

After Nadir's retreat from India, chaos and confusion which spread in every nook and corner of the Mughal empire held the Ambala territory in its dark fold. Many ambitious powers came in the field to make capital of the prevailing situation. They occupied what territory they could, showing the least regard for the imperial authority. In this way entire area became dotted with a number of small principalities. Of these innumerable chiefs, those of Ramgarh, Raipur, Kotaha, and Khizrabad were quite well known.¹

In 1750's Qutab Shah wrongly called Rohella from the Meerut division appeared on the scene. Expelled by the Marathas from there, he occupied an extensive tract comprising the present districts of Ambala, Kurukshetra and Karnal. He defeated the imperial forces sent against him at Karnal on March 11, 1755,² but he was soon over-powered by Adina Beg, the Governor of the Doab in April 1755. The Delhi authorities got pleased with this daring feat of Adina and gave the entire sarkar of Sirhind including Ambala, to him.³ But Adina's hold over the region proved short-lived. Ahmed Shah Abdali who made several invasions commencing with 1757 held this area for a number of years.⁴

The Sikhs who were very restive at this time slew Abdali's Governor Zain Khan in 1763 and before long several Misdars from Central Punjab occupied this region. Jassa Singh Ahluwalia, the founder of Kapurthala State, captured the territory about Narayangarh worth more than a lakh a year and left Dasaundha Singh, his uncle, as his *thanedar* there. Karam Singh Shahid, a Sindhu Jat of village Mahraka (near Lahore) took possession of a number of villages in the parganas of Shazadpur and Kesri. Desu Singh Dallewalia of Alawapur (near Tarn Taran) of the Dallewalia *misl*, secured the pargana of Mustafabad and Arnauli. Rai Singh Bhangi (Lakhmir) a Jat of village Chonk, about 28 miles southward of Amritsar and his sons Baz Singh, Rain Singh and Bagh Singh with Nanu Singh, a Jat of Jhawlmandan near Amritsar, seized Buria, Jagadhri, Damla and the neighbouring territory consisting of 204 villages in all. Gurbaksh Singh Karorasinghia, a Sindhu Jat of Kalsia (in Kasur tahsil—Lahore district of Pakistan), of the Karorasinghia *misl*, appropriated to himself the parganas of Chhachhrauli and Chirak. Karam Singh, another resident of village Kalsia, took possession of Bilaspur (Jagadhri tahsil).⁵

1. For details see *Ambala District Gazetteer*, 1923-24, pp. 60—77.

2. H.R. Gupta, *Studies in the Later Mughal History of the Punjab*, pp. 82-83.

3. Ibid.

4. Ibid.

5. H.R. Gupta, 'The Sikh occupation of Haryana', *Journal of Haryana Studies*, Vol. III, pp. 16—19.

MODERN PERIOD

Advent of the British

The newly founded Sikh principalities of Narayangarh, Shahazadpur, Kesri, Mustafabad, Arnauti, Buria, Jagadhri, Damla, Chhachhrauli and Bilaspur, and the old feudal chiefdoms of the Sayyid, Mir of Kotaha, the Rajput Sardars of Ramgarh and Raipur in Narayangarh, and the Pathan chief of Khizrabad continued to exist as independent potentates until the British came on the scene in 1805. However, the British, on assumption of control over Delhi wished to bring these principalities under their political influence. The bellicose chiefs disliking this prospect, formed a confederacy to fight the British and started opposing to them.¹

The British, in order to curb these hostile activities of the Sikh chiefs whose territories lay on both sides of the river Yamuna, sent a big force under an experienced officer Col. Burn. The old colonel, who had anticipated little opposition from the loose confederacy of the Sikhs was surprised when he had to fight battle after battle over a period stretching beyond a year. The Sikhs inspired by their brave leaders fought bravely, and hundreds of them including Sher Singh, the chief of Buria, laid down their lives, neither shirking nor flinching from the field of action. But despite all this, they lost to the British who were by all means superior to them in arms, ammunition and military tactics. This led many a chief to leave the confederacy so that by the end of March 1805 the confederacy was almost broken. Most of the chiefs accepted the terms of general amnesty proclaimed by the British to them.²

Thus by 1805, the power of the Sikh chiefs in Ambala was completely broken. The British did not annex their states, for it was not within their capacity and means to control such a hostile tract beyond the Yamuna in 1805. But in the opening years of the 19th century the British feared a serious danger to their political power. In such an eventuality, the northern region in the hands of petty chiefs, mostly belonging to the same religion as Ranjit Singh, being outside the British influence might present a great danger to them. Accordingly, they changed their original policy of keeping the Yamuna as the farthest limit of their kingdom in the north-west. They were going to cross the Yamuna now. But the problem was how to tackle the sovereign independent chiefs beyond the Yamuna. Fortunately, before the British did some field work in this regard, Ranjit Singh solved the problem

1. K.C. Yadav, 'Early Resistance to British Rule in Haryana', 1803-10, *Journal of Haryana Studies*, Vol. III, (2), pp. 22-27.

