

CHAPTER V

PLACES OF INTEREST

Introduction

The Haryana comprises a region which as a cradle of a great civilization and culture has a glorious past. Located in the region, is the valley of the Saraswati and Drishdvati, which was in times gone by a hub of great activity. The state abounds in many places, the antiquity of which has been established by archaeological explorations and excavations. Some other more recent places have acquired importance on account of their economic and industrial development. Still others have been developed as tourist spots.

The following pages describe the important places of interest in the state :—

Ambala Cantonment

Ambala cantonment, the headquarters of the division of the same name lies in the south-east of the Ambala City at 30° 20' north latitude and 76° 51' east longitude. It is an important railway junction where Delhi-Kalka and Saharanpur-Ludhiana railway lines intersect. The Grand Trunk road, a national highway, also passes through the town.

This cantonment was established in 1843. It is said that after the abandonment of Karnal cantonment in 1841 on account of the prevalence of malaria, the troops were marching to a place near Sirhind which had been selected as a possible site for the new cantonment. After salubrious halt of two days, it was decided to turn the scales in favour of a cantonment at Ambala¹. Not long after the cantonment was located here a Garrison church, one of the finest in the region was also constructed with a seating capacity of 1,000 persons. It now

stands in ruins, the only remanent of the building being a bell tower. The lawns are spread over a vast area. The Sirhind club, founded in 1891, is located on the Mall road and has a large membership.

The town has progressed well as a consequence of industrial units having been established in it. It has become a centre for the manufacture of scientific and surgical instruments.

There are two parks, i.e., Gandhi Park and Patel Park for the recreation of the general public. The military dairy farm, military grass farm and military poultry farm, extending over a vast area, form a part of the complex. The numerous places of public utility include 3 degree colleges, a large number of schools, a War Heroes Memorial; stadium, a civil hospital, a military hospital, an E.S.I. dispensary, a telephone exchange, a post and telegraph office, a veterinary hospital, a police station, an industrial training centre, two privately

1. *Ambala District Gazetteer*, 1923-24, p. 131.

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managed industrial schools, a P.W.D. rest house, a P.W.D. circuit house, Central State library and a bus stand.

Ambala City

The town, the headquarters of the district, is termed as Ambala city to differentiate it from Ambala cantonment. It lies on the Grand Trunk road at 30° 23' north latitude and 76° 46' east longitude in an open plain between the Ghagghar and the Dangri (Tangri) streams. It is a railway station on the Saharanpur-Ludhiana railway line.

The town is said to have been founded during the 14th

century by Amba Rajput, from whom it derives its name. Another version assigns the name of the town to *Bhawani* Amba whose temple, the date of which is not known, exists in the town. Third version, however, is that the name is a corruption from Amwala or the mango village, judging from the number of the mango groves that existed at one time in its immediate neighbourhood¹. The name Ambala as such has not been mentioned anywhere in the old texts, however, Rodgers discovered Indo Parthian coins and coins of Hunas, Toramana and Mihirakula from its site from which we conclude that the area came under the sway of Parthians after the break-up of the Mauryan empire and was later included in the domain of Hunas².

There are three historical *gurdwaras*, namely Badshahi Bagh Gurdwara, Sis Ganj Gurdwara and Manji Sahib Gurdwara. The first is associated with Guru Gobind Singh, the second with Guru Teg Bahadur and the third with Guru Hargovind. Annual celebrations are held and offerings in the form of *pankhas* (fans) are made at the famous Muslim shrines of Lakhi Shah (Tej-ud-Din Chisti) and Tawaqul Shah. A temple of Bhawani Amba is located in the town and is visited by a large number of devotees.

In 1968, a stagnating water tank near bus stand was transformed into a lake. A park was developed on the outskirts of the lake. In addition to boating arrangement in the lake, a light house and coloured fountains beautify the park.

The places of public utility include a civil hospital, a Philadelphia Mission hospital, 3 degree colleges, two teachers' training colleges, a large number of schools, a polytechnic, a technical institute for women and an industrial training institute, Government industrial school for girls, a privately-managed industrial school for girls, a telephone exchange, a post and telegraph office, a veterinary hospital, a canal rest house, a police station, Guru Gobind Singh municipal library, a *gaushala* and bus stand.

**1. *Ambala District Gazetteer, 1923-24,*
p. 130.**

**2. Rodgers, C.J., *Report of the Punjab Circle, Archaeological Survey of India,*
1888-89, (Simla) pp.2-4.**

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Kalka

Kalka¹, headquarters of the tahsil of the same name, lies on the Ambala-Simla national highway and is at an elevation of 2,270 ft. (691.0 metres). It is the terminus of the broad gauge Delhi-Kalka railway line and the starting point of narrow gauge Kalka-Simla railway line (opened in 1903). It forms the gateway of Himachal Pradesh territory and most of the traffic and trade between these hills and the plains passes through it. It lies at 30° 50' north latitude and 76° 56' east longitude.

The area now forming Kalka was part of erstwhile princely state of Patiala but was acquired by the British in 1846 and was included in Simla district. It was transferred to Ambala district in 1899.

A famous Kalka Devi temple is located on the Kalka-Simla road near octroi post. A fair is held every year in March-April.

The places of public utility include a police station, a post and telegraph office, telephone exchange, a civil hospital, a veterinary hospital, a government college, government Industrial school for girls, a number of schools, a civil rest house and a few *dharmsalas*. Kalka is known its stone-*kundis* for domestic use.

Mansa Devi Temple

The shrine of Mansa Devi lies in Balaspur village, about three kilometres east of Manimajra (Chandigarh, U.T.). There are two temples dedicated to the goddess here. The older one is said to have been built by the ruler of Manimajra² (c.A.D.1815). The legend is that originally the shrine was in the territory of erstwhile princely state of Nahan and the stream which supplied water to the pilgrims visiting the temple, was cut off by some hill people causing great distress to the pilgrims. Thereupon the goddess appeared in dream of Gurbaksh Singh, ruler of Manimajra and asked him to construct a temple for her at this place. This temple contains thirty eight panels of wall paintings besides floral designs painted all over the ceiling and the archs leading into the temple. The drawings of the temple are not of high standard but a great variety of themes is illustrated. There is an inscription in one of the galleries of this temple which can be translated as follows: 'This Chandi (was) painted by Anged in Samvat 1870 (A.D.1813) in the bright half of the month of *Chaitra* (March)'. B.N. Goswami, Professor of Fine Arts, Punjab University, Chandigarh, thinks that these paintings must have been executed by A.D. 1816 at the latest but according to Mira Seth, these paintings were done in later half of the 19th century³.

1. Now Kalka is a part of Panchkula district.

2. The construction of Mata Mansa Devi shrine was started in *Samvat* 1868 by Raja Gopal Singh and it was completed in *Samvat* 1872 (1815-A.D.)

3. Miss Mira, Seth, *Wall Paintings of the Western Himalayas*, 1976, pp.85-87.

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The other temple is said to have been constructed by Maharaja Karam Singh of erstwhile Patiala State (c. A.D. 1861) to commemorate his success in the battle against the Gurkhas¹.

The fairs are held twice a year in March-April (*chet sudi ashtmi*) and September-October (*asoj sudi ashthmi*). Lakhs of people attend these fairs.

Morni Hills²

The Morni hills are offshoots of Shiwalik ranges of Nahan and run in two parallel ranges from south-east to north-west. Between them the ground is broken by projecting spurs but through the bottom of the valley, the Ghagghar makes its way. The village of Morni lies on the mountain side, at 30° 41' north latitude and 77° 05' east longitude, 1,220 metres above sea level. Tradition assigns the name of Morni to a queen who is believed to have ruled this area.

Among the spurs of hills, lie two lakes, the larger is about 550 metres long and 460 metres broad and the other about 365 metres either way. A hill divides the two lakes but there is some hidden communication as the level of the two lakes remains the same. The people look upon the lakes as sacred. There is an old fort which is now in ruins. The hills are covered by pine trees. The climate is salubrious and the area is suitable for trekking. The Haryana Government undertook to develop this hill resort and provide facilities to tourists. A motorable road was constructed to connect the Morni hills with Haryana State highway near Panchkula. A forest tourist hut 'Lal Munia' and a P.W.D. rest house were also constructed to accommodate tourists and trekkers.

The places of public utility include a government high school, a post and telegraph office, a police station, a civil dispensary and a veterinary dispensary.

Naraiangarh

Headquarters of the tahsil and sub-division of the same name, it lies at 30° 29' north latitude and 77° 08' east longitude. It is located 38 kilometres from Ambala to its north-east.

The town derives its name from its founder, Raja Lakshmi Narian of Sirmaur (Himachal Pradesh) who on the decline of the Mughal empire, built a fort at Kulsan; and called it after himself, Naraiangarh³. The fort now houses tahsil offices and police station.

The places of public utility include a police station, a post and telegraph office, a telephone exchange, a civil hospital, a veterinary hospital, a government senior secondary school, a government high school, a government industrial school for girls, a civil rest house and two *dharmsalas*.

1. Now the renovation works is being carried out under the aegis of the Haryana Government.

2. Now Morni Hills is a part of Panchkula district.

3. W. Synyard, *Report on the Revised Settlement of the Southern Pargunahs of the District of Ambala in the Cis-Sutlej States*, 1859, p. 24.

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Panchkula

The new township of Panchkula¹ lies at 30°42' north latitude and 76°52' east longitude. It is enclosed by Ambala-Kalka national highway, Ambala-Kalka railway line and Chandigarh-Panchkula road. It is developed on the outskirts

of Chandigarh, amongst the picturesque background of the Shiwaliks and the Ghagghar.

The township has been sub-divided into 26 residential sectors, 2 industrial sectors, one town centre, a park and areas for regional recreation, major institutions, whole-sale markets and government and semigovernment offices. An ancillary industrial estate of HMT with 29 built up sheds has been established. The entire area lying between Ambala-Kalka national highway and the Ghagghar has been earmarked for regional recreation. This area will have a golf course, a deer park, a zoological garden, an exhibition ground and a children's park. A beautifully designed 47-bedded youth hostel to provide cheap and comfortable accommodation for young tourists is situated on the bank of the Ghagghar. Very popular with the people of Chandigarh and with those travelling to Himachal Pradesh, 'Red Bishop' a bar and a restaurant is a comfortable stopover.

On the junction of the Ambala-Kalka national highway and Chandigarh-Panchkula road lies the old settlement of Panchkula. A Jainendra Gurukul was established there in 1929 which is now running as a high school. There are four parks; Town park, Topari Park, Cactus Garden. The Cactus garden is one of the famous gardens in Asia, having hundred varieties. This garden has a handsome glass house which is great attraction to the visitors.

There are a number of stone crushers in and around Panchkula. The places of public utility include a post and telegraph office, a police post, a rural dispensary, and a high school.

Pinjore

Pinjore lies 5 kilometres short of Kalka on Ambala-Simla national highway. It lies at 30° 48' north latitude and 76° 55' east longitude.

Pinjore is an ancient historical and religious place. It is said to be the earliest habitation of man as Guy E. Pilgrim discovered certain teeth and part of a jaw in the lower Shiwalik hills and concluded that one and half crores years ago, the early man lived in Pinjore region round about Chandigarh². Tools of lower palaeolithic period fabricated on quartzite have been found from the region stretching from Pinjore to Nalagarh (Solan district-Himachal

1. Nowit is full fledged district.
 2. Pilgrim, Guy, E. 'New Shivalik Primates and their Bearing on the Question, of the Evolution of Man and the Anthropoides, *Records of the Geological Survey of India*, 1915, Vol.XIV, pp. 2-61.
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Pradesh) and also along the *nallah* which runs in the HMT factory premises¹. These archaeological evidences point towards the antiquity of the place.

Pinjore is associated with five Pandava brothers who enroute to Himalayas during their exile, stayed here for some time. The place was then known as Panchpura which was later corrupted into Pinjore. Cunningham could decipher in the worn out letters of Pinjore Baoli inscription, the old name of the place as Panchpura².

A part of the modern town is situated on an old mound. The antiquarian remains recovered from or its environs comprise ornamental structural pieces, pillars, sculptures and inscriptions. Some of the important sculptures found from Pinjore are; two figures of Ayudha Puras, fragments of a colossal image of Vishnu, an image of Shiva, four armed Shiva, colossal head of Bhairva, Shiva, and Kubera, seated Ganesha, Surya head, Shakti images of Saivi, Durga, Parvati and Chaumunda, standing Tirthankaras, a headless Tirthankara image delicately carved with plastic conception and other minor sculptures. These sculptures, indicative of the growth of Hinduism, with its multiplicity of gods and goddesses can be assigned to the period ranging between 9th century A.D. to 12th century A.D. Two inscriptions were

noticed by Cunningham on the walls of the Jami mosque and another inscription in the famous *baoli* of the place where old Hindu pillars can also be seen.

The reference of Pinjore is also found in Minhaj-ud-din bin Siraj-ud-din's *Tabakat-i-Nasiri*, Sultan Nasir-ud-din Muhammad plundered the riches of Pinjore in A.D. 1254³. The place was again plundered in A.D. 1399 by Timur on his way back from Delhi.

Pinjore is famous for the beautiful Mughal garden, perhaps the loveliest and oldest garden in northern India. It was made by Nawab Fidai Khan, the 17th century architect of the emperor Aurangzeb. Appointed Governor of Punjab by the emperor, the great builder was fascinated by the sacred springs of the village Pinjore. He conceived the vast terraced garden as a pleasure resort. He followed the classical plan of Shalimar Mughal garden, only adapting it to the concept of the descent into the vista of beauty along the soothing waterways and not the ascent. The inspired designer absorbed the space on both sides of the flowing waters, with an uncanny genius for the human outlook. Each of the seven terraces offers contrast of shadows and substances. Fidai Khan could not stay for long here. There is an apocryphal story showing how the ruler of Sirmaur was trying his best to regain the control over Pinjore. He managed to send some female servants as had their

1. Manmohan Kumar : *Archaeology of Ambala and Kurukshetra Districts, Haryana*, 1978,

Mss, pp.240-241.

2. Alexander Cunningham : *Archaeological Survey of India*, Report XIV, p.70.

3. Elliot and Dowson : *The History of India As Told by its Own Historians*, 1969, vol. II, P. 353 (Reprinted part).

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throats swoolen with goitre. The Khan's wives were terrified on hearing that the climate bred such a disease. Fidai Khan deserted the place. This way Pinjore alongwith Mughal garden passed into the hands of Sirmaur ruler but the Sirmaur State could not continue its control over Pinjore in the wake of attacks by neighbouring chiefs. Hence Maharaja Amar Singh of Patiala bought Pinjore and adjoining land from Sirmaur in A.D. 1775¹.

The Haryana government recreated the whole complex by adding coloured illuminations to the play of fountain water, providing rest places, picnicking facilities and a mini zoo. The Pinjore garden has now been renamed as Yadvindra Garden as a mark of respect of the late Yadvindra Singh, Maharaja of the erstwhile princely State of Patiala. It is located on the Ambala-Simla national highway. The main gate opens on the highest terrace and seven terraces descend gradually into the distant boundary of the garden.

In the middle of the first terrace is the Shish Mahal, in the Rajasthani-Mughal style, with small windows and apertures. There is a lyrical Hawa Mahal approached by steps on the side of the wall. The second terrace is uplifted to the sky by large arched doorways, above which there is a Rang Mahal. Cleverly devised by architect, the view of the lower terraces is from the open half-way below. The place above is itself a pleasure house, with an enormous open courtyard. We descend, by concealed steps on both sides of the big house, to the third terrace where the cypresses and flower beds lead down to dense groves of fruit trees on each layer. The density of the dark green foliage evokes brooding depths. The upward flow of water from the fountains cools the eyes. Already, we are in the presence of the cube-like Jal Mahal, with a square fountain bed and a plinth to sit down for pleasure. The next terrace is flanked by denser groves of trees, lightened by the water devices in the middle.

Visitors now face the end structure of the doorway, recently made into a disc-like open air theatre with the giant doorway behind as a symbolic opening into the wild woods beyond.

The stiff outer wall of the garden is reminiscent of the fort walls, which has all around miniature pavilions housing the zoo. The garden is open from dawn to midnight in summer and from sunrise to 10 p.m. in winter. The tourist can stay in

air-conditioned suites of the rest house and Rang Mahal.

There is a Bhima Devi temple and an old *baoli* which have legendary connection with Pandavas. It seems that the old temple was destroyed and the present temple seems to have been built at a later stage under the old name. The *baoli* is an old tank where old Hindu pillars can be seen. Nearby is the Jami mosque which is attributed to Fidai Khan,

1. Chib, Sukhdev Singh : *This Beautiful India, Haryana*, 1977, pp. 195-6.
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the builder of the Mughal garden. This mosque seems to have been constructed with the building material of the temple of which a large number of architectural pieces can be seen embodied in the later construction. Two old inscriptions were noticed by Cunningham on the walls of the mosque.

The place became more important with the establishment of Hindustan Machine Tools factory in 1963. The places of public utility include a post and telegraph office, a police station, a primary health centre, a veterinary dispensary, a government high school, a forest rest house in the Yadvindra Garden maintained by Department of Tourism

Nada.— It lies about 2 kilometres south-east of Panchkula across the Ghagghar on Haryana State Highway and is famous for a gurdwara.

The gurdwara is named after one Nadu Shah, a disciple of Guru Gobind Singh, who rendered great service to him when he alongwith his army was camping at this place. In his blessings to Nadu Shah, the Guru said that the place thereafter would be known after his name.

Lakhnaur Sahib.— situated about 6 kilometres south of Ambala, Lakhnaur Sahib is held in high esteem because of its being the home town of the maternal ancestors of Guru Gobind Singh. A folding cot of the Guru is lying there.

Panjokhra.— It lies about 8 kilometres east of Ambala on Ambala-Nariangarh road. There is a gurdwara to commemorate the visit of Guru Har Kishan, the 8th Sikh Guru.

It is said that the Guru stayed here on his way from Kiratpur to Delhi and did a miracle by setting a stick on the head of a deaf and dumb person who later recited the Gita and explained its meanings.

Haryoli.— Situated about 15 kilometres to south-east of Ambala cantonment, it has a temple of Rishi Markanda. It is said that the Rishi was only 12 years of age when the messenger of Yama came to take away his life. He was deep in meditation worshipping Shiva. He invoked Shiva's protection. Shiva appeared and gave him blessings that he would never perish till the deluge¹. A fair is held every year in September-October.

Bawani Khera

Headquarters of the tahsil of the same name, it lies at 28° 57' north latitude and 76° 2' east longitude. It is located 19 kilometres from Bhiwani, to north-east, on Bhiwani-Hansi road. It has a railway station on the Hisar-Rewari section for northern railway. The village was raised to the status of a notified area committee in June, 1973.

1. *District Census Handbook, Ambala District*, 1961, pp. 136-37.

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Located on a mound, the town has now extended towards the south. Most of the streets and houses are *pukka* but there is no proper arrangement for drainage. A *mandi* was developed by the Town and Country Planning Department.

Bawani Khera is said to be nearly 700 years old. But availability of large-size bricks measuring 31 x 22 x 5 cms., belonging to Kushan-Gupta age, lent some credence to the fact that the present site was inhabited even before that. In the absence of any corroborative evidence, no specific conclusion can be drawn.

The places of antiquity and of interest include *Nathon-Ka-Dera*, *Dadu panthion-Ka Dera* and Shri Gauri Shankar Temple.

Located near the old village tank, the Dera of Nath sect is said to be the oldest place in the town. One *Mahant* Bali Nath is believed to have founded this *Dera* several hundreds years ago, and people believe that it existed even before the present town was inhabited. There is also a Shiva Temple, a structure of sub-recent date inside the Dera. Shri Gauri Shankar Temple, located near the tank is about three centuries old. God Shiva is the main deity of the temple.

The places of public service include a police station, a post and telegraph office, a Public works Department Rest House, four *dharmshalas*, a veterinary hospital, a bus stand, and Government schools.

Bhiwani

Bhiwani, the headquarters of the district of this name¹, lies at 20° 48' north latitude and 76° 9' east longitude. It is located 123 kilometres west of Delhi and 253 kilometres south-west of Chandigarh. It is an important railway station on the Rewari-Batinda section of northern Railway, and is now connected with Rohtak by broad gauge.

The town was formerly surrounded by an old wall, now in complete decay. This had 12 gates, all of which are now decayed. Of these were the Bapora Gate to the north-west, Rohtak Gate to the east, and Dadri Gate to the south-east. The old town is congested. The streets are narrow. It is dotted

with old ornate buildings with orient domes or Rajput style pavilions. The doorways are carved in wood and almost as big as castle gates. The architecture and masonry of these buildings seems to indicate that the workmen and artists had attained a degree of high proficiency.

The town is no longer confined within the old walls; habitation has spread outside. Many new dwellings have sprung up to the north west, north-east, east and west of the

1. It is also the headquarters of the sub-division and tahsil of the same name.

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town. The houses in the old town are built of brick and lime and in most cases are several storey high. New houses of modern design constructed with brick, cement and steel have come up in the recently developed areas.

Bhiwani seems to be a corruption of the word '*Bhani*'. From Bhani it changed to Bhiani and then Bhiwani. One Neem, a Jatu Rajput, is said to have founded the village in honour of his wife Bhani, who had saved his life from treachery, and called it by her name. The local population still prefers to say 'Bhiani', and not Bhiwani.

In 1803, Bhiwani was annexed by the British. In 1817, William Frazer, the Political Resident in Delhi, selected this place for the site of *mandi*. The town rose to importance. Before the advent of the railways in this part of the country, Bhiwani was popularly known as the Gate-way of Rajputana. It was the main centre through which all the trade from Bikaner, Jaisalmer, Jaipur and other states of Rajputana used to come into British India¹. It was a famous trading centre of Punjab even before the partition of the country. Next to

Amritsar, it was the biggest market for textiles. Bhiwani is also known as a town of charitable trusts, created by prosperous business men, who migrated to Calcutta, Bombay and other big cities of India for business. A number of hospitals, schools and colleges are even today maintained by these trusts.

This town is often called the 'Little Kashi' of India. There are nearly 300 small and big temples in it some of the more important ones are described here.

Gauri Shankar Mandir.— Situated in the heart of the town, this beautiful temple was built by Seth Kirorimal of village Luhari in 1951 at a cost of Rs. 15 lakh. It is one of the premier temples of this region. The entrance gate is an imposing structure facing the bazar. A specimen of Hindu architecture of modern times, inside this big temple is made of marble. There is a clock tower over it. There are three main shrines in the temple. The shrine of Gauri and Shankar (Parvati and Shiva) is in the middle, those of Laxmi and Narayan, and Radha Krishana on the right and left, respectively. The shrines contain life like marble statues of these deities. In the centre of the temple there is a pillar square with entablatures joining the ceiling. Carvings of various scenes from Hindu mythology are configured on the walls, pillars and entablatures. Text of the *Bhagvad-Gita*, the Song Celestial, and couplets and sayings of various saints and poets are engraved or painted on the entablatures of the colonnades.

A fair is held every year at this temple from *Shrawan Shukla Purnima* to Janamasthmi when attractive religious *Jhankis* (Tableaux) are exhibited.

1. *Hisar District and Loharu State Gazeetter (Hisar District)*, 1951, P. 252.

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Khaki-Baba Ka Mandir. — Built over a 100 years ago is a temple of the Vaishnav sect. The main deity is Lord Rama. There are also Shiva temple and Hanuman temple in the premises. It was originally a small temple, but in *vikrami Samvat* 1963 (A.D. 1906), Khaki-Baba, a devotee of Lord Rama, came to this place on a pilgrimage and chose to live here and the temple became associated with him.

Shri Rang Nath Mandir.— Situated in Bichla bazaar, this is a famous temple of the Vaishnav sect. it was built in *Samvat* 1907 (A.D. 1840) by Sri Ramajuja Acharya.

Hanuman Mandir.— Situated outside the Hanuman Gate, this temple is said to be one of the oldest of Bhiwani, built over 300 years ago. On every Tuesday, people visit in large number to offer prayers to god Hanuman and distribute *prashad*.

Hira Puri Mandir.— Situated at the bank of Dobi, the old pond of the town, it is said to be the oldest temple. The main deity is Shiva. Legend has it that one Mahtma Hirapuri came from village Luhani and started living here. Bhiwani was then a Rajput village occupied by two distinct groups, viz Lohadh and Halu. There were frequent clashes between them over the water of the village well, located near the present site of the temple. When the Rajputs of both sides assembled to fight with each other at this spot, Mahatma Hira Puri could not tolerate this quarrel between inhabitants of the same village and he laid himself alive in *samadhi* in order to restore peace. Later a Shiva Temple was created on site.

Samadhi of Todar Singh.— It is located near the Bichhwa tank. It is believed that Emperor Humayun came to Charkhi Dadri for hunting and married a Rajput girl. Her brother Bhani Singh with the help of Mughal troops raided Baliali (a village near Bhiwani). Rajputs of Bhiwani could not brook this insult, and under the leadership of Todar Singh, who was killed in battle. The Emperor sentenced Todar Singh to death. A *samadhi* was built in his memory.

Modern Bhiwani has a city water supply scheme, one of the largest of its kind. The new District Administrative-cum-Judicial Complex built in red stone, revives the traditional Rajasthani architecture blended with the modern. A Bal Bhawan, a multi-storey, District Public Library, a new multi-storey P.W.D. rest house have also come up in recent

years. A stadium of international standards is another attraction.

Industrially the town is taking new shape. A milk plant was set up in 1972 by the Haryana Dairy Development Corporation, at a cost of Rs. 60 lakh. 'Hafed Bakeries' ,the first co-operative bakery in the country was established at a cost of Rs. 12 lakh. There are two largescale textile units, *guar* gum factory, vegetable ghee factory, dental chair units, and a number of small textile units.

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Other places for public service include a police station, a post and telegraph office, telephone exchange, a general hospital, a T.B. clinic, an Employees State Insurance Dispensary, Ganpat Rai Matri Seva Sadan Hospital, Krishan Lal Jalan Free Eye Hospital, Adarsh Eye Hospital, Kanhi Ram Free Eye Hospital, a veterinary hospital, an Industrial training institute, a Government industrial school for girls, Technological Institute of Textiles, Vaish College, Adarsh Mahila Mahavidyalaya, Government College, K.M. College of Education, a Government college of education, a large number of schools, a District library, Kirori Mal Library, Kishan Lal Seva Sadan library, a Municipal Park, three cinema houses, a new bus stand, a canal rest house, a P.W.D rest hose, a H.S.E.B. rest house, a milk plant rest house and a number of *dharamsalas*.

Charkhi Dadri

Headquarters of the tahsil and sub-division named Dadri, it lies at 28° 36' north latitude and 76° 17' east longitude. It is located 30 kilometres from Bhiwani to the south-east. It has a

railway station on the Batinda-Rewari section of northern railway.

The old town which was surrounded by a stone wall with four gates (Rail Darwaja, Delhi Gate, Budwana Gate and Charkhi Gate) and two small entrances, has extended itself, outside the old wall towards the railway station and new bus stand. The old compound wall with the gates was built by the Maharaja of erstwhile Jind State in 1917 *Samvat* (A.D. 1860). The old houses are mostly built of stone and lime; some present an imposing appearance. New modern houses are coming up. The town has big Anaj *mandi*.

Prior to settlement of the present town there is said to be a lake that abounded in frogs. The Sanskrit word for frog is *dadur*, and hence the name Dadri. To distinguish this frog town from other similar place names in the adjoining areas, and even in the adjoining States¹, the name Charki (of a nearby village) was added to precede it.

One Bihlan, a Rajput, who came from Ajmer Shariff, Rajasthan, is said to have founded the town, nearly 600 years ago. In A.D. 1806, the then British Government of India gave this area to the Nawab of Jhajjar.

During the medieval period, and later in the 19th century, Dadri (Charkhi Dadri) became a famous centre of Sanskrit, Arabic and Persian learning. Some eminent Sanskrit, Arabic and Persian scholars lived here. Two Mughal firmans have come to notice- one of Akbar and other one of Farrukhsiar - granting plots of land on *madad-i-mash* which means subsistence allowance. The firman of Akbar mentions a female scholar of Arabic, while that of Farrukhsiar was granted to an important physician of the Ilaqa. The Akbari firman is in the Archaeological Museum, Red Fort, New Delhi while the Farrukhsiar's is

1. The inhabitants of Charkhi village fought in the 1st war of independence and in the Prajamandal struggle against the ruler of Jind State. Hence in the recognition of their services the word Charkhi has been added before the word Dadri.

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preserved in the Rao Harnarian Singh Dhan singh Collection, Charkhi Dadri. A large number of Sanskrit and Persian manuscripts acquired from this area by Rao Uttam Singh, former tutor of Jind Raja, indicate the literary atmosphere in the region¹.

Shyamesar Tank.— The big Shyamesar tank with stone quays (ghats) and a number of temples around is a place of grandeur gone by. It is said to have been built by one Lala Sita Ram around A.D. 1687, at a cost of Rs. 1 lakh. According to *Phulkian States Gazetteer (Patiala, Jind and Nabha)*, 1904, he was the treasurer of Muhammad Shah, Emperor of Delhi. But according to another legend, he was the treasurer of Shah Jahan, the Mughal Emperor of India.

The municipality has made arrangements for supply of canal water to the tank, and is also taking steps to clear it up as a tourist attraction.

Mandir and Samadhi of Baba Shami Dayal.— Located on the bank of the Shyamesar tank, it is said to be the oldest temple of the town. Legend has it that when Bihlan founded this town, there was a *Samadhi* of a saint known as Shami Dayal. Bihlan saw in a dream that the saint wished him to build a temple, which would lead to the prosperity of his caste and the area. He constructed the temple named after the saint. This is a place of veneration for Jats of Phogat *got* (clan). Every year a *mela* is held on the eighthday of Bhadrapad (*Samvat*), and is attended by Phogat Jats in large numbers.

There are scores of other Hindu temples, a Jain temple and a Sikh gurdwara in the town.

The old fort (built nearly 200 years ago by the Nawab of Jhajjar) now houses a number of Government offices. Dorothy villa here built by Maharaja of Jind state has been converted into P.W.D. Rest house.

In the mid-forties the town was named as Dadmia Dadri. Seth Ram Kishan Dalmia had sought the permission of the

Maharaja to set up a Cement Factory at Dadri - the first enterprise of the area. Sir Ganga Ram Kaul, the then Chief Minister of Jind there upon persuaded the H.H. to name Dadri as Dalmia Dadri instead of Charkhi Dadri, Name of Railway Station was also altered. But the Town was renamed as Charkhi Dadri when the Jind State was merged into Pepsu.

