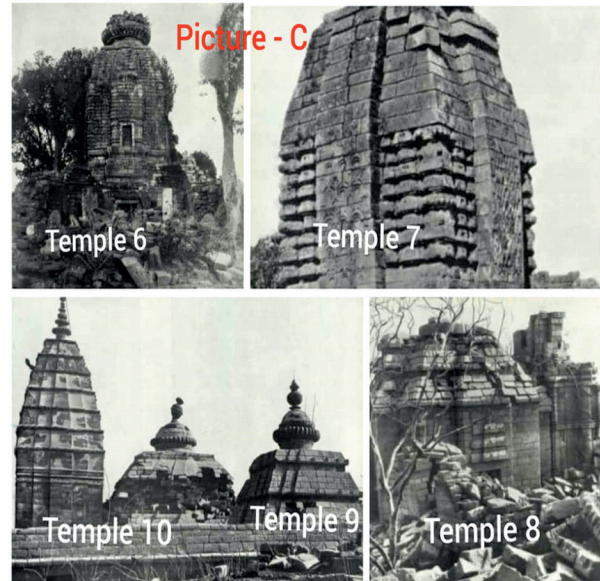
Picture: F. Some of the antiquities of that time

Let's take a look at what the temples looked like

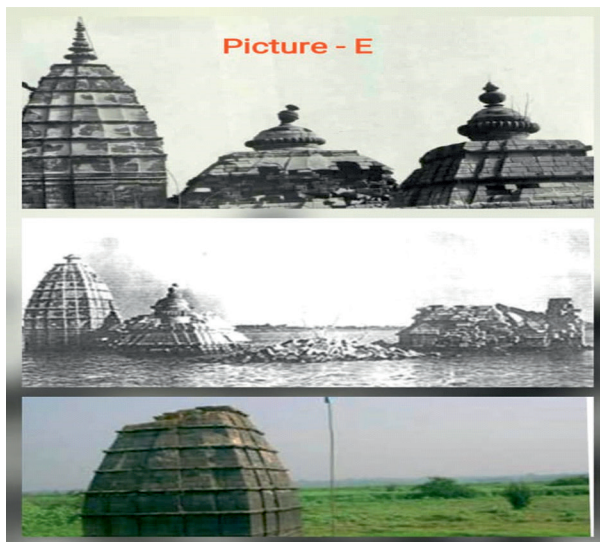
But history's "gone days are at all gone?" - no, still peeking some the temples when the water level recedes, But valuable artefacts are now also found scattered in this area and adjoining areas. Once when the situation permits, we can visit the place about 25 K.M away from "Garpanchakor", if not as a scheduled tour but as an adventure. There is a contemporary temple in the surrounding "Banda" area that can also be visited once.



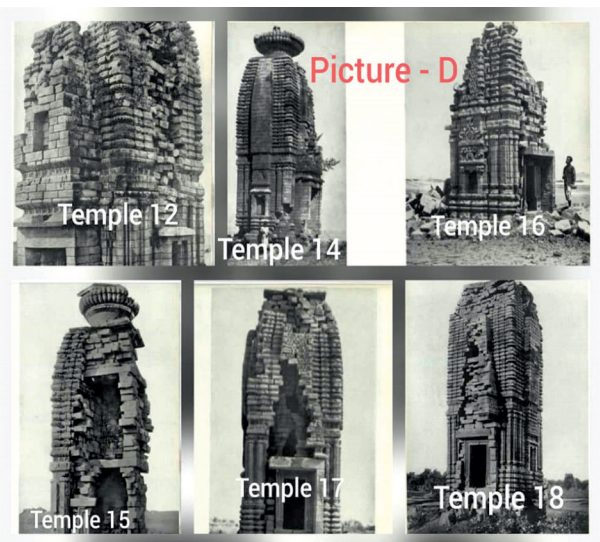
Picture - B: Temple No 2, 3, 4 & 5 on the banks of Damodar River