2. Ibid.

for them. Harrasment and the fear of total extinction at his hands, sooner or later, converged these chiefs to come to the British for help. Adept in the art of fishing successfully in troubled waters, the British proclaimed to afford protection to the *cis-Satluj* chiefs on the conditions that they shall in future be secured from the authority and influence of Maharaja Ranjit Singh ; and will be sole owner of their possessions free of money tribute to the British ; and shall furnish supplies for the army and assist the British by arms against enemies from any quarter.¹

After taking the chiefs in the Ambala area under their protection, the British controlled the affairs of all the states in the region in a most effective manner through the political agency at Ambala. In 1845, when the first Anglo-Sikh War broke out, the Sikh chiefs showed either 'passive obstruction' or 'open hostility' to the British. This was in a way an open infringement of the proclamation and therefore the British reduced their privileges to a great extent through a resolution in 1846. The police jurisdiction of most of the chiefs as well as all transit and custom duties were abolished and a commutation was accepted for the personal service of the chief and his contingent. The exception was only in the case of Chhachhrauli (Kalsia) and Buria (Dialgarh) states. The political agency of Ambala was transformed into commissionership under the Commissioner of the *cis-Satluj* states and the political supervision and control over the states was intensified.² By 1846 several chiefships had lapsed owing to their failure to have male heirs, and the so called 'break-down of administrative machinery'. The British acquired strips of territory around Ambala which was formed into Ambala district in 1847. In 1849, Punjab was annexed and the same year it was declared that except Buria (Dialgarh) and Kalsia (Chhachhrauli), all chiefs would cease to hold sovereign powers, and lose all civil, criminal and fiscal jurisdiction and would be considered as no more than ordinary subjects of the British except in possession of certain privileges. The chiefs of all principalities except Buria and Kalsia (Chhachhrauli) were treated in this manner. The revenues were still to be theirs, but were to be assessed by the British officers under British rules.

We may stop here to mention the origin and brief history of more important principalities like Buria and Kalsia (Chhachhrauli). The principality of Buria was founded by Rai Singh Bhangi, as noted earlier, in 1764. It comprised the parganas of Buria, Jagadhri, Damla and the neighbouring territory. After some time the principality was divided into two estates of Buria and Dialgarh. The dissensions between the widows of the last male

1. K.C. Yadav, Early Resistance to British Rule in Haryana, 1803-10, *Journal of Haryana Studies*, Vol. III, (2), pp. 20-27; *Ambala District Gazetteer*, 1923-24; pp. 24-25.

2. *Ibid*, pp. 26-27.

holder of Dialgarh led to its further sub-division into the estates of Dialgarh and Jagadhri. Jagadhri lapsed in 1829. The Rani of Dialgarh (Buria) was one of the chiefs exempted from the reforms in 1846 and 1849 and she retained her position as an independent protected chief until her death in 1851, when Dialgarh also lapsed. Buria proper was reduced to the status of an ordinary jagir in 1849.¹

The second principality, Kalsia was founded by Gurbaksh Singh Karorasinghia, a Sindhu Jat of Kalsia (in Kasur tahsil of Lahore district, Pakistan) in 1764. It comprised the parganas of Chhachhrauli (Ambala district), Basi (Patiala district—Punjab) and Chirak (Ferozepur district—Punjab). The principality was exempted from the reforms in 1846 and 1849 and it continued to be an independent state till 1948, when it was merged into PEPSU. Later under the Provinces and States (Absorption of Enclaves) Order, 1950, Chhachhrauli portion of the state was merged into the Jagadhri tahsil.

The Uprising of 1857

The Ambala district played a significant part in the Uprising of 1857. Ambala was a military depot of great importance then. A large number of European and Indian troops were stationed here. In 1857 as elsewhere, the entire Indian troops stationed here were vaguely disaffected towards the British. In other words, a powder keg was ready, and a spark was needed to explode it.