Places of public service include a police station, a post and telegraph office, telephone exchange, civil hospital, an Employees State Insurance Dispensary, a veterinary hospital, a recently constructed bus stand, cinema house, a Municipal Library, a Municipal Rose

1. The above information , sponsored by V.P.S. Rao of Dadri appeared in the Haryana Review, May, 1978. It would be not out of place to mention that there are many Brahman families at Charkhi Dadri. The title Rao was conferred on Brahman families by the Mughal emperor in 1780.

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Garden, Mathura Parsad Trust Library and Reading Room, Janta Vidya Mandir, Ganpat Rai Rasivasia College, Saraswati college for women, Saraswati College of Education, a number of schools, a canal rest house, a Sainik rest house, a P.W.D rest house, (known as Dorothy Villa) and a number of *dharamsalas*.

Kaliana

Located at the foot of a hillock, about 40 kilometres to the south of Bhiwani and 10 kilometres to the west of Charkhi Dadri. The hillock is bare.

This is said to have been the capital of Raja Kalian after

whom the town is named. It has sunk to the level of a village, but remains in its vicinity testify to its having been a large and populous place. In A.D. 1326 or Hijri 725, Raja Kalian rebelled against Alaf khan, king of Delhi, son of Ghayasud-din Tughlaq. The Imperial army under Saiyad Hidayat Ullah (or Mubarix Khan) attacked Raja Kalian, and in the struggle both were killed. The town was placed under Mir Bayak an official of Alaf Khan.

The Kaliana hillocks are famous for *sang-i-larz* (flexible sand stone). Also called Ital-Columite, this stone is found at a height of 400 metres above sea level. According to geologists, there are only two such flexible stone rocks in the world, one is at Kaliana and the other in Brazil (south America).

Loharu

Loharu lies at 28⁰ 26' north latitude and 75⁰ 49' east longitude, about 60 kilometres to the south-west of Bhiwani on the Bhiwani-Jaipur road. It is the headquarters of the tahsil of its name. It is a railway station on the Rewari-Rajgarh section of northern railway and a Junction for Jaipur. It is an isolated town in the vicinity of the Rajasthan border.

The houses in the town are scattered. These are generally built of stone and lime in the old style. Houses made of brick, cement and steel with modern design are also coming up. The streets are mostly *pakka*.

Legend has it that the site of the town was originally inhabited by Lohars (blacksmiths), from whom the town derived its name. The town used to be the seat of the Nawab of Loharu till 1950 when it was merged with the Hisar (Hissar) district, and included in the Bhiwani district on its formation in December, 1972.

Of the ancient history of Loharu, little is known. It once formed part of Jaipur State, but towards the middle of the 18th century some adventurous Thakurs, after the fashion of the day, shook off the Jaipur authority and formed an independent State. The Raja of Khetri, Bhopal Singh, a satellite of the Jaipur raj, attempted to subdue them but was slain in battle at Loharu. The place was, however, reannexed to Jaipur for a time, but it soon

Places of Interest

regained independence. Subsequently it acknowledged British suzerainty, and the government ceded it to the Maharaja of Alwar, who had loyally aided them during the Maratha Campaign¹. Nawab Ahmed Bakhsh Khan², who served the Maharaja of Alwar, was given this area in recognition of his services. Thus he was the virtual founder of the family which ruled over the area for seven generations.

The principal places of antiquity and interest in the town are :

Loharu Fort.— Loharu fort is the chief monument. It is said to have been built in A.D. 1570 by Arjun Singh. The Nawab's palace is a mixture of oriental and western styles. It stands on a raised terrace, with a fountain and a tank in its centre. The palace has been purchased by Haryana Government and the tahsil office and treasury are now housed in it.

Mosque.— Situated in the middle of the town is a mosque built in Persian style with a dome, minarets, and a fountain at the centre of the court. It was built in A.D. 1861 by one Mirza Nazar Muhammad Beg.

Shikharband Mandir.— Located inside it, is the town's oldest Hindu temple in the town. It is said to have been built in 1710 Samvat (A.D. 1653) and traces its origin to the days of Sheikhawati rule. Principal deity of the temple is lord Rama.

Shri Satya Narayan Temple.— Located near the Amin Mandi, the temple was built in *Samvat* 2000 (A.D. 1943) at a cost of Rs. 1.25 lakh. The land for the temple was donated by the then Nawab of Loharu. It is an attractive temple with god Satya Narayan as the main deity.

Tomb of Raja Khetri.— The old tomb is now in complete decay. However, pakka platform was raised in A.D. 1894 by the then Maharaja of Khetri. According to a stone inscription in Hindi and English, one Bhopal Singh, Raja of Khetri was killed at this spot whilst storming the fort of Loharu on *Bhadrapad Krishna 10, B.S. 1828 (September 5, 1771)*³. In this battle both the rulers were killed.

1. *Hisar District and Loharu Gazetteer (Loharu State)*, 1904.p.2.

2. Nawab Ahmad Bakhsh Khan was the son of Mirza Arif Jan Beg,a Bukhari Mughal, who came to India in the middle of the 18th century and took service under Emperor Ahmad Shah of Delhi. *Krishna 10, Vikarmi Samvat 1828 (September 5, 1771)*. In this battle both the rulers were killed.

3. The stone inscription reads thus : "This is sacred to the memory of Raja Bhopal Singh ji of Khetri who was killed here in the battle whilst storming the fort of Loharu in Bhadrapad Krishna 10, B.S. 1828 (5th September A.D. 1771) and was put up by his great grand son Raja Ajit Singh Ji Bahadur of Khetri in A.D. 1899".

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Grave of the dog of Bakhtwar, a slave, and a dome known as *Sati-ki-Mandir*, where the wife of Bakhtawar is believed to have immolated herself, after her husband's death, are now in complete decay, only ruins can be seen. According to the *Hisar District and Loharu State Gazetteer (Loharu state)*, 1915¹, the dog of Bakhtawar is said to have helped in killing nearly 28 persons in a battle between Thakur Madan Singh and Alf Khan, Governor of Hisar in *Samvat 1728 (A.D. 1671)*.

Towards the west of the town there is a tank paved with stone which was built by the then Nawab of Loharu in 1902 at a cost of Rs. 20,000.

Another big *pakka* tank located near the present residence of the Nawab of Loharu was built by Seth Har Naryana Ishwar Dutt of Kajrewala in *Samvat* 1972 (A.D. 1915). Nawab Amar-ud-din donated 1,100 *bighas* of land for grazing. This land is now managed by the *Gaushala* Loharu.

The Amin *Mandi* with 228 shops was constructed by the Nawab of Loharu nearly seven decades ago. The plan and lay out of the *mandi* is excellent, but now has a deserted appearance. Loharu used to be a flourishing market during the Nawab's time. The merger of the State with the Hisar district, and removal of all restrictions on inter State movement resulted in dwindling trade, and consequently a large number of traders migrated to other towns.

A number of places of public utility have come up during the last few years which include a civil hospital, a T.B. clinic, a bus stand and P.W.D. rest house. Other places of public service include a police station, a post and telegraph office, a telephone exchange a veterinary hospital, a municipal library and reading room, a large number of schools and three big *dharmshalas*.

Mitathal

Situated at a distance of 11 kilometres to the north-east of Bhiwani, it lies at 28°53' north latitude and 76°11' east longitude. The village is approached by a link road from Tigrana on the Bhiwani-Jind road.

The results of archaeological excavation supervised Dr. Suraj Bhan in 1968 have thrown welcome light on the Copper Bronze age culture complex of the Indo Gangetic divide of the 3rd-2nd millennia B.C. It provides a continuous cultural sequence from pre Harappan to late Harappan times.

The site came to light for the first time in 1913 when a hoard of coins of Samudra Gupta, one of the most illustrious kings of Gupta dynasty, was found. During 1965 to 1967, beads and curious copper implements were discovered at the site, giving it the honour of yielding proto historic material. This was followed by excavations in 1968.

1. Ibid.pp. 21-22.

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There are two low mounds of modest size. The smaller mound, measuring 150x300 metres and rising to height of 5 metres lies on the west, and the bigger one, on the east, is about 300x75 metres in expanse and nearly 3 metres in height. The excavator believes that the site once lay on the bank of river Yamuna which since gradually moved away¹.

The site has yielded a variety of antiquities such as beads, bangles and terracotta, stone, shell, copper, ivory and bone objects².

Mitathal may be said to be the most classical town site hitherto discovered in northern India. It reveals a continuous habitation from Pre-Indus to post-Indus times, covering a period of ten hundred years. It has also added new dimensions to the antiquity of the district.

Places of public service include a post office, a veterinary hospital, a Government high school and Government middle school for girls.

Tosham

Headquarters of a tahsil and sub-division, it lies at 28°52' north latitude and

75°37' east longitude. It is 23 kilometres to the north-west of Bhiwani. It is dominated by the 800 feet (244 metres) high hump of Tosham hill. The hill rises characteristically out of the desert sand, almost like the hump of a camel. Curiously enough, as one approaches Tosham by road from Bhiwani side, the hill gives an impression of a sleeping camel.

On the top of the hill, there is an irregular plateau covered with jungle growth platforms and ponds, some of which contain a little water. These water ponds mostly lie along the eastern brow of the rock, and carry names like *Pandutirtha*, *Surya Kund*, *Vyasa Kund*, and *Kukara Sarovar*. A fair is held on *Somvati Amavas* at these tanks.

The very name Tosham is suggestive of its derivation from a chaste Sanskrit word. It is said to be one of the ancient towns of Haryana. People also seem to associate it with the legendary Pandvas and claim that there was a *Tapobhumi* where the sages, in older times, observed penance. It also remained part of the Delhi kingdom of Prithviraja Chahamana (Chauhan)³. During the Mughal period, one Turssam Khan, a Pathan invaded this town.

1. Suraj Bhan : *Excavation at Mithal*, 1968, *Journal of Haryana Studies*, 1969, Volume I, No. 1, pp. 1-2.

2. Ibid. p.3.

3. In A.D. 1190-91, Muhammad Ghuri invaded India but was defeated by Prithviraja (Chauhan of Sakambhari in the battlefield of Tirawari (Taraori), situated between Thanesar and Karnal. In order to avenge himself of the defeat, the Sultan again attacked India in 1192 and defeated Prithviraja at Tirawari (Taraori) and the latter was taken a prisoner or killed in the neighbourhood of river Saraswati. (*Karnal District Gazetteer*, 1976.p.21.)

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Places of antiquity and historical importance in town are:

Rock Inscriptions.— The inscriptions found engraved on the precipice of the hill are the oldest and surest relic of the

ancient past in Tosham. These were first brought to notice by General Cunningham in 1875. They may be seen about half way up the hill, on two separate large blocks, of which, the larger one, nearly two and a half metres high and two metres broad, contain three records, including the longest and most important one, and the other contain two small epigraphs. Though the language of these inscriptions is Sanskrit, the script is Pali. These inscriptions date back to the 4th-5th century A.D. These epigraphs, though short, throw a good deal of light on the contemporary religious history of this part of India.

Samadhi of Mungipa.— Climbing up the hill from east lies the Samadhi of Sodha Mungipa of the Nath Sect, who is believed to have immolated himself alive for killing cow. It is said that the saint was in meditation when a cow disturbed him, he raised his hand to ward her off. The cow, out of fear, tried to run away but rolled down the hill and died.

People come here in large number to offer foodgrains and oils at the *Samadhi* over which stands a domed structure.

Little above this, there is a waterpool in a cavern, beside which there is a Shiva temple.

Panch Tirtha.— It is an ancient temple situated on the Tosham hill, people visit this temple on *Kartika Purnima* and have a dip in the tank here.

Archaeologically, the other significant finds are the large bricks measuring 31x25x5 cm, belonging to the Kushan-Gupta age, which may still be seen in the construction of the fort wall, the ruins which can be seen on the hill.

Prithvi Raj Ki Kachery or Baradari.— There stands a small stone hillock to the north of the Tosham hill, crowned by a building variously called Baradari or Prithvi Raj Ki Kachery, made on a cross-wise plan, each wing being 5 metres high and projecting over 3 metres from the central square building which is surrounded by all low domes. Architecturally, it may fall in the early period. The structure has sixteen arched opening, although apparently there appear twelve openings which probably lend it the name Baradari. It is made of rubble stone joined by and plastered over with lime mortar.

Many new buildings and places of public service built recently include a civil hospital, a bus stand and new

waterworks built at a cost of Rs. 9 Lakh. Other places of Public service include a police station, a post and telegraph office, a telephone exchange, a veterinary hospital, a Government industrial school for girls, a Government high school for girls, a Government high school for boys, a P.W.D rest house and two *dharamsalas*.

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Siwani

Close to the Rajasthan border, Siwani lies at 28°55' north latitude and 75°37' east longitude. It is located 60 kilometres to the north-west of Bhiwani. It is a railway station on the Hisar-Rajgarh section (metre gauge) of northern railway. The old village situated on a mound has extended towards the west after Independence (1947). It is a big mandi for *bajra* and *moong*. Most of the old houses are made of mud but new houses of brick, cement and steel are coming up. Streets are mostly pakka. The place is known for the good quality of drinking water. It is said that before independence, the Bikaner State had made arrangement to procure drinking water from Siwani for the patients of the State hospital at Bikaner.

Nothing much is known about the history of the town but it is estimated at 1,100 years old. But for a few Hindu temples, which are of recent origin, there is no place of interest worth mentioning.

The places of public service include a police station, a post and telegraph office, a telephone exchange, a government dispensary, a veterinary hospital, a number of schools, a Haryana State Electricity Board rest house, and a police rest

house.

Ballabgarh

Ballabgarh is the headquarters of the sub-division and tahsil of the same name in the district. It has an altitude of 200 meters and lies on the Delhi-Mathura National highway in 28°20' 22" north latitude and 77°19' 37" east longitude. The town is about 48 kilometres away from Gurgaon and 34.5 kilometers from Delhi to the south. It is also a railway station on the Delhi-Mathura double track broad gauge line of the Central Railway.

Historical background.— As per legend, the town was founded by Ballab Singh, the son of poverty-stricken cultivator. His mother as usual carried a few pieces of dry bread and onions as a midday repast for her husband who was tilling a tiny patch. She put down the child whom she had also carried in her lap in the shade of a tree and took the food to her husband where he was working. When she returned, she found a black serpent hovering its hood raised over the baby. As the men around rushed to kill the snake, a passing sadhu pleaded with them to desist, and prophesied the child would one day be a king. His words came true; Ballab struck a great further when two mules laden with gold *mohars* strayed in to the farm. This was the beginning of his rise. He and his successors ruled over 200 surrounding villages as fiefs of the Mughals for seven generations.

The name Ballabgarh is a corruption of Balramgarh, 'the fort of Balram, a Jat chief who held the surrounding country under Surajmal of erstwhile Bharatpur state of Rajasthan

and built the fort and palace¹. In 1775, the estate was transferred by the Delhi emperor to Ajit Singh whose son Bahadur Singh was recognised in 1803 as chief. According to another version, the fort was built by Maharaja of Bharatpur who took a fancy to the site when visiting a nearby village. The township outside the fort precinct was laid out by Raja Bahadur Singh of Ballabgarh². It still bears the trace of his careful planning, quadrangular market places, wells at crossroads and a large garden which he named *Dilkhusha*. A *Chhatri* and a *pakka* tank were constructed by the widow of Annudh Singh, Raja of Ballabgarh till 1818 in the memory of her deceased husband. The last of this dynasty was king Nahar Singh who fought heroically in the uprising of 1857. A monument, Nahar Singh Stadium and Nahar Singh Memorial park have been raised by the municipality to mark the centenary of the event.

The rapid industrial development along Faridabad has reached Ballabgarh. All along the national highway new factories have come up. An alloy steel plant (Globe steels), Goodyear tyres, Escorts' Rajdoot Scooters and Motor cycles, Pearl cycles, Auto Motors are among the important industries set up in the neighbourhood of the town.

The places of public utility include police station, a post and telegraph office, telephone exchange, Aggarwal College, artificial insemination centre, a veterinary hospital and schools.

Faridabad (Old)

Location.— This town having an altitude of 204 meters, is situated at about 25 kilometres from Delhi in 28° 25' 16" north latitude, and 77° 18' 28" east longitude. It has a railway station to the west of the town across Delhi-Mathura National highway on the Delhi-Mathura double track (broad gauge) of central railway.

Historical background.— It is said to have been founded in A.D. 1607 by Sheikh Farid, treasurer of Jahangir, with the object of protecting the highway which passed through the town. Sheikh Farid built a fort, a tank and mosque³.

Among the numerous followers of Surajmal, there was a Ballu Jat of Faridabad, 25 kilometers south of Delhi. He seized a large number of villages in the close proximity of the

capital. Safdar Jang Wazir sent an expedition against him on June 3, 1750. He was captured at Shamapur near Delhi. He was brought with his wrists tied together to Khizarbad, 8 kilometers from Delhi where the wazir along with the Maratha Vakil lay encamped-Safdar Jang handed him over to the Vakil and himself returned to his *havili*.

1. After the death of Ballu on November 29, 1753, the name of Ballabgarh was changed as Nizamgarh.

2. *Punjab Provincial Series Volume-I, 1908, P.290. (Imperial Gazetteer).*

3. The fort and mosque are in ruins but the tank was renovated at some later date.

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Ballu's submission was only a temporary phase. He won over the Maratha Vakil and through him Safdar Jang. In the winter of 1750, he threw up a mud fort, 8 kilometers south of Faridabad, and called it after his own name Ballugarh, also known as Ballabgarh. He set himself as a collector in this area, and was confirmed in the position by Safdar Jang. Slowly and gradually, Ballu extended his depredations further. In 1752, he ravaged Sikandrabad, 50 kilometers south of Delhi. He dug floors of the houses and fleeced the people of whatever they possessed. Seizing the local tradesmen, he hung them up and flogged them to extort money.

It was in November, 1753, that the Delhi Government took notice of the lawless activities of Ballu. An expedition consisting of 500 Badakhis under Aqibat Mahmud and 2,000 Marathas under Gangadhar Tatya reinforced by 7,000 soldiers and 30 light guns, was despatched against him by Imad-ul-Mulk, a rival and opponent of Safdar Jang. They

besieged Ballabgarh, Ballu sued for peace. He waited upon Aquibat Mahmud, accompanied by his son, Diwan, nine military lieutenants and 250 troopers. The interview was held on November 29, 1753. It was a stormy meeting as Ballu used hot words in the course of discussion. Ballu and his companions were instantly cut, while his soldiers fled away. Ballu's head was displayed on the road near Faridabad.

Due to the participation in the 1st war of Independence by the ruler, the place was confiscated by the government.

The places of public utility include post-office, schools, E.S.I. dispensary and touring talkies.

Faridabad Township

Location.— Situated on the Delhi- Mathura National Highway at a distance of about 29 kilometres from Delhi, the new Industrial Township, Faridabad, has an altitude of 204 metres. It has a railway station on the Delhi-Mathura double track broad gauge line of the Central Railway, which is at a distance of about 4 kilometres from Faridabad railway station.

The site for the township was selected by the Government of India for rehabilitating the displaced persons migrating from the North-Western Frontier Province and Dera Ghazekhan district (now in Pakistan) consequent upon the partition of India in 1947. The control of this township was vested in Faridabad Development Board, which functioned under the authority of Government of India through the Ministry of Rehabilitation. But in 1957, the control of this township was handed over to the then Punjab Government.

It is divided into 5 residential units known as Neighbourhoods. These are located around a central green separate from the Industrial area. The township being essentially an industrial area, a railway siding was laid down right through its entire length so as to be of

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service to all the industrial units established here. Because of its vicinity to Delhi and the numerous incentives given by the government, the industries developed at such a rapid speed that Faridabad now occupies a significant place on the industrial map not only of the state but also of the country. Its manufactures are exported to other countries.

The industries employ various types of artisans and labourers. This is the reason that migration of the people from other areas to Faridabad is maximum. An employment exchange was opened by the Government of India for the benefit of both employers and employees. A branch of the National Productivity Council functions here. Just outside the township, opposite the approach road to Bata shoe Co. and on the western side of the Delhi-Mathura National Highway, there is a 3-star modern hotel (Holiday Inn) wayside and eating facilities are provided at the state run Magpie Tourist restaurant situated on the Delhi-Agra road close to the Canal Rest House.

Having kept in view the development of the area, Faridabad Complex was constituted on January 15, 1972 under the charge of a Chief Administrator. The complex comprises the areas earlier covered by the three municipal committees of Faridabad and Ballabgarh besides 17 villages.

The places of public utility include telephone exchange, post office, commercial bank, schools, an E.S.I. hospital, Sawa Samiti dispensary, a veterinary hospital and an artificial insemination centre.

Hodal

Location.— Hodal, a small town on the Delhi-Mathura National Highway, has an altitude of 190 metres and lies at a distance of about 87 kilometres from Delhi and 27 kilo-metres to the south-east of Gurgaon in $28^{\circ} 53' 15''$ north latitude and $77^{\circ} 21' 52''$ east longitude. It is also a railway station on Delhi-Mathura double track (broad gauge) of the

central railway. This place is having the headquarters of sub-tahsil of the same name.

Historical background.— Legend runs that Odes, a gypsy clan, shifted here from western India and they formed a military force of Brahmans, the priests of Pando Ban, to whom this was given as Jagir. Fearing that Odes might not overpower them, the Jats were invited by Brahmans. The Jats held the sway over the area where they were confirmed by the later Mughals.

The oldest part of the town is on the hill formed by the debris of a still older habitation. Surajmal, powerful raja of former Bharatpur state, was connected by matrimonial relations with the Jats of Hodal. During his time many grand buildings were erected, a fine old *Serai*, a *boali* and a masonry tank; but they are now in ruins. The shrine of Radha Krishna, situated at about a kilometre from the town and a tank are held in high esteem by the Hindus.

Places of Interest

Places of Public utility.— The places of public utility include a post and telegraph office, telephone exchange, veterinary hospital, few schools, commercial banks and a Braj Mandal College (now Government College).

Palwal

Location.— The headquarters of the sub-division and tahsil of the same name and having an altitude of 195 metres, Palwal is situated on the Delhi-Mathura National Highway about 61 kilometres from Delhi. It lies in 28° 08' 26" north latitude and 77° 19' 33" east longitude. It is also a railway

station on Delhi-Mathura (double track) broad gauge line of central Railway.

Historical background.— The origin of the town is lost in legend and it is identified with the 'Apelava' of the *Mahabharata*, a part of the Pandava Kingdom of Indraprastha¹. Tradition associates with the same period the high mound of Aharwan, a village, a few kilometres to the south-west of the town. According to tradition, the town is said to have decayed for long and then been restored by Vikramaditya. The oldest part covers a high mound formed by the accumulated debris of many centuries.

The *Imperial Gazetteer of India (Provincial Series) Punjab*, 1908, *Volume-I* contains an account of the building built during the Mughal period. The details are as

under :—

"The mosque at Palwal is supported by pillars, which bear traces of Hindu idols defaced in the time of Altmush in 1221. An elegant domed tomb of red sandstone, just outside the town on the Mathura road, is said to have been built by a fakir, who levied an impost for this purpose of one slab on every cart load of stone which passed from Agra-Delhi for the building the fort of Salimgarh".

At the downfall of the Mughal empire, along with surrounding territory, the place was given to General De Boigne as *jagir* and after the conquest of Lord Lake to Murtza Khan of Delhi for few years, after which it was annexed by the British.

The places of interest are: Panchayati temple (situated on the south of Palwal town, it is associated with the Pandavas in popular belief), an old fort which was constructed during the Mughal period, now in ruins; Jama Masjid, which appears to date back to A.D.1210; Idgah of Shihab-Ud-Din built about A.D.1211, presently in ruins and occupied by Jawahar Gausala and Tomb of Roshan Chirag which dates back to A.D. 1661, and was constructed by saint Roshan Chirag, who levied a tax of one slab of stone from every cart-load that passed from Bharatpur to Delhi for building Shah Jahan's palace and with these the tomb was constructed.

1. Gurgaon District Gazetteer, 1910,P.248.

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The places of public utility include a police station, post and telegraph office, a telephone exchange, a few commercial banks, hospitals and a regional artificial insemination centre.

Hathin

Location.— It is located 16 kilometres south-west of Palwal on Palwal-Hathin road. It is headquarters of the tahsil of the same name.

Historical background.—According to local tradition, the place was founded by a king in the heart of Jungle. A number of elephants used to graze in this jungle. Later on, this place was known as Hastin (elephants) and its corrupt form became Hathin.

The tradition seems to be borne out by the discovery of a skeleton of an elephant during excavations at Autha, 15 kilometres south-west of Hathin. There are many mutilated art pieces near the site, but most important and interesting piece is the railing pillar of Sunga period, which is fixed in the wall of a tank and is worshipped as *khera devta*. The site yielded Painted Grey Ware, of early and later historic period.

Archaeological sites

Many Painted Grey Ware sites have been found in the district. The research scholar, Dharam Pal Singh identified many such sites which are detailed below¹.

Ahranva.— The village lies 7 kilometres south-west of Palwal. It yielded Painted Grey Ware, early historic pottery and late medieval remains. The other finds recovered from the site include beads, balls, decorated dies and figurines of Yaksha-Vamankas of Kushan period, figurines of elephant

belonging to Gupta period and a seal in terracotta bangles of copper, faience and glass and copper coins of Negamasa, sodasa, Brahmamitra, kota and later Kushanas.

Sondh.— It lies 4km. north-west of Hodal on Nuh-Hodal road. According to local tradition, the village was founded during the *Mahabharata* period.

Apart from the Painted Grey Ware, the place yielded a number of art pieces in stone, viz image of Vishnu of Kushana period, a bust of female attendant and head of figure of Gupta period, Vishnu with Ayudhapuruses and Vidhyadharaugala of early medieval period. A terracotta female figurine of Gupta period was also recovered.

Chhanasa.— It lies 5 km. east-north of Faridabad on Faridabad-Tilpat road. It was one of the 5 territories (villages) which were demanded by the Pandavas and the denial of which by their cousin, Duryadhana, led to the Great *Mahabharate* war. The place yielded Painted Grey Ware and early historic pottery.

1. Archaeology of Mahendragarh and Gurgaon Districts, 1976, (MSS).

Places of Interest

Sihigram.— The village lies at distance of about 37 km. south of Delhi on Delhi-Mathura highway. It has been included in Faridabad Complex since January 15, 1972.

Here is a temple situated on mound, which according to popular belief, marks the birth place of Surdas, well known poet of Bhakti Movement of Medieval period.

Legend has it that blinded by worldly love, Bilvamangal took hectic efforts to reach the house of his beloved. It was night.

Swimming across a river that was in spate, and by clambering into a python hanging down from the bough of a tree, he reached the chamber of his lady of love. Pointing out to him what an enormous risk he had taken to reach her, she said, "Instead of being so frantic after me, had you directed this kind of madness towards god, how blessed would you have been". Disillusionment at once set in his mind. In an act self-mortification, he blinded himself. The mortal Bilvamangal became the immortal Surdas.

Later he became the great devotee of Lord Krishna. Some shreds of Painted Grey Ware have been discovered on a mound nearby¹.

Tourist Resorts

The district Faridabad has some resorts which attract the tourists from far and wide. The keen interest of the Haryana Government offering facilities and amenities for tourists has opened new vistas in the district for holiday makers from Delhi and other neighbouring places. The tourist complex at Suraj Kund, Badkhal at Faridabad and Hodal make ideal picnic and holiday spots.

The State Government has provided oasis of comfort, relaxation and recreation by creating the above mentioned complexes. These complexes include restaurants and resorts, which also attract the foreign and domestic tourists who motor through the district enroute to the three major tourist centres of India, via Delhi, Agra and Jaipur, popularly known as the Golden Triangle of Indian tourism.

In Faridabad district, the Department of Tourism has developed the following

resorts :—

Badkhal Lake Tourist Complex

Nestling amidst rocks to the west of Faridabad old and north-west of Faridabad Township, Badkhal Lake is about 51 kilometres away from Delhi and 3.5 km away from Delhi-Agra National highway to the right near Faridabad. Conceived as an irrigation project in 1947, it was also to

serve as a counter measure for floods and soil erosion. Flood water was tamed by joining toes of the two hillocks and by constructing a bund, 544.5 metres long and 6 metres wide. Later in 1958, fish farming was also started. Thus a beautiful lake

1. Indian Archaeology, 1969-70, P.59.

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was created in one side of the bund while the rock remanents of Aravali range on the other side presented a lovely back drop. After the Haryana State was formed in 1966, the Government decided to turn the artificial lake into a picnic-cum-holiday resort; according a master plan was formulated in 1967.

The lake is named after the nearby Badkhal village. The name Badkhal is possibly derived from Persian word 'Be Dakhal' which is suggestive of a place free from any interference.

All tourist facilities are spread across the rocks and ridges surrounding the lake. Standing majestically amidst natural land scape, expansive lush green lawns, terrace gardens, mounds, flowering trees and shrubs that lend a beautiful treatment to the surroundings. It is Haryana's rendezvous par excellence.

The tourist complex offers a choice of the two restaurants; 'Mayur' and 'Grey' Falcon-both centrally air-conditioned, each specializing in different cuisine. The Grey Falcon is equipped with gua drophonic sound system, latest in sound technology.

A 13-suite motel here provides excellent well-furnished and air-conditioned accommodation. It has also a conference

room for 25 persons with portable conference system. Exclusive accommodation is available in two tourist huts called Minivet. Each has two air conditioned bed rooms, a living and dining room and balcony, a refrigerator and T.V. A well equipped kitchen where tourists have culinary facilities, a garage and a room for a personal attendant are attached with each hut.

In 1981, an eight-room motel called 'Garud' was constructed. There is an exclusive swimming pool with a pool cafe; massage facilities and a choice of steam and sauna baths.

The complex has its own shopping arcade where a quick snack is provided on an easy budget. There are campers huts for budget tourists. The lake is ideal for anglers and rowing enthusiasts. Rods, bait and lines are available at a nominal fee. Fishing permits are given on the spot and also rowing boats, pedal boats and *shikaras* for yachting.

The ridges of the Aravallis and the lake embankment serve as an impressive promenade where tourists flock. One can go hiking on the ridges and even trek from Badkhal lake to Surajkund through a 6-kilometre inner forest road. Children have a paradisiacal surroundings near the play grounds specially made for them. The lake is equally popular with watchers for a variety of beautiful birds migrating from Siberia flock here.

A special bus service has been introduced by the Haryana Roadways between Delhi and Badkhal lake so that the common man may reach the place. For the rich persons, the tourist luxury cars are available.

Magpie Tourist Complex, Faridabad. — Located 30 kilometres from Delhi on the Delhi-Agra National highway, in the midst of the industrial nerve centre of Haryana, it is conspicuous red building with extensive and well maintained green lawns.

There is a beautiful motel which offers excellent stop over facilities for tourists passing by and also for those desiring a night halt while on business to Faridabad complex. It has four well furnished and air conditioned suites.

The magpie restaurant serves choice of Indian and Western cuisine. It is an obvious choice for a garden party or a social gathering.

