

HARYANA STATE GAZETTEERS



HARYANA STATE GAZETTEER, VOLUME-I

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**Haryana Gazetteers Organisation, Revenue Department,
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MESSAGE

It gives me immense pleasure to know that Haryana Gazetteer's Organisation has decided to bring out Haryana State Gazetteer, Volume-I.

Haryana is a holy land where the sacred river Saraswati once flowed and the saints and seers wrote Puranas on its banks. It was here that the Lord Krishna delivered the celestial message of Bhagvadgita to waivering Arjuna and since then the philosophy of Gita has been inspiring the humanity.

The present Council of Ministers was sworn in at the holy land of Kurukshetra on March 2, 2000 and true to the philosophy of Karma as propagated by Lord Krishna, the Government has implemented a number of schemes and programmes to transform the economy of the State. The Government is following the concept of welfare State, which was initiated by Jan Nayak Ch.Devi Lal in 1987 by introducing unprecedented welfare programmes.

Haryana, which was once deficit State, is now second largest contributor of food grains to the Central pool. New policies and schemes have been introduced to realise the dream of Ch.Devi Lal of making Haryana a model State. A number of innovative schemes like DEVIRUPAK and Devi Rakshak have been introduced to check declining sex ratio and provide insurance cover to the people. Steps have been taken to provide facilities at par with urban areas to the people living in rural areas. People have been involved in the developmental process and the energies of the youth have been channelised by introducing a new Sports Policy.

I hope, the Gazetteer would provide detailed information about the past and present of Haryana.

My best wishes,

OM PRAKASH CHAUTALA
Chief Minister, Haryana.

MESSAGE

It is a matter of great pleasure that Haryana Gazetteer's Organisation has published Haryana State Gazetteer, Volume-I to apprise the people not only about the past, but also the present of Haryana, which has emerged as a trendsetter in many spheres of development. The rich cultural heritage of Haryana, which is also known as the cradle of civilisation, has been the guiding spirit for the hardy people, who have with the dint of their hard work, played a vital role in transforming the economy of the State.

The present Haryana Government, being led by Chief Minister, Mr. Om Prakash Chautala, has ushered a new era of development in the State by involving the people in the developmental process. While taking a cue from the system of holding 'Open Darbars', initiated by Jan Nayak Ch. Devi Lal to redress the grievances of the people at their doorsteps, Mr. Chautala has launched his ambitious programme of 'Sarkar Aapke Dwar' for prompt redressal of public grievances by taking administration at their doorsteps. This unique programme has been highly appreciated all over the country.

Now, the villages are being developed on the pattern of urban areas. The State has emerged as a place of ultimate choice for a number of multi-national companies. Having achieved green, white and yellow revolutions, the State is now on the threshold of IT revolution. While taking a march towards modernity, the Government has also taken steps to maintain its rich cultural heritage.

I am sure the Gazetteer would prove a source of authentic and useful information concerning Haryana's past and present.

My best wishes,

DHIRPAL SINGH
Town & Country Planning,
Revenue & Housing Minister,
Haryana.

FOREWORD

The state gazetteer is a compendium depicting a fairly comprehensive picture of the state — its physical aspects, its history, its inhabitants and their social, cultural and economic life. When the Britishers started the tradition of the district gazetteers in India, their main purpose was to acquaint themselves and the world at large with the land and people of this alien sub-continent. Now the gazetteer serves as the kaleidoscope to link the past with the present.

This is a happy occasion and a matter of satisfaction for me to present Haryana state Gazetteer, Volume- I, which is the first State Gazetteer after the formation of Haryana in 1966 published by the Gazetteers' Organisation, Haryana. It reveals the geography, history, demography and socio-cultural aspects of the State. When we think of Haryana, we think of a land with an ancient past, a past of opulence and plenty, struggle and poverty, a past of heroic struggle by its people where legend and history meet and come alive in contemporaneity.

Haryana, the lotus land of Saraswati, the birth place of Vedic heritage, the place where Lord Krishna preached the Gospel of Gita, is not only known for its rich cultural heritage but also has a distinct place for its music and folklore. The enriched cultural heritage has been preserved down the age through folklore as the recorded history was either absent or sketchy.

There is no disputing the fact that Haryana is as old as mankind itself and the cradle of civilization older than the Indus and the Nile civilizations. Haryana lost its identity after 1857 when Haryanvis took extensive part in the First War of Independence. The period 1858-1965, is a saga of utter neglect, coupled with gradual impoverishment of Haryana both by the British Rule and Punjab Administration. When Haryana state came into existence in 1966, it was so backward that critics even doubted its viability. The subsequent developments in every sphere, however, made Haryana the envy of other states. Such strides are well documented in the Haryana State Gazetteer Volume-I.

The compilation of such an exhaustive volume required deep research study and lot of hard work. The publication is definitely worth acknowledgeable. I, therefore, would like to commend the efforts and dedication of Sh. Sarban Singh, IAS, State Editor and Special Secretary to Government Haryana, Revenue Department and his team of officers Sh. Jeet Ram Ranga, Joint State Editor and Sh. Suraj Bhan Dahiya, Editor in bringing out such a historical document.

I hope that this publication would be extensively used by the media, academicians, researchers, social scientists, administrators and general readers; a travel from dark periods of history to the luminous present in which people of Haryana enjoy best of agricultural prosperity, drinking water supply, roads, electricity, urban growth and educational advance. The entire panorama can be summed up in a short proverb: 'देस्सां में देस हरयाणा' meaning thereby, "Haryana is a province among provinces."

Chandigarh, the
21st September, 2004

K. C. Sharma, IAS
Financial Commissioner & Principal Secretary
to Government Haryana, Revenue Department.

PREFACE

Gazetteer literally means a geographical index. In a wider sense, it is the progressive revelation age by age, of the life of the people of a region. The events chronicled in the gazetteer is the treasure of information covering almost all aspects of the region. Books of travels, courtiers' accounts, biographies etc. have ample material to peep into the past but they do not furnish a connected account to reveal the whole gamut of life of a particular area. During the 19th century the Britishers for the first time attempted to document the life patterns of the different districts of India in the form of gazetteers. With regard to Haryana region, they compiled the district gazetteers of Hisar, Karnal, Rohtak, Gurgaon and Ambala during the year 1883-84. This set in the motion to bring out the district gazetteers periodically. In the new series, the Gazetteer's Organisation of Revenue Department, Haryana has so far published the district gazetteers of Rohtak, Karnal, Bhiwani, Ambala, Gurgaon, Hisar, Jind, Sirsa, Faridabad, Sonapat and Mahendergarh. They are in a way the live commentary of the past of the districts.

Haryana came into existence in 1966. As a historical entity, however, the region has existed since time immemorial. Yet, in spite of its long history, there is hardly any publication on the subject, which could serve as a comprehensive study of the people of this area. This is mainly due to the fact that Haryana was generally treated as a part of a larger province. During the medieval period, it was a part of Delhi Subah; the British tagged it first to the Bengal Presidency (1803-1833) and later to the North-West Provinces until 1858. After the First war of Independence which originated from this land, the entire Haryana region was made a part of the Punjab. On our independence in 1947, when Punjab was partitioned, Haryana became a part of the new State of East Punjab. The present Haryana State was formed on first November, 1966. The source material for a study of life of Haryana is not, and never has been lacking though it has to be sorted out by laborious research. The Gazetteer's Organisation Haryana for the first time has brought Haryana State Gazetteer. This volume brings together all information pertaining to geography, history, population, social and cultural life of Haryana. A chapter on places of interest has also been included to know the antiquity and geopolitical importance of the state. Haryana is a small state, with a total area of 44212 sq.kms populated by about 2.11 crore persons. It is a vibrant state where new social and economic structure is emerging now. There is a great future for Haryana, because its people have inherited a great past and they endowed with many qualities which provide the basis of a sound and healthy polity.

Haryana as a distinct social and cultural region goes back to ancient times. It is the cradle of Indian civilization, tradition and culture. It occupies a pride place in the

history of India. The great Mahabharata War was fought at Kurukshetra and the soul-stirring message of the Gita Song Celestial' was delivered here. Bulk of Vedic literature was composed here in the valley of the holy rivers of Saraswati and Drishadvati. Vedic texts were memorised and passed on from generation to generation through word of mouth. They, thus, represent a tradition transmitted through living. By and large, Haryanvi culture is preserved in folk songs. These oral traditions form a part of oral history and subject matter in context of Haryana demands a more sustained and comprehensive treatment.

Archaeology is of immense importance to us in constructing the early history of Haryana. Systematic excavations carried out at various places in the state have thrown welcome light on Pre-Harappan and Harappan civilizations. Dr. Suraj Bhan of Kurukshetra University, Kurukshetra and others had identified over two hundred sites and these archaeological sites discovered led to the conclusion that the region was peopled from very early times and was the centre of vigorous cultural and political activity. The new very rich archaeological site at Kunal in Fatehabad district excites us to think that Aryans did not come to India from outside but they were the original inhabitants of this part of India, however, for the moment it is not proper to comment further. There is at least one thing very clear from the excavations that the all the archaeological sites identified flourished on the belt of nine rivers comprising Saraswati, Vaitarani, Apaga, Mandakini, Madhusarava, Anshumate, Kausiki, Drishadvati and Hiranyavat. Cunnigham, in his 'Report of a tour in the Punjab' in 1878- 79 has also given a very learned description about these rivers.

The key to ancient Haryana lies in the Ghaggar river system sandwiched between the majestic snow-fed river systems of Indus to the West and Ganga to the East. The Ghaggar system consists of from West to East, the river Ghaggar, Tangri, Markanda, Chautang etc. There are sufficient reasons to believe that Ghaggar led a far more dignified existence in the past. Actual field work done more than 100 years ago, fortified with more recent satellite imagery has shown that one time Sutlej and Yamuna flowed into Ghaggar. It is surmised that at some epoch in the past there were environmental and geological changes which diverted Sutlej westwards and Yamuna eastwards abandoning Ghaggar. A bed of thick forests and the vast greenery which gave the region the name of Haryana when turned as a Dust-Bowl State is now a shrouded mystery. Ghaggar was formerly Saraswati. How the sacred river came to lose its own name and acquired that of former is not known. There is no mention in the Vedas or Mahabharata of any such river as the Ghaggar.