Sham Singh, a sepoy of the 5th Native Infantry told Forsyth, the then Deputy Commissioner of Ambala, in the end of April, 1857 that a general rising of the sepoys would take place in the beginning of May and according to their (sepoys') plan, the blood of the European would be shed at number of places.² He was proved correct : at approximately 9 a.m. on Sunday, 10th May, 1857, an Indian regiment, the 60th Native Infantry rose in open revolt at Ambala. The sepoys left their lines like one man, seized arms from regimental store and arrested their European officers. But to their great surprise, the next moment they found themselves surrounded by a superior number of European forces. Under such circumstances, the sepoys could not proceed ahead with their plan ; nor could the British troops fall upon them for the sepoys had their European officers as prisoners and threatened to shoot them if attacked. So, both the forces stood still for a while and the British had no alternative but to agree to the sepoys.³

1. *Imperial Gazetteer of India. Provincial Series, Punjab Vol. I* 1908, p.334. (The year of lapse of Dialgarh has been erroneously given as 1852.)

2. *Punjab Government Records*, Vol. VII, Pt. 2, p. 387.

3. *Ibid.* Vol. VIII, Pt. I, p.35.

The 60th Native Infantry was not even fully quiet when another Indian regiment, the 5th Native Infantry turned out at 12 noon. The British troops being too alert to be swept over by a surprise, immediately rushed up to the troubled spot and surrounded the 5th N.I. by their superior cavalry and artillery. So the rising of the 5th N. I. was also checked.¹

At the same time, trouble bursted forth at the treasury. Here a detachment of the 5th N. I. was on duty and when they heard their brethren had risen, they also rose. But again promptitude on the part of the British saved the situation.²

Thus the British were too alert to be caught napping at Ambala and the sepoys failed to transform their intentions into a working reality. But they succeeded at Meerut. Had the Ambala troops succeeded like the Meerut ones, they would have greatly added to the force of the rebels.

Like the sepoys, the civil population was also badly disaffected. Indeed, every one among them irrespective of their caste, creed, religion or profession, stood against the British. In the words of Forsyth, the Deputy Commissioner : "The district population had decidedly not enlisted themselves warmly on the part of the Government." He was surprised to find that even the jagirdars and landlords who derived great benefits from the British rule showed sympathy to the 'rebels'. His astonishment knew no bounds when he found that not a man came forward from the whole of the district who could give him any clue regarding the Jullundur 'rebels' when they passed through the district in the month of June. If somebody gave information for fear of the loss of his jagir, the facts tended to be inaccurate. Even the chiefs behaved likewise.³ But there was no civil uprising here as heavy precautionary measures had been adopted by the British authorities. A large number of military and police personnel belonging to the Rajas of Patiala, Nabha and Jind had been stationed throughout the district.⁴

Growth of Political Struggle

For a long time after the Uprising, the people of Haryana kept on suffering for their opposition and indifference towards the British in the crisis. Ambala was no exception. As a result, the people became backward. But soon the powerful winds of change, began to blow in the country with full force in the last quarter of the preceding century and the first quarter of the

1. K.C. Yadav, Ambala and the Revolt of 1857, *Journal of Haryana Studies*, Vol. I(1), pp. 31-41.

2. Ibid.

3. Ibid, pp. 71-72.

4. Ibid.

present century. As a result, the people of Ambala were influenced ; and became politically awakened and enlightened. They started having organisations of their own, first at the local and then at the national level. The following list of local organisations will give an idea of the change among the people.¹

Year	Name of Organisation and Place	Aims and Objectives	Membership
1881 ..	Arya Samaj, Jagadhri	Socio-religious reforms of Hindus	50
1883 ..	Arya Samaj, Ambala Cantonment	Do	16
1884 ..	Anjuman Rifah-i-Am, Ambala City	Socio-political awakening of Indians	..
1885 ..	Sanatan Dharam Sabha, Jagadhri	Hindu revivalism	16
1886 ..	Anjuman-i-Islamiya, Ambala City	Bettering Muslims' lot	200
1886 ..	Singh Sabha, Ambala City	Reforming Sikh religion	10
1886 ..	Central National Moham-medans Association, Ambala City	Bettering Muslims' lot	90
1888 ..	Anjuman-i-Islamiya, Ambala Cantonment	Do	60
1888 ..	Singh Sabha, Ambala Cantonment	Reforming Sikh religion	36
1890 ..	Arya Samaj, Ambala City	Socio-religious reforms of Hindus	14
1896 ..	Sanatan Dharam Sabha, Ambala Cantonment	Hindu revivalism	60

During this period the people also made efforts to establish organisations at national level. Lala Murlidhar of Ambala (1850—1924) was one of the founding fathers of the Indian National Congress, at Bombay in 1885.² Several others joined him later and in the first quarter of the present century, almost

1. K.C. Yadav, *Haryana Ka Vrihad Itihas*, Vol. III, MSS, pp. 110-11.

2. *Proceedings of the Indian National Congress*, 1885, p. VII.

every town in the district had a branch of the Indian National Congress. Some people in the villages had also come under its influence, but organisations at village level really developed at a later stage.