Dabchik tourist Complex, Hodal.— Dabchick tourist complex at Hodal is situated, 92 kilometres away from Delhi and about half way to Agra, on Delhi- Agra National highway.

Started in December, 1974, it now enjoys great popularity with both domestic and foreign tourists. Located on the main road, close to Hodal village, it has filled a vital gap in facilities offered to tourists on the golden triangle of Indian tourism.

This complex consists of residential accommodation in the form of huts, camping huts, a restaurant and a canteen. There are three one-room huts, built on stilts, each room opening out on a balcony overlooking the landscape dotted with a variety of trees and flowers 'Dream castle' with six rooms was added to the complex in 1981.

A unique feature of this complex is that the restaurant here is built on stilts. Both Indian and continental food is served here. The architectural beauty of this complex has blended with surroundings to produce an effect of pure aesthetic joy to the tourists.

Suraj Kund Tourist Complex.— close to Tughlakbad and almost to Delhi itself, it is set amidst picturesque surrounding about 20 kilometres south of Delhi. A water tank, resembling a Roman amphitheatre, Suraj Kund is believed to have been constructed by the Tomra king, Surajpal, whose existence is based on bardic tradition. The Tomras originally settled in Aravalli hills south of Delhi, and are then believed to have moved to Suraj Kund area. Undoubtedly the most remarkable Hindu monument, it dates back to the pre-Islamic period (10 century A.D), of temples and sun worship much before the

mosques and tombs of Delhi were built. The shape of Suraj Kund resembles with the rising sun, curving eastward. It consists of semi circular stepped stone embankment to impound rain water from the hills. Its bed is about 130 metres in diameter. Though in ruins, the original grandeur of this vast reservoir where royal hunting parties rested, can be very well imagined. The dancing peacocks on the bank of *the kund* and in the forest like surroundings provide a fascinating sight. The area is dotted with rocks suitable for hiking. It is believed that a sun temple existed here. Some ruins are still in evidence. Almost touching, it is a fresh water pool called peacock lake surrounded by hillocks.

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In the nearby Anangpal village is a dam whose construction is ascribed to Anangpal. Here, quartzite stone is placed across the mouth of a narrow ravine to catch rain water. The neighbouring hills are dotted with the ruins of several fortifications, which lend credence to the belief that a town founded by Anangpal once existed here.

Haryana Tourism Department has provided a number of tourist facilities at this monumental holiday resort.

The motel has a large sitting room with a library which specialises in books on Indian art, culture, folk-music, etc. A well furnished conference room with a seating capacity for 30 persons provides necessary conference facilities to the tourist. A Sunbird restaurant offers catering service.

A small putting-green, approach green and a hole golf course is there for golf enthusiasts. Putters and the services of a golf-expert are provided at Suraj Kund.

Rowing in the quiet Peacock lake with slender eucalyptus

trees lining its shores and the plants trailing their leaves in the still green water is great delight. Angling facility is also available

Lush green exclusive lawn for picnickers and camping tents are there for tourists. Camping huts with bath room facilities for budget tourists are available. A new motel named 'Rajhans' was constructed to cater to the rush in tourist traffic at Delhi during ASIAD'82. Along with the facilities already available, a swimming pool, a bar, a shopping arcade and a golfers' club has been added to this resort.

Gurgaon Town

The headquarters of the district of the same name (Gurgaon), having an altitude of 229 metres, lies at a distance of 32 kilometres from Delhi on Delhi-Bikaner railway. It is situated at 28⁰ 29' north latitude and 77⁰ 02' east longitude. It is railway station

(5.6 kilometres from town) on Delhi-Rewari double track on the northern railway.

In the early period, the place remained under the sway of the Delhi rulers. Its nomenclature proved that in *Mahabharata* period, it was under the Pandavas. It is said that name of Gurgaon is a corruption of 'Guru Gram', i.e. village of spiritual leader. The traditional account is that Udhishtira, the eldest of the Pandavas, gave this village to his Guru Drancharya, in whose memory a tank still exists on the western side of the road to the railway station. According to tradition, Guru Dronacharya gave training in archery and erudition to the Kauravas and Pandavas here. On account of its association with Guru Dronacharya or otherwise, this *gram* was considered historically significant. Adjectives like *Bada*, *Chhota* or *Uncha* are sometimes suffixed with place name to their physical character.

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During Mauryan period, the region was under their effective control. After the break-up of Mauryan empire, the Yausheys set up their rule between Satluj and Yamuna. Thereafter the area of Gurgaon passed under Harsha's empire in the Ist-half of the century and then of the Gurjara Pratiharas. Upto 1156, this place remained under Tomaras who laid the foundation of Delhi, then called Dhillika in A.D. 736.

During Babur's period, this place came under the Mughals. During 1556-1605, this place was under Akbar, the Great, and was a part of Delhi Subah. Gurgaon came into limelight of history with the decay of Mughal empire.

In 1801, the rising power of Daulat Rao Sindhia in north India was completely broken by the British forces under General Lake in the Second Maratha War. The town with the other areas of the district passed on the British East India Company by the Treaty of Suraji Anjangaon on December 30, 1803.

In the early period of nineteenth century, Gurgaon was of no commercial and historical importance. Gurgaon was also known as Hidyatpur, the village where on annexation a cavalry contonment was located in order to watch Begum Samru's troops at Jharsa. The civil headquarters of the district were first started its shifting here in 1816. The district of Gurgaon was formed in a peacemeal nanner, as the estates for one cause or another were escheated. The basis for then acquiring was the policy of lapse. Finally, the civil heardquarters were removed from Bharawas (Rewari tahsil) in 1821 to Gurgaon, when the British frontier was advanced by the acquisition of the Ajmer territory.

This place became the hotbed of freedom fighters during the Ist war of Independence. After 1857 the British followed a relentless policy to develop the area of Gurgaon educationally and economically. Though, situated near Delhi the area was kept deliberately backward.

Gurgaon is now a days a very important place of having Mata Sitla Devi temple. It was a village of Gurgaon-Masani in

those days. The site of temple of Sitla, the goddess of small pox, which is held in great repute throughout the region, is worthy of mention.

"Tradition has it that Kirpai "Lalita, the wife of Dronacharya used to live in Keshopur, a village in the Union Territory of Delhi. Dronacharya visited the village daily to see his wife, Lalita, busied herself in attending to the children, especially the diseased ones. People called her Mata (Mother) out of affection and respect. Once Dronacharya detained by circumstances, could not go to her for sometime. The ideal wife could not bear the separation and ended her life. A temple was built in her honour by the villagers and she began to be remembered as Mata Sitla or Mata Mansani, the goddess of small pox".

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It is said that more than three centuries ago, Mansani Mother appeared in a dream to Chaudhry Singh Ram alias Singha, a fief holder of village Gurgaon. She expressed her desire to leave Keshopur and come to Gurgaon. She bade him to build a place for her and authorised him to appropriate all the offerings made to her.

To the south of the village, lies a pond near the temple of Dronacharya. It is said that Singha selected this place as the site for installing a statue of goddess Masani but the goddess urged him in one way or the other not to trespass on the territory belonging to the Guru. Therefore, Singha built the shrine to the north of the village. The village was divided into two portions known as 8 *biswas* and 12 *biswas*. Singha lived in the portion of 8 *biswas* whereas shrine was set up in the portion falling under 12 *biswas*. The legend goes that even after Singha had brought and installed the goddess Mansani,

after her own heart's desire at village Gurgaon, the residents of Keshopur village continued to dispute the claims of Gurgaon folk. This controversy was put at rest during the time of Begum Samru, the Governor of Jharsa under the Mughals. Her child who had contracted small pox was cured after being consecrated in the prescribed manner before the goddess Masani at Gurgaon. It was thence finally established that the goddess had begun to live at village Gurgaon.

The present temple building is said to have been built by Jaswant Singh, the Chieftain of Bharatpur, in memory of his victory over Delhi for which he invoked the blessings of the goddess. A pond is attached to the temple now.

The places of public utility include a police station, a post and telegraph office, a telephone exchange, various branches of commercial banks, colleges and schools, a government general hospital, Police hospital, T.B. clinic, an E.S.I dispensary, veterinary hospital, rest houses, cinema houses and various libraries.

Gurgaon town and its surrounding areas are coming up fast in the field of industrialization on account of close proximity to Delhi. There is well-known market for raw material, finished goods and a nerve centre of various commercial activities.

Some of the important units are Maruti Udyog Limited, Indian Drug and Pharmaceutical Limited, Indo Swiss Times Limited and Enkay (India) Rubber Company (P) limited.

Shama, a state run tourist resort is located on the national highway in Gurgaon town itself, near the municipal committee. Facilities including guest house and restaurant are available.

The principal buildings of interest include Cawn Sarai, Nehru Stadium and Kamla Nehru Park. The Cawn Sarai was constructed in 1925 and various offices and private

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printing press are at present housed in it. A portion of it is used for residential purposes. Nehru stadium was constructed in 1955 by public contributions to provide facilities for sports. Kamla Nehru park was constructed by public contributions in 1957. An open air theatre and a swimming pool have also been provided to this park.

Farukhnagar

A town having an altitude of 220 metres, lies in 28° 27' 09" north latitude and 70 49' 30" east longitude at a distance of about 21 kilometres from the tahsil district headquarters to the north-west near the border of Rohtak district. It is linked to Delhi-Rewari metre gauge railway by a branch line of northern railway.

The old buildings in the town include Shish Mahal and its attendant gateways built by Faujdar Khan in A.D. 1733, *baradri* of Nawab where the municipal committee is housed at present, a fine mosque known as Jama Masjid and large octagonal *baoli* (step well) with stone staircases made during the Jat occupancy.

Old shape of the Town.— "The town is octagonal in shape, and surrounded with a high wall with four gates, commenced by Dalel Khan, commonly known as Faujdar Khan, the Biloch founder of the town, and finished by the Jats during their occupation. There are two broad bazars, running at right angles to one another, well paved and drained, and flanked with goods shops. The other streets and courts are narrow and crooked. The new houses are all of mud and thatch, and the old ones of stone or brick, now in a state of complete dilapidation. The town bears altogether the appearance of general decay. The salt trade was once considerable, but since the extension of railway communication has cheapened the superior salt made at Sambhar, it has been on the decline, and will ultimately collapse altogether. The chief buildings are the Delhi Gate, built by Faujdar Khan; the Shish Mahal or Nawab's palace, begun by him and finished by his son, in which are now located the school, police station, and post office; a fine mosque erected in the time of Faujdar Khan; a large octagonal well (*baoli*) with stone staircases made during the Jat occupancy; a dispensary, and rest-house. The water of the wells is brackish but the climate is healthy".

Brief History

"A colony of Biloches, now settled in neighbourhood, is said to have come from their home beyond the Indus in the time of the Ghorī dynasty, but the particulars and reason of their migration are lost in obscurity. They acquired the village of Khurrampur several centuries ago, and one of the zamindars of this village, Dalel Khan, having attracted the notice of the Emperor Farrukhsīar by his zeal and ability, was made Governor of the area with the title of Faujdar Khan, by which name he is generally known. He farmed the Hansi-Hissar tract for 1½ crore of rupees, and acquired extensive proprietary rights. In

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1713 A.D. this Faujdar Khan obtained a grant of land, and laid the foundation of a fort and city, which he called Farukhnagar, after the name of his master. He built the Delhi Gate and began the walls, and induced colonists from the surrounding villages to come and settle in his town. He ruled for 30 years, and was succeeded by his son Kamgar Khan who after 14 years rule was succeeded by son Mase Khan. In 1757 Muse Khan was defeated and taken prisoner by the Jats of Bharatpur under Suraj Mal, who ruled the place for 12 years. After Suraj Mal's death, Muse Khan escaped; and having collected a force a Bahadurgarh expelled the Jats, and assumed the government, but was himself killed in battle at Rohtak in 1785. His grandson, Muzaffar Khan, followed him and ruled for 25 years, and was confirmed in his possessions and dignities by Lord Lake, when the British supremacy began, and the family reigned till 1857 when Ahmad Ali Khan was hanged for participation in the rebellion; and Farukhnagar, with one other village, was given in Jagir at a

fixed rent to Captain Tafazul Hussain as a reward for good service in Central India, and is still held by his son, Sarajudin Haidar, who holds the rank of Honorary Magistrate".

The tourist attraction is Jami Masjid built of Agra red stone, which was constructed by Faujdar Khan¹. It is ornamented with a commemorative marble tablet. Besides, two slabs of red sand stone are affixed in the southern wall of courtyard. These slabs are inscribed with Arabic legends which date back to the reign of Ghiyas-un-din Balban, Sultan of Delhi. The slabs are stated to have been brought from an ancient mosque in Sultanpur about 5 kilometres away in the direction of Delhi.

There is also a shrine of Budho Mata situated at Mubarakpur, a village about 5 kilometres from Farrukhnagar. It is a well frequented shrine and a fair is held every Wednesday.

The places of public utility include police station, a post and telegraph office, a telephone exchange, a commercial bank, schools, primary health centre and veterinary hospital.

Ferozpur Jhirka

Ferozpur Jhirka, the headquarters of the tahsil of the same name and having an altitude of 205 metres, is situated on the main road from Gurgaon to Alwar, about 82 kilometres south of Gurgaon. It lies at 27° 47' 40" north latitude and 76° 56' 34" east longitude.

The town is said to have been founded by Firuz Shah Tughluq as a military post for putting down neighbouring turbulent tribes. The remains of the old town named Dhand still exist to the north of the present site where there are many tombs and shrines in ruins. The

1. Whitehead, R.B. : *An Inscription of the Reign of Ghiyas-un-din Balban*. (*Journal of the Punjab Historical Society*, Volume IV Part II.)

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old part of the town is rectangular in shape and surrounded with a high wall which is now in ruins. This place is called Jhirka because of a *Jhir*, a spring from a perennial stream which issues from a number of fissures in the rocks nearby. The spring is about 4 kilometres from the town on the western side and is connected with a metalled road. The picturesque gorge has been described by Babar in his memoirs as a beautiful spot¹. Fairs are held twice year in the month of August and November.

The legend also links the place with the sojourn of Pandvas during their exile.

The places of public utility include a police station, a post and telegraph office, a telephone exchange, 2 branches of commercial banks and schools.

Nuh

Nuh, the headquarters of the tahsil of the same name and having an altitude of 190 metres, is situated about 45 kilometres south of Gurgaon on Delhi-Alwar road. It lies in 28° 0' 19" north latitude and 77° 00' 09" east longitude.

The town assumed importance in the time of Bahadur Singh of Ghasera because of the trade in salt which was manufactured in the neighbouring villages.

To the west of the town is fine masonry tank of red sandstone with a *Chhatri* possibly connected with the name of Chuhi Mal, adorned with beautiful floral designs. The tomb of Seikh Musa, an example of the combination of Muslim and Rajput architecture, is at a distance of about two kilometres and a half from the town. It is famous for its shaking minarets. The shaking of the minarets can be distinctly felt. The beauty lies in the fact that if one minaret is shaken, the other automatically gets shaken.

There are two monuments in village Kotla² about 6.5 kilometres south of Nuh. These are "the mosque and the tomb

of Bahadur Khan Nahir. In these buildings, red sandstone and grey quartzite are skillfully combined in a very effective and well built structure. Over the ruined gateway is an inscription giving the date of its buildings as A.D.

1392-1400. The group is raised on a high platform and is very strikingly situated in a hollow of the hills which at this point are crowned by the ruins of an ancient fortress³.

The places of public utility include a police station, a post and telegraph office, a telephone exchange, 2 branches of commercial banks, Yasin Meo Degree College, Schools, a Government general hospital, a veterinary hospital, a regional artificial insemination centre, a rest house (P.W.D.) and a library/reading room.

1. *Gurgaon District Gazetteer*, 1910, p.250.
2. Babar in his memoirs made a mention of this village and a lake nearby. (*Gurgaon District Gazetteer*, 1910, p.28).
3. *Ibid*.

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Bird sanctuary at Sultanpur

Some birds from the cold regions of Siberia, Tibet, Europe and Afghanistan rarely leave for their annual southward journey to warmer climes. Many of them after they cross the Himalayan range call on their Indian relatives for the winters.

Sultanpur, about 15 kms. from Gurgaon on Gurgaon-Farukhnagar road attracts numerous species and particularly in winters it provides a picturesque panorama for bird watchers and amateur ornithologists. Out of the 250 bird species then can be spotted at the area was first identified by

the world famous ornithologist Peter Jackson.

Keeping in view its importance, this area, covering 359 acres was subsequently declared a bird sanctuary in 1971 and upgraded to status of national park in 1991. The protection provided to the birds has paid off, in the sense, that the national park has become a paradise for bird watchers. The details of birds are

Pintails.— The commonest migratory ducks having long pointed feathers projecting beyond the tail, arrive in Sultanpur by the beginning of November and stay up to early March. Apart from their long tails they can be identified by their chocolate coloured head which has a band of white on both sides gradually merging with the white of the neck.

The Common Teal.— is another winter visitor that one comes across in Sultanpur. The Common Teal male has a prominent broad metallic green band on its head running from eye to nape. The male bird produces a low toned *krit-krit* while the female makes a wheez quack.

The Lesser Whistling Teal.— is beautifully coloured in shades of pale brown and maroon and chest-nut. It produces a shrill wheezy *seasick* sound. Whistling sound that one hears coming from among the water weeds can be associated with these teals that rest here during daytime.

Dark brown and grey colour, white belly and blackish tail one can spot a bird that fits the description, it is probably a Gadwall. The shoveller or the *Punana* duck has a beautiful green head and tail and can be easily identified because of its spoon shaped bill. The bill is an adaptation for feeding on small animals. *Surkhab* or Brahminy Duck is orange brown in colour. Its wings are white underneath. The bird is usually found swimming quietly.

Out of the migratory cranes, Demoiselle Crane, Common Crane and Sarus make it to Sultanpur. The Demoiselle Crane is small sized crane with black head, neck and legs. The rest of the body is white. Kikar mounds are the favourite perch of these birds that move in large flocks. Common Crane is larger in size and has a red patch on the head, yellow bill and a small blue patch between the eyes. Sarus crane found mainly in the Indian sub-continent have prominent long red legs and pairs for life.

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Among the storks, the painted storks, white necked storks and black necked storks come to Sultanpur in winter. Painted Storks which have heavy yellow head and slightly decurved bill migrate to sanctuary from the Rana of Kutch. White Necked Storks can be identified by their prominent white neck and lofty sounds.

Pond Heron, Night Heron, Grey Heron can also be seen here. The Grey Heron has "s" shaped curved neck adapted for catching flies and other flying insects. Night Heron is a nocturnal bird. It is different from other Herons in having big eyes and stouter bill. Pond Heron has muddy brown colour with white wings.

Little Egret and the Cattle Egret are frequently spotted in the park. Little Egret is snow white, has prominent black bill and legs and sometimes stands hunched up. The neck of the Cattle Egret is less curved and it has a yellow bill. Spoonbill a spoon shaped black bill and is another attraction of the park. Snakebird or the Darter having a snake shaped neck and bill also adds to the beauty of the park.

The White Ibis and the Black Ibis can also be seen at Sultanpur. These birds are large in size and have downward curved bill. However the former has white body and the latter is black. If you hang out in the park a little longer you might even catch a glimpse of the Bar-headed Goose or the Rajhans. This bird has distinct black bars across the nape. The flocks fly in a "V" formation or in straight line. The birds produce a very musical "*aang-aang*" sound.

Apart from these birds the purple sun-bird, the weaver bird, brown pigen, spotted sand piper, starling, blue throat, purple moorhens, red vented bulbul, treepie and magpie robin are also seen. In summer the melodious songs of *koel* and cuckoos make the atmosphere charming. In addition to birds

the only wild life in the park is blue bull, *jungli* cat, fox, vipers and cobras.

In an attempt to provide good habitat to the birds, Haryana Wildlife Department has planted *kikar* and *Jamun* on 60 mounds plantation in the reserve area.

Although the park is open throughout the year, the best time to go is from November to January. Bird watching is easy at Sultanpur. One has not to carry ones binoculars for bird watching, the park authorities will provide binoculars and a guide to help the visitors to identify birds.

The room in the office complex which is set aside as a memorial to the famous Indian ornithologist, Dr. Salim Ali is worth seeing, it contains his photographs, articles and books. One should not miss the display gallery where photographs and texts introduce the visitors to more than 70 fascinating birds. Many other books on birds and wild life are available for consultation in the Sultanpur Park's library.

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Four watchtowers have been constructed and stumps have been fixed under the trees to help visitors get a good view of the birds without disturbing them a crucial point to remember. Every bird watcher is advised to remain as quiet and unobtrusive as possible. ``You may like the birds but the birds may not like you".

Dhankot

The village lies 11 kilometres west of Gurgaon on Gurgaon-Farrukhnagar road. Tradition has it that milk was supplied from this place to Guru Dronacharya and his pupils at Gurugram (Gurgaon). It is also identified as Thulkottiha (of

the Buddhist literature) and was visited by Lord Budha. The site had yielded painted grey and other early historic pottery. The burnt bricks found at the site measure 36.83x 21.59x 6.35 c.m. Besides, beads of terracotta and and bangles of shell, faience and glass were also recovered from the site.

Saiyad

This site lies 3 kilometres west of Gurgaon on Gurgaon-Dharampur road. Traditionally, the site is believed to be the residential place of Guru Dronacharya and his pupils. The site has yielded Painted Grey Ware and late medieval remains. Besides, pieces of faience and two copper objects have also been recovered from the site.

Atta

This village is situated 5 kilometres east of Sohna on Sohna-Hathin road. The archaeological fields located at the site show that it probably had been an important centre of art and architecture in the time of Gujara Pratiharas. Two beautiful icons-one representing Uma Maheshvara seated on Nandi of early medieval period and other representing Adinath (the first Jain Tirthankar) of medieval period have been found at the site. It has also yielded early historic pottery and late medieval remains.

Malab

Situated 5 kilometres south of Nuh on Gurgaon-Alwar road, this village contains one of the highest mounds in the region. A coin of Kanishka, some coins of late Kushanas and a number of coins of Muslim rulers, have been found at the site. The other finds include terracotta beads, balls, shell beads and pieces of faience and glass bangles. The site has also yielded Painted Grey Ware, early historic wares and late medieval remains.

Sangai

This village is situated 13 kilometres east south of Nuh on Nuh-Hodal road. It is also one of the highest mounds in the district. It has yielded painted Grey Ware, early historic wares and late medieval remains. However, the most important finds from the site are the remains of art which include stone sculptures of Mahishasuramardini, a female

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attendant, lower portion of a sculpture of Kushana period, two female attendants of Gupta period, an image of Ardhanarishvara of medieval period and two terracotta male heads of Kushana period.

Ujina

This village lies 10 kilometres east of Nuh and Nuh-Hodal road. The village is known for its lake. The mound has yielded Painted Grey Ware and historic wares. The other finds recovered from the site include pieces of faïences bangles, terracotta beads and glass bangles. The stone sculptures located at the site represent Varaha and Narsimha (incarnations of Vishnu) of medieval period, and Lakshmi of late medieval period.

Autha

This village lies 6 kilometres east of village Pinangwan on Nagina-Hodal road. At the time of Buddha, it might have been called 'Atula' from which the present name of the village Autha might have been derived. Probably, Lord Buddha visited the site while he was going from Mathura to Sravasthi Veranja.

An excavation at the site was undertaken by K.M. Srivastava to determine the age of skeleton of an elephant found here. On the basis of stratification, the elephant skeleton has been roughly placed in the last stage of the Northern Black Polished Ware period i.e. circa second century B.C.

The earliest occupations were represented by the Painted Grey Ware. Iron, mostly in lumps, was found to be associated with this Ware at all stages. Glass objects, terracotta wheels and animal figurines, stone pestles and balls comprise the other important finds of the period.

Bhadas

This village located 19 kilometres north of Ferozepur Jhirka on Gurgaon-Alwar road. The Bhadanakas, who fought against Chahamanas (Chauhans) rulers, belonged to this place. It has yielded Painted Grey Ware, early historic wares and late medieval remains. The other finds include terracotta balls, beads and glass bangles. Besides, a stone railing pillar of Sunga period has also been located at the site.

Havananagar

This site lies 6 kilometres east of Nagina-Hodal road. Tradition has it that the Pandavas performed *Yajna* on the site during their exile. Therefore, the site was called after the *yajna* as Havananagar. It has yielded Painted Grey Ware, early historic pottery and some late medieval remains. Other finds include terracotta balls and beads and glass bangles. The burnt bricks found at the site measure 34.29x20.32x6.35 c.m.

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Sohna

Sohna town is situated on the highway from Gurgaon to

Alwar, 24 kilometres from Gurgaon and 56 kilometres from Delhi.

Sohna is a corrupted form of Sona meaning gold. The town is said to have derived its name from the gold dust which was found after heavy rains in the beds of the neighbouring torrents.

Old History

Sohna is a thriving town, prettily situated in a well-wooded country, close under the hills, on the main road from Gurgaon to Alwar, 18 kilometer from the former place, having latitude $28^{\circ} 14'$ north and longitude $77^{\circ} 7'$ east. "The streets are mostly narrow and tortuous, but picturesque and well-paved with flagstones. An old ruined mosque has been converted into a rest house, and is prettily situated and surrounded with trees. In the rainy season a large lake is formed above the town by a dam, which holds back the water of a hill stream, constructed for irrigation purposes. A large fort on the brow of the hill, overhanging the town, was constructed by the Jat Raja of Bhartpur, who took possession of the town after Bahadar Singh of Ghasera was defeated and killed by Suraj Mal. It was still unfinished when the British occupation began and is now in ruins.

As already stated, the town is said to derive its name from the gold dust which was anciently, and is still in smaller quantities, found after heavy rain in the beds of the neighbouring torrents. There is also a formation of plumbago in the hill behind the town, but not sufficiently pure to have any commercial value. The town is of considerable antiquity, and has been occupied in succession by three different races, the Kambohs, Khanzadas, and Rajputs, traces of whom still exist in the extensive ruins by which the town is surrounded. The Kamboh settlement lay to the west of the present town, and the site is still marked by extensive ruins and by two fine tombs, now called the Black and Red Domes, from the colour of the material. Tradition attributes their expulsion to the Nawab Kutub Khan Khanzadah, who came with an army from Indor near Nuh, and slaughtered the Kambohs, about 1570 A.D. They built a town further to the east, but in their turn were expelled in 1620 A.D. by the Sisodia (Raghubansi) Rajputs of Jalandhar, who migrated in obedience to a warning voice of their patron saint, who appeared in a dream and indicated Sohnā as the place where he wished them to settle. They first settled at Panchgarh, three km. to the north, but

after a great victory over the Khanzadas their Raja, Sawan Singh, founded the present town. Towards the end of the last century the Jats of Bhartpur took possession when Suraj Mal killed Rao Bahadur Singh of Ghasera, and retained it for one year after the British occupation in 1803, when it was given in Jagir by Sir David Ochterlony to Faizulla Beg Khan, and then in farm to Rao Tej Singh of Rewari, who held it till 1808-9. In 1857 the old fort was garrisoned by the Rajput inhabitants, and held against some thousand of Meo freebooters".

Places of Interest

Sohna is especially remarkable for its hot spring, situated in the town and close to the hill, which there forms an almost perpendicular wall of rock. The water is strongly impregnated with sulphurous acid, which, however, evaporates very rapidly. The temperature varies from 115° to 125° Fahr. The spring is covered with a domed building and surrounded by large cisterns and rest-houses, built from time to time by the princes of Gawalior and Bhartpur. The cisterns are crowded with bathers all day long and with women during the night, as the waters are considered a cure for various diseases, and bathing to be generally healthful. It is admittedly of great value in cases of rheumatism and gout and for skin diseases. The significance of spring water is as follows :—

"The town of Sohna has long been celebrated for the hot sulphurous spring, possessing no mean medical qualities, which issues from the foot of the Mewat hills, against the eastern side of which the town is built. The water at the present time wells up into a substantial reservoir, covered in with a dome-shaped roof. Round this well-house is a courtyard containing the bathing tanks, and closed in by well constructed native buildings. The largest tank measures 36

feet long by 24 broad, and 5 deep, and is supplied with water from the main reservoir. The virtue of the spring was first tested for Europeans in 1863, when a party of invalids was sent out from Delhi to try the water as a cure for the well-known Delhi ulcers. The report of the officer in charge was not satisfactory. The water was found to be at a temperature varying from 115⁰ Fahr. to 125⁰ F. This was in the month of October. In 1872 a medical man, Dr. Charles Smith, was sent to report upon the springs as a cure in cases of rheumatism. The following is extracted from his report :—

"By reference to my note-book on the 9th February, I find that the temperature of the water was low, in consequence of a cold wind having been blowing for three or four days successively; on this occasion the temperature was 92⁰F, while four days previously it had been 110⁰ 5' Fahrenheit. On the above date, at 12 a.m., I found forty-five people of both sexes and all ages bathing in this very limited space, and I am informed that a certain time (during a *mela* or native fair) as many as two hundred and fifty may be seen bathing at the same time. When the water is comparatively cold, as it was on the 9th February, the bathers remain in the water for ten or twenty minutes; when the temperature is higher, they remain as long as one and even two hours, and come out, as one may easily imagine, sick and faint. I found men bathing, washing their dirty clothes, and drinking the same water, and was not surprised to hear that diarrhoea and dysentery occasionally prevailed in the neighbourhood.

"On the same date (9th February) I examined the main spring which is uncontaminated by bathers. I found the temperature of the water 11⁰ Fahr., or 18.5 warmer than the outside tank which was exposed to the wind. On looking into the well, which is about 21 feet deep, the water was found to be fairly clear and of a greenish colour; there

was a vapour of steam on the surface, and bubbles of probably sulphurous acid gas were rapidly rising, and there was a strong smell of sulphur perceptible; my face exposed to this vapour rapidly broke out into beads of perspiration. This tank is of faulty construction, insomuch that the drain leads off only the surface water, whereas, as is obvious, much greater cleanliness would result by having it let off from the bottom by a syphon drain. That the tanks should be more frequently cleansed is evident, as natives suffering from open sores, itch, and all sorts of cutaneous diseases, bathe, and actually, as I saw, drink the same water. A capital bath has been built for the use of Europeans, but this is also faultily constructed. When I first arrived I found the bath empty. It is placed in a house, about fifteen yards from the main spring, from which an iron pipe leads the hot water to the bath: this iron pipe is only two inches in diameter, and has been considerably narrowed by the incrustation caused by the chemical action of the sulphurous acid on the iron of the pipe. The dimensions of the European bath are as follows:- 18'x16'x5³/₄. I used this bath daily after it was again filled, and enjoyed it much; the temperature never rose above 82⁰ F., in consequence of the faulty construction of the leading pipe above alluded to. This might be easily remedied by having a glazed tiled drain substituted for the iron pipe. The bath is now useless for all medicinal purposes, but is a very pleasant one for ordinary use.