Picture - C: Temple No 6,7,8,9 & 10 ... Take a look at Temple No. 10 and see



Picture E to understand how the 9th and 10th temples were gradually destroyed. Now only the top of Temple No. 10 is alive. The number 9 has disappeared



Picture D: Out of Temple No 12, 14, 15, 16, 17 & 18 the Temples of 17 and 18 of them are located a little far distance away so still survived from being submerged. No trace of the rest of the temple can be found

Gopinathdeva Temple Narayangarh District, Odisha

The second case study of this work is the Gopinathdeva temple at Narayangarh district Odisha. This temple is submerged under the Mahanadi river basin. The history of an ancient temple came to the fore as a watercolour picture. A 500-year-old temple was found floating in the river. The pinnacle of the temple rose from the bottom of the river that flows over the Narayangarh district of Odisha. Locals say the same thing which was earlier observed, reappeared again after 11 years. The research team of the Indian National Trust for Art and Cultural Heritage says they were the first to discover the pinnacle of the temple on the Mahanadi River near Cuttack. According to sources, the ancient temple of Gopinath

Deva has emerged floating from the bottom of the water. The whole village where the temple was located was submerged. The temple was built between the 15th and 16th centuries. It is known that the temple was in the middle of Baideswar in Padmavat village. Archaeologists located the pinnacle of the Temple submerged in the deep middle of the river and are still struggling to gather enough evidence before reaching conclusions.



Picture 4: 500-year old temple found floating in the river of Mahanadi, Odisha, India

Project Assistant Deepak Kumar Rana informed me that the temple is 60 feet high. At that time the name of the area was Satpatana. It was submerged in a terrible flood 150 years ago. It re-emerged in the 19th century. This flood occurred at the time of the change of course of the river Mahanadi. Locals said there were 22 more such temples in Padmavati village, which were submerged in the floods. The only temple of Gopinath Deva is said to be the tallest and occasionally it floats on the water. It is learned that Deepak Naik's with the help of Rabindra Rana has discovered the relevant history. 11 years ago the head of the temple was found floating in the river for 4-5 days. That too only in summer when the water level of the river becomes relatively low.

Aim and Objectives of the Study

In a recent study into the archaeological profession, many scholars resulted in recognizing salvage archaeology as a major topic that needs attention. In line with the implementation of the UNESCO (2011) recommendation has been made to recover, to promote, to involve, to spread social awareness among the public the notion of heritage cities as thriving urban centres using heritage-based strategies to build back cities to be stronger, more sustainable, more resilient, and more deeply connected to their history and landscape.

The present study will:

1. Critically examine the current theories and practices of Salvage Archaeology through relevant case studies from different sub-regions in Sundarban Eastern India. These case studies will be evaluated and consider to formulate the basic findings related to social, cultural, political, economic, and legal contexts.
2. Provide a thorough and comprehensive manual to the state of underwater archaeology today, as well as implications for its future work plan.

Hence the research in the domain of Salvage in Eastern India will be highlighted accordingly.

Justification of the Study

Here underwater archaeology refers to two distinct fields: (I) Scope and Limitations in India special emphasis on Damodar and Mahanadi river valley (II) The study of archaeology in its social, cultural, political, economic, and legal contexts. Significant contributions have already been made by western scholars towards the reconstruction of Public archaeology. So that the present work will duly consider the western thoughts and the implementation of the same.

Scope of the Study

In the past several scholars drew our attention to the archaeology of Eastern India. However their work on the cultural heritage of Eastern India is a piece-meal. Subsequently scholars just repeated their works therefore a considerable gap is seen in the archaeological history of Eastern India. The area that has been chosen for the present research in the context of present archaeological issues and controversy in Eastern India provides an enormous score to do further work on the concerned discipline. The unevenness of our understanding of the maintenance of our cultural heritage is the biggest problem. So that the present work will highlight the major lacuna of our understanding of cultural heritage and the preservation and conservation of the same. The public will be benefited from archaeology. The study shows the interrelationship among the public and different fields of archaeology through some diagrams.