The First World War

Meantime the First World War broke out in 1914. The people of Ambala helped the government in its war efforts; the village peasants gave recruits for the army, and the urban rich contributed to the war loan and funds. But when thousands of them were discharged from army after the conclusion of the war, the ex-soldiers and their families suffered. This made them disaffected towards the government. And so was the case with the working classes and ordinary people residing in the cities on account of the economic depression and sufferings that came after the war. Mahatma Gandhi, found a great opportunity in this discontentment and launched an all-India agitation in 1919 in which the 'disaffected masses' took great part.

The Non-Co-operation Movement

There was great deal of political activity in Ambala district after the war. Like other parts of India, the people over here opposed the Rowlatt Bills, and passed resolutions condemning the government action on February 11, 1919.¹ After the passage of the second Rowlatt Bill, i.e. Criminal Law Emergency Powers Act in March 1919, the people of Ambala opposed it quite effectively. *Hartals* were observed in every town, processions were taken out and meetings were held to oppose the Act right from the 30th March to the end of April.² After the arrest of Mahatma Gandhi at Palwal and the Jallianwala Bagh tragedy, some violent disturbances also took place at a number of places. Of these incidents, the burning of the office of a military regiment, 1/34 Sikh Pioneer at Ambala Cantonment was indeed very serious.³

On August 1, 1920, when Mahatma Gandhi launched the Non-Co-operation Movement, the struggle became, as elsewhere, very intense in Ambala. A large number of people jumped into the struggle and offered themselves for *satyagraha*.⁴ Lala Murlidhar, renounced his title and several other medals received from the government.⁵ A number of students left schools and colleges and several lawyers boycotted law courts. Foreign cloth was replaced by *khadi*. About 45 shopkeepers of Ambala promised not to sell foreign goods.⁶

1. *The Tribune*, February 16, 1919.

2. For details see K.C. Yadav, *Haryana Mein Swatantrata Andolan Ka Itihas*, Hindi, pp. 102—115.

3. *The Independent*, April 23, 1919, *Report of the Punjab Disturbances, 1919*, p. 58.

4. K.C. Yadav, *Haryana Mein Swatantrata Andolan Ka Itihas*, Hindi, pp. 119—35.

5. *Ibid*; *AICC File No 5/1920*, p. 49.

6. *The Tribune*, September 15, 1921.

About 1,100 people enrolled themselves for offering *satyagraha*.¹ In sum, there was good deal of enthusiasm in the people to make the movement a success. But on February 12, 1922, Mahatma Gandhi withdrew the movement suddenly after violence at Chauri-Chaura in Bihar.² The movement was withdrawn here too.

The Civil Disobedience Movement

The withdrawal of the Non-Co-operation Movement not only disappointed the Congressmen but it gave a setback to the national movement too. The elections which were held in 1923, 1925, 1926 and 1930,³ were boycotted by Congressmen as a whole. However, the pro-changers among them who formed a separate wing and were called the Swarajists fought the elections but did not fare well in the district.

In 1930, an all-India movement, the Civil Disobedience Movement was again launched by Mahatma Gandhi, which bestirred the nation. Ambala was no exception. On April 6, 1930, a huge procession marched through the main streets of the city and leaders made soul stirring speeches.⁴ Similar scenes were witnessed at Jagadhri also where people went on strike on April 15, 1930.⁵

At this moment a new element also joined the nationalist movement. It was the Naujwan Bharat Sabha, a progressive leftist organisation which injected a great deal of heat in the struggle. The Sabha had its base in the villages and also among the workers in Ambala and Jagadhri. The Swadeshi Movement also gained great momentum at this time. Its impact was felt everywhere. Even uneducated persons had been attracted to it. For instance, a tailor at Jagadhri refused to stitch foreign clothes.⁶ The merchants at Ambala took a vow not to sell foreign cloth and the Bar Association passed a resolution to wear *khadi*.⁷

As elsewhere, breaking of salt law also became a prominent feature of the anti-British struggle in the district. Even ladies came forward and on April 26, 1930 women volunteers prepared salt in the Anaj Mandi, Ambala. The salt

1. Jagdish Chandra, *Freedom Movement in Haryana*, Mss, Kurukshetra University, p. 91.

2. For details see K.C. Yadav, *Haryana Mein Swatantrata Andolan Ka Itihas*, pp. 119-135.

3. The elections were held as follows. To the Council of States in 1920 and 1925; to the Central Legislative Assembly and Panjab Legislative Council in 1920, 1923, 1926 and 1930. (For details see K.C. Yadav, *A Handbook of Elections in Panjab, 1909-1947*, (MSS).