"I must add that the population appear healthy, and I have noticed no skin diseases amongst them, or ulcers or boils. There is a very comfortable dak bungalow at Sohna, now rarely frequented, in which Europeans might make themselves quite at home, bringing their own servants and bedding. Invalids suffering from rheumatism, or Delhi boils, or cutaneous diseases, might give this place a trial. Those who might be too helpless to go to the bath could have the water brought to them to the bungalow in chatties or *mussaks*, and have it raised to any temperature by oiling and then putting it into their own baths. The country round Sohna is very pretty and fertile, and the rocky ridge which surrounds the place affords a nice change to those accustomed to the uniformity of the plain scenery. Small game abound in the fields and neighbouring jungle ; vegetables are procurable, and the drinking water is pure and soft. The water of the hot spring possesses bleaching properties of no mean order. I have now, in conclusion, to state that I have no hesitation in

asserting that all the men whom I brought out from Delhi have derived great benefit from the use of the hot sulphur-spring baths, assisted by the change of air, warmer temperature, and comfort of the hospital marquees; and I would venture to recommend that on another occasion further experiments to be tried in similar cases, also for Delhi boil and cutaneous diseases. I would also beg to suggest that improvements be made to the tank, that a house be built over it to exclude the cold air and afford greater comfort by keeping up the temperature of the waters; again, that the sanitary state of the town be looked to, as it would be unadvisable to establish a sanitarium at this place before some action is taken in this respect".

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"The spring would be much resorted to if their value and curative properties were more generally known. The following story of the discovery of the spring was told by the representative of the oldest Rajput family. a faqir named Rakishu, who dwelt on a rocky plain at the base of the hills, hollowed out a small basin to hold water. One day a Banjara trader, Chattar Bhoj, arrived with 100, 000 laden bullocks weary and thirsty, besought the faqir to give his cattle drink, and promised him a great reward in return. The faqir bade him drink any by the blessing of God and man and beast would be satisfied. The 100,000 cattle drank, and the water did not fail until the thirst of all had been quenched. chattar Bhoj sold his merchandize, and presented the whole profit of the expedition to the faqir who determined to devote the money to the construction of an enormous tank; but no sooner had the first piece of rock been removed than hot water began to well up, and has flowed without intermission ever since. The stream has never been known to fail even in the driest weather. The oldest of the present cisterns is

attributed to the faqir's time, 263 years ago".

As already mentioned the town is specially remarkable for its hot springs. In ancient times, it was a place of the *rishi* and the main 'Kund' (tank) was called Shiv Kund. During the Mughal period, Akbar, on his visit to this place had praised the place as one of the best in the suburbs of Delhi. Famed for medicinal properties, there sulphur springs were visited by foreign tourists during the British period. Now the State Government has developed this place into a tourist and pilgrim centre.

The places of antiquarian or archaeological interest in the town are; the Khamba, lately known as Gora Barak along with a mosque attached to it, is believed to date back to A.D. 1301; the Dargarh of Nazzam-ul-Haqq with a picturesque tomb and a mosque, made of red and buff sandstone bearing the date A.D. 1461, and Quto Khan-ki-Masjid, built of variegated local stone with red stone, now in ruins.

Besides, mention may be made of the dome over the famous hot springs in the centre of the town, said to be of great antiquity; tombs locally known as Lal and Kala Gubaz lying to the west of the town, and extensive ruins of Kamboh settlement. The fort on the top of the rock in the south-west of the town was constructed by the Jat rulers of Bharatpur. It was unfinished when the British occupied it. The ruins of the fort are still seen at the brow of the hill overhanging towards the town.

Damdama lake at Sohna, is one of the biggest natural lakes of Haryana and is truly an angler's paradise. Facilities include kiosk, angling and boating.

Sohna Sulphur Springs and Tourist Complex.— The tiny town with a pretty name, Sohna' is credited with sulphur springs. Believed to be in existence since c.A.D. 1647, these were discovered in 1872 by the British who, realising their medicinal importance,

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developed the tank. This is situated in the heart of the town by the side of a perpendicular rock and is approachable only on foot through small narrow lanes where vehicles cannot pass. The water is strongly sulphurate and its temperature varies from 46⁰ C to 50.70 C. The present site of the main *kund* (Tank) called Shiv Kund, is believed to have been the ancient abode of hermits. The spring covered by a domed construction, delivers its water into a large cistern. The hot water is believed to have curative effect on skin infections and diseases like gout and rheumatism. For convenience of the visiting public, the springs have been channelled into concrete pools where thousands come to bathe. The Hindus consider the tank sacred and come for a dip in its water on solar/lunar eclipse and *Somavati Amavasya* (moonless night falling on Monday).

The State Government decided to turn this pilgrimage centre into a health resort and tourist centre. The newly-built tourist complex was formally inaugurated on March 21, 1973. A little further from Sohna starts a hilly tract and one reaches a plateau overlooking the town after ascending a zig zag road. Here once stood an old fort, remains of which are still in evidence. On this elevated ridge has come up a 'Spa' complex. Indigenous black slate for the structures harmoniously blends with the hilly terrain as a backdrop.

The complex is studded with an extravagance of colourful flowers, trees and shrubs. Its vast landscape with peacocks strutting about grips one with all its beauty and splendour. Sohna by night becomes wonderland of lights, simply bewitching.

To provide by hygienic bathing facilities, hot sulphur water is pumped up from the springs below to the bath complex through insulated pipes. The highly compact structure of the Spa has a sauna, sulphur baths, steam baths and a small swimming pool.

A restaurant provides snacks, wholesome food and cold drinks.

For stay, there are two attractive, well furnished and air-conditioned Barbet huts, each with two double-bedrooms, a drawing-cum-dining room, a kitchen, a garage, a refrigerator and a T.V. There are camping hutsfamily huts for budget tourists. Non-air-conditioned accommodattion is available in the rest house just near the complex.

Pataudi

Pataudi lies at a distance of about 29 kilometres from Gurgaon. The town was founded in the reign of Jalal-ud-din Khalji by a Mewati Chieftain, Pata, who named it Patodhi, which seems to have been corrupted to Pataudi. During Aurangzeb's reign, it was made a *pargana* and was attached to Rewari. But in 1803, it was granted as *jagir* to Faiz Talab Khan.

The palace of theNawab built in 1934 is a remarkable building in the town. It has a cricket ground in its premises.

Places of Interest

Banawali

The ancient mound of Banawali, previously called Vanawali, lies 14 kms, north-west of Fatehabad on the right bank of the Rangoli Nala on 29⁰ 37' 5" north latitude and 75⁰ 23' 6" east longitude. This protohistoric mound spread over an area of 1/4 sq.km., rose to a height of about 10 metres due to successive settlements on the earlier rubble.

The archaeological excavations done here by the Department of Archaeology, Haryana have revealed a well constructed

fort town of the Harappan period overlying an extensive proto urban settlement of the pre-Harappan culture. If the discovered ancient relics are pieced together, a fairly coherent picture emerges and it can be conjured up that if Kalibangan was a metropolitan town over the lower middle valley of the Saraswati, Banawali was possibly one over the upper middle course of that river.

The culture of the pre-Harappan period (2700-B.C.-2300c B.C.) is characterised by the typical pottery, settlement pattern and architecture. A wide range of fabrics, identical to those found at Kalibangan in Rajasthan, illustrates the developed ceramic art of the settlers here. A rich variety of shapes and designs speaks highly of the level of their socio-economic existence and their aesthetic taste. The houses were built roughly along cardinal directions and points to definite town planning constructed usually of mould-made bricks, we find, occasionally, structures made of kiln-baked bricks. The civilization seems to have been conversant with the technology of copper smelting. Among personal ornaments, beads of gold, semi-precious stones, terracotta and steatite and bangles of clay, shell, faience and copper have been recovered during the course of excavation. The overall picture presents a fair degree of advancement achieved by the pre-Harappans by the middle of the 3rd millennia B.C.

While the pre-Harappan culture was still young, a new set of people occupied Banawali. They soon built a well planned and fortified township in the classical chessboard pattern. The broad arterial streets, running from north to south, have been found straight and uninterrupted, whereas those, running from east to west, were usually narrow and staggered. This planning perhaps protected the town from the blistering winds of the west and severe monsoon rains of the south-east. The town seems to be divided into two sub-joined fortified areas, one separated from the other by a six-to-seven-metre thick wall running centrally across the mound from north to south. A narrow opening provided through the defence wall in the centre of the mound, was, perhaps meant for communication between the two parts of the city blocks, of which the better fortified western side was dominated by the elite, while the commoners and business communities lived in the eastern wing. This postern gate was guarded by a massive square bastion. Planned mud houses with several rooms are found built on either side of the roads and lanes. Their sanitary arrangements depended on the use of sanitary pottery jars which served as wash-basins as also for

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soakage purposes. Except in a few places, which demanded constant use of water, structures were usually made of sun-baked bricks meticulously moulded into various sizes. Numerous household items like ovens, hearths, *tandoors* and blades made of chert and other stones, and sophisticated ceramics known for their fanciful shapes have been excavated. The principal kinds of pottery recovered included vases, fruit stands, chalice cups, handled cups, S-shaped jars, perforated jars, cooking handis, beakers, basins, goblets, etc. Among painted motifs, peacocks, *pipal* and banana leaves, trees, deer, stars, fish, flowers, intersecting circles, checker board patterns and honey-comb patterns are of special interest. It is noteworthy that the pre-Indus ceramic tradition continues here through, whereas at Kalibangan, it dies out half-way through. The Harappan seals recovered here depict a rhinoceros, ibex, wild goat, unicorn, a composite animal with a tiger's body and a bull's horns and the cubical weights made of stones and ivory or bone reveal a great degree of precision and superb craftsmanship of the Harappan artists. Gold, copper and bronze pieces found here indicate that they had profound knowledge of metallurgy. Among ornaments have been found beads of gold, copper, agate, carnelian, lapis lazuli, faience, shell bone and clay, bangles of copper, faience shell and terracotta, and pipal leaf shaped ear rings of faience. Certain figurines of mother Goddess and the like suggest that the Harappans were very fond of decorating their persons with elaborate headgear, ear rings, necklaces, garlands, etc. Copper and bronze were used for weapons and tools as also for ornaments and items included arrows, spearheads, razor blades, chisels, fish hooks, beads, rings, bangles, antimony rods, wires and hair pins; Iron, however, was not known to them. Terracotta figurines of bulls,

buffaloes, deers, dogs, rhinoceros and birds are not only the evidence of their folk art tradition, but also throw welcome light on the fauna of those bygone days.

The site has attracted the attention of Indian archaeologists and in importance, it rivals Kotdiji and Chanhudaro (Sind Pakistan), Kalibangan (Rajasthan), Surkotda and Lothal (Gujarat), Rakhigarhi (Hisar district) and Mitathal (Bhiwani district).

Seeswal

The ancient site lies about 300 metres to the north of village. The village is 26 kms. to the west of Hisar and lies on 29° 10' north latitude and 75° 30' east longitude.

The site has been excavated to a very limited scale, however, the ceramics and other finds from here attest a contact between the pre Harappan and Harappan cultures and concomitance of the late Seeswal culture with mature Harappan¹ culture.

The ceramics discovered from the site is divisible into 3 groups. The first is Kalibangan ware, with all the typical fabrics and painting with white pigment in addition to black. The overall pattern of painted designs shows individualistic features but the design elements are

1. Suraj Bhan, 'Siswal, A Pre-Harappan site in Drishadvati Valley', *Puratattva*, 1972, pp. 44-46.

common with Kalibangan. The second is marked by evolved Kalibangan and is characterised by austerity in shapes and designs, the absence of use of white pigments in painting and this sturdy nature and better potting.

The pottery is painted in black or chocolate over red or pinkish surface with linear designs. The third is Harappan type made of medium fabric throw on fast wheel and treated with bright red slip in case of storage jars and with light red slip in other vessels.

The other finds include terracotta bangles painted with black oblique strokes on the exterior, biconical truncated terracotta beads, terracotta sling balls-oblong in shape bearing finger pressed marks on sides in the typical Harappan style, terracotta disc with tapering ends and terracotta triangular cakes.

Rakhigarhi

The ancient site lies in the revenue jurisdiction of Rakhi Shahpur and Rakhi Khas, 32 kms, north-east of Hansi on 29° 16' north latitude and 76° 10' east longitude.

Due to its strategic location dominating the fertile Indo-Ganga divide, the site seems to command a paramount position in the expansion of the Harappan culture in north India. Its location some 350 kms. south-east of Harappan, 190 kms. east of Kalibangan and 80 kms. east of Banawali might suggest Rakhigarhi to be the easternmost provincial capital of the Harappans¹. It was quite likely their metropolitan town and trading centre.

The site comprises extensive ruins, cut up into five parts broadly falling into a twin-mound complex nearly 2 kms. in circumference. As revealed from explorations, the site seems to be a settlement of pre-Harappan and Harappan people.

The pre-Harappan culture at this site is characterised by the ceramic industry and other typical finds. The discovery of few pre-Harappan sherds below the Harappan platform suggests the existence of pre-Harappan horizon at the site. The ceramic industry comprised vessels painted with black designs over mottled surface. Some of the sherds also bear white designs in addition to black giving a bichrome effect. The main shapes in these wares include vases with short rims, jars, bowls, basins, vases with loop handles and ring footed

bowls. The painted designs comprised the broad bands, arcading designs, alternately cross-hatched triangles, concentric archs, loops with fronds, reserved slip designs, flowing, oblique or horizontal lines, etc. The incised designs occur on the interior as well as the exterior of the vessels and seem to be executed with a sharpened multi-toothed tool. The other typical finds include terracotta disc with tapering ends, bangles with single or multiple rings painted in black over mottled surface and biconical truncated terracotta beads.

1. Suraj Bhan, *Excavation at Mitahar* (1968) and *other Explorations in the Sutlej-Yamuna Divide, Kurukshetra*, 1975, Appendix B.P.

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The Harappan culture is marked by the extensive settlement laid on dichotomous plan typical of Harappan town plan, the citadel mound on the west and the lower town on the east. The citadel mound is separated by an open space into two parts. The western half of the citadel mound revealed an extensive use of mud bricks suggesting perhaps the existence of platforms. The pottery comprised the typical sturdy and utilitarian red wares painted with designs in characteristic Harappan style. The paintings are executed in black pigment over clipped or plain surface with a variety of motifs like pea-cock, *pipal* leaf, deer, tree, sun motif, flowers and other geometrical designs. The other finds of the period include triangular cakes, oblong, round or oval sling balls, plumb bob, spindle whorls, bangles and beads of terracotta and chess board design drawn on brick piece. One of the most important finds is a steatite seal bearing the figure of an animal (rhinoceros) with classical Harappan script.

The place is also connected with legendary Rishi Jamadagni (father of Parsurama) who had his *ashram* in its vicinity. He

is said to have been killed here. His death was avenged by his son Parsurama who washed his *pharsa* (weapon) in a nearby tank which later came to be known as Ramahrada. The tank is located at Ramrai (Jind Distt¹).

Agroha

Agroha is situated about 24 kms. north-west of Hisar on the Delhi- Sirsa road. The old mounds indicating the past glory of the place lie to the north-west of the village at 29° 20' north latitude and 75° 38' east longitude. These mounds occupy an area of about 650 acres and the largest of the mounds is 87 feet high.

Agroha, traditionally believed to represent the site of Agreya republic was referred to in *Mahabharata*. It also finds mention in the *Ashtadhyayi* of Panini. It seems to have been one of the capital cities at the time of Alexander's invasion of India. It is doubtful whether Alexander ever conquered Agroha as believed by some historians though legends among Aggarwals prevail that Alexander besieged Agroha and fierce fighting ensued². Various known as Agrodaka, Agodaka, Aggalapura, Agara and Agallasso, it was inhabited by a powerful people mustering an army of 48,000 foot and 3,000 horses³. After the fall of the Mauryas and Sungas, the Agras or Agacha (San. Agreya) along with the Yaudheyas, asserted their independence. The former settled in the region with Agroha as their capital and issued coins in 2nd century B.C⁴. The town is said to have been founded by Maharaja Agarsena. Aggarwals claim to be the descendants of the original inhabitants of Agroha.

1. Sharma, Vrindaban, 'Jai Haryana', *Haryana, Sanskrit Digdarshan (Hindi)*.

2. Silk Ram, *Archaeology of Rohtak and Hisar Districts* *Haryana) Ph. D.Dissertation, 1972, MSS,p.109.

3. Raychaudhuri, H.C., *Political History of Ancient India, Calcutta*, 1953, p.44.

4. H.L. Srivastava, *Excavations at Agroha, Memoirs of the Archaeological Survey of India*, Delhi, 1952.

Places of Interest

Nothing can be said about the authenticity of the claim but it is beyond doubt that Agroha remained throughout an important centre of commerce and political developments till down to the period of Firuz Shah Tughlaq. It was probably attacked and burnt by Mohammad Ghuri in 1194¹, but the town flourished again and formed an important division of Hissar-i-Firoza. It was deserted because of severe famine during Mohammad Tughlag's reign and demolition of ancient shrines and other structures by him.

The last settlement on the mound is that of fort which was built by Dwan Nanu Mall, Commander of Patiala forces between 1774 and 1777 A.D. The Aggarwals hold the town in great reverence and two huge temples in honour of Maharaja Agrasena and Hindu deities have been constructed.

The archaeological excavations undertaken initially by Rodgers and Srivastva and later by the Department of Archaeology, Haryana have broadly confirmed the continuous flourishing periods ranging from the 4th-3rd century B.C. to 13-14th century A.D. The period extending from Saka-Kushana times to the early Guptas was distinguished by structural remains of baked and unbaked bricks (size 31x21x4.5 cms.) and red wares of medium fabric of such shapes as Kushana bowls, sprinklers, pretty handi and vases. Painting is almost absent from the pottery of this period. The late Kushana to early Gupta period was represented principally by the remains of brick structures showing fine phases of activity. A noteworthy feature was change in the pattern of construction of houses which were constructed of reused bricks of earlier period. The fine rectangular rooms, oriented north-south with entrance on the east as well as on the west, were exposed. A few niches were also found added in the earlier phase. Each constructional phase was distinguished by its associated underfloors with hearths and pit ovens. The associated pottery is represented by red ware of medium fabric but with distinct change in

painting. The painted design in black include loops, verticle, horizontal and criss-cross lines. The antiquities unearthed from the period include, terracotta animal figurine, a moulded human head, copper, coins, ring, antimony rod, ball, bangle pieces; beads and bangle pieces of shells, beads of carnelian shell, copper, lapis lazuli and iron objects like arrow heads, clamps, chisels and nails. A terracotta sealing with a legend "Sri Narayan Deva Prakrita" in Brahmi characters and Sanskrit language, palaeographically belonging to third-fourth century A.D. was collected from surface². The terracotta seal recovered from here bearing inscriptions mentioning *Maharaja Mahak-shatrapa Mahasenapati* and other details throws significant light on the history and administration of the Yaudheyas and, it is estimated that the leader of the republic used to bear monarchical titles. The excavations have also revealed two ancient shrines with evidence alterations, renovations and reconstructions in different times.

1. Haigi, Wholseley: *Cambridge History of India*, Vol.III, (Delhi-1958) p.41.

2. *Indian Archaeology*, 1978-79, p.68.

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One of the temples is square in plan and made of baked bricks and most probably on the basis of its present structural position it belonged to the Buddhist religion. It was possibly the centre of Buddhism whose early importance may be due to its location on the trade route between Taxila and Mathura¹. The second temple is a Hindu temple. It has yielded a number of stone sculptures of Hindu deities and carved bricks. According to literary traditions, the Jainism was also propagated at Agroha by Lohacharya sometime

between A.D.

1428². The important sculptures and other finds representing the latter period have also been found in plenty. The burnt birch-barked manuscript and a terracotta tablet bearing the seven musical notes.viz, *ni, dha, pa, ma, ga, ri, sa* in the 9th century characters, the most interesting of the finds, reveal interest of the people in learning and fine arts³.

Hansi

Hansi, the headquarters of the tahsil and sub-division of the same name, lies in 29° 6' north latitude and 76° 58' east longitude, at a distance of 26 kms. east of Hisar on Hisar-Delhi road.

The old town located on a mound, was a walled settlement, with five gates opening in different directions; Delhi gate to the east, Barsi gate to the south, Umra gate to the south-west, Hisar or Char qutb gate to the north. These gates with the exception of Barsi gate are no longer in existence. As recorded in a rectangular sandstone inscription in the north inner wall of the Barsi gate it was built in A.D. 1302. The walled city had two wide streets running through the town and crossing one another at right angles. The other streets are narrow and winding. The town expanded beyond the walled limits after the Independence.

It is one of the ancient towns and is identified with *Asi* or *Asika* referred in *Ashtadhyayi* of Panini. A Hansi Stone Inscription dated (*Vikrami*) Samvat 1224 and belonging to the Chahmana King Prithvi Raja II (now in the Royal Scottish museum at Edinburg) also mentions the name of the town as *Asika*. A beautiful black stone sculpture of Sun-God was recovered from the ancient fort, on a huge mound, to the north of the town. The sculpture is remarkable for its conceptual maturity and subtle delineation. The sculpture is now installed in a local temple and is worshipped as Vishnu. Besides, four more statues were recovered and one of them was that of Varaha, 30" high and 20" broad of grey sandstone. The discovery of these sculptures, all belonging to the early medieval

1. *Divyavadana*-Ed. P.O.Vaisya, Darbhanga, 1959, p.67.

Chullavagga-XII.1.9: J.Prxylyski, *Ancient People of the Punjab* (Eng. Tr.) Chitrabhanu Sen,P.11.

2. Jain, J.C., *Life in Ancient India as Depicted in Jain Canons*,

Bombay, 1947, p.121.

3. Phogat S.R., *Inscriptions of Haryana, Journal of Haryana Studies*, Vol. IX 1977, JHS Monograph No. 4, p. 3.

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period throws welcome light on the religious history of place¹. The fort of Hansi is very old but its history is indeed obscure for want of literary or epigraphical evidence. The present ruined fort was built by Afgan Kings on the site of the old Hindu fort. The bricks and the stone pillars used in the construction of Muhammedan buildings appear to belong to the 7th century A.D. It is, therefore, not unlikely that the fort may have been founded by Harsha or his father Prabhakarvardhana². The discovery of Yaudheya coins in considerable number indicates the existence of the town in the centuries preceding and following Christian era and it is thought that the Ashoka Pillar at Hisar stood here originally and was removed there by Firuz Shah³.

Local traditions attribute the foundation of the town to Anangpal, the Tomar king of Delhi. Possibly, the town was destroyed earlier and refounded by Anangpal. Arnoraja and following him, Vigraharaja IV completely subjugated the Tomars of Delhi and captured Hansi. Later Kilhana was appointed the governor of Hansi by Prithviraja II. Prithviraja Chauhan made considerable additions to the fort at Hansi making it an important military strong-hold. The Ghaznavid and Ghorī Sultans attached special importance to the conquest of Hansi due to its strategic location. Shihabud-din Ghorī was defeated by Rajputs in the First Battle of Tarain, but he defeated Rajputs in Second Battle of Tarain and conquered Hansi and adjoining territories. During the Sultanate rule, Hansi remained an important administrative unit and till the mid of 14th century when Hisar was founded

and headquarters were shifted to Hisar.

Hansi was depopulated in the famine of 1783 and lay deserted and in partial ruin for several years. Early in 1798, George Thomas, an Irish adventurer carved out an Independent Kingdom in Rohtak and Hisar districts and established himself in the ancient and dilapidated town of Hansi. He remodelled it and strengthened its ruined fort and repaired the defensive walls of the city. The deserted town was soon repeopled. He established here a mint⁴ and

1. In 1982, hoard of bronze/copper image of Jain Tirthankaras and other minor gods and goddesses of the same sect along with few Budhists and Brahminical gods were found by a chance discovery from the precincts of the old fort. These sculptures were buried in a big copper jar. This is for the first time that such a discovery was made in Haryana. These sculptures belong to early 8th to 10th century A.D. This latest evidence throws further valuable light on the personal religion of Chauhan kings and their patronage to other religions.

2. Sadhu Ram, A varaha sculpture from the Hansi Fort; *Journal of Haryana Studies*, Vol.X,No.1,1978.

3. Devindra Handa, some important towns of Haryana, A study of their Ancient Past, *Journal of Haryana Studies* Vol III, No.1971, p.4; B.C. Chhabra, Asokan Pillar at Hissar. *Panjab Vishveshvaranandu indolc*.

4. J.N. Sarkar, *Rule of George Thomas, An Irish Raja over Haryana, 1797, 1802*, *Journal of Haryana Studies*, Vol. IV, 1-2, 1972, p.18.

coined his own rupees. The fort of Hansi was surrendered to the British in 1801. In 1803, the British established a military cantonment at Hansi. The British employed James Skinner with his troops of Indian cavalry, the nucleus of famous Skinner's Horse, who remained stationed in the cantonment from 1809 to 1814 and received considerable grants of land on which he founded villages and settled cultivation. In 1857, the Indian soldiers revolted and after the British recapture, the Hansi cantonment was not maintained and the fort was almost entirely dismantled.

The fort of Hansi is reputed to be one of the most impregnable fort of ancient India. The fort has seen different regimes and was dismantled in 1857. The curtain walls of the fort to the north can still be seen and at places are 52 feet high and 37 feet thick. George Thomas gate towards the south end of the fort and the guard house are still intact. A close scrutiny of the construction, large size bricks and the material having Hindu carvings assign it to be of Hindu origin. There are two fine sculptured friezes, depicting a row of swans in different poses, now fixed, one each in the gateway complex and the other in the *baradari*. In the centre of the fort mounds are ruins of a *baradari*, a long hall supported by pillars and a large close tank. It is difficult to say precisely when the tank was dug. Originally, the *baradari* might have been a pillared hall of early Muslim architecture in which the building material of Hindu monuments was freely used. Sometimes, during later period perhaps during Skinner's rule, the *baradari* was converted into horse stable which necessitated the partition walls in the pillared bays. To the north, there is an enclosure, popularly known as Khangah, having a tomb of Sayyad Niamat Ullah and two mosques. The tomb was created after Sayyad Niamat Ullah who died fighting during the campaign of Mohammad Ghuri and old Hindu material appears to have been freely used in its construction. A rectangular sand stone inscription of one line, serves as a lintel to doorway of an enclosure of the tomb. Formerly it belonged to a mosque built in A.D 1197. The bigger mosque in the enclosure may be of medieval while the other seems to be of a later date.

An important medieval monument is the shrine of Char Qutbs colloquially called Chahar Qutbs which is located in an enclosure to the west of the town. The shrine is more than 800 years old and is a resting place of four divines of Chishtia order of Sufism; Sheikh Jamal-ud-din Ahmad Hanswi, Sheikh Burhan-ud-din Sufi, Sheikh Qutb-ud-din Munawar and Sheikh Noor-ud-din. These divines hold an important place in the

annals of Muslim mystics and saints and are considered among the saints of high rank . Jamal-un-din was the son of Hamid-ud-din and nephew of Niamat Ullah. On his father's death, he was given the administration of Hansi, but he preferred to religious devotion. He became the disciple of Baba Sheikh Farid. Baba Farid came here from Pak Pattan (Pakistan) and lived here for 12 years. The shrine of Char Qutb was expanded from time to time and a number of buildings were added. The domed edice and pavilions on either side of the tomb were also added later. The most imposing edifice is a mosque in the northern enclosure. It was originally constructed by Firuz, although according to legend it was built out of money

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offered by Mohd. Tughlaq to the last Qutb. A square canopied tomb locally called *chhatri* has two graves and four carved sandstone pillars support the enamelled canopy. A little away, ten ornamented red stone pillars carry four canopies giving shade over graves of descendants of Qutb Jamal.

Other tombs and temples which need be mentioned, are Lakhi Banjara tomb near Char Qutb, tomb of Begum Skinner, *Smadh* of Baba Jagan Nath Puri, *Smadh* of Hansa Nath, temples of Kayamsar tank, Chowpatta temple, Kali Devi temple, and a Shiv Mandir.

The town is a centre of cotton trade and a HAFED spinning mill has been located here. The new colonies established are Gandhi Nagar, Roopnagar and Kisan Ghar. There are facilities for stay at P.W.D and Market Committee rest houses and the town is well provided with schools, college, hospital and other basic amenities.

Hisar

Hisar, the headquarters of the district and the division of the same name, lies in

29° 5' north latitude and 75° 45' east longitude, at a distance of 164 kilometres west of Delhi. It is an important railway junction on Rewari-Bhatinda railway, Ludhiana-Hisar railway and Sadulpur-Hisar railway terminate here. The Delhi-Hisar-Sulemani road, a national highway passes through the town.

Hisar can possibly be identified with ancient *Esukari* or *Isukara*, a beautiful and prosperous city of Kuru Janapada, referred to by Panini¹. The Jain literature also mentions a town, *Isukara* in the Kuru country². The city state of Esukara (Hisar) was possibly founded by the Kurus in later vedic times. With the fall of the Kuru kingdom, Hisar city seems to have come under the Nandas and Mauryas³. However, there is no archaeological evidence to prove it. No further reference of the town is available till A.D. 1352 when Sultan Firuz Tughlaq ordered the construction of the fort which was completed in A.D. 1354. He named it *Hisar-e-Firuz*- the fort of Firuz. With the passage of time, the place came to be known only as Hisar. The Hisar town sprang up later around this fort. The original town was a walled settlement inside the fort with four gates, namely ; Delhi gate, Mori gate, Nagauri gate and Talaqu gate. These gates are no longer in evidence but the vicinity in which they stood continue to bear their names.

The town developed fast after the formation of Haryana and is now one of most well provided towns of the state. The veterinary college was raised to the status of Haryana. Agricultural University which is a prestigious university of the country with first rate buildings,

1. Agrawala, V.S :*Panini Kalina Bharatavarsha: (Hindi) Banaras, Samvat 2012.p.86.*

2. Uttardhyayana Sutra (14/1); *Sacred Books of the East*, XLV.p.62.

3. Phogat, silk Ram : *Rohtak and Hisar Districts through the Ages, Journal of Haryana Studies*, Vol V.Nos. 1-2, 1973, p.2.

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well-equipped laboratories and library, lawns and playgrounds and modern residential houses. A mini secretariat four storeyed imposing office complex, a housing complex toward the south, Vidyoot Nagar, a Haryana State Electricity Board colony, in the east on the Hisar-Delhi road, many urban colonies, modern shopping complexes and a large grain market have altogether changed the complex of the old town. The government live-stock farm, sheep breeding farm, a central tractor training institute and many large and medium industrial units for the manufacture of textile, steel pipes, tubes and strips, ingots and billets, guar gum and oxygen gas have earned it an enviable reputation.