Our Duties and Responsibilities on Archaeology

Our constitution of India clearly states that for Central Govt. State Govt. and his Public for their duties and responsibilities as follows...

In 1950, ample provisions were made in the Constitution of India to safeguard and preserve the great cultural heritage of the nation which is explicitly mentioned in at least at two places; one is in Part-IV 'Directive Principle of State Policy in the form of Article 49 (Protection of monuments and places and objects of national importance) that directs the State to formulate legislation for the protection of cultural properties: It shall be the obligation of the State to protect every monument or place or object of artistic or historic interest, declared by or under law made by Parliament to be of national importance, from spoliation, disfigurement, destruction, removal, disposal or export, as the case may be.

The second mention of protection of cultural heritage in the Constitution of 1950 is directed at the citizens of India in Part IVA^[7] i.e. 'Fundamental Duties' in the form of Article 51A (f) (value and preserve the rich heritage of our composite culture): It shall be the duty of every citizen of India ... (f) to value and preserve the rich heritage of our composite culture; which seeks to make people aware of their responsibility towards the protection of traditional heritage and its by-products. In view of the above, we are compelled to do it as responsible citizen of India.

So these kinds of legislation were introduced to help the public to understand that we look. It is related to the past only we should not destroy them we should inform the govt. so that the govt. also can compensate you in terms of monetary benefits but even today there is very less awareness of these kinds of the act even today it's not widely understood by the public and whenever they find important coins or antiquities they immediately melt them and sell them so there should be awareness in the public that if they find such treasure report to the govt.

So looking at the history of legislation in India they deal with the public as well as the historical monuments and sites. The contribution of John Marshal^[8] who joined as director-general of the

Archeological Survey of India in 1902 is very important, the ancient monument preservation act 1904, which for the first time included various aspects of protection, preservation, and conservation of monuments and sites and also antiquities. So these are very important landmark act which was later in a much larger act. This act also defines sudden terms like ancient monuments like antiquity in a very detailed manner .so various comprehensive measures are there. In 1958 act after the post-independent era the ancient monuments' preservation act of 1904, it enlarged much bigger and act known as ancient monuments and archaeological sites and the remains act was promoted to the parliament of India in 1958. This act very comprehensive and enable the protection of ancient historical monuments and archaeological sites and remains of national importance, for the regulations of the archaeological excavations, and the protection of sculptures carvings, and other like objects. So these kinds of a comprehensive act towards introducing the Indian parliament and past and it also define the ancient monuments antiquities are archaeological sites remain and similar things. so in this regard the exploration activities it has to supplement some kind of a national register and the national register we may not understand the scope of the archaeological wealth and potential we have national register also help in the developmental activities, whenever they register indicates the location of archaeological sites in a particular area the developer also can use the register to plan a manner they can avoid the location of the archaeological. So in this endeavour in 2007 National Mission for Monuments Antiquities was set p by the govt. of India. The main objective of this mission was to give a national level register state-level register of monuments and antiquities so that they can be put on the website made available to all kinds of the public so that they can act in a better and responsible manner.

How are If we look into the AMASR Act^[9] the ancient monument and sites of remain act 1958 it does not specifically mention about the underwater cultural heritage but we have rules and regulations and activities of other departments which can be used to protect the underwater heritage and also this act also silent about the unprotected monuments even though the kind of division have been given their responsibilities have been given to the unions, state and regarding the nationally protected monuments state-protected monuments but in case of any damage or harm onto an archaeological sites ancient building which is not in the state of the central list there is no provisional but it can be dealing with a short manner.