4. *The Tribune*, April 10, 1930.

5. *Ibid*, April 19, 1930.

6. *Ibid*, April 20, 1930.

7. *Ibid*, May 3, 1930; also see *The Tribune* of 6, 16, 20 May, 1930. Interestingly a cloth merchant of Ambala broke boycott pledge. The panchayat punished him at once. He apologized for the lapse and paid Rs. 51 as fine.

which was subsequently auctioned, fetched 63 rupees.¹ There was a great deal of activity in Jagadhri, Yamunanagar and other towns and big villages in the district. The government, however, did not take these activities lying low. It also became active and made a large number of arrests. There were indiscriminate *lathi* charges on picketers of liquor shops, etc. Fabricated charges were levelled against important persons of the district and they were harassed. The Congress organisation was declared unlawful.²

The struggle went on unabated (except for a brief halt in 1931) till 1933 when Mahatma Gandhi withdrew it and turned it into an individual *satyagraha*. However, it did not make any impressive impact on the people and the district offered only 171 arrests during the wake of individual *satyagraha* movement in 1941.³

Quit India Movement

The suspension and ultimate withdrawal of the Civil Disobedience Movement gave a rude shock to the nationalist movement. However, the situation changed in 1942 when the Quit-India Movement was launched.

The government reacted to the new movement sharply. As elsewhere, the Congress organisation was declared unlawful, and its leaders were arrested. This, however, did not dishearten the Ambala masses who gave a tough fight to the British. Hundreds of people offered *satyagraha*. There were some violent activities also, telegraph wires were cut, railway lines were dislocated, and police stations were stoned at a number of places. The government dealt with such activities with a heavy hand. There were *lathi* charges on about two dozen occasions; and about 298 persons were arrested. As a result of the arrest of leaders and heavy repressive measures adopted by the government, the movement failed and by 1944 it was as dead as wood.⁴

In this period, the people of Ambala made similar sacrifices to the cause of freedom outside India too. They fought overseas against the British forces as soldiers of the Indian National Army (INA) under the inspiring leadership of Subhash Chander Bose. Many soldiers of INA from this district laid down their lives.⁵

1. *The Tribune*, May 1, 1930.

2. Jagdish Chandra, *Freedom Movement in Haryana*, Mss, Kurukshetra University, pp. 129-44.

3. *Ibid*, p. 160.

4. *Ibid*, p. 163.

5. K.C. Yadav, *Haryana Mein Swatantrata Andolan Ka Itihas (Hindi)*, pp. 169-70.

In sum, the people of Ambala made a good deal of sacrifices like their countrymen elsewhere for achieving freedom from foreign rule. The achievement of Independence on August 15, 1947 was celebrated in the district with great enthusiasm but it was marred by the communal riots and large scale migration of population from both sides on account of the Partition of the country.

This rapid survey of the pre-historical and historical events indicate that the area of the Ambala district nearly always remained a part of the mainstream of the Indian history.

CHAPTER III

PEOPLE

POPULATION

The Ambala district ranks fourth among 12 districts of the state in respect of the population according to 1971 Census. It was inhabited by 10,98,405 persons (5,90,751 males and 5,07,654 females). The population of the district is 10.94 per cent of the total population of the Haryana State. The earliest population assessment of the district was made in 1855 but the district underwent considerable changes and as such a comparison of earlier population figures with later figures is not possible. However, the population of the district as it constituted in 1977-78 has been worked out for the past 8 censuses, i.e., from 1901 to 1971 and is given below¹:

Year	Persons	Decade Variation	Percentage Decade Variation	Males	Females
1901 ..	6,13,940	..	..	3,39,925	2,74,015
1911 ..	5,14,925	—99,015	—16.13	2,93,741	2,21,184
1921 ..	5,06,623	—8,302	—1.61	2,85,211	2,21,412
1931 ..	5,52,768	+46,145	+9.11	3,09,737	2,43,031
1941 ..	6,30,859	+78,091	+14.13	3,57,057	2,79,808
1951 ..	6,78,175	+47,316	+7.50	3,73,406	3,04,769
1961 ..	8,85,785	+2,07,610	+30.61	4,85,110	4,00,675
1971 ..	10,98,405	+2,12,620	+24.00	5,90,751	5,07,654

The area now constituted as Ambala district had 6,13,940 persons in 1901. During the next 70 years, the population increased by 56.8 percent. The major increase in the population occurred during the last two decades, 1951-61 and 1961-71. The opening decade 1901-11, was marked by severe ravages of plague and malaria which took a heavy toll of population. During 1911-21 occurred a great influenza epidemic; plague also visited the district, the net result of the calamities registered a decline in the population. The decade

1. *Census, 1971, District Census Handbook, Ambala District*, 1979, p. 133.

1921-31 was generally healthy and population further expanded during 1931-41. The decade 1941-51 witnessed the holocaust of unprecedented communal trouble and mass migration in the wake of the Partition. Most of the Muslim population migrated to Pakistan and their place was taken by a large number of non-Muslim immigrants, uprooted from Pakistan. The decade 1951-61 has been free from disease; in fact the health measures taken by the government considerably reduced the death rate while the birth rate remained almost constant. During 1961-71, 24 per cent increase occurred in the total population of the district, the rural population increasing by 28.9 per cent and urban by 14.6 per cent. The normal phenomena of higher increase in urban population as compared to the rural population is contradicted in Ambala district because of the proximity of the district to the cosmopolitan city of Chandigarh with much better educational facilities and employment opportunities which have been alluring the ruralites as well as the urbanites especially the latter, to this fast developing urban centre. The decennial population figures of the district would indicate a decline in growth rate in decade 1961-71 as compared to 1951-61.

Rural and Urban Population.—According to 1971 Census, the rural population of the district was 7,53,670. The average density of population per square kilometre for rural areas was 202 as against the corresponding figure of 189 for the Haryana State. There were 1,306 villages in the district, of which 1,221 were inhabited and the remaining 85 villages were un-inhabited. The position of inhabited and uninhabited villages in each tahsil is given below:

Tahsil	No. of Villages		
	Total	Inhabited	Un-inhabited
Ambala	325	309	16
Jagadhri	493	457	36
Narayangarh	334	317	17
Kalka	154	138	16
Total :	1,306	1,221	85

The rural population could be grouped in different units as follows:—

Unit of Population	Number of Inhabited Villages	Total Population of Villages
Less than 200	227	26,581
Between 200—499	465	1,58,635
Between 500—999	347	2,41,217
Between 1,000—1,999	139	1,87,371
Between 2,000—4,999	39	1,13,289
Between 5,000—9,999	4	26,577
10,000 and above	..	..
Total	1,221	7,53,670

The total urban population of the district according to 1971 Census was 3,44,735 and the average density of population per square kilometre for urban areas was 3,108 as against the corresponding figures of 3,928 for the Haryana State. In 1971, there were 10 towns in the district and these were classified in six classes according to their population as given below :

Class	Name of Town	Population
Class I (100,000 and above)	Ambala Cantonment	1,02,493
Class II (50,000 to 99,999)	Ambala	83,633
	Yamunanagar	72,594
Class III (20,000 to 40,999)	Jagadhri	35,094
Class IV (10,000 to 19,999)	Kalka	17,711
Class V (5,000—9,999)	Sadhaura	8,971
	Jagadhri Workshop Railway Colony	7,332
	Narayangarh	6,880
	Chhachhrauli	5,382
Class VI (less than 5,000)	Buria	4,645

The percentage of urban population to the total population of the district according to 1971 Census is 31.39 as against 17.66 for the state as a whole. The high percentage can be attributed to existence of large commercial and industrial towns of Ambala Cantonment, Ambala, Yamunanagar and Jagadhri.

Density.—The average density of population per square kilometre for the district according to 1971 Census was 287 (202 for rural areas and 3,108 for urban areas) as against 227 (189 for rural areas and 3,928 for urban areas) for Haryana State as a whole. It will thus be seen that villages of the district were more thickly populated as compared to those in the state as a whole. The density of population in the towns of Ambala district had repudiated the general pattern, i.e., larger the size of population of a town, the greater the density. For instance, Kalka with a population of 17,711 had much higher density of 6,214 per square kilometre as compared to 3,240 of Jagadhri with a population of 35,094; 3,114 of Yamunanagar with a population of 75,594 and 2,827 of Ambala Cantonment with a population of 1,02,493. Similarly, Buria had a higher density than Sadhaura, Jagadhri Workshop Railway Colony and Narayangarh.