An air strip has been constructed towards the north-east of the town and is used for imparting flying training.

The Government Livestock Farm (Hissar)

Having a glorious record of one hundred eighty years to its credit, the Government Livestock Farm, Hisar, was ranked as the biggest in Asia and the second largest in the world. There was a time when the Farm had earned the rank of an establishment of rare merit and unique position. Since its inception, the Farm has been serving the government as well as the people, especially the peasantry, on different fronts while improving the genetic potentiality of various breeds of the livestock, providing good hardy animals to the government for the transport purpose, supplying horses to the army, increasing the quantity and quality of the wool, improving the production of milk, etc.

The history of the Farm goes back to the disastrous famine of *Samvat* 1840 (corresponding to 1783 A.D), which was known as the *San Chalisa Kaal* or the famine of forty. As a result of this famine the district had become almost depopulated, and

the animals were sold only on nominal prices. Meanwhile, Major James Lumsdaine of the Bangal Commissariat Department, who was then engaged in supplying camels to the government, happened to be here in connection with collecting camels. Being business minded, Major Lumsdaine now decided to start a private business, and he thus opened the Camel Stud at Hisar in 1809.

Major Lumsdaine's experiment was favourably viewed by the officials of the East India Company as the transport was then a very acute problem, and the newly established Stud, in their opinion, could solve it. So the Company sent Sir Henry Fane, who found here 8,258 camels, 1,552 horses and 4,117 horned cattle, and on the recommendations of Mr. Fane the Stud Farm was thus taken over by the Company in 1813 having paid five thousand rupees to its private owner, appointing him to supervise the Camel Stud. Major Lumsdaine served it till the end of his life, and he was succeeded by his younger brother, Lieutenant Willim Lumsdaine, in 1816. Dr. P.N. Nanda was the first Indian who had the honour of becoming its officer-in charge of the Farm.

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After Passing through many hands, this institution was handed over to the Punjab Government in 1912. Its name was also changed on certain occasions. For example, its original name, the Camel Stud, was changed to the Ordinance Cattle Farm in 1854. It was further named as the Government Cattle Farm in 1912, but the present name, the Government Livestock Farm, was given to it on 30 July, 1945. Since its inception the farm has undergone many physical and administrative changes. The achievements of the Farm have grown tremendously with the passage of time .

The Farm had in its possession a huge area of land approximately forty thousand acres, out of which four thousand acres was under direct cultivation for the production of fodder and one hundred fifteen acres was covered by the extensive buildings. An ultra-modern veterinary hospital was also attached to the Farm. On 31 October, 1936 the Farm had the total number of livestock of 9,711, the buildings valuing six lakh rupees and the machines valued at one lakh five thousand and two hundred forty rupees, apart from many other assets.

The official-in-charge of the Farm used to reside in a bungalow where the Chief Superintendent's office is now situated. It was built by the British on the remains of the Palace of Emperor Firoz Shah Tughlaq (1351-88). This building, which was the collector's bungalow in 1857, has a grim record, being the scene of the murder of the family-members of the English officials.

Keeping its utility in view, the Government of British India always took a keen interest in its development. To quote an instance, on 26-27 February, 1927 the Farm was visited by the Royal Commission on Agriculture, also known as the Linlithgow Commission. Its valued recommendations were translated into action, and the Farm henceforth started promoting the cause of livestock on a greater scale.

Throughout its history the Farm had supplied its several thousands of pedigree bulls of the finest quality to various parts of India. Its supply was not only confined to its neighbouring states but to places far and wide like Sikkim, Bhutan, Nepal, Sri Lanka, Philippines and Russia.

The Farm has, of course, been a seat for the animal-lovers, the cattle-breeders, the sportsmen and the veterinary professionals. It has also been a venue for holding the all India cattle shows.

The Farm has always attracted numerous visitors and tourists from far and wide. The Farm was so huge and vast that if any visitor wished to see it completely, he had to devote his couple of days.

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Apart from common visitors, the Farm had often been visited by the VIPs of the then Punjab as well as of India. To quote one of such instances, His Excellency the Viceroy Lord Linlithgow paid his visit to the Farm on 6 August, 1939 inspecting two thousand cows of general herd.

The Farm had not only touched the peak of its glory in the past, but it still retains the prestigious position, however, the means of cultivation, agriculture and transportation drastically changed due to the scientific growth. Though the size of the Government Livestock Farm has now been considerably reduced to ten thousand acres (which was originally forty thousand) as the major portion of its land has been permanently transferred to certain public institutions, yet the name of Hisar is even today very much visible on the World Map of Livestock. Further more, it is chiefly due to the Government Livestock Farm of Hisar that Haryana has the credit of being known as 'the Denmark of India'.

Gujri Mahal at Hissar

While constructing the palace, known as the 'Gujri Mahal' for his beloved, Firoz also built a new city around it. The founding of the city of Hisar was indeed the Sultan's commemoration of his true love for his beloved who had decided to stick to that very place where she had been born and brought up. Had she gone to Delhi with her lover, the present city of Hissar probably could have not come even into existence.

Some say that the Sultan Firoz married his beloved and made her his queen, while others maintain that this love was never converted into marriage. The latter view seems to be correct as no contemporary historian has mentioned even a single word about this incident¹.

There are many interesting details of how the milk-maid on the Sultan's heart and how their love blossomed. During the

Sultan's frequent halts at the newly built city, he used to hold his *darbar*, apart from performing other administrative duties. The Gujar girl, the mistress of the Sultan, though not literate yet quite intelligent, would help the Sultan in his official work. She was famous for her loving attitude towards her people.

The Gujar Mahal, built in the name of simple and straight forward girl of a remote area, still stands in its austere majesty. Furthermore, it is a living monument to love. This palace is a complex of different buildings, including the royal residences of the Gujar girl and the Sultan Firoz, Shahi Darwaza, the Diwan-e-Aam, the Baradari with three *tehkhanas* (underground apartments), a hammam, a mosque and a pillar. The style and architecture of

1. *History of Hisar* (1354-1947) by H.M. Juneja, 1984, p.44.

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the Gujar Mahal is dignified. The palace has beautifully carved stone pillars. It is made of inexpensive material :

"The materials of the old Hindu temples were used in the construction, a large quantity in all probably were brought from the site of the town of Agroha (twenty-two kilometres from Hisar) which had lost by then much of its former importance".

The palace in its finished form had no 'equal'. Its underground apartments are so arranged that a stranger wandering among the dark passages, which connect them, would inevitably be drawn towards a small dark room in the centre, to which he would invariably return even if he tries to extricate himself. The palace contains several dark apartments, connected with zig-zag passages, making it

difficult for a stranger to pass through them and find a way. Once a *faraash* (cleaner) lost his way, groped in the dark for several days and was extricated by the guards. On another occasion a merchant went into these apartments alone and lost his way there. He groped for several days till he was rescued by a guide who led him out.

The most interesting relic of the antiquity is perhaps the Baradari of the Gujri Mahal outside the fort. The Mahal was apparently an outlying portion of the latter and tradition says it had been built by Firoz as a residence for the Gujri mistress. The walls of the Baradari are thick and sloping with twelve door ways each with a window over it. Inside the building are four old pillars which support a roof of domes. The inner side of the jambs of door-ways is covered. Below the building are three *tehkhanas*, two of which are merely rooms, while the central one contains a small hauz or tank filled with pipes and was evidently used as a bath. It appears to be according to the *District Gazetteer of Hisar*, that the building was erected with the materials of a pre-existing Hindu temple.

Within the compound of the Gujari Palace is a mosque of Firoz's times, popularly known as the *Laat Ki Masjid*. The pillars found in it are said to be of Jain or Hindu origin, and like many more of the Sultan's building materials were probably brought from Agroha.

There is also a brown sandstone pillar or the *laat* ascribed to Firoz, popularly known as the '*Firoz ki Laat*'. The only inscription on it at the top of the lower stone of the pillar is in Sanskrit; the letters are cut at the junction of the stones which seemed to have been recut and erected probably at the instance of Firoz. This red sandstone pillar is fifty feet high divided into four parts marked by ribbings. A part of the column near the second cornice is made of coarse white marble. The greatest circumference above ground is eight feet six inches. The lower ten feet ten inches portion differs structurally from the rest of the pillar. Captain Brown was the first person to draw the attention of the scholars to this pillar in 1838. It was, however, Cunningham who copied as many as eight small inscriptions from the lower part of the pillar during 1872-73 and also deciphered them correctly. He

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was also of the view that this original pillar might have erected by the Maurayan Emperor, Ashoka, whose numerous other similar columns stand elsewhere and bear a typical polished surface. According to Cunningham :

"The Hisar pillar was removed from some other place to its present site. I have a suspicion, has continued that the other portion of the Hisar Pillar is now standing at Fatehabad where it was set up by Firoz's eldest son Fateh Khan".

Another important building of the complex is the Durbar Hall, also known as the Diwan-e-Aam or public court. It is eighty feet long and twenty one feet wide. This hall contains forty pillars and a throne for the Sultan from where he used to deliver judgements. A popular legend refers to the people's belief :

"There is a well beneath the throne, and if the occupant will not give the right judgment, the throne slab would break, and the person sitting thereon would fall into the well".

There is a beautiful pond also near the Diwan-e Aam. Probably it used to serve the purpose of a royal *hammam*.

It is true that most of the material used for constructing the Gujar Mahal complex was of Hindu or Jain temples, but there is nothing unusual about it because the conquerors would often do like that. It is thus a routine practice of history.

"Though the Gujar Mahal is not as beautiful as the Taj Mahal yet the two buildings owe their standing to the noble spirit of love and sacrifice. By having built the Gujar Mahal for his beloved, Firoz Shah Tughlaq indeed set an example, though unconsciously, for Shah Jahan (1628-1666) who got the matchless Taj Mahal built in the memory of his beloved queen Mumtaz."

Many underground rooms of the Gajari Mahal complex have recently been discovered by the Archaeological Survey of India, and the experts are now studying the archaeological beauty and wonders of the palace. The palace, which stands in ruins today, is more than six centuries old. A visitor to the site of magnificent ruins is struck by the enormous structure and the power of love which had motivated an emperor so deeply that a Gujar girl came to be instrumental in the establishment of the modern city of Hisar.

The Hisar is an educational centre and is well-provided with various institutions of higher learning and has a prestigious Haryana Agricultural University. There are facilities for the stay at P.W.D. rest house, canal rest house, Sainik rest house, Haryana State Electricity Board rest house, Market Committee rest house, Bhakra Management Board rest house and Flamingo motel and restaurant.

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Fatehabad

Fatehabad, the headquarters of the tahsil and the sub-division¹ of the same name, lies in 29° 3' north latitude and 75° 30' east longitude, at a distance of about 48 kilometres north-west of Hisar on Delhi-Hisar-Sulemani road.

The town was founded by the emperor Firuz Shah Tughlaq and named after his son Fateh Khan in A.D. 1352. The site on which the town was founded was a hunting ground. He dug a channel from the Ghaggar in order to supply the town with water. He also built a fort which is now in ruins, the fortification walls can be seen on the east of the town. He

also built three forts in the neighbouring villages in the name of his three sons. The old town was surrounded by a wall which has been dismantled to a great extent except near the fort.

Formerly, Fatehabad was an important trade centre for the export of surplus grain but with the construction of Rewari-Bhatinda railway line which runs about 20 kilometres to the west of the town, the trade shifted to Bhattu. But the town assumed greater importance after the Independence when metalled roads provided important link and the earlier importance of the town was revived.

An important monument is *Lat* or a stone pillar measuring slightly less than 5 metres in height and 1.90 metres in circumference at the base. It was erected in the centre of an *Idgah*. The lower portion of the pillar is a mono-block of light buff sandstone and is possibly the remaining part of the pillar that lies in the mosque at Hisar. It is more than likely that both these pillars once made single monolithic pillar which was possibly erected by Ashoka at Agroha or Hansi. Firuz Shah Tughlaq had a craze for taking away such columns and transplanting them among his favourite complexes. The Ashoka epigraph that was once engraved on the pillar was systematically chiselled off for writing the Tughlaq inscription recording the genealogy of Firuz Shah in beautiful Tughra Arabic characters carved in high relief.

There are two inscriptions, one on a light coloured rectangular sand-stone studded into the left of the screen wall of *Idgah*, immediately behind or to the west of *lat*, praising the emperor Humayun and the other one is on a rectangular sand-stone placed on the outer wall of the mosque enclosure and contains a well-known invocation to Ali in Arabic. The mosque can still be seen in good condition but lies in disuse.

The other monument is a small and a beautiful mosque known as Humayun mosque. The legend assigns the association of the mosque to the Mughal Emperor Humayun who on his flight after his defeat at the hands of Sher Shah Suri happened to pass through Fatehabad on Friday and is said to have prayed at this mosque. The inscription praising Emperor Humayun was originally found here and later studded into the screen-wall of

1. Now Fatehabad has been declared as full-fledged district.

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Idgah. The mosque is said to have been repaired by Nur Rehmat in the early eighties of the 19th century.

There are facilities for stay at P.W.D. rest house H.S.E.B. rest house, market committee rest house and *dharamsalas*. The town is well provided with schools, college, hospital and other basic necessities.

Tohana

Tohana, the headquarters of the tahsil and sub-division of the same name lies in 29° 43' north latitude and 75° 54' east longitude at a distance of about 70 kms from Hisar on Bhiwani-Hansi-Barwala-Tohana-Munak road.

Tohana can be identified with ancient Taushyana mentioned by Panini¹. After the fall of Kurus, the town alongwith towns like Indraprastha, Hisar, Sonipat, Rohtak and Rodi seems to have come under the Nandas and Maurya². Local traditions attribute the foundation of the town to one Anangpal, and Anangsar tank named after him still exists in the town. There is an old *Baoli* near tahsil building. It is said that it was connected with Anangsar tank through a tunnel. An old Shiva temple and Gugga Mari exist in the town.

The town was deserted during the famine of 1703 and was repeopled in 1801 when Lt. Bourquin, the deputy of General Peron of Scindhia rebuilt it.

After Independence, particularly after the formation of Haryana, the town assumed importance. It was upgraded from a sub-tahsil to tahsil and important road junction and a grain market. The town is provided with a market committee rest house, a canal rest houses (Baliyala), schools, college, hospital, bus-stand and other basic amenities.

Ratia

The town is located on the bank of the Ghaggar about 23 kms. north of Fatehabad in 29° 41' north latitude and 75° 34' east longitude.

Local traditions attribute the foundation of the town to Rattan Nath, a Sadhu with extraordinary powers who meditated at the site and the town was named after him. The town was deserted during the famine of 1783 but was repopled in 1816 by one Rattan Singh and the Patiala chief erected a fort and an out-post.

It is an up-coming *mandi* town and is well provided with basic amenities.

Barwala

The town is located on Bhiwani-Hansi-Barwala-Tohana-Munak road about 30 kms. north-east of Hisar in 29° 22' north latitude and 75° 54' east longitude.

1. V.S: Agrawala : *Panini Kalina Bharatvarsha, (Hindi) Banaras, Samvat*, 2012, p.86.

2. Silk Ram Phogat : *Rohtak and Hisar Districts through the ages, Journal of Haryana Studies*, Vol. V, No. 1-2, 1973, p.2.

Places of Interest

Coins of Agra or Agratya have been discovered from Barwala indicating that the place had been under the occupation of the people of Agroha¹. However, local traditions attribute the foundation of the town to Raja Bal and name corrupted from Balwala to Barwala. During the attack of

Mohd. Ghorī on Hansi, Sayyad Niamat Ullah and his brother Mir Hassan fought here; Niamat Ullah was killed and entombed in Hansi fort and Mir Hassan's successors settled at Barwala. A *Shivala* possibly dating back to the early medieval period, is located to the north of the town.

A tahsil was constituted at Barwala in 1852 but was abolished in 1891 and its areas were merged in adjacent tahsils. The town again began to assume importance after the formation of Haryana in 1966, it is now an upcoming *mandi* town well provided with basic amenities.

Adampur

The town is located on Gohana-Jind-Barwala-Agroha-Adampur-Bhadra road about 38 kms. from Hisar in 29° 17' north latitude and 75° 29' east longitude.

It is flourishing *mandi* town which has developed very fast after the formation of Haryana. It is a very well provided town having market committee rest house, hospital, schools, college and other basic amenities.

Kunal Village

At first instance, Kunal a village in Hissar district of Haryana can pass off as one of the many sleepy hamlets of the state, but a closer and a much more penetrating study amazes one into hastily correcting oneself. Findings of the Archaeological Department, Haryana, in Kunal have made those even remotely connected with archaeology and history sit up and take notice of the site.

Before chancing upon this site, Indus valley civilisation was considered to be the oldest. Remnants of Pre-Harappan culture were unheard of. The excavation in Kunal proved that the roots of the Indus valley civilisation were in India. Kotdizi (Pakistan) was one of the places to study pre-Harappan civilisation, but Kunal has surpassed it. It has more varied material, articles and utensils than these found in Kotdizi.

Archaeologists found, for the first time, seals and other articles of scientific and technical fineness that confirm, beyond doubt, that our Chalcolithic ancestors were highly evolved.

According to Archaeology Deptt., Haryana, the civilisation was located on left bank of the Paleo-channel, Saraswati which commenced from Adi Badri (near Tajewala, Paonta

1. Silk Ram : *Archaeology of Rohtak and Hisar Districts, Haryana*, Ph. D. Dissertation, 1972, MSS.

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Sahib) and weaved a serpentine path passing through Kapal Mochan, Mustfabad, Kurukshetra, Pehowa, Sirsa, Hanumangarh, Suratgarh, Bhawalpur in Pakistan to Rann of Kutch before ending its sojourn in the Western Sea. The paleo-channel is represented now by Rangoi and Kunal is located on it.

Excavation at the site brought to light three successive phase of Pre-Harapan culture. The first phase, represented by large dwelling pits, about 2 metres in diameter and 1.10 metre deep, showed that the oldest inhabitants in this area came in about 5,000 years age. Chalcedony blades and fish hooks dug up indicate that these people were omnivorous and preferred non-vegetarian food. Inhabitants domesticated plant and animals and used the wheel for making pottery.

In the second phase one sees the use of moulded bricks. The final and the third phase reveals houses with a well architected living rooms, kitchens, toilets square and rectangular rooms. Bricks were used in construction and their length breadth-height ratio was found to be highly standardised. Agriculture and the domestication of animals was practised.

The discovery of "Regalis" items from this site is first of its kind in the sub continent, Central Asia and Iran.

A woman's complete dress and the tribal head attire were

other important discoveries apart from the ornaments which included two crowns, bangles, silver beads, gold pendants and over 12,000 beads of semi precious stones. The digging also confirmed the belief that the art of making seals began from the Indus Valley Civilisation. The seals found from this area are made of steatite and have geometrical patterns on them. Terracotta antiques, arrowheads, fish hooks, steatite, lapis lazuli beads and copper spearheads were also found during the digging operation.

The making of pottery was a technical marvel. So varied are the forms and so diversified is the range that it leaves one gaping as to how could the man of 3000 B.C. make such beautiful artifacts. The paintings on the pots are mostly geometrical, with few floral and animal motifs. Jars, vases, bowls, dishes, troughs and basins of various shapes in white and black, it seems, were in vogue. Many excavators are baffled at the sophisticated handiwork of the pre-Harappan man.

Studies have also revealed the type of climate that was prevalent in that period. Varieties of Larkspur, mustard, Hydrilla, lotus, *Kikar*, Congress grass, Tulsi, etc. were rampant and the climate was surcharged with humidity. The environment was an alluvial flood plain and on the basis of molluscan studies concluded that both the stagnant water as well as the running water existed.

Places of Interest

The people residing on the banks of river Saraswati had trade relations with Kalibanga and Lothal. The presence of wares revealed that both the Pre-Harappan as well as Harappan cultures were completely indigenous and were not fitted by the West, a belief that is popularly held.

Jind

The town, headquarters of the district of the same name, is situated on the Ferozepur-Delhi section of the northern railway, 123 kilometres away from Delhi and 57 kilometres from Rohtak. It lies at 29° 19' north latitude and 76° 19' east longitude. It is also connected by road with Delhi, Patiala, Chandigarh and other important towns of the state.

Tradition assigns the settlement of the town to the *Mahabharata* period. According to the legend, the Pandavas built here a temple in honour of Jainti Devi (the goddess of victory) and offered prayers for success in their battle against the Kauravas. The town grew up around the temple and was named Jaintapuri (Abode of Jainti Devi) which in course of the time corrupted to Jind,

In 1772, emperor Shah Alam conferred upon Gajpat Singh the title of Raja. The town of Jind acquired a hallowed position when Raja Gajpat Singh made it the capital of the state in 1776. The capital headquarters were shifted from Jind to Sangrur in 1830 A.D. by Raja Sangat Singh who being a close relative and favourite of Maharaja Rnjit Singh, visited often Lahore because Sangrur was near to Lahore.

Brief History

Raja Gajpat Singh, a great grandson of Phul, the founder of the Phulkian Misl, one of the 12 confederacies of the Sikhs in the 18th century took advantage of the above situation. He took part in the attack of the Sikhs on the province of Sirhind in 1763 in which Zain Khan, the Afghan governor of the province was killed. Gajpat Singh occupied a large tract of the country including Jind on his share of the spoil. He built a large brick fort there¹.

In 1772, Gajpat Singh, began his career as Raja of Jind. From this time onward, the Sikh chief ruled as an independent prince and coined money in his own name. The Delhi authority failed several times to bring him under its control. In 1774 a serious quarrel arose between Gajpat Singh and Hamir Singh, the then ruler of Nabha. Gajpat Singh used force and took possession of Amloh, Bhadson and Sangrur. By the intervention of the ruler of Patiala and other friends, the first two places were restored to Nabha, but Sangrur, then a village, was retained².

1. For details see *Journal of Haryana Studies*, Vol. III (1971) No.1 pp.17-19. Bihari Lal Dhingra, *Jind State: A Brief Historical and Administrative Sketch*. P. 1.

2. Bihari Lal Dhingra, op. cit; *Phulkian States (Patiala Jind and Nabha)*, *Gazetteer*, 1904. p.218.

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Raja Gajpat Singh's daughter, Bibi Raj Kaur, married Sardar Mahan Singh Sukrachakia and became the mother of famous Maharaja Ranjit Singh. This must have enhanced Gajpat Singh's prestige. Moreover, his strategic position in the north-western corner of the Rohtak region made it easy for him to have his holds over some parts of Haryana-Gohana, Hisar, etc. which he and his successors held for a sufficient period.

Raja Gajpat Singh died in 1786, and was succeeded by his son Bhag Singh. George Thomas, the famous Irish adventurer, gave Bhag Singh a very tough time. But he overcame this serious menace with the help of his brother chiefs of the Cis-Satluj tract and the Marathas².

Bhag Singh was a shrewd man. He was the first of all the Cis-Satluj princes to seek an alliance with the British.

In 1803, he assisted Lord Lake in his war against the Marathas and received confirmation of the Gohana estate. He also prevented his nephew Maharaja Ranjit Singh from espousing the cause of Jaswant Rao Holkar. The British recognised in him a great friend and ally and showed him many marks of favour and regard³.

Raja Bhag Singh, suffered a severe paralytic attack in March, 1813. Unfit to run the administration of his state, the ailing chief wished to appoint Prince Pratap Singh, the ablest and

wisest of all his sons as his regent to do his work. But the British Government to whom the anti British bearing of the prince was known stood in his way and got Rani Sobrai appointed in place of prince in 1814. This was unbearable for Pratap Singh and he raised the standard of revolt on June 23, 1814. Being a popular figure, the state forces also revolted and Joined him forth with. With their help, the prince lost no time in occupying the Jind fort and establishing his government after putting the Rani, the puppet of Government, to the sword⁴.

This alarmed the British authorities very much and the British Resident at Delhi sent his force against Pratap Singh. The prince thinking that he would not be able to give a fight to this force from the Jind fort, retired to a relatively stronger position at Balanwali, a fort in the wild country about Bhatinda. The British attacked him with full force and after a fierce fighting for some time Pratap Singh had to leave this fort and take his position in the country on the other bank of the Satluj after crossing it at Makhawal. Here he was joined by Phula Singh Akali⁵.

1. Ibid. *Phulkian States Gazeter*, 1904.
2. *Journal of Haryana Studies* Vol. IV (1972) pp. 12-21.
3. Behari Lal Dhingra, *Jind State : A brief Historical and Administrative Sketch*, p. 218.
4. L.H. Griffin : *The Rajas of the Punjab*, London, 1873, pp.313-14.
5. Ibid. pp.314-18.

Pratap Singh remained with Phula Singh at Nandpur Mokhowal for two months and persuaded the latter to assist him actively at Balanwali. When the British came to know that Phula Singh had crossed the Satluj, they directed Nabha and Malerkotla rulers to attack him. Balanwali was then invested by Patiala troops and was almost prepared to surrender when its defenders heard the approach of Phula Singh. They at once broke the negotiations while Pratap Singh went in advance and with a few men threw himself into the fort. The Patiala troops marched to intercept Phula Singh who was unable to relieve the fort and retired towards the Satluj. The British directed Nabha and Kaithal chiefs to help Patiala troops. Balanwali surrendered and Pratap Singh was taken a prisoner and was placed under merely a nominal restraint. Pratap Singh later fled to Lahore. Maharaj Ranjit Singh refused a shelter to Pratap Singh and gave him up to the British who placed him in confinement at Delhi where he died in 1816¹.

The administration of Jind was entrusted to Prince Fateh Singh. Though Raja Bhag Singh did not like the arrangement, yet he did not oppose it. In fact, he had neither the will nor the means to do it. Bhag Singh died in 1819, and Fateh Singh succeeded him. He ruled for a short time only and died three years later (1822). Now Sangat Singh, (11 years old) succeeded him. He hated the authority of the British which the latter noted with grave concern. But before they could think of dealing with him, he died a sudden death on November 2, 1834. Annoyed as the British Government was with the deceased Raja, they forfeited a number of his estates in Ludhiana, Mudki, etc. (about 150 villages) and in the Trans-Satluj region (Halwara, Talwandi, etc.). The latter estates were given to

Ranjit Singh².

Since the deceased Raja left no male heir behind him, Sarup Singh, his cousin succeeded him. He was very friendly and loyal to the British, but not to his people, especially of Balanwali. They did not relish the change and organised themselves to oppose him. Gulab Singh Gill, formerly a Risaldar in Jind army and Dal Singh, brother-in-law of prince Pratap Singh, were their leaders. The rebels got a good deal of inspiration from Mai Sul Rai, the widow of Prince Pratap Singh. A British force was despatched against the rebels in early 1835. By March the ranks of the rebels had swelled a good deal. The people of the neighbouring villages like Bhai Chakian, etc. and the Akalis of Guruser, a place of

pilgrimage, had joined hands with them. The villagers fought well, but being inferior to their enemy in military knowledge, strategy and tactics, arms and ammunitions, they lost the day. Their casualties in the action were quite heavy, Gulab Singh being one of them.

Dal Singh and Mai Sul Rai were apprehended and put behind the bars, along with their

1. L.H. Griffin : *The Rajas of the Punjab*; London, 1873, pp. 319-20.

2. Ibid. pp. 343-44.

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supporters. And thus ended a popular revolt after much bloodshed and cruelty on the part of the British Government¹.

Raja Sarup Singh gave great help to the British Government for his selfish motives. In 1857, immediately on learning of the outbreak, he conducted his troops to Karnal by forced marches and undertook the defence of the city and cantonment. He then sent a detachment of his troops to north of Delhi, thus enabling the Meerut force to cross the Yamuna and Join Sir H.Barnard's column. The Jind forces marched in advance of the British army recovering Samalkha and Rai, securing the road and collecting supplies for the army. They were complimented on the field by the Commander-in-Chief, who sent one of the captured guns to the Raja as a present. In the assault of Delhi also the Jind troops took a prominent part. Resultingly Dadri and Kularan were made over to the Raja. Privileges of full sovereignty were granted to him and his successors in perpetuity and honorary titles were conferred on him².

Raja Sarup Singh died in 1864. He was succeeded by his son Raghbir Singh. Immediately after his installation, Raghbir Singh faced with a serious revolt of the peasantry in the newly acquired territory of Dadri (Charkhi Dadri). In May, 1864, the poor exploited peasants of about 50 villages in this tract led by their local Chaudharis and Hakim Kasim Ali, rose en masse, captured police station, arrested Thanedar and proclaimed the end of the Raja's rule. This was a big challenge to the Raja who immediately marched in person at the head of a big army. His first attack was on Charkhi (14 May), where 1,500 or 2,000 persons of the rebellious villages had collected and entrenched themselves³. They resisted the Raja to the last, but ultimately, they were defeated and their village was burnt. Next, Mankawas⁴ was attacked, captured and destroyed. However, the defeats did not dishearten the brave villagers who gave tough battle to the Raja at Jhauju (16 May). But here also they shared the same fate and their defeat quelled the rebellion once for all. The Raja punished the leaders but permitted the Zamindars to return and rebuilt their ruined villages⁵.

The Raja also took side of British government on the occasion of the Kuka outbreak in 1872. Again, when the Second Afghan war broke out six years later, he gave help to the British with men, money and material. The British Government conferred the title of

Raja-i- Rajga on Raghbir Singh⁶.

1. L.H. Griffin : *The Rajas of the Punjab*; London, 1873, pp. 347-48.

2. K.C.Yadav : *The Revolt of 1857 in Haryana*, pp. 100-02, Behari Lal Dhingra, *Jind State*:

A Brief Historical and Administrative Sketch, p. 2.

3. Griffin, L.H. : *The Rajas of the Punjab*, London, 1873, pp. 377-78.

4. A small village about 10 kilometres from Charkhi.

5. Griffin, L.H. : op.cit. pp 377-78.

6. *Phulkian States Gazetteer (Patiala, Jind and Nabha)*, 1904. p. 217.

Places of Interest

Raghubir Singh died in 1887. His only son Balbir Singh had died during his own lifetime, and therefore, his grandson, Ranbir Singh, then only 8 years of age, succeeded him. During the period of his minority, a Council of Regency administered the state. During this regime, the state troops took part in the Tirah campaign of 1897. He was invested with full ruling powers in November, 1899¹.

During the First World War, Jind maintained its loyal traditions by placing all the resources of the state at the disposal of the government. The Jind Imperial Service Regiment was on active service for about 3½ years in East Africa; state's war gifts amounted to over 24 lakh; while the total loan raised in the state amounted to 11½ lakh. The British Government thanked the Maharaja very heartily after the war².

Jind is noted for its numerous temples sacred to the worship of Shiva. Raghubir Singh, ruler of Jind, built a temple known as Bhuteshvara temple, with a large tank around it, locally known as Rani Talab. It has been renovated and tourist complex has been built nearby. The other places of worship are the temples of Hari Kailash and Jainti Devi and tanks of Surya Kund with some *tirthas*, Jaswalamaleshvara *tirath* and Asankh *tirath*. There is a shrine of Shah Walayat where an annual *urs* is held. There is a gurdwara in the sacred memory of Guru Teg Bahadur who on his way to Delhi stayed here for sometime.