We need not depend entirely on archaeology for this period. Fortunately, there is great literacy evidence to construct the contemporary picture. We have it on the

testimony of the Vedic literature that in the beginning of the historical period, the Bharatas lived here, after whom our country is called Bharatavarsha. The Bharatas are said to have kindled the sacred fire in the Kurukshetra area with great devotion.

The Greek ambassador Megasthenese at the court of Chandragupta, the Chinese traveller, Hiuen Tsang visited during Harsha period, Alberuni-a Muslim scholar etc. had given some interesting details about Haryana region at different points of time. The Panchayati Raj system evolved during Harsha's empire continued to flourish during Sultanate period and Mughals' Empire. This system, however, went into back ground as the British gradually built up their own administrative and judicial system. But Haryana was not reconciled to British Raj. When the Uprising broke out in May, 1857, the Haryanvi Panchayats took active part. They set up Janata Sarkars in the Haryana for a short period. The British succeeded in gaining back the whole of Haryana by November, 1857.

The failure of Uprising brought harsh punishment for the Haryanvis. All the prominent leaders on whom the British could lay hands were severally punished. Many of them were hanged, their properties confiscated.

Thus, from the early beginnings, which saw the rise of ancient Indian civilization to the days of colonial rule, Haryanvis passed through great trials and tribulations. The region was repeatedly devastated and ransacked, but the phoenix like people of Haryana re-emerged and retained some of their pristine traits and characteristics. Sir C. Metcalfe has written more aptly about them in Rohtak district gazetteer, 1883-84; "Village Communities seem to last where nothing else lasts. Dynasty after dynasty changes; revolution succeeds revolution; Hindu, Pathan, Mughal, Mahratta, Sikh, English are all masters in turn, but the village Communities remains the same." And to conclude the account of Haryana, I quote John Ruskin's maxim "the autobiography of state is written in three manuscripts- a book of deeds, a book of words and a book of art."

The present work aims at presenting a full history of the sacred region right from the most ancient times to the present day. It is based, for the most part, on contemporary records. The aid of later works, papers in various learned journals and periodicals has also been taken. This volume, it is hoped, will engage both scholars and general readers, for it provides a full glimpse on the historical, geographical, social and cultural, life of Haryana, a region which has been held in the highest esteem by the Indian people since time immemorial.

Writing of Haryana State Gazetteer Volume-1 of this magnitude was a daunting task for me. Infact, it was a team assignment, Sh. Jeet Ram Ranga, Joint State Editor

and Sh. Suraj Bhan Dahiya, Editor remained engaged in drafting the chapters of this volume and ably supported me throughout in bringing out this gazetteer. I appreciate their efforts and I am highly thankful to them. Actually, they deserve more. I also heartily express my gratitude to subject experts and members of Advisory Committee who were actively associated in this gigantic assignment. I have also received help from Sh. P. S. Ahlawat, Editor and Sh. Ram Kishan, Assistant Editor and many others for completing this work. I am greatly indebted to them all. I would also like to thank Sh. A. S. Yadav, HCS, Controller of Printing and Stationery Department, Haryana and his staff for extending full cooperation in the printing of this volume. I feel that this volume will be a milestone in the annals of the Haryana State. The editorial staff will be amply rewarded if this volume stimulates further interest in the subject.

Sarban Singh, IAS
State Editor (Gazetteers) and
Special Secretary to Govt. Haryana,
Revenue Department.

Chandigarh, the
13th September, 2004

EDITORIAL

Haryana is a fascinating land, so are its people, history and culture. For centuries geography hampered Haryana. It lay under the shadow of Delhi and the capital, first Mughal and then British, did not permit a powerful state to emerge on its periphery. In the absence of Haryana statehood, there was neither flowering of Haryanvi culture nor its history could be documented. After formation of Haryana in 1966, unveiling of Haryanvi history became a priority of the Government. The Government after some time decided to bring out Haryana State Gazetteer for narrating geography, history, culture, people and places of interest of the state. I consider myself fortunate to have an opportunity to associate with the writing of this gazetteer. Nothing else could have given me greater contentment or pleasure.

We have tried our best to digest sufficient material in the gazetteer but there is vast scope to explore more material. The Archeological Museum of Gurukul Jhajjar setup by Swami Omanand Saraswati has enough to offer additional information on Haryana. In the recent past Haryana has failed to produce thinkers, writers and artists of repute. Only exception was Swami Nischal Das who in the 19th century wrote 'Vichar Sagar'. About this publication, Swami Vivekananda had commented: "It is the master piece on basic principles of Hindu philosophy and the ideals of Vedanta. Whatever has been written during the last three centuries appears opaque before Vichar Sagar". Today, the Haryanvi dialect is what it was several centuries back. Very little has been written in Haryanvi, therefore, people entertain themselves only with the ragnis of Lakhmi Chand and others.

Being deprived of the benefits of cultural renaissance, the people of Haryana region never lived in peace. It remained a hotbed of peasant revolts followed by merciless suppression. Ch. Chhotu Ram was the first important figure of the region to articulate the aspirations of the peasantry which was under the stranglehold of usurious moneylenders. He also vigorously pursued Bhakra Dam project and gave it practical shape. He was greatly worried about parched lands of arid Haryana region (Due to SYL dispute, 3 lakh hectare of agricultural land is still without irrigation facilities). He successfully theorised, organised (people) and implemented all his policies and programmes for socio- economic development of the peasantry and downtrodden. In contemporary history of Haryana, pre-independence era belonged to Ch. Chhotu Ram and post-independence era certainly belonged to Tau Devi Lal.

'Haryaniat' resonates on the legacy of the sage Dadhichi. The rishi gave up his body to enable the Gods to fashion the deadliest weapon out of his thigh bone, which they called Vajra and used for vanquishing their enemies. After partition, the larger number of people settled here from where the Muslims left. These new settlers in Haryana spoke different languages and had different cultures. Fusion of cultures took place and a new Haryana emerged. The liberal and active people came from Pakistan brought laurels to Haryana in many fields. Kalpna Chawla, space scientist and astronaut of NASA rose to international fame belonged to Karnal. It is also worth recollecting what Field Marshal Slim a great Commander of Second World War said "India was our base, and three-quarters of every thing we got from there. The best thing of all we got from was Indian army. The fighting troops and almost the whole of those on lines of communications were soldiers of Punjab province (including present Haryana) and magnificent they were. " While the oldtimers vouch for the decay of 'Haryaniat', the youth claim that Haryana is only coming out of a time wrap. Conflicts are inherent.

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The tiny state of India, Haryana, produced a galaxy of luminaries who distinguished themselves in varied arenas of Indian society during the nineteenth and twentieth centuries. They all, in their own way, made a permanent niche in the political, social, religious, economic, scientific and literary firmament of the Indian history : Seth Chhaju Ram (1865-1943), a noble and great philanthropist who gave a new legacy of **daan** to the peasantry; Ch. Chhotu Ram (1881-1945), who uplifted the peasants steeped in poverty and debt and established his supremacy in the course of history; Pt Neki Ram Sharma (1887-1956), an indomitable freedom fighter and a peasant sympathesizer to the marrow; Balmukund Gupta (1865-1907), a fiery journalist.; Altaf Hussain Hali (1887-1914), a celebrated Urdu poet; Dr. Ram Dhan Singh a saint scientist. , Thakura Pheru, a versatile scholar of Indian literature versed in the science of medicine of the medieval times; Bhagat Phul Singh (1885-1942), a typical rural -Gandhi; Garib Das (1697-1778) a poet and thinker; Pt. Lakhmi Chand (1901-1945), a rural bard; Tau Devi Lal (1914-2001) the kisan messiah; Acharya Bhagwan Dev (1911-2003) a collector of coins and a host of other illustrious personalities. These greatmen of Haryana brought laurels and fame of lasting nature, even though they came from ordinary middle-class families. Thus Haryana produced many a rare gem whose foot-prints on the sands of time can never be obliterated.

I am fully conscious that I would not have been able to complete the assignment without the cooperation of my colleagues, Sh. P.S. Ahlawat Editor and Sh. Ram Kishan Asistant Editor. I am indeed grateful to them for their support. I got perennial encouragement during the compilation of the gazetteer from worthy State Editor and Special Secretary to Government Haryana, Revenue Department and honourable Financial Commissioner & Principal Secretary to Government Haryana Revenue Department also ably guided me at different stages. I am greatly indebted to them.

In the end, I would like to add that this is at best a maiden attempt but the subject, because of its overall importance deserves furthur probe, in depth.

Suraj Bhan Dahiya
Editor (Gazetters)

Chandigarh, the
1st. September, 2004.

CONTENTS

Messages	—
Foreword	(i)—(ii)
Preface	(iii)—(vi)
Contents	(vii)—(xv)
Introductory	(xvii)—(xxxv)
CHAPTER I-GENERAL	1-165
Historical Aspects for the emergence of Haryana as a State	1
Origin of the name of the State	3
History of the State as an administrative unit	5
Hissar district-15, Gurgaon district -17, Rohtak district-18, Ambala district-19, Karnal district-21, Mahendragarh district-22, Jind district-23, Bhiwani district-24, Sonapat district-24, Kurukshetra district-25, Sirsa district-25, Faridabad district-26, Panipat district-27, Kaithal district-28, Yamunanagar district-28, Rewari district-28, Panchkula district-28, Fatehabad district-30, Jhajjar district-32	
Flora	37
Special write-up on flowers and general grasses with their medicinal uses	52
Kalesar as a wild life sanctuary-92, Pheasant breeding centre, Morni-93, Sultanpur bird sanctuary-94, Black-buck breeding centre, Pipli, Crocodile Farm Baur Saidon-95 Bhindawas bird sanctuary-95, Protection of wild fauna-105	
Rivers and Natural Water Resources	106
Physiography	119
Bagar and undulating sandy plain-121, The Alluvial plain-121, The Arravalli Outliers-123, The Shiwalik hill tracts-124, The Morni hill tract-125, The Kalesar tract-126, The Pinjore Dune-126, The foothill rolling plain-127	
Geology	128
Mineral resources-141	
Climatology	154
Climate-154, Atmospheric sea level Pressure and winds-155, Temperature-155, Humidity-156, Cloudiness-156, Rainfall-157, Rainfall variability-157, Droughts-158, Excessive rainfall-161, Cyclonic storms and depressions-164, Other weather phenomena-165	
CHAPTER II-HISTORY	167-405
Pre-historic and Ancient Period	167
Medieval Period	200
Haryana Under the Delhi Sultans-200, The 1st Battle of Panipat-205, Second Battle of Panipat-209	