Household.—The total number of occupied residential houses in the district according to 1971 Census was 1,72,308: 1,09,620 in the rural areas and 62,688 in the urban areas. The average number of persons per occupied residential house worked out to 6.37. There was variation between the rural and urban areas which is exhibited by 6.88 persons per occupied residential house in the rural areas as against 5.50 persons in the urban areas. However, there was not much difference in the congestion of persons per house in rural and urban areas because there were comparatively more households per occupied residential house in urban areas than those in rural areas.

Sex Ratio.—The sex ratio for the district as a whole was 859. For rural areas, it was 852 and for urban areas, it was 875. The growth of female population during 1961-1971 exceeded the growth of male population in both rural and urban areas. While sex ratio has been steadily increasing during 1911-61, an abrupt increase of sex ratio has been observed in 1971. The number of females rose from 826 per 1,000 males in 1961 to 859 per 1,000 males in 1971 for the district as a whole. The sex ratio of females in rural areas has continuously increased from 1911 to 1971. Similarly, in urban areas the highest sex ratio of 875 females per 1,000 males was recorded in 1971 against 779 in 1961 and 676 in 1911. The increase in sex ratio can be attributed to higher out-migration of males than females for employment and acquiring higher education.

Literacy.—The percentage of literate and educated persons to the total population was 35.54 in Ambala district as against 26.89 in the state as a whole. The district ranked foremost among districts of the state in respect of literacy rate owing to a large number of schools and colleges in the district and the location

of Panjab and Kurukshetra Universities in its neighbourhood at Chandigarh and Kurukshetra respectively.

Proportion of Scheduled Castes.—According to 1971 Census, the district ranked second in the percentage of Scheduled Castes population which accounted for 22.39 per cent of the total population in the district as against the corresponding figure of 18.89 for the state. In rural areas, the district had the highest proportion of Scheduled Castes to the total rural population, i.e., 28.18 per cent as compared to 20.55 per cent in the state. In towns the Scheduled Castes population constituted 9.74 per cent of the total urban population in the district while corresponding percentage in the state was 11.13.

LANGUAGE

Hindi is spoken by the largest number of persons in the district. The composite character is exemplified by various dialects spoken in different parts of the district. The average dialect spoken in the district is on the whole remarkably free from Panjabi influence but as we go west, it is affected more or less by Panjabi. The use of *kiha* for said, *badna* and not *batna* for to divide and the use of *nu* or *no* to indicate the dative are the specimen of the Ambala dialect having influence of Panjabi. The dialect of the northern portion of the district which borders Himachal Pradesh is affected by Pahari language. The specimen of dialect spoken in Morni Hills and other areas bordering Himachal Pradesh are: '*Tera ka nam hai*', for what is your name, '*Aiso ghora ree ka umar hai*' for what is the age of this horse.

The various scripts used are: Devnagari for Hindi, Gurmukhi for Panjabi, Persian for Urdu, Roman for English, and *Lande* for book keeping. The use of Urdu is limited to the older generation. The younger generation, being unfamiliar with Urdu mostly uses Hindi both in speech and writing.

RELIGIOUS LIFE

Religious Groups

The religion-wise break-up of the population of the district as per 1971 Census is given below:

Religion	Total/ Rural/ Urban	Total Population			Percentage of Total Population
		Persons	Male	Female	
Hindus	Total	9,07,075	4,88,441	4,18,634	82.58
	Rural	6,20,044	3,34,659	2,85,385	
	Urban	2,87,031	1,53,782	1,33,249	

Religion	Total/ Rural/ Urban	Total Population			Percentage of Total Population
		Persons	Male	Female	
Sikhs	Total	1,38,018	73,419	64,599	12.57
	Rural	90,647	48,761	41,886	
	Urban	47,371	24,658	22,713	
Muslims	Total	45,407	24,943	20,464	4.13
	Rural	41,403	22,614	18,789	
	Urban	4,004	2,329	1,675	
Jains	Total	4,541	2,307	2,234	0.41
	Rural	567	300	267	
	Urban	3,974	2,007	1,967	
Christians	Total	3,051	1,457	1,594	0.28
	Rural	792	415	377	
	Urban	2,259	1,042	1,217	
Buddhists	Total	93	49	44	0.01
	Rural	21	17	4	
	Urban	72	32	40	

This break-up of population shows that Hindus constituted the bulk of the population representing 82.58 per cent of the total population in the district. During the decade 1961-71, their number has increased by 29.09 per cent as against the district's average growth rate of 24 per cent.