The town developed fast after the formation of Haryana and is a well provided town of the state. The town has a Nehru stadium, a milk plant, cattle feed plant, Bulbul restaurant and a large grain market. There are facilities for the stay at PWD rest house, canal rest house and market committee rest house. The town is well equipped with schools colleges, hospitals and other basic amenities.

Pindara

The village is situated at 29° 19' north latitude and 76° 22' east longitude, about 6.5 km. from Jind on Jind-Gohana road.

According to a legend, the Pandavas offered here *pinds* to their forefathers and hence the popular name of the village is Pandu Pindara. A fair is held on *Somavati Amavas*.

The place has a primary school, a post office and a few *dharamshalas*.

Ramrai

Ramrai is located on Jind-Hansi road, 8 kilometres west of Jind at 29° 17' north latitude and 76° 14' east longitude.

1. Behari Lal Dhingra, *Jind State: A Brief Historical and Administrative Sketch*, p. 3.
2. Ibid. pp. 3-4.

Ramrai or Ram-hrada is a traditional south-west Yaksha of the Kurukshetra region. It is connected with the mythological story of Parshurama who after the annihilation of Kshatriyas, filled five pools with blood and propitiated his forefathers there. It is believed that a bath at Ramahrada *tirtha* and Sahet *tirtha* is very holy. There is an old temple of Parsurama where he is worshipped.

Dhamtan

It is situated at 29° 42' north latitude and 76° 01' east longitude, about 10 km. east of Narwana on Narwana-Tohana road.

Dhamtan is the corrupted name of Dharamsthan (religious place). It is said to be the *ashram* of Rishi Valmiki and venue of *Asvamedha Yagya* of Lord Rama. Guru Tegh Bahadur, the ninth Sikh Guru stayed here on his way to Delhi and a fort-like gurdwara was built in his memory. There is also another gurdwara known as Manji Sahib.

Hansdehar

It lies at 29° 48' north latitude and 76° 09' east longitude.

Tradition connects the place with Rishi Kardam who practised penance (*tapsya*) here for many years. His son Kapilmuni took birth and composed Sankhya Shastra here. Its name is said to have been derived from the tradition that Brahma came here to attend the marriage of Kardam Rishi on the back of a *hans* (goose). The sacred Saraswati is said to have flowed by the place and Pandvas came here and offered *pinds* to their forefathers.

A Shiva temple and Bindusar *tirtha* is located here. The people worship Shiva and come in great number on *Somavati Amavas* to take holy bath in the tank.

Narwana

It is the headquarters of the sub-division and tahsil of the same name and is connected by rail as well as road. It is situated 37 kilometres north-west of Jind, at 29° 36' north latitude and 76° 07' east longitude.

Narwana is said to be the corrupted name of word '*Nirvan*' which means salvation. There is a tomb of Sufi saint Hazrat Gaibi Sahib who is said to have miraculously disappeared in ground. There is a tank around the tomb.

The town has PWD rest house, canal rest house, schools, colleges, hospitals, bus stand and other basic amenities.

Sajooma

It is situated near Kalayat and lies at $29^{\circ} 44'$ north latitude and $76^{\circ} 16'$ east longitude.

The place is said to be connected with a sage Sukhdev Muni who practised penance here for 25 years. The *samadh* of the saint where an annual fair is held is believed to be the

Places of Interest

site of a *gufa* (cave) where the saint used to live. There is a tank known as Surya *tirtha* which finds mention in the *Mahabharata* and *Vamana Purana*. The bath in the tank is considered to be sacred.

Safidon

The town is headquarters of the tahsil of the same name. It is situated on the bank of the Hansi branch of the Western Jumna canal, 35 kilometres north-east of Jind at $28^{\circ} 24'$ north latitude and $76^{\circ} 40'$ east longitude.

The place is possibly the site of Sarpadevi or Sarpidahi referred in *Mahabharata* and *Vamana Purana*. It is associated

with snake sacrifice of Janamejaya son of Parikshit. The latter lost his life in the struggle against the Nagas of Taxila which was later avenged by his son Janamejaya, symbolised in the epic tradition of Sarpasasta (snake sacrifice) which possibly took place at Sarpadevi. There are three ancient temples and *tirthas* of Nagesvara Mahadeva, Nagadamani Devi and Nagashetra which are held in great esteem.

It has a rest house, schools, hospital and other basic amenities.

The Legendary Places

Besides the places described in the earlier pages, there are many *tirthas* mentioned in the old texts, which are located in the district. A description of more important places alongwith the legends associated with them is given below:-

Asvini Kumaras Tirthas.— It lies at village Assam, 14 kilometres east of Jind and is associated with the Vedic twin deities Asvinas. Bathing here on Tuesday has sanctifying effect. It is mentioned in the *Mahabhartas*, *Padma*, *Narada* and *Vamana Purans*.

Varaha.— It lies at village Brah 10 kilometres from Jind. According to the *Vamana Purana*, this well-known *tirtha* was praised by Vishnu and bathing here is considered as helpful in the attainment of final beatitude. The *Padma* and the *Mahabhartas* inform us that it was the place of Vishnu who stayed here in his boar incarnation. A stay at this place is considered equivalent to the benefit of an *Aanistomg* sacrifice.

Ekahamsa.— It lies at the village Ika, 5 kilometres south west of Jind. According to a local tradition, it is associated with Krishna who concealed himself here in the guise of *hans* for escaping from *gopies* who sought him in the same form.

Munjavata.— It lies at the village Nirjan, 6 kilometres from Jind. The place according to the *Vamana Purana* is associated with Mahadeva. It is believed that after fasting here for a night one attains Ganapatya, the abode of Ganesa.

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Yakshini Tirtha.— It lies at village Dkhnikhera, 8 kilometres south of Jind. According to the *Vamana Purana*, it is located near Munjayata and is the place of Yakshini Mahagrahi. It is believed that bathing here and propitiating the Yakshini and observing fast to enable a person to shed off all sins.

Pushkara.— It lies at the village Ponkar Kheri, 11 kilometres south of Jind. According to the Puranic tradition, it was founded by Parsurama, the son of Jamadagni. The worship of gods and ancestors here is rewarded with the merit of *Asvamedha* sacrifice. Other places of religious significance here are Kapila Mahayaksha, one of the *dvarpalas* and his wife Ulukhalamekhala.

Kayasodhana.— It lies at village Kasohen, 16 kilometres north of Jind, in Narwana tahsil. This *tirtha* according to the *Vamana Puran* is the purifier of the body and giver of final beatitude.

Sritirtha.— It lies at village Simla in Narwana tahsil. This is the most exalted *tirtha*, the abode of Salagrama. It is believed that after taking bath here, one is rewarded with the constant presence of the divine Mother.

Sankhini.— It is Devi *tirtha* at village Sanghan in Narwana tahsil. It is considered a place of salvation.

Arantuka.— It lies at village Batra in Narwana tahsil. According to *Vamana Purana*, the *tirtha* lies on the bank of the Saraswati. Bathing and fasting here is considered sacred.

Dasasvamedha tirtha.— It lies at the village Didwara in Safidon tahsil, 13 kilometres north of Safidon. Bathing here with devotion is considered to have the merit of ten *Asvamedha* sacrifices.

Aruna tirtha.— The *tirtha* lies at village Anta, 6 kilometres south of Safidon. It finds mention in the *Mahabharata*.

Panchanda.— It lies at village Hat, about 10 kilometres south-west of Safidon. The creation of this *tirtha* is attributed to Rudra. Inherited by the gods, Panchanda *tirath* is considered the remover of all sins.

Koti tirtha.— It is situated near village *Hat*. Lord Rudra created a crore of *tirthas* here, it was known as Koti *tirtha*. It is associated with Siva Kotisvara and it is believed that by bathing here one gets the religious merit of performing five *yajnas*.

Mention may also be made at Parasara tank and a brick temple of Mahadeva at Paju Kalan (5 kilometres north-west of Safidon), Suraj Kund built in honour of sun god at Kalwa (15 kilometres south-west of Safidon), and a tank named after the Vedic sage Vashishtha at Buddha Khera(12 kilometres north-west of Safidon).

Places of Interest

Julana

The town is situated on Delhi-Ferozepur railway line, 2 km. from Jind. It lies at

29° 07' north latitude and 76° 24' east longitude.

It is famous market for *gur* and *Khandsari*. The places of public utility include a post and telegraph office, police station and primary health centre.

Uchana

The town is situated on Jind-Patiala-Chandigarh road. It is a

railway station on Delhi-Ferozepur railway line. It lies at 29° 28' north latitude and 76° 11' east longitude.

There is a famous *dharmarth netra chakitsale*, built by a Sanyasi Ganesha Nand through public donation. The other places of public utility include a milk chilling centre and a big grain market.

Kaithal (Town)

Kaithal, the headquarters of the tahsil and district of the same name lies at

29° 48' 09" north latitude and 76° 23' 45" east longitude, 63 kilometres west of Karnal, with which it is linked by a metalled road (Kunjpura-Karnal-Kaithal-Khanauri road). Besides, the other two State Highways which pass through Kaithal are : (1) Kala-Ambala-Pehowa-Kaithal-Narwana-Fatehabad-Assandh road (S.H.2) and (ii) Meerut-Sonepat-Gohana-Assandh-Kaithal Patiala road (S.H.11). It has also a railway station on the Kurukshetra-Narwana section.

The town is situated on the banks of an extensive artificial lake, called the Bidkiyar lake with numerous bathing places and flight of steps. A high wall partly of *pakka* bricks and partly mud enclosed the town. It had 8 gates of which Karnal Gate to the east, Keoroak and Suraj Kund Gates to the north and Kasai and Dogran Gates to the west were principal ones. These gates are now in a dilapidated condition though they still mark different exits from the old town.

The town is said to have been founded by the famous *Mahabharata* hero, Yudhishtira, in commemoration of Pandava's victory in *Mahabharata* war against the Kauravas. He had selected the site because of its traditional association with Hanuman, the monkey-god, and named it as *Kapisthala*, a Sanskrit word meaning an abode of monkeys¹, which later came to be known as Kaithal. Even now in the suburbs of the city, on the Bidkiyar Lake and Suraj Kund, thousand of monkeys can be seen. In the heart of

1. In the east of the town there is a mound about which it is said that Hanuman was born at this place. This mound is known as Anjni Ka Tila (Anjni was the mother of Hanuman). According to another tradition Hanuman was created by the Gandharvas at the Amrita *Tiratha*, which is near village Pabnava 11 miles (18 kilometres) to the south-east of Thanesar of *Kurukshetra Darpan*).

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the town, there is a palatial temple in which Hanuman is worshipped. It appears that Kaithal which was more or less a rural settlement before, assumed the character of an urban location about the period of *Mahabharata*.

It is stated that a battle was fought near Kaithal between Sultana Raziya and the rebel forces of Delhi. Sultana was killed and buried at this place. In *Tabaqat-i-Nasiri*, the author Minhaj-ud-din bin Siraj-ud-din writes that when Sultana Raziya and Malik Altuniya reached Kaithal during their flight, the rebel forces left them and they were arrested by the Hindus and were killed. This incident took place on the 24th *Rabiul awal* A.H.638 corresponding to October, 1240. Sultana Raziya was assassinated on the following day¹.

The town was renovated and a fort constructed during Akbar's reign. After the Third Battle of Panipat, the Sikhs conquered the area between the Satluj, Ghaggar and the Saraswati streams and plundered the town. Kaithal was then under the possession of a Nawab who was said to be licentious and profligate. Bhai Desu Singh, who ruled over the area towards the west of Ghaggar stream attacked Kaithal in 1767 and the town, after a brief fight, fell into the hands of the Sikh chieftain whose descendants, the *Bhais* of Kaithal, ranked among the most important and powerful Cis-Satluj Chiefs². After the death of Bhai Udai Singh, the grandson of *Bhai* Desu Singh, the East India Company annexed the town and the estate in 1843. The Sikhs gave strong resistance in the skirmishes which took place at the time of actual possession of the town. Many British soldiers and officers were killed which fact is evidenced by a cemetery that still exists in the compound adjacent to the civil courts.

The territories of Cis-Sutlej Chiefs lapsed to the British Government in 1843, when Kaithal became the headquarters of a district, but in 1849 it was abolished into Thanesar

1. Elliot and Dowson, *The History of India As told by its Own Historians, Volume II*, 1969, p.237 (Reprint). However according to Iban Batuta, Sultana Raziya was murdered by a rustic for the sake of her jewels close to the spot where a grave is still seen near the Turkan Gate of the present city of Delhi.

2. The Marathas of Kaithal relate a tradition according to which the Sikh Sardars of Kaithal used to offer *Chauth* to the Marathas. The Marathas once besieged the town of Kaithal on the Sikhs refusal to make the payment in time. After that a large number of Marathas settled in Kaithal. Kaithal does indeed appear to have been once a centre of Maratha power in the area and the town itself, names of many spots are still named after the Marathas, e.g, Maratha Ghati, Maratha Chauk, Chhatar Mohalla, etc. At a distance of about half a kilometre from the town is a sati monument worshipped by the Marathas. In the town itself as a temple known locally as the Maratha Mandir which has a Hindi inscription on a small tablet of red stone. This temple, the Maratha Mohallas, and the pakka houses of some Maratha families are said to be the grateful tokens raised by the Rani of Kaithal, in recognition of the services rendered by some local Marathas, who restored to her, property robbed by some thieves after a daring pursuit."

(Gupta, Hari Ram : *Marathas and Panipat*, 1961, p. 291).

Places of Interest

district, which was in turn included in that of Karnal in 1862. Saltpetre was refined at Kaithal and it had a considerable manufacture of lacquered wood.

Kaithal became the seat of district headquarters on 1st November, 1989.

The principal buildings of antiquarian interest in the town are described below :

Tomb of Sheikh Shahab-ud-din.— Prince Shahab-un-din Balkhi is said to have come from Balakh in Central Asia in 673 *Hijri* (A.D 1274). He was slain in battle at Kaithal and his grandson built the tomb to his memory. It is now in ruins.

Tomb of Shah Wilayat.— It is a small tomb restored probably in the time of Aurangzeb. The mosque in the enclosure is a much earlier structure. It is believed to have been built in the time of the Ghoris rulers.

Tomb and Mosque of Sheikh Tayab.— The tomb of Sheikh-Tayab lies towards the south of the town near the railway line¹. The mosque was built by the Sheikh himself in the time of Emperor Akbar. It is said that Sheikh Tayab belonged to a Hindu Kanunguan family and was later converted to Islam.

Tomb of Shah Kamal.— It is masonry structure with dome, situated outside the town on the east towards Karnal. Shah Kamal is said to have come from Bagdad and the tomb was created by his descendants.

Samadh of Sital puri.— It is a shrine over the remains of Sitalpuri near *gaushala*. Sitalpuri was a friend of Shah Kamal. Generally the corpses of Hindus are first taken to this *samadh* before cremation.

Bidkiyar Lake.— This is situated to the east of the town. It was made in the time of Aurangzeb by Bidkiyar, a resident of Kaithal. Raja Udai Singh of the Bhai family also carried out some repairs during his time. It has extensive flights of steps on the town side only.

Asthan Anjani.— It is dedicated to the Anjani (Anjana), the mother of Hanuman. Hanuman is said to have been born here. It is a mound and hence known as 'Anjni Ka Tila'.

Old Fort.— It is said to have been built by Akbar. Raja Udai Singh altered and repaired it. The old fort has since been demolished and only some ruins on the banks of Bidkiyar Lake indicate its site.

Fort and Palace.— Desu Singh, the first ruler of *Bhai* family

of Kaithal, built the fort of Kaithal and several other small *garhis*. After him his son, Lal Singh, made addition

1. The mosque ceased to be of national importance from January, 1,1968 but has, since then been deemed to be a protected monument under the Punjab Ancient and Historical Monuments and Archaeological Sites and Remains Act, 1964.

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to the fort of Kaithal; in fact, re-built it, for previously it was mud structure. It was further enlarged and beautified in the time of *Bhai* Udai Singh. He also built a palace after the model of the house of General David Ochterlony at Karnal, but on a bigger scale, and a bridge over Bidkiyar Lake near the palace. The tahsil offices are located in the fort whereas the new palace built by Bhai Udai Singh serves as a rest house-cum-Sub Divisional Magistrate's office and residence.

Kaithal is at present a flourishing town and trade centre. As the area around it produces cotton, many cotton factories have sprung up. Due to increase in the production of rice, a number of rice shellers have also been set up in the town.

The places of public utility in the town include two police stations and police post, a civil hospital, a post and telegraph office, a telephone exchange, a veterinary hospital, a canal rest house, a civil rest house, R.K.S.D. college, Indira Gandhi Mahila Maha Vidyalaya, Rural College of Education, Industrial Training Institute, a number of schools, an industrial training school for girls, a rural artisan training centre, a rural development centre, municipal library, Sudhar Sabha reading room and *gaushala*. The Irrigation Department has constructed a colony for the offices of Pehowa Irrigation Division and the residential quarters for its employees.

Pharal

Pharal village lies 9 kilometres north of pundri and 46 kilometres west of Karnal. There is a holy tank adjoining the village where Rishi Phalgu is said to have meditated. The Kauravas and the Pandavas performed here the funeral rites of the warriors who had fallen in the war. A big fair is held here for 15 days whenever a *somvati amavas* (moonless night falling on Monday) occurs during the *shraddhas* (dark half of *Asuj*). The place does not possess the usual town facilities.

Pundri

It is a small town situated 18 kilometres east of Kaithal and 45 kilometres west of Karnal and lies at 29° 45' 38" north latitude and 76° 33' 37" east longitude.

The town once flourished on the bank of an extensive tank known as Pundark tank, said to have been constructed during the period of *Mahabharata*¹. The town derives its name from the tank which is now in ruins except for a *ghat* consisting of few steps. The town is enclosed by a wall and has four gates; Pundrak Gate in the north, Kaithal Gate to the west, pai Gate to the south and Habri Gate to the east.

The places of public utility include a police post, a post and telegraph office, a telephone exchange, a number of schools, a P.W.D *dak bungalow*, a municipal library,

1. *Karnal District Gazetteer*, 1918, p.222.

and a civil dispensary. The town is important as a grain market. A big fair is held in the month of *Chaitra*.

Siwan

It is a village 10 kilometres north of Kaithal on the Kaithal-Chika-Patiala road and 73 kilometres west of Karnal, and lies at 29° 53' 15 " north latitude and 76° 21' 13" east longitude.

Siwan is said to be a corruption of the word Seoban, or Sitaban, the forest home of Sita. There is an old shrine of Sita, built in the ordinary form of a Hindu temple. It is of brick, but the curious feature is the elaborate ornamentation which covers the whole shrine, the pattern of which is formed by deep lines in the individual bricks which seem to have been made before they were burned so that the forms they were to take must have been separately fixed for each brick. A large part of the shrine was pulled down and thrown into the tank by some iconoclast Muslim emperor. Though the shrine was rebuilt with the same bricks, yet the original pattern could not be achieved. The shrine is said to mark the spot where the earth swallowed up Sita in answer to her appeal for a proof of her chastity. There is also an ancient tank with wells on the four corners, which is supposed to be as old as the shrine itself.

A Trivikrama image of Lord Vishnu in sculpture, attended by gods and goddesses and having seven *rishis* as reliefs was recovered here and is now worshipped in the Kashipuri temple at Kaithal¹. Another image, apparently of Gupta period of a three faced Vishnu, recovered from this place is also worshipped in the same temple.

The places of public utility include a post and telegraph office, some schools and a primary health centre.

Kalayat

It lies at 29° 40' north latitude and 76° 15' east longitude and is situated on Narwana-Kaithal road.

Kalayat is located on an old mound and is an ancient place associated with Kapilamuni, who wrote *Sankhya Shastra*.

The name Kalayat seems to be derived from Kaplayat. Here he is said to have delivered a discourse of *Sankhya Shastra* to

his mother Devbuti. *Mahabhart*a and *Vamana* Purana referred to a *tirtha* known as Kapila Hrada popularly known as Kapilmuni *tirtha*. There are two brick temples which date back to circa 700 A.D. These temples are built with carved bricks without any mortar and are very good examples of early temple

1. R.C. Majumdar, *The History and Culture of Indian People*, Volume IV, *The Age of Imperial Kanauj*, 1964, p. 336.

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architecture and show an unrivalled creative flowering in sculptural art. Ancient sculptures in great number have also been found from the site. According to traditions, the temples were formerly seven in number and were destroyed during the times of Aurangzeb. Even Rodgers during his archaeological survey in 1878-79 found four temples near Kapilmuni *Tirtha*. According to a legend Raja Salivahana who got cured of his skin disease here, got these temple built, There is another old Durga temple built in Mughal style. The architecture of fortlike multi-storied houses in the town is indicative of the pre-Mughal days.

Theh Polar.— The ruins situated on the south bank of the Saraswati about 5 miles (8 kilometres) above Siwan or 11 miles (18 kilometres) from Kaithal are said to mark the site of an ancient village destroyed before the *Mahabharata War*. Tradition ascribes the place an abode of Paulastya-an ancestor of Ravana. During the excavations, the place yielded about 465 antiquities consisting of coins, clay- seals, weights, pottery, copper vessels and other minor finds.

Close to the mound are foundations of the bridge said to have been built across the Saraswati in Muslim period. It was this bridge by which Timur crossed the Saraswati during his

invasion of India. The bridge was destroyed by the Marathas and a new masonry regulator known as the Polar regulator, was constructed near the old.

Gula (Guhla)

Gula is the headquarters of the tahsil of the same name. It is situated in the north-west of Karnal at a distance of 82 kilometres. It is about 27 kilometres north of

Kaithal and linked with the Kaithal-Patiala road at a market centre called Cheeka by a stretch of about three kilometres of metalled road. It lies at 30° 02' 19" north latitude and 76° 17' 56" east longitude.

Gula is mentioned by Timur in his memoirs as the place where his invading army crossed the Ghaggar by a bridge which, though in a repairable condition, is still to be seen over the old Puran Branch of the river. His route, described in his autobiography as also in *Zafar-nama* can be easily traced except between Munak (Akalgarh) and Assandh.

There exists an old *mazar* (mausoleum) of Miran Bahar Ali Shah having a tomb surrounded by walls on all sides. A fair is held here in May-June annually which is attended by both Hindus and Muslims. It is said that mad persons get cured when they visit this tomb as an act of faith.

The places of public utility include a police station, a post and telegraph office, a civil rest houses, a veterinary hospital and a primary health centre and school.

Karnal

Karnal, the headquarters of the district, is almost equi-distant from Delhi and Chandigarh. It is 118 Kilometres on the Grand Trunk Road (N.H 1) from Delhi to and lies

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at 29° 41' 16" north latitude and 77° 59' 13" east longitude. It is 122 kilometres from Chandigarh.

It stands on the high mound of river Yamuna which once flowed in its immediate vicinity. The river later on shifted its course about 11 kilometres to the east. The main branch of the Western Jumna (Yamuna) Canal passes about 3 kilometres to the west of the town. It used to be the east of the town; but was re-aligned in 1885 as it obstructed the drainage and made the place insalubrious with swamps. Now the Augmentation Canal flows in the east of the town.

The town was formerly enclosed by a masonry wall, now in complete decay. It had 10 gates of which Nawab, Kalander and Ghazni Gates to the east and Jundla Gate to the west were the principal ones. Some of them still exist and serve as exits from the old town. To the west of the town lies an extensive *bazaar* known as Sadar Bazaar. It used to be the main shopping centre of the old cantonment and was known for the manufacture of tiles and flower pots. To the north about one and a half kilometres from the old town, lies the civil station where the public offices are situated on the site of the old cantonment. After the Partition, new townships have sprung up towards the north-east and west.

The town is said to owe its foundation to Raja Karan, the champion of the Kauravas in the epic war of the *Mahabharata*. The tract in which it is situated is replete with ancient history, and almost every village is connected with the legends of the great epic. In medieval times, however, the place appears to have lost its importance for, while towns like Panipat, Kaithal and Thanesar are mentioned by the early Arab Geographers, and these towns along with Samana and Sonipat (Sonepat) are frequently mentioned in the records of early writers. Karnal was first mentioned only towards the end of the Pathan period¹. It was plundered in A.D. 1573 by Ibrahim Hussain Mizra in his revolt against Akbar and its neighbourhood was laid waste by Banda Bairagi in A.D.1709, it was the scene of the defeat of Muhammad Shah by Nadir Shah.

It continued like this until its importance grew in the time of

Raja Gajpat Singh of Jind who after its capture in A.D. 1763 built the boundary wall and a fort and under whose rule the town increased considerably in size. But it fell on bad days again when his son, Bhag Singh, lost it to Marathas first in A.D. 1787 and finally in A.D. 1795².

At the time of its accession to the British territory in 1805, the town became a part of the Delhi area. It was included in the Panipat district created in 1824. In 1851, it was made a tahsil of the Panipat district with the tahsil headquarters at Gharaunda. In 1854, it became headquarters of the district and in 1868 that of the tahsil also.

1. *Karnal District Gazetteer*, 1892, p. 301.

2. *Chiefs and Families of Note in the Punjab*, 1940, Vol. 1, pp. 10-11.

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The principal places of antiquarian or historical interest in the town are given

below :

Karna Tank.— The construction of this tank is ascribed to Raja Karna, the founder of Karnal. One Bhara Mall is said to have built a temple on the edge of the tank. This temple is held in much veneration by the Hindus

Old Fort.— Originally constructed by Raja Gajpat Singh of Jind in about A.D. 1764, the fort has a remarkable history. It was seized from his son, Bhag Singh, by the Marathas, as already stated. They made it over to George Thomas and eventually it came into the possession of Gurdit Singh, Raja of Ladwa. It was captured from him by the British in A.D. 1805 and handed over by David Ochterlony to Muhamdi

Khan Mandal, Nawab of Karnal. Four years later, it was again taken over by the British in connection with the establishment of a cantonment. It was finally selected as a residence for Dost Mohammed Khan, Amir of Kabul, who stayed here for six months on his way to Calcutta. In A.D. 1862, the District School was moved into it from the city. In A.D. 1886, it was occupied for the use of the tahsil office and at present it forms the residence of Tahsildar.

Bauli Shah Qualandar's Tomb.— It is the fine marble tomb situated just outside and to the east of the town. The tomb was built by Ghiyas-ud-din Tughluq in the memory of Bauli Shah Qualandar, a celebrated saint, who is said to have resided for some time at Budha Khera and eventually at Karnal. Within the enclosure of the tomb, there is a mosque and reservoir with a fountain erected by Aurangzeb. There is a kettle-drum balcony outside the tomb.

Miran Sahib's Tomb.— It is situated outside the town towards the south and alongside is a small mosque and a cemetery where many persons of *Mandal* family lie buried. Sayyid Muhammad alias Miran Sahib was a saint of considerable fame. A story is told that he led a large force to rescue a Brahman girl who had been carried off by a *raja*; the fight occurred where the railway station of Karnal now stands; the girl was recovered but some 500 warriors lost their lives while Miran Sahib escaped with the loss of one hand¹. He died in 286 Hijri (A.D.899) and his head was entombed at Karnal.

St. James' Church.— It was constructed in A.D. 1806, shortly after the establishment of the cantonment. After the shifting of the cantonment to Ambala in A.D. 1841, the building was dismantled and its material was removed to Ambala in A.D. 1843. The tower of the church, which is said to have been built by public subscription, was allowed to remain. It now stands as a land mark alongside the Grand Trunk Road (N.H.1).

Bhara Mal's Serai.— This *serai* was built during the rule of Raja Gajpat Singh in A.D.1768 by a banker named Bhara Mal. In A.D. 1906, the *serai* was financed by a free

1. Buck, C. H : The Annals of Karnal, 1914.p.33.

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grant to the society for the propagation of gospel and Cambridge Mission of Delhi for the erection of a hospital for women.

The *serai* is presently used as the office of Deputy Assistant Director General, Medical Stores, Government of India.

Makbara Naugaza.— The old shrine near the police station on the Grand Trunk Road (N.H.1) is said to have been erected in the memory of Naugaza Pir whose so many tombs are found in various parts of Haryana¹.

Gurdwara Manji Sahib.— This is a sacred shrine of the Sikhs at Karnal. The place was sanctified by the visit of Guru Tegh Bahadur the 9th Guru, on his way to Delhi where he had gone for the supreme sacrifice.

The public building and the places of utility in the town include a civil hospital, a T.B. clinic, Shree Sanatan Dharam Mahabir Dal Charitable Hospital, Maternity and Family Planning hospital, Shri Sewa Samiti Free Hospital, a post and telegraph office, a veterinary hospital, two police stations, a telephone exchange, Gandhi Memorial Library, Jatton Mohalla Library, Police Library, Arya Samaj Library, Manav Sewa Sangh Library, Partap Library, Jain Library, an industrial training institute, a Government industrial school for girls, a ladies industrial home, D.A.V. College for women, D.A.V. College of Education for Women, Dayal Singh College, Government high schools for girls, two privately managed higher schools-two for boys and four for girls, St. Theresa's convent, the National Dairy Research Institute, new rest house (of the National Dairy Institute), a canal rest house, a P.W.D. rest house and a Zila Parishad *dak bungalow*.

Kunjpura

Kunjpura was founded by Nijabat Khan, a Pathan soldier

under the Mughal emperors, sometimes before the incursion of Nadir Shah in 1738, lies at 29° 43' north latitude and 77° 04' 52" east longitude, and is 10 kilometres towards east of Karnal. The place was once a municipal town but the municipality was later abolished due to decrease in population. It has again gained importance with the establishment of Sainik School. The places of public utility include a Government Senior Secondary School, a civil dispensary, a veterinary dispensary and Sainik School.

The estate of Kunjpura has had a chequered history. It became an evacuee property when the Muslim Nawab shifted to Pakistan in 1947.

Nilu Kheri (Nilo Kheri)

The township of Nilu kheri (Nilo kheri) lies at 18 kilometres north of Karnal at

29° 50' 05" north latitude and 76° 55' 10" east longitude.

1. The tombs of Naugaza Pir are also found at Nisang and Gharaunda in this district and at Jhajjar .

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This township was set up after 1947 and was designed to be a home for a few of millions of displaced persons from Pakistan who would care to settle there. The settlement of Nilu Kheri (Nilo kheri) was a new experiment in self-help by the community. It was a happy coincidence that the pilot project, which grew into the great Community Development Programme in India, was started at Nilu Kheri (Nilo Kheri) in 1952.