The Satnamis-uprising	212
Rebellious activities of Mewatis during Sultanate period	215
The Role of Banda Bairagi-224. The Struggle of Jats for power-225.	
The Third Battle of Panipat-229. Actual fighting between the rival armies during 3rd Battle of Panipat-230	
The Sikh-Raids and their relations with Mughals and Maratha	238
History of principalities	244
Kaithal State-244, Ladwa State-246,	
Kunjpura State-246, Thanesar State-247	248
Role of George Thomas in Haryana	
Early life and career of George Thomas-248, George Thomas in Maratha service-250, George Thomas carves out an independent principality in Haryana-252, George Thomas's campaign against Jind-256	
Supremacy of Marathas in Haryana	265
Modern Period	269
Confrontation of the British with the chief of Chhachhrauli State-271	
The interferences of the British in the internal affairs of Jind State	272
The surrender of the chief of Rania before the British-273. Interference in the affairs of Loharu State by Resident Fraser-274, Harash measures against the Sikh chiefs-274	
Factors promoting 1st war of Independence in Haryana	276
Beginning of the 1st war of Freedom in Ambala district-278, Uprising of 1857 (Gurgaon and Faridabad areas)-286, Role of Raja Nahar Singh in the war of Independence-291, Role of Rao Tula Ram in the revolt of 1857-292, Events of 1857 in Rohtak and Sonapat areas-297, Contribution of the people of Bhiwani, Hissar and Sirsa areas to the revolt of 1857-299, Uprising of 1857 in the areas of Panipat, Karnal and Thanesar-302	
The Role of other princes in the revolt	305
Role of Abdur Rahman Khan of Jhajjar-305, Role of Ahmad Ali of Farrukh-nagar-309, Role of Ali of Pataudi-310, Role of Hassan Ali of Dujana-311, Role of Bahadur Jang Khan of Bahadurgarh-311, Role of Aminuddin of Loharu-311, Role of Raja Sarup Singh of Jind-312	
Post-Revolt (1857) incidents	313
Impact of the revolt of 1857	316
The rising of Charkhi Dadri area in 1864	317
Socio-religious movements	318
The Wahabi movement-318, The Arya Samaj-319	
The Arya Samajists and unrest in the army	321

Emergence of Sanatan Dharam Sabha-331, Development of education, Literature and press-333	333
The foundation of the Congress and participation of Haryanvis	333
Growth of Political struggle	334
Arrest of Lala Lajpat Rai and deportation-335, Communal representation in Haryana-336, The contribution of Haryana to the World War-1-337, Impact of Ghaddar Party in Haryana-341, Rowlatt Bill agitation-342, Impact of Jallian wala Bagh, Amritsar-345	
The Khilafat Movement	347
Gandhi's non-cooperation Movement	348
Communal riots in Haryana	351
The Political and Constitutional Development	353
Disregard to the Simon Commission	355
The role played by the Navjawan Bharat Sabha and Kissan Party	356
Role of Kirti Kissan Party-356, Session of Congress Party (1929)- 357	
The Civil Disobedience Movement	358
The re-appearance of Civil Disobedience Movement	361
Treatment towards political prisoners during Civil Disobedience-361, Account of Rohtak Jail-363, Account of Ambala Jail-363	
The election to reformed Council (1930-38)	364
The visit of Subhash Chander Bose during famine (1938-39)	365
The Hyderabad incident casts effect on Haryana	366
World War-II	367
The armed revolt of Ahir regiment at Singhapur (1940)	367
Loharu incident of 1941	368
The quit India movement	369
The role of Indian National Army (INA)	371
The profile of Sir Chhotu Ram vis-a-vis unionist party	372
Praja Mandal Movement in the princely States	374
Prajamandal activities in the Pataudi State-376, Prajamandal activities in the Dujana State-378, Praja Mandal movement in Loharu State-380	
Last phase of election in pre-independent country	380
The circumstances leading to the partition of country	381
Exchange of population-382,	

The factors relating to the creation of Haryana State	388
List of executed persons due to their participation in the 1st War of Independence	390
CHAPTER III-PEOPLE	407-663
Population Trends	407
Density-430, Sex Ratio-431	
Literacy	432
Language	433
Religious Divisions	442
Hindu God & Goddesses-445, Sacred books of Hindus-452	
Sikhs	454
Teachings of Guru Nanak Dev-457	
Muslims	461
Jains	462
Christians	464
Buddhists	465
Early Settlements in Haryana	467
History of Varan System	487
Social Groups-498	
Specific Ethnic Study of Theh Bahri Village	550
Khatri & Aroras	557
Meghas	562
Ethnic History of Lubanas	563
Inter Religious and Caste Relations	565
Marriage Customs	568
Marriage system among Muslims-577, Marriage system among Christians-580	
Family system	581
Inheritance-582	
Divorce and Desertion-585	
Specific socio-economic study on separated women in Haryana	586
Disposal of the dead and burial customs	590
Home life	592
Dwellings-595, Furnitures and Decorations-596, House hold utensils-597, Dress and ornaments-598, Food-603	

... superstitions	606
... 611	611
... 612	
... Festivals	615
... heritage & characteristics of the People	632
... songs	633
... of war & valour	636
... of women	644
... Property rights of women-647	
... women and Bhakti Saints	650
... status of women after Independence	660
... Community consciousness	662
CHAPTER-IV CULTURE	665-957
... What is culture?	665
... Introduction	666
... Haryana Culture in pre-historic times	667
... Excavation at Mitathal	671
... Antiquities-672	
... Modern Hinduism of Indus Valley Religion	675
... Main tenets of Vedic Age	679
... Social Life-679	
... Impact of Vedic Age in Haryana	689
... Epic-Ramyaana-692	
... Mahabharata-694	
... Jainism	700
... Buddhism	712
... Sexo-yogic method of Buddhism-719	
... Impact of Buddhism in Haryana	723
... Minor Religious Sects & Beliefs	725
... Cultural Significance of Ancient Rivers	737
... Synthesis of Hindu And Muslim culture	754
... The impact of Islamic civilization	756
... Impact of Islam on Hindu society	760
... General conditions before renaissance	766
... Asharams-778	
... Gurukuls-790	

Folk lores and folk tales	797
Folk songs	798
Introduction of music and dance	800
Folk musical instruments-805	
Folk dances in Haryana	807
Architectural contrast	814
Architecture of Haryana during Medieval period	820
Planning of lay-out in villages	840
Handicrafts and handloom	846
Literature	854
Painting, Murals-Calligraphy	867
Vedic Sites with rich culture	874
General characteristics of medieval saints	894
Rise and Growth of Sufism in Haryana	896
Bhakti Movement	903
Neo socio-religious trends	905
Currency and coinage	908
Specific study of coins at Theh Polar	942
Matchless Art	949
Story of Mangali Rosary Beads	951
Gitanjali in Sanskrit	952
Cultural significance of inscriptions	953
CHAPTER V-PLACES OF INTEREST	959-1139
Introduction	959
Ambala Cantonment	959
Ambala City	960
Kalka	961
Mansa Devi Temple-961,	
Morni Hills-962. Naraingarh-962	963
Panchkula	
Pinjore-963	966
Bawani Khera	967
Bhiwani	970
Charkhi Dadri	
Kaliana-972	

Loharu	972
Mitathal	974
Tosham	975
Siwani-977	
Ballabgarh	977
Faridabad (Old)	978
Hodal	980
Palwal	981
Hathin-982	
Badhkal Lake -983	
Gurgaon	986
Farukh Nagar	989
Ferozpur Jhirka	990
Nuh-991	
Bird Sanctuary, Sultanpur	992
Sohna	996
Pataudi	1000
Banawali	1001
Seeswal	1002
Rakhigarhi	1003
Agroha	1004
Hansi	1006
Hissar	1009
Government Livestock Farm, Hissar-1010,	
Gujri Mahal, Hissar-1012	
Fatehabad	1015
Tohana	1016
Ratia	1016
Barwala	1016
Adampur-1017	
Kunal Village-1017	
Jind	1019
Pindara-1023, Ramrai-1023,	
Dhamtan-1024, Hansdehar-1024	
Narwana	1024
Sajooma-1024, Safidon-1025, Julana-1027,	

Uchana-1027	
Kaithal	1027
Pharal-1030, Pundri-1030, Siwan-1031	
Kalayat	1031
Guhla-1032	
Karnal	1032
Kunjpura-1035, Nilokheri-1035, Taraori-1036	
Gharaunda	1037
Indri	1037
Kurukshetra	1038
Amin	1045
Ladwa	1046
Pehowa	1046
Shahabad	1047
Ateli	1048
Bagot-1049, Bamanwas-1049, Kanti-1051, Kanina-1052	
Mahendragarh	1052
Narnaul	1053
Nasibpur	1058
Panipat	1059
Assandh	1063
Kala Am-1063	
Smalkha	1063
Bawal	1065
Bharawas-1066 Gokalgarh-1067 Kund-1067	
Rewari	1067
Rampura-1071, Gurawada-1072, Asharams-1072	
Dharuhera	1072
Kosli	1073
Gudiani	1073
Qutabpur-1074	

Bahadurgarh	1075
Asthal Bohar	1076
Gohana	1078
Jhajjar	1079
Maham	1080
Rohtak	1083
Beri-1085	
Sampla	1086
Kahnaur	1086
Ellanabad	1089
Mandi Dabwali	1089
Mandi Kalanwali	1090
Rania	1090
Sirsa	1091
Sonipat	1096
BIBLIOGRAPHY	1141 - 1149
GLOSSARY	1151 - 1153
INDEX	1155 - 1182
ILLUSTRATIONS	1183 - 1216
ERRATA	1217

Bahadurgarh	1075
Asthal Bohar	1076
Gohana	1078
Jhajjar	1079
Maham	1080
Rohtak	1083
Beri-1085	
Sampla	1086
Kahnaur	1086
Ellanabad	1089
Mandi Dabwali	1089
Mandi Kalanwali	1090
Rania	1090
Sirsa	1091
Sonipat	1096
BIBLIOGRAPHY	1141 - 1149
GLOSSARY	1151 - 1153
INDEX	1155 - 1182
ILLUSTRATIONS	1183 - 1216
ERRATA	1217

INTRODUCTORY

Haryana is as old as the civilization. Thousands of years before the pages of history recorded the world of mankind, there flourished well ordered civilization what is now North-West India. Planned cities, picturesque, palaces granaries, temples and parks formed part of its culture. Here philosophy, religion and learning held great meaning. One such land that was spoken with great reverence was Kurukshetra. Its 48 kosas (92 sq. km. area) engulfed its 360 places of pilgrimage. It was on this land that Lord Brahma created man and the universe, say legends. It was here that king Kuru, the great Aryan gave supreme sacrifice for this land. It was at Kurukshetra that Lord Krishna propounded the philosophy of Bhagwad Gita : on this land Hindu Rajas, Pathan chieftains, Mughal Emperors and the British confederation created history. It is generally agreed that the bulk of Vedic literature was composed here in the valleys of the holy rivers Saraswati, Drishadvati and the Apaya. The prominence given to the river Saraswati in the Rigveda, the oldest literary monument of the Aryans, suggest that the Rigvedic Aryans were in occupation of this land simultaneously with the north-western part of the country if not earlier.