Sikhs are the next prominent community in the district. They represent 12.57 per cent of the total population in the district as against the corresponding figures of 6.29 per cent in the state. About two-third of their population lives in villages and the remaining one-third in towns.

Muslims occupy the third position in the district as compared to the other communities. Their percentage in the district is 4.13 as against 4.04 in the state. They have increased in numerical strength by 36.06 per cent during the decade 1961-71. The bulk of their population, constituting 91.19 per cent, lives in rural areas, leaving only 8.81 per cent in the urban areas. They are highly concentrated in Jagadhri tahsil which has 30,078 Muslims.

There are in all 4,541 persons belonging to Jain community in the district. They account for only 0.41 per cent of the total population of the district as compared 0.31 per cent in the state. Jains are largely concentrated in urban areas which account for 87.51 per cent of their population as against 12.49 in the rural areas. Among tahsils they are met most numerously in Ambala where they enumerate 3,231 persons.

The total number of Christians in the district are 3,051 and formed 0.28 per cent of the population of the district. About two-third of the Christian population was enumerated in the urban areas and the remaining one-third in the rural areas.

Buddhists with a total number of 93 persons in the district represent only 0.01 per cent of the district's population. Like Jains and Christians, they are mostly concentrated in towns.

Religious Beliefs and Practices

Hindus

It is not easy to define Hinduism as religion. It is a collection of diverse beliefs and practices. Hindus worship a pantheon of gods in its various aspects, the chief being Brahma, Vishnu and Shiva (Mahesh). Rama and Krishna are incarnations of Vishnu. Shakti, in her different forms and names and Hanuman are also worshipped. Spirits of streams, trees and other minor deities are also objects of worship particularly of the people in the rural areas.

The Hindus of the Ambala district follow traditional Hindu beliefs and are generally orthodox in their religious practices. Worship in temple is not strictly necessary but people visit temples either daily or on special occasions. Some people install images and idols of their chosen deity in their homes and go through the ritual of daily worship.

The district is associated with many legendary traditions and is a holy land of Hindus where the Aryan settlers first took abode and wrote scriptures. Ad Badri and Kapal Mochan (Jagadhri tahsil) are associated with Shiva, Brahma, Vishnu and Saraswati.

Shiva.—The district, particularly its Shiwalik hills and sub-mountainous area, is closely associated with the worship of Shiva and his consort Parvati, represented through Shakti. According to a legend, Shiva struck the head of Brahma while the latter was pursuing Saraswati. Shiva cleansed himself of the sin in the Kapal Mochan *tirath* at Bilaspur (Jagadhri tahsil).

A Shiva temple is located at village Sindhai, about 2.5 kilometres away from Kapal Mochan. The temple contains *linga* (phallus) said to be installed by Shiva himself, after his bath in the Kapal Mochan tank. According to *Skanda Purana*, those people who take bath in Kapal Mochan tank in the bright half of *kartika* month and visit the *linga* of Shiva, get eternal bliss.

Shiva temples are found in large number as compared to other temples. A Shivalya or Shiva temple is found almost in every village and provides glimpses of old architecture. People visit Shivalya generally on Mondays and worship the deity by pouring milk and water on the *linga* enshrined in it. The priests are Jajis generally of the *Kanphara* or pierced ear clan.

A few important Shiva temples are located at the following places in the district :—

Kalka Tahsil

Pinjore
Mahabatpur (H.M.T. Pinjore)
Suketri
Dhamsoo (Panchkula Urban Estate)

Narayangarh Tahsil

Bhoj Darara
Bagwala
Pateohri Danana
Gadauli
Pandon
Talokpur
Bhog Koti
Bhog Jabyal
Hamgola
Hamgoli

Ambala Tahsil

Gokulgarh
Zafarpur
Binjalpur
Ramgarh
Machhonda
Ambala City

Jagadhri Tahsil

Malik Khas
Azizpur
Piruwala
Dayalgarh
Balchappar
Kishanpura
Pabni Bari
Arnauli
Salimpur
Bangar
Begampur
Khera
Shadipur
Ratanpura
Kalanaur
Khajuri
Akalgarh
Bilaspur
Tapu Kamalpur
Sadhaura
Jagadhri
Buria
Chhachhrauli