AMASR Act^[10] was further amended in 2010 very recently it has amended to define a prohibited area that is 100 meters to the protected area and a regulated area that is 200 meters beyond the prohibited area. this kind of prohibited and regulated they have been created to have a buffer around the monument so that for the future development they do not dwarf they ancient building imagine multi storing building coming very close to Taj Mahal what will be the scenario. so we how to ensure very specific things so this kind of damages or not done to the monuments in the future so this particular amended it was major attempt to regulate all activities of the construction repairs renovations near the protective areas due to the remarkable urbanization because the rapid urbanization what were happening the cities and the development activities they are retaining the areas are joining the protected monuments and also near to them so this kind of amendments even though it affects the public a large but for the long terms possibility long terms scenario they are very much essential in understanding the importance of the ancient remains and past and how we should we preserved the posterity.

So that the next important promulgation of acts and the antiquities and the art treasure of the govt. of India so it enables various activities related to their export and trade in antiquities and art treasure so it helps in protecting the smuggling of antiquities and fraudulent dealings, to provide for the places, and to provide to the certain other matter connected therewith or incidental or ancillary thereto. so these kinds of measures are helpful in an understanding of the past also in

telling the public about the importance so that it is not so last antiquities are allowed to go out of the country and separated widely from the location where it belongs to the public will not understand the importance. But it is also very interesting to see that our action rules do not directly specify cultural management which we briefly touch the slightly early the cultural resources management concept was introducing in the united states of America for the protection of archaeological remains in case of any developmental activates are taking place but we don't have any specific mention but it's a general practice among the various department and various institution in the country that the potential archaeological and potential NOC from the archaeological survey of India its sought from the developmental department so that no archaeological wealth is destroyed due to the developmental problem but there is a necessity for detail the mention of CRM how it has been implemented also so that is one aspect which is currently not counted in Delta in a detailed manner. We have been seen both the role of legislation and the importance of public archaeology and how the legislative help in protecting the cultural past. But there is a necessity of spreading awareness among the public and how it can be done there are various means of achieving the concept of public archaeology and making the people understand the importance of an archaeological past. So it is one of the important aspects is education.

Education making the public aware of our past so the general awareness among the public is much more crucial because of the public if they are not aware of the past they cannot protect them .they cannot stop anybody came to destroy archaeological wealth so we have to make them aware so the awareness has the start from a very early stage and it is generally accepted that if we start very early in our life in any understanding concept it will go a very long way so the school education does to include largely about the importance of the past school children may be imbibed with the importance of preservation of our heritage why should be preserved them and what is the important and how they can nurture this cultural heritage so they can preserve them further future so this will help to develop g as a responsible citizen they can also go forward to prevent others from destroying our cultural past so this is an important aspect in which we need to educate the public the education is much more important we can educate the children very early stage that they can grow as a responsible citizen.

To conclude, so far we have seen what is public archaeology, how it was started, how the concept of cultural resources management originated, what is the necessity to retrieve the archaeological remains from a site, and how utilizing educating the public by which they can understand the importance of the future of archaeological remains In this regard museum play a very important role where it can be center of education because the objects are there the form of original materials and can be co-related to make them understand in a better manner. Hence, we come to the aspect of Salvage Archeology because all this is cultural resources management protection of antiquities and remains are stopping the movement of antiquities for the benefit of the public these are all connected with the Cultural Resources Management which is earlier mentioned. Cultural resources management is also similar to salvage archaeology because whenever these developmental activities take place in an area which is to be early affected by the like construction of road and irrigation and dams, these areas should be immediately subjected to the archaeological investigation so that any potentiality can be detected and some of the important things can be retrieved also. So some of the concepts like archaeology deny kind of development is have to be miss understood archaeology they have to play a medium role middle part so that neither it stops the development neither it allows the ancient remains to be destroyed so it has to be middle part and the concept of salvage archaeology, salvage archaeology important archaeological remains happened during the part of the 20th century actually by the construction of dams across the