Around this region took shape of civilization which is one of the longest in the course of world history and surpasses in its continuity the ancient civilizations of Egypt, Sumer, Akkad, Babylon and Assyria which have long ceased to exist. Indian mythology, which is still part of a living culture, grants the place of prominence to this tract of land and the people inhabiting it. Bharatas, the earliest of the people who occupied this region have been described as the 'all time great.'

The earliest geographical location of Kurukshetra *i.e.* the land of Kurus is available in the 'Teytriya Aryanaka' VII in the following manner:—

“तेषाम कुरुक्षेत्रं वेदिरासित् । तस्यै खाण्डवो दक्षिणार्धं आसीत् तूर्ध्वमुत्तरार्धः ।
परीणज्जधानार्धः । मर व उत्तकरः ॥”

According to it, in the south of Kurukshetra was Khandevvana, in the north was Tudharna or Shrughana and in the west was the desert. In other words, the boundary of Kurukshetra in the south was down to Indraprashtha *i.e.* present Delhi, in the north it extended beyond Jagadhri and in the west it was spread up to the desert of Rajasthan. In the north-west Kurukshetra region went down to other bank of the Saraswati. These boundaries of Kurukshetra region concides with the present Haryana. It clearly shows that Haryana's geographical and historical independent identity existed in the ancient India also. From Rigveda era to medieval period

Haryana's existence has been described in various forms in the literature. The Shiwalik range in the north of Haryana was known as Shalvakagiri in the early days; the parts of it above Jagadhari were called as Yugandhragiri and Ushinergiri. The present Morni Hills were known as Mayurgiri and Kasauli range was named as Kishulkagiri. In Atharveda, Nahan range was named as Navprabharshan and later it became Naubandhan, which corrupted to Nahan with the passage of time.

In Rigveda, the land below Kurukshetra region is named as 'Sharyana'. There is also an account of Sharyana lake which according to Pandit Shayan was situated down to Kurukshetra. The Sharyana region could be the areas of present districts of Rohtak, Bhiwani, Hisar, Jind of Haryana and a part of Patiala district of Punjab. It is worth mentioning here that Sharyana might later corrupted to Haryana as is evident from the following folk song mentioned in the settlement report of Sirsa tahsil of 1879:—

“मेरे बाप के चार ए धीअड़ थी,
चारु तो ब्याही चारु खूट में,
एक बागड़ में, दूजी खादर में,
तीजी हरियाणा चौथी देस में ।”

In it, a girl states “we are four daughters of our father. We have been married in four directions, one is married in Bagar tract, second one in Khadar, third in Haryana area and fourth in the nearby area”. It means that Haryana region was divided into four tracts and one tract was Haryana which was concided with Sharyana. One should not confuse with Haryana tract with Haryana State.

Haryana was a thick forests in the past. In Mahabharata and Vaman Purana, there are references of seven forests. They are :—

- (i) *Kamyakvana*.— This forest was spread from the Saraswati banks to desert of Rajasthan.
- (ii) *Aditivan*.— it was around Tantuk tiratha and it was probably spread towards the present Amin.
- (iii) *Vayasvan*.— As is evident, it was near to Vayasthali or the present Vasthali village.
- (iv) *Falkivan*.—It was near Pharal. The village is 6 km. away to Pundri of Kaithal district.
- (v) *Madhuvan*.—It was around the present Gohana town.
- (vi) *Sheetvan*.—It was probably spread around Seevan village of Kaithal district.

7. *Surajvan*.— It is identified to be around the present Sujma village.

Besides these forests, we find mention of Duvetvan, Khandevvan, Sharvan, Soughindhikvan, Rohitakarvya, Chaitrathvan, Neymisharvya, Pirthivan, Salvan, Bhawanivan, Ualpularvya and Bhurandvan. Among them, Duvetvan had two different locations, one was north of Kurukshetra down to the origion of the Saraswati and second one was situated near the desert of Rajasthan probably close to present Didwana Jheel. Khandevvan was in Delhi, Sharvan and Soughindhik forests located in the north of Jagadhri along the Shiwaliks, Rohitakarvya was spread around Rohtak, Chaitrathvan was situated near Chakrata and Neymisharvya was spread around Sirsa. Near to Hisar was Pirthivan and Bhiwanivan was located near to Bhiwani. Ualpularvya was spread around Uplana or Uklana.

Much evidence has been gathered on the Saraswati in recent years. The river seems to have changed course atleast four times in her lifespan, each time shifting to a more westerly alignment. There is some evidence to show that even the Yamuna and the Sutlej once drained into the Saraswati before the Yamuna started flowing east into the Ganges as it does today. Likewise the Sutlej changed its direction westward into the Indus through the Ravi instead of flowing south into the Saraswati. The changes in the courses of these rivers turned Haryana into an arid zone. Still later in the tenth century A.D., this land of Aryans was the abode of all riches with soil exceedingly fertile and yielding a wealth of crops. Sultan Masaud, son of Mahmud of Ghazni found the tract remarkable for the extensive growth of sugarcane. The records of Timur's invasion also mention the sugarcane jungles of Tohana which shows that the valley of mighty rivers was highly fertile even upto his time. Thereafter the forest wealth of Haryana started decreasing and the region became sparasely forested. At present, hardly 3.52 per cent of the state geographical area falls under forest cover. The meagre forest area has affected the fauna and flora of the state, however, the cultural affinity with the wild life is still intact in the state. Peepal has been declared as the state tree, black buck is the state animal and black patridge is the state bird.

Haryana is located on the cross-road of history. Many historical events have taken place which changed the fate of the country. But the history of Haryana is not events, it is the people and all that has been lived, thought and acted upon. The 19th and early 20th century historians who were used to the "Age of Empire" have ignored the people's history of Haryana. Therefore, to humanise Haryanvi history, it is necessary to understand the social history and to point out the painful contrast that existed between the splendour of the court and the squalor and sufferings of the tiller of the land and the dweller of thatched hut. People's history may be traced

from Maurya period. The people's panchayats were very active during Maurya regime. These panchayats enjoyed ample power and were strong public institutions. They had recognition in the form of 'Khap panchayats'.

The Khap panchayats were not related to any caste or tribe but they were the institutions constituted by all the communities. In the seventh century, Harshvardhana sought the help of the Khap panchayats to get his sister Rajshree freed from the king of Malwa. The Khap panchayats lent support to Harsha with an army of 30 thousand men and 10 thousand women. The king of Malwa could not hold the army of Khap panchayat and Rajshree was freed. The members of Khap panchayats coronated 12 years old Harsha the king at Kanauj. Later, the king Harshvardhana constituted the Sarvkhap panchayats with the Vedic traditions and political, judicial and social powers were bestowed to them. The Sarvkhap panchayats also got their flag of saffron cloth with deep reddish sun in the middle. U.N. Ghosal in his book 'Contribution to the History of Hindu Revenue System' had described the Khap panchayats functioning during 8-10 centuries. The Khap panchayats were formed with six, twelve, twenty four village panchayats (*i.e.* multiple of 6). For example, Meham Chaubisi Khap panchayat was the cluster of 24 villages around Meham. Over Khap panchayats existed the Sarvkhap panchayat. The head of the Khap panchayat/Sarvkhap panchayat was called 'chaudhri' and he was elected unanimously. These panchayats always struggled against injustice and worked for the welfare of the masses. In 1194, Sarvkhap panchayat had a very significant meeting near Hisar against the tyranny of Qutb-ud-din Aibak and Aibak had to bow before the Sarvkhap panchayat. Again in 1197, he had to make an agreement with the Sarvkhap panchayat on Jizya. When Raziya Begum was in trouble against the nobles and the bureaucrats she appealed to Sarvkhap panchayat for her help. The Khap panchayat in the crisis helped the Begum against Turkish nobles. The Begum later gifted 60 thousand buffaloes to the Sarvkhap panchayat.

The Delhi Sultanate established in 1206 was Turkish rather than Islamic. The main object of the Turkish rulers was to keep the people under subjection, and curb the recalcitrant elements. There was a deliberate policy of squeezing and impoverishing the people. Time and again Sarvkhap panchayats had to intervene against such suppressions. A strong Sarvkhap panchayat under the chairmanship of Chaudhri Mastpal was held against the atrocities of Ala-ud-din Khilji in 1287. It was attended by some 60 thousand Jats, 25 thousand Ahirs, 40 thousand Gujars, 38 thousand Rajputs and nearly 5 thousand Sainis. Some of the resolutions passed in the panchayats were :— "An army of 25 thousand soldiers should always be kept ready; all able bodied men between 18 to 40 years of age will fight against Sultan's army; Jizya will not be paid; the land revenue fixed at 50 per cent of the produce will

not be acceptable; the farmans of Sultan on marriage and other social ceremonies will not be acceptable; and the panchayats will take their own decisions on such matters. Repressive policies continued during Tughlaks and the succeeding Sultans also. But the Sarvkhap panchayats could not be subdued. Engulfing of Delhi Sultanate by Timur in 1398 had greatly affected Haryana till he was challenged by Sarvkhap panchayat's army at Haridwar. Ultimately he had to return *via* Ambala.