The then Punjab Government offered land along the Grand

Trunk Road. (N.H.1) to the Government of India for the new township that was visualised at the time to be an agro-industrial complex. The site was an evacuee land measuring about 550 acres (223 hectares) a low-lying unculturable swamp where rain water from a large catchment flowed in and stayed for a major part of the year. A jungle of stunted *dhak* and bushy undergrowth was cleared by co-operative effort and the work of rehabilitating displaced persons started in 1948. Its beginnings were humble, a tented township with 3 kv generator to impart a feeling of security. Now it is a flourishing little oasis of brick and mortar, humming with life activities.

The last few years have seen the construction of residential houses, industrial sheds and buildings, the completion of electric fittings and water supply arrangements. The houses and shops were allotted to displaced persons under the provisions of the Displaced persons Compensation and Rehabilitation Act, 1954.

The *Kisan Basti* (Farmers' Colony) was established for the settlement of some families of agriculturists. Each agriculturist was allotted 6 acres (2.4 hectares) of land on hire-purchase basis. An industrial estate comprising 14 sheds was constructed by the Industries Department.

The township has the following training centres to train various functionaries for the Community Development Programme :—

1. The State Community Development Training Centre¹
2. The Extension Education Institute
3. The Integrated Training Centre for Extension Officers (Industries)

Other places of public utility in the town include Haryana Polytechnic, a Government Senior Secondary School, a Government Basic School, a Government Nursery and Kindergarten School, a primary health centre, veterinary hospital, printing press (Government of India), Government Guest House, a telephone exchange, a post and telegraph office, a police post, a public Library and Extension Education Centre Library.

Tirawari (Taraori)

It is a village 16 kilometres north of Karnal and lies 29° 48'

04" north latitude and 76° 55' 45" east longitude.

1. It was shifted to Hisar in 1969.

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It was here that in A.D. 1191, the invading army of Muhammad Ghuri was defeated by the united Hindu army under Prithviraj Chahamana (Ghauhan). The following year Muhammad Ghuri invaded again and defeated Prithviraj's forces. Prince Azam, son of Aurangzeb, in whose memory the place was named Azamabad, was born here and till late it was walled as such told by some people. A wall around the town now in a dilapidated condition, a mosque and a tank said to have been the works of Aurangzeb, are still in existence. Besides, there is a well preserved specimen of the royal *serai*, located on old Shah Rah which ran through Tirawari (Taraori). The *serai*, appears to have been used by the Sikhs as a fort. At present, this has been used into a colony for displaced persons from Pakistan.

The places of public utility include a Government High school, a post and telegraph office, a telephone exchange and a civil dispensary. It is famous for *Basmati* rather a bowl of rice.

Gharaunda

Although a small town, it is an important market of the area and is situated on the Grand Trunk road, about 18 kilometres south of Karnal. It has also a railway station on the main Delhi-Ambala railway line. It lies at 29° 32' 09" north latitude and 76° 58' 14" east longitude.

The town was once an important place on the ancient

highway. A *serai* which was built by Khan Firuz in the reign of Shah Jahan in about A.D 1632, was a striking specimen of early Mughal architecture. It is in ruins now, but its two imposing gates are still virtually in tact. It is said that these gates were constructed by two different persons, Mamu and Bhanja, but these came out to be similar structure though the two architects did not consult each other.

Gharaunda was the headquarters of the Karnal tahsil up to 1868 when it was shifted to Karnal.

The places of public utility include a police station, a Government Senior Secondary School for boys, a Government High School for girls, a veterinary hospital, a municipal library, primary health centre, a *dak* bungalow, Shri Ved Vidyalaya *Gurukula*, a post and telegraph office and a telephone exchange.

Indri

Indri, an important village, 24 kilometres north-east of Karnal on the Western Jumna (Yamuna) Canal, lies at 29° 52' 43" north latitude and 77° 03' 38' east longitude.

In early days, it was owned by the Nawabs of Kunjpura. It is associated with 'Nikhal Day and Sultan' famous folk tale of Haryana. Ruins of Sheesh Mahal said to belong to Sultan and the Naulakha Bagh of plants, can still be seen there.

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The places of public utility include a police station, a post and telegraph office, a telephone exchange, a Government High School, a canal rest house, a primary health centre and a veterinary hospital.

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Raja Karna ka Kila.— It is a small mound about 3 miles (5 kilometres) to the west and south-west of Thanesar. It is about 500 square feet (46/5 square metres) at the top and 800 square feet (74 square metres) at the base with a height of 30 to 40 feet (9 to 12 metres). Sherds of Painted Gray Ware and some other objects such as flesh-rubber, a terracotta reel, a mould for printing cloth, a human head, a double inkpot, a hollow terracotta rattle, a flattened bronze object appearing to be a late derivative of a cell with crescentric circle, an earthen *chati* (pot) having a line of *trisula* and wheel carved on it, one earthen pitcher ornamented round the shoulder and some pieces of glazed pottery of the Muslim period have been found here. There is also a large step-well of the Muslim period.

Excavations show the size of bricks as 14 to 14½" x 9 to 9½ x 2½ to 3". Spooner mentions¹ about the discovery of two wedgeshaped bricks about 2 or 3 feet above the virgin soil in one of the trenches excavated here. He also informs that such bricks had been used in the most ancient times.

Bahlolpur.— This village is about 10 to 11 kilometres west of Karnal. Here in the Parashar tank, the warrior Duryodhana, the eldest of Kaurava brothers hid himself till Krishna's jeers brought him unwillingly out to put up a fight. He was later on killed near Gumthala Kheri near Pehowa.

Kurukshetra (Thanesar)

Kurukshetra has a railway station on the main Delhi-Ambala railway line. It is about 160 kilometres north of Delhi, 30 kilometres north of Karnal and 40 kilometres south of Ambala. It is at a distance of about 5 kilometres from Pipli, a small village but an important road junction on the National Highway No.1 popularly called and Grand Trunk Road. There is only a small bazaar outside the Kurukshetra railway station. This small locality is also linked by regular bus services with all the important towns. The actual habitation, however, is in Thanesar town at a distance of about 3 kilometres.

The small locality is the starting of a great pilgrimage for

millions of Hindus from all over the country who visit the land of Kurukshetra, the venue of the *Mahabharata* war and the birth place of *Bhagwad Gita*, for its holy places. There are no hotels to accommodate the large influx of people, but accommodation is available in local *Dharmshalas*, viz., Birla Dharmshala, Aggarwal Dharmshala, Dharmshala Baba Kali Kamli

1. *Annual Report of the Archaeological Survey of India*, 1922-23, p. 83.

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Wala and Bharat Sewa *ashram Dharmshala*. Accommodation is also available with special permission from the concerned departments in the P.W.D. Rest House at Pipli¹ and the Canal Rest House at Jyotisar. The Haryana Government's Tourist Bureau at Kurukshetra caters to the convenience of tourists and pilgrims².

Mythologically, the name Kurukshetra applies to a circuit of about 80 miles (128 kilometres) which includes a large number of holy places, temples and tanks, connected with the ancient Indian traditions and the *Mahabharata* war³. It covers a wide area with the present Panipat and north-west corner of the Jind district in the south and eastern part of the Patiala district in the west, Saraswati and Yamuna rivers as its northern and eastern boundaries, respectively. According to Manu, it lay between the old sacred rivers Saraswati and Drishadwati and was known as *Brahma-varta*.

In the very first verse of the *Bhagwad Gita* Kurukshetra is described as Dharmshetra, the field of righteousness. It is also known as *Brahmakshetra*, the field of Brahma, the Creator. Nardak is another name for Kurukshetra, probably

derived from *nirdukh*, without sorrow.

The very name Kurukshetra conjures up the imagination of every Hindu and reminds him of the ancient Indian past when the Aryan inhabited the land at the dawn of civilisation. *Upanishads* and *Puranas* were also originated in this land.

Saraswati is the river par excellence and occurs most frequently in the *Rigveda*. Kurukshetra was the abode of sage Vyasa, the legendary compiler of the *Vedas and Puranas*. It was an important centre of learning and civilisation. In fact, it is the cradle of Indian civilisation and culture. Around this country took shape a civilisation which is one of

1. The State Government has also set up a modern tourist complex at Pipli.
 2. The State Government has also set up an autonomous organisation called by the name of Kurukshetra Development Board which is to undertake the overall integrated development of Kurukshetra including its landscaping, renovation of historical places, sacred religious tanks, provision of facilities to pilgrims and tourists.
 3. "According to popular belief the number of places of pilgrimage in it is 360, but no complete list of them is given. Its circuit is variously said to be 20, 40 and 48 *kos*, and these accounts would make it include the town of Jind, which is 65 miles (104.6 kilometres) distant from Thanesar. This account, General Cunningham rejects, as a late invention of interested Brahmans, wishing to carry favour with the Sikh Raja of Jind, by bringing his capital within the range of the holy circuit; and he concludes by accepting as the probable boundary line drawn from Ratan Jaksh on the Sarassuti, westwards to Pehowa, from southwards to beyond Pundri, from thence eastward to Naraina, and from Naraina northward again to Ratan Jaksh. This circuit is as nearly as possible 80 miles (128 kilometres), or 40 *kos*; and within its limits lie all the famous places connected with the history of the Pandus. It may, therefore, be accepted as approximately correct".
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the legends in the course of world history and surpasses in its continuity the ancient civilisation of Egypt, Sumer, Babylon, Akkad and Assyria which have long ceased to exist.

Yajurveda.— Describes it as the place of sacrifices of *devas*, i.e. the gods. It is also said to be associated with all the three gods of Hindu trinity. It was the *Brahma vedi*, i.e. the sacrificial altar of Brahma. It was here that Brahma, the Creator, was believed to have practised penance and performed a number of sacrifices so that he might prove equal to the task of creation. It is the seat of creation. Prajapati is said to have created the world and the four Varnas at *Prithudaka*, i.e. Pehowa. It was in Kurukshetra that Lord Vishnu, the preserver of the universe, prayed to have Lakshmi as his spouse. Shiva, the Sun god of destruction, was said to have acquired the power to destroy the demon Tripura, by bathing for six months in the Saraswati. He became Sthanu by staying in Kurukshetra. Thanesar is the Sthanu-tirtha. Kurukshetra came to be called Samantapanchaka when Parasurama made five pools of the blood of Kshatriyas in revenge for his father's murder. According to tradition, these were subsequently turned into holy pools of water by blessings of his *pitras*. It came to be called Kurushetra the field of Kuru, when king Kuru, the ancestor of the Kauravas and Pandavas, who was a royal sage of great prowess, reclaimed this land with a golden plough for many years¹, the Puranic story about King Kuru is very interesting and runs thus :

"King Kuru selected this land on the bank of the sacred river Saraswati for spiritual culture and cultivation of eight-fold virtues. The king came here on his golden chariot and utilised its gold for making a plough for cultivation. He took loan of the bull of Shiva and a buffalo of Yama and started ploughing the area. Indra, the king of gods, came and asked Kuru as to what he was doing. The king replied that he was preparing the land for growing the eight-fold virtues of religious austerity (*tapas*), truth, forgiveness, purity, charity, yoga and continence (Brahmcharya). Indra again asked the king as to *where* he would get the seed of these virtues. The king replied

that the seed was in his possession. At this the god Indra laughed at him and went away. After the king had cultivated the land for several days, god Vishnu appeared before the king and asked him as to what was doing. The king replied in the same manner as he had done when questioned by Indra. God Vishnu asked the king Kuru to give him the seed and said that he would sow it for him. At this king Kuru put forward his right arm and the same was cut into thousand pieces with the Chakra of Vishnu and sown in the field. In the same way king Kuru's left arm, his two legs and then his head were offered by him to god Vishnu for sowing. This act of the king pleased god Vishnu very much and he blessed him. God Indra also appeared at this stage and told the king that he was very much pleased with his sacrifices and wished that he may

1. *Vishnu Purana*, IV. 19.

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ask for any boon from him. The king upon this begged of him two boons: one, that this land would ever remain a holy land named after himself, and the other, that any one dying here would go to heaven irrespective of his sins and virtues".

The story briefly related above is generally interpreted to mean that king Kuru established at Kurukshetra an extensive institution for the moral and spiritual culture of humanity as a whole. His object was to lay down a code of conduct for the people, stressing the importance of intense manual labour and righteousness.

Kurukshetra further shot into prominence as the battle field of *Mahabharata* was the birth place of *Gita*. The 18-day Battle of *Mahabharata* was fought here in the ancient past between Kauravas and Pandavas for upholding the cause of *dharma*. It was a 'war between good and evil' in which the Pandavas were victorious. *Bhagvad-Gita*, the Song Celestial, is the

divine message which Lord Krishna delivered to Arjuna on the eve of the great war when he saw the latter wavering from his duty. It epitomises all that is the best and noblest in the Hindu philosophy of life. Jyotisar, near Thanesar, marks the site where it was delivered.

Kurukshetra is mentioned a great deal in ancient literature. A flourishing country of the Kurus, it was the most sacred region of the *Dvapara* age according to the *Matsya Purana*¹, and one of the sixteen *Mahajanapadas* of Jambudvipa². In the *Mahabharata* period, it was known as *Bahu dhanyka* (land of plenty). It was the land of lakes and lotus beds. Manu indirectly praises the prowess of the people of Kurukshetra. The Girnar Rock Inscription of about A.D.150 describes them as difficult to be controlled. Bana describes it as the land of the brave in the eyes of warriors. The place was visited by Lord Buddha and appears to have been favoured by his masterly discourses³. Kurukshetra also finds mention in Panini's *Ashtadhyay*. It was also visited by nine out of the ten Sikh Gurus. Only the second Guru Angad did not visit this place. The place where Guru Nanak stayed during his sojourn at Kurukshetra is well known as Gurdwara Sidhbati on a mound near the pumping station across the Kurukshetra tank. The Gurdwara dedicated to Guru Hargobind, the sixth Guru, stands near Sannhit tank. A Gurdwara near the *Sthaneshwar* tank marks the spot sanctified by the visit of the ninth Guru Tegh Bahadur. On the main bank of the Kurukshetra tank, stands the Gurdwara Rajghat built in the memory of the visit of the tenth Guru Gobind Singh, who also visited Jyotisar.

1. *Matsya Purana*, 106, 57, Kurma, 1, 37.

2. Jambudvipa, according to Purana, is one of the seven divisions of the world which included the whole of India.

3. The Buddhist literature refers to two villages (of Kuru realm) which were said to have been visited by Lord Buddha himself. But these places lay between the Ganga and the Yamuna. (R.C. Agrawala, *Kurukshetra in later Sanskrit Literature- Indian Historical Quarterly*, March, 1955.)

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The region saw the rise and fall of many empires through centuries. Sons of the soil fought invaders in the battle field of this sacred land from time to time and their exploits fill the pages of history. The period of King Harsha was a golden age. The Chinese traveller, Yuan Chawang (Hiuen Tsang), who visited it the seventh century (A.D.629 to 645) said :

"In that country of gaiety and plenty, the people were good natured, hospitable and magnimous, devoted to their duties and shunning confusion of castes and cadres".

Bana, the great Sanskrit poet, describes the capital, Thanesar, in glowing terms. Kurukshetra has been a symbol of sanctity and holiness for centuries. Traditionally, its dust blown by wind or by the feet of the pilgrims would take a sinner to *paramagati* (complete communion with God). All who die here attain *moksha* (deliverance from taking birth again and again). The very thought of going and living there would rid persons of all his sins. According to the *Mahabharata*, Kurukshetra is the *tirtha* par excellence in all the three worlds.

Hindus have always considered it their good fortune to visit Kurukshetra. The orthodox belief is that charity performed here bears manifold rewards. Because of its great mythological traditions, the region abounds in *tirthas* or holy spots associated with great events or personalities of the past, legends or cults of Siva and Sun gods. Unfortunately, after Harsha, the region did not enjoy the peace for long time. It became a battlefield of all foreign invaders and subject to their continuous ravages which laid waste its splendid culture. The sweep of iron hand of time played havoc with this holiest of holy regions. While many of the *tirthas* have totally disappeared with the passage of time, quite a number of these continued to survive in a dilapidated condition. Still so sacred is the region that the people continued to worship it as a holy land. It presents scenes of intense religious fervour when lakhs of people from all parts of India representing all shades of Hinduism gather at the Kurukshetra tanks on the occasion of the solar eclipse and other fairs. A bath in the Brahm sar or the Kurukshetra Tank at the time of the solar

eclipse is said to bestow upon the bather the benefit of a thousand *Ashvamedh Yajnas*¹. Kurukshetra remained neglected for development purposes till 1968 except making adequate arrangements at the time of the solar eclipse fair. The Haryana Government then decided to revive the ancient glory of Kurukshetra and constituted the Kurukshetra Development Board to undertake an integrated and planned development of the region.

The foremost among the Kurukshetra *tirthas* are Brahmsar or Kurukshetra tank, Sannihit tank, Sthanesvara tank, Jyotisar, Banganga, Chandra-Kupa and Nabhi Kamal. Other important *tirthas* are located in Thanesar (*Sthhanuvata*), Pehowa (Prithudaka), Kaithal (Kapisthala), Pharal (*Phalgu*), Pundri (*Pundrika*), Pindara (*Pind-Tarak*),

1. *Vamana Puran*; Ch. 22, Sh. 14.

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Ram Rai (*Ram Hrada*), Kalayat and Safidon (*Sarpadevi* and many important villages. The last mentioned four places are in the Jind and Kaithal districts. However, the Kurukshetra *tirthas* are described below:

Kurukshetra Tank.— Kurukshetra or Brahmsar tank is the centre of interest for the pilgrims. It is 1,442 yards (1,318.6 metres) in length and 700 yards (640 metres) in breadth. This place is said to be the first altar of Brahma's *yajna*. The tank is believed to have been excavated first by King Kuru long before the epic battle of *Mahabharata*. For the reasons already given, the tank is considered very sacred. In ancient times, there were long *flights* of steps on all the four sides of the tank. But in the course of time, the steps on the southern side and part of eastern side completely disappeared. *Ghats* on the northern and western remained in good condition. The

long line of trees on the northern bank, a small island, and another big island in the middle of the tank enhance its beauty and make it attractive to the visitors¹. There are temples and places of historical interest in these islands. The small island is linked with the Shravan Nath Math (an old ashram of *sanyasis*) by a bridge and bigger island is linked by another bridge which runs from the middle of the northern tank straight to the southern tank dividing the tank into two parts. There are mango trees on these islands. Ruins of some structures standing on the bigger island are said to be of a small castle of emperor Aurangzeb, who posted armed soldiers to collect taxes from the pilgrims taking bath in the tank or taking sacred water from the tank. The rates of taxes are said to have been a rupee for a pot of water and five rupees for a bath. pilgrims found to evade payment of taxes were punished.

In 1948, part of the ashes of Mahatma Gandhi was immersed in this tank.

There are *mathas*, temples and *dharmshalas* on the northern bank of the tank. Of these, the *dharmshalas* of Baba Kali-Kamli Wala on the north-east corner and Gita Temple of the Birlas on the north-west corner deserve special mention. In the centre of the northern bank, there are Vyas Gaudiya Math of Bengalee Sadhus and Gita Bhavan. There is also a sacred place for the Sikhs on the north-west end of the tank. It is associated with the visit of Guru Gobind Singh on the occasion of a solar eclipse.

Sannihit Tank.— This tank is smaller as compared to Kurukshetra tank and has a length of about 500 yards (487 metres) and a breadth of 150 yards (137 metres). It looks like a small lake of glistening water in which are reflected the domes and spires of nearby temples. The most famous are the temples dedicated to Sri Shriv Narain and Sri Laxmi Narain. There are *ghats* on its three sides only. It is situated at a short distance from

1. The tank has been renovated in the first phase by spending of Rs. one crore and fifty lakhs under the aegis of the Kurukshetra Development Board. It has been cleaned and a bathing *ghat* to accommodate ten lakh has been constructed. On may 17, 1973, the Satluj waters from the Gobind Sagar flowing in the Narwana Branch of the Bhakra Canal system were released into the holy tank in the presence of a large number of holy men from all over India. Inaugural ceremony was performed on Jan. 28, 1973.

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Kurukshetra Railway Station on Pehowa road. Pilgrims are led first to this holy spot at the time of the solar eclipse. Sannhit means assembly of the entire range of *tirthas*. It is said that on every *amavas* particularly on a *Somavati Amvas* (an *amavas* falling on a Monday), all *tirthas* assemble at Sannihit tank. The performance of *shraddha* here on the day of solar eclipse is said to give the benefit of thousand *Ashvamedh* sacrifices.

Sthanesvara Tank.— Meaning the place of God, it is a sacred tank in front of a temple of Lord Shiva. It is at a short distance from Thanesar town, which itself derives its name from the tank. The tank was once famous for healing properties of its water. It is said that a few drops of water of this tank cured leprosy of an ancient king named Vena. The Pandavas are also said to have worshipped here.

Jyotisar.— It is another very important place of pilgrimage. This tank is about 500 feet (152 metres x 30.4 metres). Five kilometres west of Thanesar, it is situated on the Kurukshetra Pehowa road. The old bed of the sacred river Saraswati lies near Jyotisar village in the shape of narrow canal. At Jyotisar, no relic is seen except a banyan tree which is said to have been there for more than 5,000 years. Lord Krishna is believed to have delivered his message of the *Bhagvad Gita* to Arjuna at this place¹. Pilgrims generally visit this place first before setting on pilgrimage to Badrinath and Kedarnath. Adi Shankracharya also visited this place on way to Badrinath and Kedarnath.

Ban-ganga.— This holy tank about 3 miles (5 kilometres) from Kurukshetra tank towards south is connected by road. It is said that Bhisma Pitamaha lay here on the bed of arrows

and felt thirsty. He asked Arjuna to quench his thirst. Arjuna pierced the earth with his powerful arrow and the water of the Ganga gushed forth in the form of a fountain which subsequently turned into a tank.

Chandra Kupa.— A small *tirtha* in the bigger island inside the Kurukshetra tank, it is said to be one of the oldest sacred wells. Tradition has it that in ancient times the water of this well used to change into milk at the time of solar eclipse. There is temple by the side of the well, where Yudhishtira is said to have built a victory pillar after successful culmination of the war. The pillar does not exist now. The fortress built by Emperor Aurangzeb was on this well which he got filled up with lead. The Marathas got it dismantled and restored the *tirtha*.

1. No reference of this spot is found in any of the holy books. Even the *Mahabharata* does not refer to any spot where Bhagvad-Gita, the song Celestial, was delivered. The only reference found in the *Mahabharata* is that Arjuna requested Lord Krishna to stop the chariot at a place from where he could see both the armies and it was there that Lord Krishna delivered the gospel of *Bhagvad-Gita*. It is believed that the banyan tree at Jyotisar stands there as the only relic of that celestial scene. A marble Mandap was constructed under the tree by the Kurukshetra Restoration Society and was inaugurated in November, 1926. A marble chariot with idols of Krishna and Arjuna also now stands under the tree.

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Nabhi Kamal.— It is a sacred tank adjacent to Thanesar town. It was here that Lord Brahma is said to have been born out of lotus which grew on the *nabhi* (navel) of Lord Vishnu. People generally visit the place in the month of *Sarvan* or *Chaitra*.

Gita Bhavan.— Built in 1921-22 by the Kurukshetra Restoration Society at a cost of several lakh of rupees, the Bhavan has a library, which besides other religious books, contains translations of the *Bhagvad Gita* in many indian and foreign languages.

Gita Mandir.— Popularly known as Birla Mandir, it was built by Jugal Kishore Birla in the mid-fifties of the present century. It is situated at Pehowa road and adjoining the holy Brahmasar tank, it is a beautiful temple, all made of marble from within. It is one of the premier temples of this region and also a specimen of Hindu architecture in modern times. The main deity of the temple is Lord Krishna, whose life size marble statue is very impressive. Full text of the Bhagvad-Gita, the Song Celestial, is engraved on the walls around the main temple. Carvings of various scenes from Hindu mythology are configured on the walls, pillars and entablatures which are the highlights of the grandeur of the temple. In the main hall, the portraits of sage Ved Vyas, Mahatma Budha, Guru Nanak Dev, Saint Tulsidas, Guru Gobind Singh and Saint Ravi Dass are incised on the walls along with their sayings. Another attraction is a large-size all marble chariot driven by four horses and depicting Lord Krishna delivering the message of the *Gita* to Arjuna. One couplet from each of the eighteen chapters of the *Gita* has been inscribed on all the four sides of the chariot. Janmashtmi festival is celebrated here with great enthusiasm. A dharmasala with modern amenities provides accommodation to the visiting devotees.

Apart from the association with holy places dating back to most ancient times, the name Kurukshetra has also been applied to an institution of modern learning namely the Kurukshetra University. This University, at a distance of about 4 kilometres from the Kurukshetra railway station and about 2 kilometres from the Thanesar town, was set up in 1956 as a Sanskrit University and has since then become an important centre of academic and cultural activities. The University campus is beautifully laid out and has developed into a miniature town having all the modern amenities. Besides the thirty-two teaching departments, a government college, a college of Education and a Regional Engineering college are located there. Other places of public utility include a police post, a post and telegraph office, a telephone exchange, referral hospital, Vidya Vihar Gurukul and Gita Bhawan Library.

Amin

Twenty nine kilometres from Karnal in the north, Amin village is situated half-way between Tirawari (Taraori) and Kurukshetra about 2 kilometres west of the Grand Trunk

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Road (H.H.I) with which it is linked by a metalled road. It lies at 29° 54' 16" north latitude and 76° 52' 09' east longitude. It is situated on a huge and lofty mound measuring about 2,000 feet (610 metres) in length from north to south, 800 feet (244 metres) in width and with a height of 50 to 60 feet (15 to 18 metres).

Amin is said to be the traditional site of Chakra Vyuha, a strategic arrangement of the army of Kaurvas, planned by Guru Dronacharya to trap the forces of the Pandavas led by Arjuna's warrior son, Abhimanyu, during the famous battle of *Mahabharata*. Amin is also known as 'Abhimanyu Khera of the mound of Abhimanyu. Abhimanyu was killed by Jaydratha inside the Chakra-Vyuha. It was at Amin that two inscribed red-stone rectangular pillars were discovered and these are lying in the shrine of Thakurji on the west bank of the Suraj Kund. These pillars are carved on all the west bank of the Suraj Kund. These pillars are carved on all the four sides and have no sockets for cross bars. They would thus appear to have supported some sort of a platform. The inscriptions on them are in characters of the Kushan period, but are quite short and merely supply the name of their donors¹. But this dating by Spooner does not tally with the art of the time. The depiction of the trading and artistic activities of the people carved on these pillars appears to have been the work of some Sunga artists².

Ladwa

It is a small town, 37 kilometres north of Karnal and 20 kilometres east of Kurukshetra. It lies at 29° 59' 33" north latitude and 77° 02' 42" east longitude.

The town and the neighbourhood belonged to a Sikh Misaldar and were confiscated by the British in 1846 as the Raja had fought on the side of the Sikhs in the First Sikh war. There is an old tank and Devi Temple on the outskirts of the town. A fair is held annually which lasts for a week. With the Green Revolution the place has become commercially very important and a new Mandi has been established here.

The places of public utility include a Government High School, a P.W.D. rest house, a civil dispensary, a post and telegraph office, a telephone exchange, a municipal library, a police station and a vaterinary hospital.

Pehowa

The small town 52 kilometres north west of Karnal and 27 kilometres west of Thanesar lies at 29° 58' 45" north latitude and 76° 34' 55" east longitude.

1. Spooner D.B., *Annual Report of the Archaeological Survey of India*, 1921-22, p.47. He also held that these "two sculptured posts in red stone of the Kushan period, must have been imported from Mathura". *Annual Report of the Archaeological Survey of India*, 1922-23, p.90.

2. Aggarwala, R.C., *Early History and Archaeology of Kurukshetra and Ambala division*, (*Indian Historical Quarterly*, December, 1955).

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The place derives its name from Prithu who called the first king. On the death of Vena¹, his son Prithu performed the usual funeral ceremonies and for 12 days after the cremation, he sat on the bank of Saraswati offering water to all visitors. The place, therefore, came to be known as Prithu's pool and city which he afterwards built on the spot was called by the same name.

It is an ancient place of pilgrimage. It has already been mentioned that it is believed that Prajapati created the world and the four Varnas of the Hindus at this place. The town contains two specially famous tanks, sacred one to Brahma and the other to the goddess Saraswati. A big fair is held on the latter tank every year in March or April (*Amavas* of *Chaitra*) after the tradition of Prithu and is attended by more than 50,000 persons. The fair lasts for 3 days and people offer *pinds* (balls of rice and flour) for the salvation of their departed kith and kin.

The place is of a great antiquity. This is proved by the discovery of large size bricks which are 18 inches by 2½ inches to 3 inches. Two inscriptions of the time of Bhoja and his son, Mahendrapal, kings of Kanauj, and fragments of medieval sculptures and Painted Gray ware have been found here. The inscription of the time of Mahendrapala records the erection of a triple temple to Vishnu by three brothers. There are two mounds, the larger of which is covered with modern houses and the other about 30 to 40 feet in height, is known as Tila of Vishvamitra. The mound seems to mark the site of some old temple, partly constructed in stone. No trace of the original temple remains, the modern shrine seems to have been discovered here, but it cannot be precisely said that these belong to Vishnu temple, referred to in the inscription. Anyhow, it is doubtless that they pertain to some prominent Vishnu temple of the Pratihara period raised in that city¹. About one kilometer higher up on the bank of the stream stood another temple, which from the existing position of its doorway appears to have been dedicated to Vishnu.

An old *serai* built along the old Imperial road exists in a dilapidated condition. A place built by Udai Singh of Kaithal is in good condition and is used as the civil rest house.

Pehowa is famous for *Shivji Ka Mandir* and *Kartikeya Ka Mandir*. Unlike the other temples dedicated to Shiva, the Shiva temple has no *linga*, instead it has a *panch-mukhi idol*

of Shiva which is said to be the only one of its type in the whole of India. The temple of Kartikeya was built by Marathas during their period of supremacy.

Shahabad

The town is situated on the Grand Trunk Road (N.H.1), on the banks of Markanda river. It is also a railway station with the name of Shahabad-Markanda on the Delhi-Karnal-Ambala Railway line. It lies at 30° 10' 04" north latitude and 76° 52' 17" east longitude, 55 kilometres north of Karnal.

1. Buddha Prakash : *Glimpses of Haryana*, 1967, p.21.

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It was founded in A.D. 1192 after the defeat of the Rajputs in the Battle of Tirawari (Taraori), by the followers of Shahb-ud-din Ghuri, the first Muslim conqueror of Delhi. It came into existence with the reward of 52, 000 *bighas* of revenue free land to the Muslim soldiers for their services. They were also granted the revenue of several neighbouring villages. The site selected was near Markanda at a strategic point along the highroad to Delhi and for purpose of administration was attached to the province of Sirhind.