river Nile is happened on three occasions in 1905, 1929, 1960 when the dam has been the rise and again and again the height of the dam so it used to enact a large area so ultimately the Egyptian Govt. association with 7 other agencies so that they were involved in retrieving archaeological remains and it also involved in the transplantation of the temple Abu Simbel because it was to be completely submerged by the Aswan Dam so it was transplanted to a safer location. So this kind of things started in the age of around 1905 and ultimately they were using to save God they were used to investigate the entire stretch of the river Nile but it was to be a submerge to the artefacts then transplant of some important temples and that so archaeological wealth was safe. So this is the example of Egypt where the Salvage Archeology we have seen. (Nagarjunasagar Project on river Krishna, Srisailem Project on river Krishna, Narmada Sagar and Sardar Sarovar Project on river Narmada), Our the first prime minister of India Jawaharlal Nehru realized the importance of archeological wealth he initiated that he will be the archeological survey of India to do large scale exploration of the entire valley of this area to retrieve the archeological remains and him was successfully been excavated sites ranging pre historic period to medieval period and they also selected the most important ones to be transplanted so if we go to the Damodar river in Purulia area you will find some of the important terracotta temple and sites they have been completely transplanted from the original location they have to be detailed the documentation carried out numbered each and every number and documented exactly reproduce as they are originally so it is the moments and monumental task for the country during that period 1950s and 60s , archeological Survey of India successfully transplanted most of this ancient remains to the Damodar river so this is a very good example and also the Salvage archeology it is very much helpful wherever the sites are being destroy in large scale manner because the amend of the canal irrigation many parts of the country it is led to detritions of many of the archeological sites because now the water is easily accessible to the farmers they can level the agricultural field and wherever the land is available to them they can reach to the level of canal so that the water can easily reach to their agricultural field. So similar examples have been found in many parts of the country like Assam, Arunachal Pradesh, Bihar, and Jharkhand where many people there destruct the archaeological sites. For an example of some of the Harrapan sites in Rajasthan changed into farming by the people even the people there making this kind of arrangement and lowering the ground level so that they can put the tractor.

So in this area, if we do the large-scale excavation immediately at least we can retrieve water coming out. We should need to participate and retrieve a large number of data. so this is the kind of strategy which we need to approach or adopt so whenever there is a developmental project it may not be completely stopped because is the public also needs but the archaeological wealth cannot be compromised it is of utmost importance that they can be investigated and they can be retrieved if necessary they can be transplanted to a safer location or if necessary it is an utmost national and international important the development project can be slightly moved away to the land side. so this can happen in the case of Salvage archaeology which also means public archaeology and we have seen so far so these examples are, they make us understand that what is public archaeology and what is archaeology and what is the necessity to preserve them and to conclude so far we have seen what is public archaeology how it was started how the concept of cultural resources management is started what is the necessity to retrieve the archaeological remains from a site and how utilizing education making awareness the public can be understood both the importance of the future of archaeological remains understood and in this regard museum play a very important where it can be centre of education because the objects are there the original materials are there so we can co-relate the objects to the public and make to them understand in a better manner.

Recent World Heritage Report (2020)

Our wholehearted thanks go to all authors for their high-quality contributions ensuring that the Report will be difficult to be ignored by the statutory bodies of the World Heritage Convention. We hope that it will encourage many others to monitor World Heritage sites in their vicinity, and send us contributions in the future as well. We are happy to present to you our new World Heritage Watch Report 2020^[1] which is as follows.

1. While issues such as mining and dams remain a continuing concern, tourism is emerging as a major threat to World Heritage. The global standstill in tourism through the Covid-19 pandemic should be used to rethink what kind of tourism we want for World Heritage sites.
2. Our wholehearted thanks go to all authors for their high-quality contributions ensuring that the report will be difficult to be ignored by the statutory bodies of the World Heritage Convention.

It has been a pleasure to work with all of them.