Khap panchayats were at the zenith during the Mughal period. The farmans issued in 1580 and 1588 further strengthened the institution of Khap panchayat. It is on the record that the Sarvkhap panchayat had given men and material to Marathas against Abdali in Third Battle of Panipat.

According to Dr. Ishwari Prasad, "At the advent of the Muslims all suits relating to debts, contracts, adultery, inheritance property and the like, were decided by the Hindus in their panchayats" (History of Medieval India, p. 66). The Mughal political system and the cultural ideas were founded upon a socio-economic base which apart from modifications of detail, retained substantial identity of panchayats. Initially, the British made full use of the preexisting apparatus of administration, especially in the departments of revenue, police and justice, where local people held most of the key posts. And Mr. Charles Eloit, a British official, according to official records, had highly praised, these panchayats as being corruption-free. Even though hierarchical, the concept of this indigenous administrative service was not contractual.

The British administrators who fostered local selfgoverning bodies on a statutory pattern in India in the second half of the 19th century placed a great premium on the regulatory rather than autonomous aspects of local government. Consequently, the statutes establishing institutions of social self-government in British India were saddled with a complex and comprehensive net work of control circumscribing the operational autonomy of the local bodies in all vital matters. Speaking historically, therefore, one of the biggest casualties of British rule in India has been the age old system of quick and cheap legal relief. As regards the legal system introduced by the British the well known English Officer and the first Census Commissioner of Punjab Mr. Ibbetson wrote on the faulty system "Two points in our administration, are especially complained by the people. They complain bitterly of judges as their authority has been extended vastly and on judiciary; they grumble: and their honest judgement is given blindly. Secondly, they object to our disregard of persons and to our practical denial of all authority to the village elders" Mr. Ibbetson further commented in Karnal District Gazetteer 1892 "In many respects, our refusal to recognise the village as a responsible unit is a mistake. While where we do partly enforce the system of joint responsibility, we wholly deny the people the privilege of joint government".

In the sphere of justice, the British administration, therefore, lacked most. Before the advent of British setup the administration of justice in Haryana was very simple, cheap, prompt and impartial. The village panchayats played a significant role in this sphere. These were the foundations of the Indian Judicial set-up. The decisions of the village panchayats was admitted as the voice of the God. But later - these became out of date. The British Judicial set up on other side was repressive, - arbitrary and expensive. Delay tactics were generally applied. There was no proper check on the judges and no provision for appeal. It was neither liked by the people of the country nor appreciated by the efficient and reasonable British administrators. On this, Martin Montgomery in his famous book, 'The History of Indian Empire Vol-II' wrote "The inefficient administration of justice is an admitted evil. The costliness, the procrastination, above all, the perjury and corruption made over civil and criminal courts notorious".

In Haryana, before the arrival of the British on scene, there was no law making organs, and civil and personal cases were largely determined by non-official agencies i.e. the village panchayats. But the British tried their best to dismantle this system and on the masses the costly judiciary system was imposed upon. The people were scared of it. It can be said that main principles upon which the administration based were "depotism, highhanded corruption, inefficiency, judicial slackness and the terror of Police Raj".

The role of Khap panchayats in India's freedom struggle has been very commendable. Haryana, infact always remained ferment during the British Raj. Dr. Spear attributes this failure to two causes:— the overassessment of land which was bitterly resented as it brought into operation by oppressive methods; and secondly the tempering with the age-old institutions of like panchayats, Khap panchayats and Sarvkhap panchayats.

The 1857 -Uprising broke out from Haryana. There was a general revolt throughout Haryana against the British regime, in which all classes participated, everybody from noble to peasant. The Khap panchayats took leading part in the Uprising and soon the whole of Haryana came under these panchayats. They established 'Janata Sarkars' in Haryana which functioned independently for 4 months and 4 days till the British succeeded in gaining back the whole of Haryana by November, 1857. The failure of Uprising brought severe punishment for the whole Haryana Region. All prominent leaders on whom the British could lay their hands were severely punished. However, the neighbouring Sikh Chiefs who came to the rescue of the British at the hotly-contested battle of Narnaul were liberally rewarded. Narnaul district itself was awarded to the Maharaja of Patiala, Ballabgarh went to

Paritkot, Bawal to Nabha and Dadri to Jind. New Jagirs were created at Farruknagar and Pataudi. Nearly 24 thousand men, women and children laid their lives for the freedom of their motherland. As per military record, 134 villages of Haryana were burnt to ashes, 51 villages were auctioned, properties of many were confiscated and hundreds of villages were fined. Thousands of Haryanvis were hanged and innumerable children were thrown into the wells. The Historic 'Lal Diggi' at Jhajjar, Meham Azad Chowk and 'Lal Sarak' of Hansi still remind us the heroic deeds of Haryanvis. The flame that sparked off from the holy land of Haryana in 1857 continued to guide the freedom fighters for 90 years till India got its freedom.

The Khap panchayats also remained active after Independence. Partap C. Aggarwal in his book 'Caste, religion and power-An Indian case study' writes that Khap panchayats have got enough popularity on gotras. For example, 24 villages of Gulia gotra fall under Gulia Khap panchayat 40 villages of Dahiya gotra constitute Dahiya Khap panchayat. Likewise Dalal Khap panchayat, Ahlawat Khap panchayat, Hooda Khap panchayat are very active in social and political activities.

Though Haryana village panchayats have no judicial powers now yet they continue to exercise their influence on all matters of public importance. They have shown their authority on social and political affairs of the state. All Haryanvis have unshakable faith in the institution of Khap panchayat. Every one here looks towards this autonomous organ to redress his grievances-social, judicial or political. The Khap panchayat, in Haryana have always stood with the time, passed all tests of impartiality.

Haryana is proud of its dynamic role in the Freedom Movement of the country. The movement spread with the involvement of the Congress Party. Lala Lajpat Rai, an Arya Samaj leader started his career as a lawyer at Hisar joined the Congress and led the freedom movement at Hisar. He later shifted to Lahore and became famous as a national leader.

Pandit Shri Ram Sharma of Rohtak joined Congress while still a student at the time of first non-cooperation movement in 1920. Like many others he gave up his studies at the call of Mahatma Gandhi. Most of the spade work for Congress in Haryana was done by Pandit Shri Ram Sharma. He spent several years in jail.

Ch. Devi Lal too joined the Congress during his school days. He and his elder brother Ch. Sahib Ram both played a leading part in Freedom Movement in Haryana. They were jailed during Satya Graha Movements in 1932 and 1942-43. Ch. Devi Lal also participated simultaneously in Kisan movements. Later he earned the honour 'Tau' for his involvement in people's cause. Lala Duni Chand and Khan Abdul

Ghaffar Khan were very active at Ambala while Pt. Neki Ram Sharma was at forefront at Bhiwani and the Bhargava brothers, Pandit Thakur Das and Dr. Gopi Chand at Hisar ignited the Freedom Movement. At Rohtak, Lala Shyam Lal, Ch. Ranbir Singh etc. also participated in the Freedom Movement. Dr. Madho Ram at Panipat, Sh. Pat Ram Verma at Sirsa and Balwant Rai Tayal at Hisar were also at forefront during the Freedom Struggle. In a way it turned in to the people's movement in Haryana and over 5000 people of the state went to jails during the Freedom Struggle.

After 1857, Uprising, the people of Haryana had to face great hardships. Frequent failure of crops and occurrence of famines added to the distress of the peasantry. The money-lenders charged exorbitant rates of interest and the peasantry was heavily in debt. As a first step to check the irregularities of the money lenders, orders were passed in 1863 by the Government for proper maintenance of accounts. Ambala District Gazetteer (1892-93) reveals that the moneylenders charged interest between 12 percent to 18 percent in case of mortgages and 18.75 percent to 37.50 percent on simple bonds. For loans of grains, effected principally by petty village shopkeepers, interest ranged from 37.50 percent to 48.00 percent and payments were made in kind for most part at the valuation of the creditor. The Government of India tried to give relief to peasantry by passing the Punjab Land Alienation Act of 1900. But the land continued to pass in some areas steadily in others with appalling rapidity from its old owners to the moneylenders the towns' men, the successful lawyers, and the prosperous merchants. The Punjab Land Alienation of Land Act did not ameliorate the indebtedness of the peasants. The peasantry continued to fall deeper and deeper into debt. It was visible that the balance of economic power was shifting and creating social tension in the state. But in 1930s many important legislations were passed by the Punjab Legislative Council. All such laws brought tremendous relief to the peasants and gradually their socio-economic condition began to improve. To name a few laws are :—

- (i) The Punjab Relief of Indebtedness Act, 1934.
- (ii) The Punjab Debtors Protection Act, 1935
- (iii) The Punjab Registration of Money Lender's Act, 1938
- (iv) The Punjab Restitution Mortgaged Land Act, 1938
- (v) The Punjab Agricultural Produce Marketing Bill, 1939
- (vi) The Benami Transaction Act, 1939

It was the beginning of the rising of the peasantry and the oppressed classes in the Punjab state. Such a transformation changed the course of socio-political history of the state.

Indebtedness of peasantry has long been one of the burning and pressing problems. The prosperity of this country depends fundamentally on agriculture. It is the bonds of debt that shackle agriculture. The Haryana Government has been very considerate to lighten the burden of debt of farmers. In 1987, the Government gave relief to farmers and other weaker sections by waiving off loans upto rupees ten thousand. In september, 2004 also the Government wrote off taccavi loans worth rupees 384.74 crore benefiting about 1.40. lakh families.

In 1858, Haryana region was made a part of Punjab to check the recurrence of further acts of rebellion. But Haryanvis never reconciled with this change and they continued to demand the separate entity of Haryana region. The demand rose some times in the form of a Greater Delhi state, some times for a separate Haryana and some times with the name of 'Vishal Haryana' or 'Greater Haryana'. The cultural entity, the way of life, the language and the history of Haryana region were altogether different from the Punjab region. These facts were well explained in the government report published under the title "Land of Five Rivers" during 1921-22. The Haryana region referred as Ambala Division in the report had a greater affinity towards Delhi in terms of the people, though politically it had been merged with Punjab. Pt. Shri Ram Sharma in his book 'Haryana ka Itihas' has revealed that the demand of separate state around Delhi, to be called as Greater Delhi was discussed with Mahatma Gandhi by Pt. Neki Ram Sharma, Lala Desh Bandhu Gupta and Pt. Shri Ram Sharma in August, 1931.

Chaudhri Chhotu Ram is regarded as a very farsighted statesman. He was against the formation of separate Haryana prior to Independence. He knew that separate Haryana was in the interest of Haryanvis but it was also not in the benefit of the country at that juncture.

A few years before partition, the Akalis under leadership of Master Tara Singh formulated a scheme which they called the Azad Punjab scheme. This aimed at carving out a Sikh-majority State from the Punjab by lopping off its western and eastern parts. (Curiously the present State of the Punjab broadly corresponds to some extent to this scheme). At that time this proposal was strongly opposed and so nothing came out of it.

At the time of partition, the Akalis, headed by Master Tara Singh and Giani Kartar Singh, were planning for a separate Sikh State, along with the creation of Pakistan. But this was found to be impractical and the Sikh community cast their lot with the rest of India.

In the new state of East Punjab, the Sikhs found that they were again in minority. This continued to rankle in the minds of the Sikhs, who desired a state with a majority of their own. The attempts made from time to time to satisfy this great urge of the Sikh community by various constitutional and administrative devices did not satisfy the bulk of the Sikh community.

In Haryana also there was a feeling of dissatisfaction as the people felt ignored in the new state, although they constituted nearly forty percent in the composite East Punjab.

In 1955, the Government of India set up the state Reorganization Commission following persistent demands from different parts of the country for redemarcation of the provinces on linguistic basis. The commission considered the question of the reorganization of East Punjab but did not accept the proposal for its division. On the contrary it recommended the merging of the Patiala and East Punjab State's Union into East Punjab. The districts of Mahendergarh and Jind consequently became part of the Haryana region.

The real problem, however, remained unsolved for several years. After some time, the demand for the Punjabi speaking State was revived, which also simultaneously brought in the demand for the creation of the Hindi-speaking State of Haryana. The Haryana people were not willing to accept Punjabi as official language or as medium of instruction.

The Government of India, however, made another attempt to prevent the division of East Punjab. In 1960, a new system known as 'Regional Formula' was introduced. This was intended to meet the respective claims of the Hindi and the Punjabi-speaking areas of the state without breaking up its unity. Hindi and Punjabi areas of the state were clearly demarcated and recognized as separate linguistic regions without in any way affecting the administrative boundaries of the state. Both the languages were given official status up to the district level in the respective regions. Separate regional committees consisting of the legislators of the respective regions were established for the Hindi and Punjabi-speaking areas.

The arrangement, however, did not succeed, as being a halfway house, it satisfied nobody.

Ch. Devi Lal struggled untirelessly for the cause of Haryana. On 14 March, 1961 he spoke in Vidhan Sabha unequivocally against the stepmotherly treatment given to Hindi speaking belt in the matter of development. Later, he constituted the Haryana Sangarsh Samiti under his chairmanship. Prof. Sher Singh, Ch. Sultan Singh, Babu Anand Sawrup etc. were the members and Ch. Mehar Chand was the member secretary of this Samiti.

Later, the Punjab Government appointed the Haryana Development Committee on 20th March, 1965, constituted as below :—

1.	Pt. Shri Ram Sharma	-	Chairman
2.	Shri Gajraj Singh, M.P.	-	Member
3.	Shri Sher Singh, M.L.C.	-	-do-
4.	Shri Chand Ram, M.L.A.	-	-do-
5.	Shri Hardwari Lal, M.L.A.	-	-do-
6.	Shri Nihal Singh, M.L.A.	-	-do-
7.	Shrimati Om Prabha Jain, MLA	-	-do-
8.	Shri Suraj Mal	-	-do-
9.	Shri G.L. Bansal Secretary-General Federation of Indian Chamber of Commerce and Industry, New Delhi	-	-do-
10.	Shri Saroop Krishan, ICS, Financial Commissioner, Planning, Punjab	-	-do-
11.	Shri R.S. Randhawa, IAS, Commissioner for Agricultural Production and Rural Development, Punjab	-	-do-
12.	Shri A.N. Kashyap, IAS, Commissioner, Ambala Division	-	-do-
13.	Shri Hoshiar Singh, Deputy Commissioner, Sangrur	-	-do-
14.	Shri Gurdit Singh, Economic & Statistical Adviser, Punjab	-	-do-
15.	Shri L.C. Gupta, IAS	-	Member Secretary

Shri Chand Ram and Shrinati Om Prabha Jain were taken in the Cabinet in June, 1965, and, thereafter, they resigned from the Committee.

The area to be covered by the Committee consisted of the districts of Hisar, Rohtak, Gurgaon, Mahendragarh, Jind and Narwana tahsils of district Sangrur and Jagadhri, Naraingarh and Ambala tahsils of district Ambala.

The terms of reference of the Committee were as follows :—

- (i) to make a study of socio-economic conditions with a view to assessing the economic deficiencies as well as the perspective potentialities of the region;
- (ii) to make an assessment of the progress likely to be achieved by the end of the Third Plan; and
- (iii) to recommend development measures for an accelerated and integrated socio-economic growth of the region, with particular reference to the Fourth Five Year Plan.

Geographically, the Haryana Region had been definitely at a disadvantageous position vis-a-vis the Central Punjab Region. The region was away from the three perennial rivers of the Punjab, that is the Ravi, the Beas and the Sutlej. The Ghaggar river, which was not perennial, touched only northern parts of the area and the river Yamuna formed only the boundary with the U.P. on the eastern side. The agro-climatic conditions in a large part of the area were unfavourable; the rainfall was comparatively low and erratic, the soil was sandy and light in texture, especially in the arid area, and above all, there was paucity of sub-soil water and in a large number of tracts, it was brackish. The south-western part of the region had a higher elevation making flow irrigation difficult except by executing costlier lift schemes. Also by and large, there were no mineral resources in the area, except in district Mahendragarh.

With a view to presenting the picture in a logical manner, the state was divided into the following three regions :—

- (i) Hill Region;
- (ii) Non-Haryana Region; and
- (iii) Haryana Region.

The Hill Region included Shimla, Kangra, Lahual and Spiti and Hoshiarpur. Hoshiarpur was included in the Hill Region, because 13 out of 16 blocks fell within

(i) **Rural Urban Composition.**— It was seen that there was a greater preponderance of rural population in the Haryana Region than that in the Non-Haryana Region, indicating a lesser rate of economic growth. The rural population in 10 out of 27 tahsils in the Haryana Region was over 90 percent. Conversely, the urban population in the Non-Haryana Region was much higher. In absolute terms, it was 25.56 lakhs in the Non-Haryana Region against 12.89 lakhs in the Haryana Region.

(ii) **Working Population in Primary, Secondary and Tertiary Sectors.**— The figures cited above show that a much larger working population was engaged in the agricultural sector in the Haryana Region than that in the Non-Haryana Region. On the other hand, the Non-Haryana Region had a definite lead over the Haryana Region in the secondary and tertiary sectors.

(iii) **Extent of Irrigation.**— The total gross area irrigated as a percentage of the total cropped area in Non-Haryana Region was more than double of that in the Haryana Region. The actual position in the Haryana Region was still worse as the intensity of irrigation in the Haryana region was much less. In large areas in the Haryana Region, the water allowance was still from 1.9 to 2.4 c.s. per thousand acres of C.C.A., whereas in the Non-Haryana Region the water allowance in the Upper Bari Doab tract was as much as 3.5 cs. per thousand acres of C.C.A.

(iv) **Percentage of Electrified Villages/Towns.**— The percentage of villages/towns electrified was 18 in Haryana as against 29 in Non-Haryana Region. Certain areas in the Haryana Region were very backward while certain other areas in the Non-Haryana Region had gone ahead very far. This was clear from the fact that 69 per cent of the villages were electrified in district Amristsar, 41 percent in Ludhiana, 42 percent in Gurdaspur and 33 percent in Jullundur. In the Haryana Area, the percentage of villages electrified was 13 in Mahendragarh, 16 in Gurgaon, 18 in Hisar and 19 in Karnal.

(v) **Per Capita Consumption of Electricity in the Region.**— In the over-all picture, the per capita consumption of power in the Haryana Region was 37 as against 46 in Non-Haryana Region. It is, however, to be borne in mind that most of the industrialisation was in the belt around Delhi, particularly Faridabad, and this got reflected in the per capita consumption. If this was taken out, the per capita consumption in the Haryana Areas was much less.

(vi) **Number of Registered Factories per Lakh of Population in the Region.**— As it is clear in the above table the figure was only 14.9 in the Haryana and 36.5 in the Non-Haryana Region. If it was borne in mind that 14.9 included registered factories in the satellite towns around Delhi, it felt that the Haryana Region was lagging behind very considerably in the matter of industrialisation.

(vii) **Literacy Percentage of Population in the Regions.**— The Non-Haryana had a distinct lead as the percentage of literate persons, in it, it was 26.7 as against only 19.8 in the Haryana Region. The corresponding figure for female literacy in the Haryana Region was 9.1 as against 17.6 in the Non-Haryana Region.

From the indicators given above, it was clearly seen that the Haryana Region was lagging far behind the Non-Haryana Region in a large number of developmental spheres.

Another point which emerged was that since the process of development in the Haryana region started at a later stage than in the Non-Haryana Region, the Haryana Region was at a disadvantageous position. This was so because the institutions or 'works' set up at an earlier stage had been better organised than those started later. As for instance, it could be stated that the provision made for medicines at the Rohtak Hospital in 1964-65 was only Rs. 0.84 lakhs for 330 beds as against Rs. 8.14 lakhs for 662 beds at Patiala. Similarly, a large number of educational institutions were built in the Haryana at a later stage. The result was that such institutions in the Haryana Region were not as well-staffed and equipped as in the Non-Haryana Region. The Committee made various recommendations for the development of Haryana region and submitted its report to the Government of Punjab on 15th January, 1966. But subsequent developments led to the formation of independent state of Haryana on 1st November, 1966.