Civil Society and South Asian Heritage:

The sites on the UNESCO list of world cultural and natural heritage are the most valuable monuments, the most important old towns, the most beautiful cultural landscapes, and the most breathtaking ecosystems and natural monuments in the world. It is for a reason that the international community has decided to protect them through international law. We cannot and do not want to imagine a world without them. But more and more world heritage sites are threatened by development pressure, mass tourism, war, resource depletion, urbanization, climate change, and investor projects, but also by neglect and mismanagement. UNESCO alone is powerless; it can only warn governments. With our network of over 150 groups worldwide, World Heritage Watch ensures that world heritage is not sacrificed to political compromises and economic interests. We support UNESCO in getting complete and correct information about the situation of the sites. And we help local people to protect their sites and to benefit from them appropriately. The UNESCO World Heritage sites are not just the heritage of a people or a state, but all humanity.

We are all called to preserve them and pass them on to the next generations unscathed

What we can do

- To prepare reports about our observations and photos of any plans or activities which could negatively affect World Heritage Sites.
- Start a local group in your community to monitor the World Heritage Site(s) in your commune, municipality, region, or country.
- Educate yourself and others about your World Heritage Site(s) and its management.
- Alert the media, and post messages on social media, about your activities.

Acknowledgements

I would like to thank Dr Kallol Dasgupta, Guest Lecturer, Department of World Ancient India and World History, Sanskrit College & University, Kolkata for reading the first draft and providing useful insights. Moreover, I thank my PhD supervisor Prof (Dr.) S.N. Bhattacharya, University of Calcutta, for his inspiration about Salvage Archaeology: Scope and Limitations in India special emphasis on Damodar and Mahanadi river valley. and for considering this making its final editing an invaluable learning experience.

Notes & Reference

- [1] Thomas F. K.(2011) *A Companion to Cultural Resource Management* ISBN:9781405198738 Online ISBN:9781444396065. Companion to Cultural Resource Management is an essential guide to those wishing to gain a deeper understanding of CRM and heritage management. Archaeologists, too, often use this dichotomous model, particularly in the context of Cultural Resource Management (CRM), where archaeological heritage is considered to be of public interest, above private interests, and therefore worth protection (Carman 2002: 97; Merriman 2004: 1-3)
- [2] Ancient Jain temples submerged by Panchet Dam in Purulia Mar 27, 2020, See more details <https://www.getbengal.com/details/ancient-Jain-temples-submerged-by-panchet-dam-in-purulia>
- [3] Beglar, J.D. (1878/1966) *Report of a Tour Through the Bengal Provinces.....*of Patna. pp. 169-78
- [4] Bloch, T. 1903, *Annual Report of the Archaeological Survey Bengal Circle*, for the year ending with April 1903. Calcutta p. 14
- [5] Dilip K. Chakrabarti, D.K and Chattopadhyay, R.K (1987). A Record of Sculptures in Purulia District, West Bengal, Calcutta Review 5 pp 56-68
- [6] Mitra, R.(1991). *Calcutta Then and Now*, Published by Ananda publishers Private Limited, pp-9-69
- [7] Retrieved from online <https://legislative.gov.in/sites/default/files/coi-4March2016.pdf> p.25 [Last accessed 25/05/2021]
- [8] Marshall, J. (1990). (Reprint) *Conservation Manual; A Hand-Book for the use of Archaeological Officers and others entrusted with the care of Ancient Monuments* '.New Delhi.
- [9] AMASAR Act 1958 Ancient Monuments and Archaeological Sites and Remains Rules, 1959, published in Gazette of India, Extraordinary vide dated 15.10.1959 Part II, Section 3(ii). Available at <https://www.indiaculture.nic.in/sites/default/files/Legislations/6.pdf>
- [10] AMASAR Act 1958, (amended in 2010).
- [11] See more details <https://world-heritage-watch.org/wp-content/uploads/2020/06/WHW-Report-2020.pdf> [Last accessed 25/05/2021]