Haryana has been placed uniquely in military traditions. When China invaded the country in 1962, Brig. Hoshiar Singh and others of Haryana sacrificed their lives for defending the honour and freedom of the country. In the Ladkh sector, Chushul aerodrome was dauntlessly defended against the Chinese under the inspiring leadership of Major-General Budh Singh. Again, when Pakistan attacked India in September, 1965, the Jawans of Haryana by their sheer valour and bravery defeated the Pakistanis in the Burki, Dograi, Khemkaran and Sialkot sectors, Brig. Khem Karan Singh had to his credit the capture and annihilation of the Pakistani forces in Kasur sector. In Indo-Pak War 1971, Col. Hoshiar Singh (then Major) fought bravely that crowned India's victory in the war with Pakistan. For his heroic feats, he was honoured with India's highest gallantry award Param Vir Chakra. In Kargil War too many brave soldiers from Haryana gave supreme sacrifices defending the country. Defence and service of the motherland had always been the first consideration for the brave people of Haryana. It is, thus abundantly clear that the Haryana people have always fully identified themselves with the struggle for Independence and have always been at the forefront for preserving the freedom of the country.

Netaji Subash Chander Bose had close liason with Haryanvis. He visited Haryana during 1938-39 extensively and in his forceful speeches at Rohtak, Bhiwani, Karnal, Ambala, Hisar, Faridabad argued the people of Haryana to participate in Freedom Struggle. He left indelible impact on the people and when he formed Indian National Army, thousands of Haryanvis joined his army. In it they held senior posts; to name a few: General Dil Sukh Mann, Col. Ram Sarup Yadav, Capt. Mehtab Singh, Capt. Bhag Singh, Capt. Chandan Singh, Capt. Deep Chand, Capt. Prit Singh, Capt. Banwari Lal, Lieut. Gorkha Ram, Capt. Dhani Ram, Lieut. Dale Ram, Lieut. Barkha Ram, Lieut. Daryao Singh, Capt. Charanji Lal, Lieut. Chaman Lal, Lieut. Harnam Singh, Lieut. Sewa Singh, Lieut. Bhag Mal, Capt. Nanak Singh, Lieut. Avtar Singh, Lieut. Hari Singh, Lieut. Chunni Lal, Lieut. Shankar Lal, Capt. Fateh Singh, Lieut. Chottu Ram, Lieut. Karam Singh, Maj. Amir Singh, Capt. Dalip Singh, Capt. Kawal Singh, Maj. Ram Singh,

Capt. Rishal Singh, Lieut. Mehar Chand, Lieut. Ram Singh, Capt. Surjan Singh, Capt. Sher Singh, Capt. Ram Chander etc.

The Haryanvis are the acknowledged farmers and fighters Haryana is rightly called as 'Sword of India' and 'Food Bowl' of the country'. Jai Jawan-Jai Kisan is the heritage in which people live and die here.

What lay behind the state's over-whelming military importance. The answer lies partly in the region's turbulent history. This led its people to develop military prowess. Generations of the people had been forced to fight to survive as wave after wave of invaders had poured down from the passes of frontier on way to Delhi. There thus existed in the state a strong military tradition which has now become a history of the nation.

Haryana, like any part of India, abounds in folklore-old tales and legends, woven into haunting folk songs which keep tradition alive. Folk songs of Haryana cover a vast range of history from the epics to the national movement. They are an organic growth having originated way back into centuries.

Haryanvis folk songs absorb all the coloured vista. We witness the varied scenes, diverse wars and countless doomsdays.

The "saang" is the best treasure of Haryanvi songs which is a vigorous and virile form of folk theatre. With high pitched music, a rich variety of local songs and catchy actions, this dance-drama is based on history and folk tales. It is rural in its original form, though it has now reached cities and airconditioned theatres, otherwise it requires no embellishment ; no decoration. Be it winter or summer, the eager audience sit all through night or day enjoying the performance. Such is the spell cast by this theatre form.

"Saang" is one of the oldest forms of folk theatre. References to it can be found in the writings of Kabir who narrates how people would sit late into night to watch the performance. It has been passed by word of mouth from generation to generation. The tradition of "saang" scripts started only in the 19th century. In Haryana the most celebrated name is that of Pt. Dep Chand of village Sheri Khanda in Sonapat district. He is still in the public memory and is popularly styled as the 'Kalidas of Haryana'. Today, this art form is emerging from the veil of obscurity due to incorporation of new ideas. It remains to be seen how it faces the impact of urbanisation.

Dada Lakhmi Chand, the well-known singer of folklores and a renowned "saangi" of this region had left the literary treasure. He developed over 200 folk tunes from the treasure of our folk music, filled colours and details of our values replete with spiritual experience and human elevation. Dada Lakhmi Chand wrote 21 plays (saangs) and composed over 1000 songs (ragnis). He is lamp of wisdom poetics, stage acting and symphony, Shakespeare wrote 38 plays and 154 sonnets (ragnis). In comparison, Dada Lakhmi Chand is no less than Shakespeare. Mehar Singh was also another famous Haryanvi folk singer. He wrote and sung 10 kisseys (songs) and hundreds of ragnis.

Besides "saang" Alah (a ballad belonging to medieval times) is also losing its popular ground. Rhythm of Alah is robust and its recitation brisk strongly reminiscent of the impetuous speed with which the medieval warriors went pouring forward to the battlefield. The typical hero of Alah is chivalrous, full of valour and fierce daring. He disdains a long dishonourable existence and prefers a glorious though short span. He is ever ready to lay down his life for the glory of his clan and land.

The alarming beat of the war drum, the wild warcries, the savage and shrill notes of war pipes, the clatter and confusion of the battle-field are all so well portrayed by means of words in Alah.

In villages of Haryana singing is one of those services which has already suffered woeful neglect, because, by and large, the Jogis, professional bards; are deserting their hereditary profession. "Jai Mall-Patta" is sung sonorously in chorus by two or three Jogis on the sarangi. It is one of those old time dignified melodies which are fast becoming outmoded, nay they are faced with total extinction.

The Jogis as a class of traditional folk singers are thus faced with what the sociologists call "anomie" a state of normalness, a sort of individualness and social disorder.

Haryana has its own musical tradition too. Perhaps, it would not be incorrect to say that the musical tradition in Haryana is quite ancient and deep-seated. Its origin and growth are enshrouded in mystery. It is a lost page of India's cultural history. Quite a few villages in Jind, Mahendragarh and Rohtak districts and adjoining areas are named after some of the classical "ragas" of India-Asavari, Dhanasari Bilawal, Malkaush, Bhairvi, Kamod, Kalyana, Vrindravan, Sarangpur, Jaizaivanti, Ramkali etc. How did it happen? It is difficult to ascertain the truth in the absence of reliable historical data. Even the inhabitants of these villages have little to say in this regard. It is generally believed that a prince of whose reign these villages formed part, chose to enshrine his love of music, thus named them or they probably commemorate his land gift to music celebrities of his court, or it could be possible that these villages had been the venue of the public concerts.

This cultural upsurge attracted a number of scholars to do research on the various aspects of folk culture, traditions and folk heritage of Haryana. Now a large number of cultural groups and organisations have been established in Haryana to serve the cause of Haryanvi culture. The folk dances, folk dramas and folk singing in Haryanvi have become popular at the state and national level. These developments opened door for Haryanvi films. In 1970s, two Haryanvi films, 'Harphool Singh' and 'Beera Shera' were released. But real break through came in 1984 when

'Chandrawal' was released. This film was immensely successful in the box office in Haryana, Western UP, Delhi and parts of Rajasthan. It set in the momentum of production of Haryanvi films.

Haryana is the corridor state surrounds the National Capital Delhi from the three sides. About 35 percent of the total geographical area of Haryana lies in the National Capital Region. Due to close proximity of Delhi, the state is facing population pressure and is subjected to various disadvantages . When first decennial census was held in 1881, Haryana's population was about 42.65 lakh, and in 1981 its population was 129.23 lakh i.e. an absolute increase of 53.27 lakh in 100 years. The state population recorded in 2001 census was 210.83 lakh which shows that between 1981 and 2001 i.e. within two decades the state population rose by 81.60 lakh. It was due to fast urbanisation and large scale migration. On demographic front adverse sex-ratio in the state has been a cause of concern. The Government has now launched schemes like 'Devirupak' and 'Devirakshak' to check the declining sex-ratio. Rapid urbanisation and development activities have changed the nomenclature of some of the towns; Ambala is now known as the city of 'Scientific Instruments'; Yamunagar is called as 'Steel ware's city' ; Panipat has got the fame of 'Town of Handloom' ; Sonipat is called as the 'City of Cycles', Faridabad is the Industrial capital of state while Gurgaon has recently got its recognition as the 'city of malls', Rohtak is known as the cultural capital of the state, Bahadurgarh a town of sanitary wares and Kurukshetra is all set to be the 'heritage city'. Panchkula has got the reputation of 21st century town of the state.

Set like a jewelled crown on the map of India, Haryana is golden land, golden not only for its colour of its abundant grain and ghee what also for its past. Its history is its big attraction and it is something one should all remember Haryana indeed is the cradle of human race, birthplace of human speech, mother of history, grandmother of legend, great grandmother of tradition, whose yesterdays bear date with the mouldering antiquities of the rest of the country-the one land that all men desire to see, and having seen once, by even a glimpse, would not give that glimpse for the shows of all the rest of the globe combined. In fact, Haryana has a long tradition of social and cultural values, and possesses a spiritual quality that has come down unbroken from time immemorial. It is this quintessence of its culture that tourism has been able to thrive here "अतिथि देवो भवः". The bird named complexes 45 in all of Haryana Tourism are built on the national highways that pass through the state. The complexes have beautiful lakes, picturesque landscaping, golf courses, bath complexes, tennis and billiards facilities alongwith restaurant and motels, guest rooms and similing services stand firmly to transform every inch of state land as the tourist's paradise. Capped with majestic rustic rural glamour, farm tourism offers

the pleasing and restful environs to the visitors. Haryana, thus is a fascinating land and is glittering on tourist map of the world.

By dint of the hardwork of the people of Haryana, its determined political leadership and the efforts of the officers and staff of the government, Haryana had a phenomenal all round development and now it is one the most developed and best administered states in the country.

From the so called 'dust bowl' state in 1966-67, it has become a 'grain bowl' of India. Haryana also earned a unique distinction in November 1970 by becoming the first state in the country where all its villages, 6745 in number were electrified. At present, all the villages in the state are connected with 'pucca roads'. No only this, safe drinking water supply has also been provided to each and every village in the state. In these two respects also the state has the distinction of being first in the whole country. The great green revolution is rocking the country. It is laudable that during 1987 Haryana Government headed by Ch. Devi Lal introduced 'Samman Pension' for all the senior citizens of the state. Haryana also became the first state of the country to introduce this welfare scheme. And a new concept 'small is beautiful' evolved from the statehood of Haryana. Today, Haryana is heading for a new socio-economic revolution under the dynamic leadership. The following personalities held the office of the Governor in Haryana :—

Sr. No.	Name of the Governor	From	To
1.	Shri Dharam Vir	1-11-1966	14-9-1967
2.	Shri Birendra Narayan Chakravarty	15-9-1967	26-3-1976
3.	Shri R.S. Narula	27-3-1976	13-8-1976
4.	Shri Jai Sukh Lal Hathi	14-8-1976	23-9-1977
5.	Shri Harcharan Singh Brar	24-9-1977	9-12-1979
6.	Shri S.S. Sandhwalia	10-12-1979	27-2-1980
7.	Shri Ganpat Raj Devaji Tapase	28-2-1980	13-6-1984
8.	Shri Syed Muzaffar Hussain Burney	14-6-1984	21-2-1988
9.	Shri Hari Anand Brari	22-2-1988	5-2-1990
10.	Shri Dhanik Lal Mandal	6-2-1990	13-6-1995
11.	Shri Mahabir Prasad	14-6-1995	18-6-2000
12.	Shri Babu Parmanand	19-6-2000	1-7-2004
13.	Shri Justice (Retd.) O.P. Verma	2-7-2004	6-7-2004
14.	Dr. A.R. Kidwai	7-7-2004	till date

The list of the Chief Ministers of Haryana from 1-11-1966 to present day is given below :—

Sr. No.	Name of the Chief Minister	From	To
1.	Shri Bhagwat Dayal Sharma	1-11-1966	23-3-1967
2.	Rao Birender Singh	24-3-1967	20-11-1967
3.	President's Rule	21-11-1967	21-5-1968
4.	Shri Bansi Lal	21-5-1968	30-11-1975
5.	Shri Banarsi Dass Gupta	1-12-1975	29-4-1977
6.	President's Rule	30-4-1977	21-6-1977
7.	Shri Devi Lal	21-6-1977	28-6-1979
8.	Shri Bhajan Lal	28-6-1979	23-5-1982
9.	Shri Bhajan Lal	23-5-1982	5-6-1986
10.	Shri Bansi Lal	5-6-1986	20-6-1987
11.	Shri Devi Lal	20-6-1987	2-12-1989
12.	Shri Om Parkash Chautala	2-12-1989	23-5-1990
13.	Shri Banarsi Dass Gupta	23-5-1990	12-7-1990
14.	Shri Om parkash Chautala	12-7-1990	17-7-1990
15.	Shri Hukam Singh	17-7-1990	22-3-1991
16.	Shri Om Parkash Chautala	22-3-1991	23--6-1991
17.	President's Rule	6-4-1991	23-6-1991
18.	Shri Bhajan Lal	23-6-1991	11-5-1996
19.	Shri Bansi Lal	11-5-1996	23-7-1999
20.	Shri Om Parkash Chautala	24-7-1999	till date

The new found indentity as a compact manageable and vibrant state of the Indian Union acted as a catalyst for the multidimensional and rapid progress that the young state of Haryana made is now a model of the accelerated planned development.

Chandigarh is the capital of Haryana. Punjab Boundary Commission, headed by Justice J.C. Shah, had given Chandigarh including Kharar tahsil to Haryana in its award of May 31, 1966. But the Union Government "arbitrarily over-ruled" the Commission's recommendations and gave Kharar tahsil to Punjab and made Chandigarh a Union-Territory. Many issues are yet to be settled between Haryana and Punjab. The following is the chronology of Haryana-Punjab panels and accords:

(i) In 1970, the Prime Minister, Smt. Indira Gandhi in her award decided to give Chandigarh to Punjab. Haryana was to get Abohar and Fazilka and 105 Hindi-speaking villages in lieu of Chandigarh. But the award remained unimplemented.

(ii) In 1985, Rajiv-Longowal Accord was signed. The Accord provided for transfer of Chandigarh to Punjab on January 26, 1986. Simultaneously, Haryana was to get Hindi -speaking areas in its lieu. Mathew Commission was set up to identify areas to be transferred to Haryana.

(iii) In 1986, Mathew Commission identified Abohar, Fazilka and 83 villages as Hindi-speaking, but did not make a recommendation in Haryana's favour because a Punjabi-speaking village, Kandu Khera broke the area's contiguity with Haryana.

Next, Venkataramaiah Commission identified 70,000 acre land to be transferred to Haryana. It recommended that Central Government should meet the cost of land acquisition, development and construction of government buildings in Haryana's new capital. But the dead lock remained.

Another Commission headed by D.A. Desai was set up, but it never submitted its report.

Canal water is the life line for Haryana. Under the Punjab Reorganisation Act, 1966, provision for apportionment of waters was made under Section 78. The account on river waters' dispute is given below:

(i) Punjab and Haryana failed to reach an agreement on division of Ravi-Beas waters for a longer period and the matter was referred to Centre in 1969 for adjudication under the Punjab Re-organisation Act, 1966.

(ii) In 1976, the Centre gave its decision, allocating 3.50 MAF to Haryana and "not exceeding 3.50 MAF" to Punjab. Punjab did not accept the award and Haryana went to the Supreme Court, seeking its implementation, while Punjab also challenged it in the Highest Court.

(iii) In 1981, Punjab, Haryana, Rajasthan, Delhi and Jammu & Kashmir had an agreement. Under the agreement Punjab was to get 4.22 MAF, Haryana 3.50 MAF, Rajasthan 8.60 MAF, Jammu & Kashmir 0.65 MAF and Delhi 0.20 MAF.

Haryana completed its portion of Satluj (Sutlej) Yamuna Link (SYL) canal. Punjab was to construct its portion within two years. Both Punjab and Haryana withdrew their suits in the Supreme Court.

(iv) Smt. Indira Gandhi inaugurated work on Punjab portion of SYL.

(v) Under Rajiv-Longowal accord, Eradi tribunal was set up which allocated 5.00 MAF to Punjab and 3.83 MAF to Haryana.

(vi) Work on SYL which was continuing at snail's pace came to a halt in July 1990.

The present Government of Haryana went to Supreme Court. The Court directed to Government of Punjab to complete 214 kms of SYL in its territory by 15th January, 2003.

(vii) When the Punjab Government failed to construct SYL portion within stipulated period, Haryana once again had to go to Supreme Court. The Court on its judgement of 4th June, 2004 directed the Centre to complete the SYL in Punjab territory at the earliest by engaging its own agency .

(viii) The Punjab Government on July 12, 2004, got enacted the Punjab Termination of Agreements Act, 2004. Now the President's reference in this regard is pending in the Supreme Court. Haryana hopes to get justice from the Apex Court.

There has been great feeling of 'Haryaniat' in every action of the people. And with this marvellous characteristic Haryanis have faced the adversities with vigour. From time immemorial, Haryanis have been practising community synthesis. And this is a social capital. With this capital, Haryana has grown up and has experienced many revolutions in social, economic and political fields. In order to keep pace in the highly competitive era the human material is being made techno-suave with higher learning and research in Kurukshetra university Kurukshetra, M.D. university Rohtak, Chaudhri Charan Singh Agricultural university Hisar, Guru Jambhashwar university Hisar and Chaudhri Devi Lal university Sirsa.

The percentage of different communities in Haryanvi population as per Haryana Backward classes' Commission Report, 1990 is like this: Ahir-5.0 Gujar-2.8, Jat-25.0, Jat Sikh-4.0, Rajput-3.0, Saini-2.5, Ror-1.0, Aggarwal (Bania)-5.0, Brahman-7.0, Khatri/Arora-8.0, Chamar-10.0, Balmiki-4.0, Dhanak-2.0, Meo-2.0, Bishnoi-0.7, Kamboj-2.0, Others-16.0. These hardy Communities have made significant contribution in the development of Haryana.

The Haryanvis are simple, humorous, humble, charitable and benevolent. They believe in pride and dignity of self. This pride comes from their culture. They have an unbeatable energetic spirit. They have a history of being fierce warriors, they survive the rough and tough. So, they are natural winners. The adage 'Desan Mein Desh Haryana, Jitt Dudh Dadhi Ka Khanna' speaks about their cultural milestone.

The development journey of Haryana can be summed up like this :—

When Haryana came into existence in 1966, many economists tended to hold that new state was too poor in basic resources to be able to hold its own for long. The state was not in a position even to feed its people and to sustain agriculture where majority of people were engaged in agriculture, the state lacked in infrastructure. The state did not inherit riches either over ground or under it. This was a grim heritage. The state, however, could not stand idly by watching the awesome spectacle of devastation on a mass scale both of life and property. It started its dark journey with deep faith in its people traditional in outlook but innovative in action. In spite of all odds, they transformed the state phenomenally within a short span of time. The vibrant state became the example for the other states. The state Government's commitment to bring overall prosperity in Haryana is visible everywhere : the urban amenities are being provided in rural areas. Haryana Urban Development Authority has so far set up 27 urban estates and more than 1.90 lakh freehold residential plots, 14 thousand commercial sites and 10 thousand industrial plots have been allotted in various urban estates. Approximately 948 acres of land has also been allotted to the Co-operative Group Housing Societies/Welfare Organizations/Associations for flatted development under Group Housing Scheme in these estates. Haryanvi culture has been brought into academic curriculum and the artists have been patronised by the state. In fact, every venture launched by the Government has got wide recognition. In development horizon, Haryana is now known as 'Island of growth' in the Indian Union.