In 1525, the inhabitants of the town assisted Ibrahim Lodi and in the following year, it was pillaged by Babar as a punishment. Its strategic position was recognised in the later Mughal period and considerable extensions were made in the town. When the Sikhs came into power during the 18th century, Banda Bairagi (Banda Bahadur) attacked the town which surrendered to him after vain appeals to the rulers of Delhi. The Sikh divided Shahabad in seven *Pattis* leading Sirdars of each Patti distributing a rough justice.

In 1802, the British suzerainty was established over the town, though the Sardars of Shahabad retained administrative powers. With the annexation of the Punjab, the British assumed the reigns of the Government and only *Jagirs* were granted to the Sardars.

The historical buildings in the town include the Royal *Serai* and mosques of the Pathan period with the dark square domes. The finest Pathan mosque which shows the marks of Sikh bullets was converted into a Gurdwara known as Mastgarh¹. The *serai* is one of the oldest buildings in the town. It was however, protected in the reign of Shah Jhan by a fortified wall like that of Red Fort at Delhi. It was the residence of Mughal officials. It is probable that the *serai* was maintained as a strategic landmark lying along the main road to Delhi.

A *mandi* known as Kahan Chand Mandi was constructed in 1923 on the outskirts of the town near the railway station. This *mandi* could not flourish and is now serving as a residential colony. The present *mandi* at a new site along the Grand Trunk Road (N.H.1) was constructed in October, 1960.

The places of public utility in the town include a police station and a police post, a civil hospital, a post and telegraph office, a telephone exchange, a veterinary hospital, a P.W.D rest house, Arya Kanya Mahavidyalya, a Government Senior Secondary School for boys, a privately managed senior secondary school for boys and 3 privately-managed high schools-one for boys and two for girls, a municipal library and a *gaushala*.

Ateli

The town lies at 28° 16' north latitude and 76° 16' east longitude. It is situated

on Rewari-Ajmer railway line (western railways), 16 kilometres from Narnaul and

1. Mastgarh is said to be a derivation from *masit* and *masjid*. According to another version, it was taken over by the Sikhs who used it as a place for taking *bhang* and wine. As such it came to be known as mastgarh, the place where people got intoxicated.

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38 kilometres from Rewari. The place has come to lime-light due to his famous grain market and slate-stone hillocks. On account of the abundance of slate-stone in the hillocks of Bihali and Bajar, a slate factory is being run here. The slates are supplied to other parts of the country and even to some foreign countries.

There is a Sanjay college and schools. The other places of public utility include a Co-operative bank, a Punjab National bank, a primary health centre, a veterinary hospital and an office of the Block Development and Panchayat Officer.

Bagot

It is religiously a very important place and is situated at a distance of 25 kilometres from Mahendragarh. There is a famous Shiva temple here. A big fair is held on the eve of Shiva-Ratri in the month of *Sawan*. A large number of people come here from far and wide to worship the idol of Lord Shiva.

As per their vows taken earlier and their desires having been fulfilled, the devotees go to Hardwar a week before the fair to bring Ganga water in two small pitchers known as *Kanwars*. They travel on foot during the whole return journey from Hardwar to Bagot. They do not place these *kawars* on the earth, as is believed by doing so the sacred water contained therein will become impure.

On reaching Bagot, they sprinkle Ganga water over the stone idol of Shiva and offer worship throughout the day by singing hymns and *bhajans* in His eulogy.

Bamanwas

The village is situated at a distance of 25 kilometres from Narnaul in south-west direction on Haryana-Rajasthan border. It is famous mainly for the temple of Baba Rameshwar Dass. The temple built on the land of village Bamanwas where as the main wall of the temple makes the border of the village Tibba Basai of Rajasthan.

The huge temple was built by Baba Rameshwar Dass. Since 1963, the construction work of this temple has been continuously done from time to time. Consequently, it has become one of the greatest temples of this area. The temple has a very spacious hall having beautifully decorated walls and marble flooring where thousand of devotees can sit at a time. Beautiful marble idols of gods and goddesses have been installed in the hall and in numerous different rooms around it. On the right side of the main temple, there is a beautiful Shiva temple in the premises of which huge stone image of Nandi (length of about 25-foot; height of about 15-foot and width of about 20-foot) has been installed. In this temple a unique Shiv Linga having a height of about 10-foot stands installed besides other image of Lord Shiva. On the walls of the temple the preachings of the *Gita*, the *Ramayana* and other religious epics are written. The painted images on walls and marble are unique. The

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idol of Lord Hanuman on the main entrance of the temple is so huge (having a height of

40- foot approximately) that probably it has no comparison in northern India.

The people of Haryana and Rajasthan have great devotion for Baba Rameshwar Dass. The devotees from all over India (mainly from Calcutta, Bombay, Ahemdabad, Delhi and

Hyderabad and many other Cities) used to come for having a glimps of the image of Baba¹ and due to the help rendered by these devotees, this huge temple could be raised. The Baba came to this place in the beginning of 1963 and the construction work of this temple was started. The people of Bamanwas made available the land for the temple to the Baba. Thereafter, the amenities like electricity, water-supply and roads were provided. Both Haryana and Rajasthan Governments constructed metalled roads in their respective areas up to this temple. A bus service of Haryana Roadways is also available from Narnaul bus stand to the temple.

Before the construction of this temple, Baba Rameshwar Dass had changed many places. In the initial stage, he lived alongwith his Guru, shri Nand Bramchari at Shiv Kund located at the ridge of Dhosi. After the death of his Guru, he got constructed a temple at village Bighapour in Narnaul Sub-Division and lived there.

Thereafter, the Baba came to this place (Bamanwas) and got this temple constructed. A big fair is held annually on the occasion of Ram Navmi when lakhs of devotees from various parts of the country participate. The most peculiar feature of the temple is that no cash donations are accepted there.

Dhosi Hill

About eight kilometres west of Narnaul town, the hill is located near the village Thana and Kultajpur. The hill has acquired a country wide fame as it is believed that Chavan Rishi practised penance here for many years. On the top of this hill a saucer shaped plain surface is strewn with its ruins of a hill fortress, probably by king Naunkaran of Bikaner. A temple dedicated to Chavan Rishi decorates the hill. In the memory of Chavan Rishi a big fair is held on the occasion of *Somvati Amavas*. Born in Bhirgu dynasty, Chavan is said to be the founder of Bhargava community. The Bhargavas of Haryana are also known as Dosar. The celebrated warrior-general, Hemu, was a Dhosar of Rewari.

This place is considered most sacred and is regarded as *Tirtha*. A Shiva temple, tank and well exist on the hill. The water of the tank and the well is regarded sacred as that of the Ganga and the Yamuna. People come here from far and wide to have *darshan* of the image of Chavan Rishi. After having a bath in the tank, people consider themselves lucky and free from past sins. In the tank separate *ghats* for taking bath exists

for men and women. A devotee has to climb 457 stairs of the Dhosi hill via village Thana. The people

1. Now Baba has gone to heavenly abode.

Places of Interest

also go up the Dhosi hill via village Kultajpur through *Khura* (plain stairs) and take bath in the Shiva Kund¹. There is a 5-6 feet long wall alongwith the stair-way. One can easily go up the hill with the support of wall. On the Dhosi hill the other religious spots of interest are Panch Tirathi and Suraj Kund.

There are two temples on the top of the hill-one about 250 years old and the other about 100 years old. In the main temple, the idols of Chavan Rishi, Sukanya, Krishna and Radha stand installed. Besides, an *aasht dhatu* idol of Lord Vishnu lies on *Shesh Shayyai* posture. At some distance from the temple, there still exists a *ghufa* (cave) where the *Rishi* is said to have performed *tapsya*.

It is said that the *Rishi* used to take a special type of herb known as Chavan Prash. This herb, widely believed, is very much common here on the hill. Due to constant use of this herb, *Rishi* maintained his body well for a longer period. It is understood that after his name, a medicine known as Chavan Prash has become very common and popular throughout the country.

Kanti

The village is situated at a distance of 8 kilometres from Ateli railway station. Earlier its name was Kanehri. It is located within a hill from one side to other. It is a Meo village and there is a fort of Meos on the hill. The place was conquered by some Rajput warriors of the nearby village and most of

the Meos were killed and thus the name of the village became Kanti from Kanehri. It was a part of Jhajjar state. Due to the participation of the Nawab of Jhajjar in the Independence Movement against Britishers in 1857, the village alongwith other areas of the Nawab was given to the ruler of Nabha as gift. During the Nabha regime it was a tahsil headquarters, having tahsil office, *thana* and *sarai*. Afterwards, the *thana* and other offices were transferred to Ateli being the nearest railway station.

Two great saints named as Baba Narsingh Dass and Baba Ganesh Dass were born in the village. It is said that there was no child of Raja Hari Singh of Nabha. The Raja was blessed with a son and a daughter by the grace of Baba Narsingh Dass. The son was named Tikla by the saint who later became the ruler of Nabha named as Tika Singh. Raja Hari Singh built a temple of the *Baba* with a *smadh* of marble stone and one tank, at the bottom of the hill for the benefit of villagers. Both the temple and the tank are worth seeing and there is a small rest house in the temple. *Baba* is worshipped by the people of this area and a big fair is held at *smadh* of the Baba on Basant Panchami. The other saint Baba Ganesh Dass was also very famous and a big fair is also held near his *samadh* on Sankranti. *Samadh* of *Baba* Narsingh Dass was on the list of very important temples of the erstwhile Nabha State.

1. Near Shiv Kund a Sanskrit School (Shri Nand Brahmchari Sanskrit Vidyalaya) has been functioning for the last about 60 years. On an average, it has 10 students on its roll.

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Kanina

It lies at 28° 12' north latitude and 76° 18' east longitude. It is

situated on Rewari-Bikaner railway line and is at a distance of 17 kilometres from Mahendragarh. It is also connected by road with Rewari and Mahendragarh. Previously, the area was under the possession of the ruler of Nabha. It is an important grain market.

There are two schools, viz. a Government Girls High School and a Government Senior Secondary School. The places of public utility include a primary health centre, a veterinary hospital and the office of the Block Development and Panchayat Officer.

Mahendragarh

Mahendragarh (previously known as Kanaud), the headquarters town of Mahendragarh tahsil, lies at 28° 06' north latitude and 70° 08' east longitude. It is at a height of 265 metres from sea level.

The first name of this town was Kanaud which was traditionally derived from the name of Kanauddia Brahman group that started living here during the time of Babar.

Old History of the town.— According to *Phulkian States Gazetteer*, 1904, the town was founded by Malik Mahmud Khan, a servant of Babar and was inhabited, in the beginning, by the Brahmans of Kanaudia *got*. It remained a *pargana* of Narnaul under the Mughal Emperors, but later on it was conquered by Thakur of Jaipur, who in turn was expelled by Nawab Najaf Quli Khan, the great minister of Delhi Court under Shah Alam. On his death his widow maintained her independence in the fortress, but in 1792 Scindia General, De Bogne killed her in the battle. Mahendragarh then became the principal stronghold of Appa Khande Rao. The fort of Mahendragarh is said to have been built by the Marathas. It eventually became a possession of the British by whom it was granted to the Nawab of Jhajjar. By a *sanad* of 1861, the *pargana* of Mahendragarh was granted by the British Government to Narendra Singh, the then ruler of Patiala State, who named the fort as Mahendragarh after the name of his son, Mahender Singh.

Education and Culture.— There are two high-Senior secondary schools, 4 primary schools and a government college. It has three industrial training institutes. There are however, only two cinema houses.

Other Facilities.— There is a civil hospital. Besides, X-ray facilities are also available here. In addition, the town has a

veterinary hospital. Punjab national bank, State bank of Patiala and Central cooperative bank extended banking facilities. The offices of sub-Divisional Officer (Civil), Assistant Registrar, Block Development and Panchayat Officer, Tahsildar and Divisional Forest Officer are located here.

Places of Interest

Communication.— There is a small bus-stand which is located at a selected place. The town is connected by road with other important cities, viz. Narnaul, Rewari, Charkhi Dadri, Delhi and Chandigarh. It has a small railway station on Rewari-Bikaner railwayline.

Religious spots.— Two religious spots Brahmachari Ashram and Modawali need special mention. In the month of *Sawan*, people bring sacred water from Hardwar and sprinkle over the idol of Lord Shiva in the temple of Modawali. This is known as *bethi* (sitting) Kanwar. During the back journey from Hardwar to Mahendragarh, they travel on foot.

Brahmchari *Ashram* is very important place from the religious point of view. The people come and participate in the religious get together. In the early morning people take bath and perform religious activities here.

Another place which carries religious importance is *bawri* (tank). Local people with a popular belief take bath here. Girls specially take bath on the eve of Teej festival.

Narnaul

The town, being the seat of district headquarters¹, lies at 28° 02' north latitude and 78° 06' east longitude. It is at a height

of 305 metres above sea level. It is situated on Ajmer-Rewari railway line and is at a distance of 135 kilometres from Delhi.

Narnaul seems to be an ancient town but its origin and ancient name are still shrouded in mystery. According to legend Narnaul town belongs to *Mahabhart*a period, then known as *Nar Rashtra*. It is narrated in the *Mahabhart*a that enroute to the Chambal Valley from Hastinapur, the youngest Pandava brother, Sahdev, gained control over the town. According to another tale, the town was founded after clearing dense forests with lions. Hence came to be known as *Nahar-noul* (the fear of lions) or *Nahar-naul* (abode of lions) and gradually came to be known as Narnaul. Some people say that while digging the foundation of the town a *nag* (serpent) and a *naol* (mongoose) came out fighting. The people named the town as *Nagnaol* after the incident and later on it came to be known as Narnaul. According to yet another legend, Raja laun of Bikaner who got the town built and named it after the name of his wife, Narlaun.

Old history of the town.— In the beginning, the town was controlled by Jogis who performed many miracles. Till the advent of Islam, Rathor Rajputs ruled the town and the adjoining areas. A Muslim saint Hazarat Turkman came and settled here in the third decade of twelfth century. The Rathors had many skirmishes with the companions of Turkman,

1. The district headquarters from Mahendragarh to Narnaul was shifted there because of availability of numerous facilities such as easy communications, abundance of water and strategic location from battle point of view. At the time of Shifting the headquarters, Narnaul town had more population than that of Mahendragarh which was just like a big village at that time.

who himself was killed in 1137. Turkman is worshipped as a martyr by the Muslims. His tomb, in the heart of the town, had been visited by thousand of Muslim pilgrims in the past. From the time of Illutmish Narnaul came again under the control of Muslims. But it had also been a scene of plunder many times at the hands of neighbouring Muslim Jagirdars.

Narnaul was also closely associated with the Sur-Afghans. Sher Shah's grand father, Ibrahim Khan, came here first. He got the town of Narnaul and surrounding villages from the then administrator of Firoze-i-Hisar to meet the expenses of his forty horse men. After his death Hasan Khan, father of Sher Shah Suri, the supplanter of Humayun, became the Jagirdar of Narnaul. After the Second Battle of Panipat, Akbar gifted this *Jagir* to Shah Quli Khan Mahram who arrested Hemu, the famous Hindu warrior general of Rewari.

At Akbar's time, Narnaul had a mint (*Taksal*). To effect reforms in mint, Akbar visited Narnaul along with Raja Todar Mal and Khawaja Shah Mansur, The Jalali coin was issued by Akbar from Narnaul. Birbal also used to visit the town. Rai Mukand Dass's Chatta stands till this day.

During the time of Aurangzeb, the Satnami Sadhus revolted against the suppression caused by the Muslim *Jagirdar*. The revolt took the form of a serious communal riot. Satnamis after killing the Muslim Faujdar occupied the town. The imperial forces stationed here took to their heels. To quell the riot, Aurangzeb himself had to come with a large contingent.

With the disintegration of Mughal empire after the death of Aurangzeb, a Thakur of Jaipur annexed Narnaul but soon he lost it to the French General, De-Boigne. Later Murtza Khan Bharaich got the Jagirdari of Narnaul. In his lineage, Abdur Rahman, Nawab of Jhajjar raised a banner of revolt against the British in 1857. After the first War of Independence, 1857, he along with some co patriots was hanged. Narnaul was there after gifted to the ruler of Patiala, Narender Singh, for rendering loyal services to the Britishers during the war of Independence (1857).

Narnaul according to Latif's *Safarname* was a blessed place from which the world (*aalme*), i.e. the whole country benefitted. It was an unparalleled place on earth, (*chashm afrida chuneen gai na deeda*.) It was the cleanest place and its cleanliness was preserved with jealousy by keeping exceptional care and watch there about. Latif compares the

city with heaven itself. Latif, a noted scholar stayed here during 17th century for three days and nights and felt extremely happy on having a chance to do so. Quli Khan built a beautiful garden near the palace. Latif compares this garden with *Bagh-e-Aram* (garden of paradise).

Narnaul is replete with historical monuments like Ibrahim Khan Suri's tomb, tomb of Shah Wilayat, Sarai Mukand Das, Pobianwali mosque, Dargah Sheikh Miran, Takhat Wali *Baoli*, Shah Quli Khan's tomb, Hargopal Talab, Shah Quli Khan's Jal Mahal, Paltian-

Places of Interest

ki-Masjid and *Chatta* Rai Mukand Das and some temples. A brief description of some of the monuments is as under :—

1. Jal Mahal or Khan Sarowar.— The art and Mughal style of structure of the Jal Mahal are beautifully designed by the builders. These are unique in style and construction. The walls of Jal Mahal were constructed with lime in those days but even today one can see the brightness of walls. The pleasant building 'whose water and air are refresing the paradise', was got constructed by Shah Quli Khan in 1591 A.D. It is stated in an epigraph set up there. Standing in the centre of large tank, now dried up, and approached through a causeway, the 'pleasure house' like a small palace in a tank is surmounted by five kiosks, the larger being in the centre and the remaining at the corners.

The under side of the recess, a arched passage, enhances the beauty of the tank (dried up) and gives it fairy land charm. Of the large garden, which was laid out around *baradari* exists no trace here now.

2. Mausoleum of Ibrahim Khan.— Sher Shah Suri

(1538-46 A.D) had tomb built in honour of his able grandfather, Ibrahim Khan, who served as an officer of the Lodhis at Narnaul. The monument was constructed under the supervision of Sheikh Ahmed Niyazi. There are two small graves along with the grave of Ibrahim Khan inside the building. The tomb is a perfect example of the square tomb of the Pathan style characterised by its massive outlines, exquisite details, and pleasing interplay of colours. The creation of high terrace, double storey simulation, bold archs, low domes, beautiful kiosks on curved pillars, slender turrets (*guldastas*) and elegant merions give it balanced strength and dexterity. The use of deep red, grey and white stone encaustic tile-work, painted ceiling with excellent brush work and subtle lapidary give it a richness which is unique among such buildings in Haryana¹.

Tomb of Shah Wilayat.— The tomb of Shah Wilayat stands beside the mausoleum of Ibrahim Khan. It is a big tomb, which incorporates within it a long tradition of architecture ranging from the Tughluq to the British period. Much of its originality is marred by later constructions. Originally tomb and the adjoining complex were constructed during the reign of Feroz Shah Tughluq. The author of Gulzar says that the eastern colonnads and the dome were erected by Alam Khan Mewati (in A.H. 760, A.D. 1357), and part of the enclosure was also erected by him,. The old portion has all the stern simplicity and grandeur of the Tughluq style of architecture. The archs have the ogee curves after the fashion of the time. The tomb itself is surmounted by a hemispherical dome, finial of the Pathan style. The

1. Indian Archaeology, 1976-77: Roof terrace of the tomb was properly water tightened after removing the dead concrete and laying fresh cement lime concrete. Missing rubble stone wall of the fore court of the tomb was restored and earth filling was done to maintain the level.

interior of the dome is perfect square and has some paintings, which are of much later date. Its two enclosures were constructed towards the end of Mughal time. A part was even added in the British period.

The inscription in Persian verse over the doorway registers the date of demise of the Turkish saint in a chronogram as well as in figures, i.e. A.H.531.

Chor Gumbad.— On account of its eminent location, isolated identity and haunting appearance, it can hardly escape the attention of a visitor to the town of Narnaul. It is, therefore, called the 'signboard of Narnaul'. It looks like a haunted fairy place of the old folk tales.

It was constructed by Jamal Kahn, an Afgan, as his tomb. Though the date of the construction is not known, the pointed archs with the S-curves as well as other details of construction, put it co-eval with the tomb complex of Shah Wilayat. Today, there are graves inside. It is said that for long it remained a hide out for thieves and highwaymen and that may account for its present name, *chor gumbad*.

It is a big square monument with single chamber inside. It seems double storied from the outside, as the second level is obtained by way of providing an open verandah running around. The wide low dome and ogee archs and some other features of architecture, place it in point of time with the tomb of Shah Nizam and old parts of the adjoining *Madrassa* built in 1357 A.D. in the Tughluq style.

The passage running in the thickness of the walls may baffle the visitor, with its twists and turns. It is, therefore, called '*Bhul Bhullainay*', a maze.

Chhatta Rai Mukand Das.— The spacious building, built by Ray-i-Rayan Mukand Dass, the Diwan of Narnaul, during the reign of Shah Jahan (1628-1666 A.D.) is dexterously planned and embellished, though its exterior is unostentatious and drab. It is popularly known as Birbal Ka *Chhatta*. It is five storeyed structure with several halls, rooms and pavilions. The entire planning and the remnants of the interior decoration show ambitious intentions. The extensive open terrace on the south, light elliptical pavilions on different levels, halls on pillars and running *verandah* around a central court, once adorned with a marble fountain, impart

to its spaciousness and light. The profuse use of marble for veneering and pillars and brackets, provided with artificial cataracts and drains, might have been a cosy retreat during the tropical summers.

In the south-eastern corner on the terrace, there is a dilapidated well, from which the water was raised into reservoirs, at various levels, through the Persian wheel to supply all the storeys. An exquisite isolated gateway complex, well provided with projecting balconies and marble veneering stands a few metres to the west of the palace. This is said to have been the main entrance to the complex. The intervening space is now being separated by jerry-built modern constructions.

Places of Interest

The building is reputed with three underground floors. It is, however, possible to visit only one and it was a remarkable provision for natural light. Legend has it that the building is equipped with four underground tunnels leading to Jaipur, Mahendragarh, Delhi and Dhosi. People believe that a marriage party once went down the tunnel leading to Delhi and was not heard of again. It is said that Akbar and Birbal visited the town.

At a small distance from the Chhatta lies the Sarai Rai Mukand Das. The building bears an epigraph, which says that, during the reign of Shah Jahan, Rai-Rayan Mukand Das, Courtier of Nawab Asif Khan, built the lofty building of caravan serai under the

supervision of Mehta Puran Mal Hari Dass.

The Tomb, Garden and Tripolia of Shah Quli Khan .—
The *Ain-I-Akbari* and *travelogue* of Latif, tell us that Shah

Quli Khan¹ had erected splendid buildings and large tanks dug and laid out beautiful gardens at Narnaul. Later he had built for himself a fine mausoleum².

He laid out a beautiful garden and named it *Aram-i-Kauser*, of which today only the enclosure walls, a well and gateway complex stand. Inside the garden, which is currently under cultivation, stands his tomb built in 1578 A.D. It is a small but a fine monument, constructed in bluish grey and red stones, on an octagonal plan, which was another variation of the tomb style of the Pathans.

The Tripolia Darwaza was constructed in 1589 A.D. as main entrance to the garden by Shah Quli Khan.

Tomb of Islam Quli Khan.— Islam Quli Khan was a commander of 'Four Thousand' under Akbar. The tomb is a brick structure of no particular significance.

Besides the above places, the Sobha Sagar Talab and minaret Chamunda Devi temple and Modawali Shiva temple are attractive spots for tourists. During archaeological excavations a Jain temple has been found beneath a religious monument. It means that during the Mughal period and especially during Aurangzeb's time the Jain temple was buried underground and a mosque was built on the resultant surface.

1. Shah Quli Khan was a trusted nobleman of Akbar. He was made Governor of the Punjab. It is said that the Emperor, out of goodwill towards him admitted him to his female apartments, and he, in turn, out of respect for the *zanana*, got himself castrated. He died at Agra in 1675 A.D.

2. Indian Archaeology, 1976-77: Fresh cement lime plaster was provided on the extrados of the tomb after removing the dead plaster and grouting the cracks through which water was leaking and damaging ceiling and the structure. The terrace around the dome was also repaired. One of the heavy and large stones of the parapet, which was dislodged, was re-set in the original position. Stone slabs of the platforms, which were sunken, were dismantled and re-set after providing a cushion of cement lime concrete. The joints of the stone slabs were pointed.

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There are so many temples in the city. By seeing all these temples, this town can be called as the town of temples like Pushkar. Amongst these temples, two temples have great importance historically and religious point of view. Their details are as under.

Mandir Chamunda Devi.— It is believed that Raja Naun Karan, the ruler of the area was a devotee of Chamunda devi. He constructed a temple of the Devi at the bottom of hill. The temple is in the heart of the city. After the fall of the regime of Raja Naun Karan, this area came under the control of the Mughals. They built a mosque named as Jama Masjid, the biggest *masjid* at Narnaul on the temple of Chamunda Devi. After Independence, the people of town started digging and found the temple in torn condition. New temple is one of the most important temples and is visited by the people of the town and big fair is held on the occasion of Ram Naumi.

Temple of Lord Shiva (famous as Modawali Mandir).—

The temple of Lord Shiva is situated at Narnaul-Rewari road near New Bus Stand. This is the only temple of this area where every member of the Hindu family comes for the worship of Lord Shiva and other Hindu deities. A big fair is held here on the occasion of Raksha Bandan.

A brief history of the temple is that there was a *khet* (agricultural land) and a man who was ploughing the land saw the *Siv ling* during ploughing. He heard a voice during sleep that he is the Lord Shiva and a temple be constructed here for the benefit of the people. Thus, a temple was built and is now a place of worship. It is the firm belief of the people of the area that every desire is fulfilled by Lord Shiva provided if he is worshipped or named by heart.

Other Facilities.— P.W.D. Rest House, Irrigation Rest House, Sainik Rest House, Forest Rest House and Market Committee Rest House provide accommodation to the touring officials and other V.I.P.S. The *dharamsalas* also extend such facilities to the general public. State warehouse and consumer's store serve the people. There were eight

banks in the city.

In olden times the town was famous for coloured legs of *charpai*, carpets, sarotas, embroidered shoes, brass *hukkas*, silver buttons, dyed clothes, white-wash and lime. The white-wash and lime are in abundance even today. There is also a marble factory at Narnaul which is also famous for stone-work. There is a big grain *mandi*.

Nasibpur

The place is situated at a distance of 3 Kilometres from Narnaul. It is the

place where freedom fighters sacrificed their lives against Britishers for the sake of the country. There is a historic park laid out in the memory of freedom fighters. It is believed that the land of area became red due to the blood of the freedom fighters, died in the War of 1857.

Places of Interest

Vedant Ashram, Seehma.— It is located at Seehma, 40 kilometres from Rewari Swami Khetanath who looked after the ashram was well-known for the social services for the last four decades. A high school, a veterinary hospital, a girls high school and temples at Daroli Ahir, Ateli, Malda and Chhappar, a tank and a temple at Nimrana bear testimony to the social service rendered by him.

Panipat

Panipat, headquarters of the district and tahsil of the same name is 34 kilometres south of Karnal on the Grand Trunk

Road. It lies at 29° 23' 33" north latitude and

76° 58' 38" east longitude.

Panipat is an ancient town, as ancient as *Mahabharata* War. Owing to its strategic location on the high road from Sarhind and Ferozepur to Delhi, Panipat has been the scenes of some of the most historic battles in the Indian history. As far back as *Mahabharata*, the town was one of the well-known five *patas* or *prasthas* (Panipat, Sonipat, Inderpat, Baghpat and Talpat) which were demanded by Udhishtra from Kaurvas¹. Later, the Kaurvas and Padvas engaged themselves in the historic battle of *Mahabharata* at the battlefield of Kurukshetra. The location of the place is very significant. According to Dr. Hari Ram Gupta, an eminent historian, "The area itself is so close to Delhi that whenever, and for so long as, the emperor which entered that city existed as more than a mere phantom and political fortunes of one were almost inseparable from the other. Astride the successful invader's highway to the throne of Hindustan at Delhi, Panipat thus inevitably form an important link in the chain of the marching hordes and communications with their home land. To keep the road open and dominion secure, the town had, therefore, to be held with a firm hand".

As already alluded to, Panipat was earlier known as *pranprastha*, a abode of water or a watery place. Some historian as H.A. Phadke call it a *panikhet* which means abundance of water. So, Panipat derives its name from *Panprastha*. Tradition goes that the Yamuna in the times of Buali Shah Qalandar flowed under the town. Buali Qalandar prayed so constantly that it became laborious to get water to wash his hands each time; so he stood into the Yamuna. After standing there for 7 years fishes had gnawed his legs, and he was so stiff that he could hardly move. So, he asked the Yamuna to step back seven paces. She in her hurry to oblige saint, went back, seven kos and there is she is now².

Brief History of the Town.— The history of Panipat might be traced back to the ancient Aryan past of the time traditional divisions of India; the region comprising Panipat lay in Madhyadesh. During *Mahabharata* period, the area was divided into a number of

1. Hari Ram Gupta : *Marathas and Panipat*, 1961, p.176.

2. *Karnal District Gazetteer*, 1918, p.76.

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vanas or forests, had urban settlements like Kaithal, Rajaund and Panipat. The place was included in the Kushan empire. In the third century, Yaudheys supplanted Kushan power and established their reign there.

The history of the area becomes more definite and detailed with the coming of the Muslims. The area became a battle ground for the empire of Delhi. In 1390. A.D., during the civil war which followed the death of Firuz Shah, prince Humayun, grandson of Firuz Shah advanced from Samana and assembled a considerable force at Panipat in support of his cause. During 1394-1412 A.D. the place was the hot-bed of civil war between Nasir-ud-din and his cousin Nusharat Shah for a short period shifted his headquarters from Delhi to Panipat.

Timur marched to Panipat where he reached on December 3, 1398. The people had deserted the town in obedience to the orders from Delhi. During A.D. 1451-1489, prince Nizam Khan afterwards Sikandar Lodi seized Panipat and held it as Jagir without permission. In the sixteenth and eighteenth centuries, Panipat stood witness to there of the most decisive battle. The the first was that of Babar, the founder of the Mughal Empire, against Ibrahim Lodi, the Pathan King of Delhi in A.D. 1526; the second, of his grandson the young Akbar, out to wrest his father's shaky dominion from Delhi ruler's Hindu General, Hema Chandra, 30 years later in 1556; and third that of the Marathas and Ahmad Shah Abdali in 1761.

Thereafter the town had borne the burnt of the Sikhs between 1762 to 1770. In the end of the 18th century, Bakshi Shayam Rao as a deputy of Sindia not being able to maintain his position at Karnal, handed it over to Bhag Singh of Jind and escorted by Diwan Singh proceeded to Delhi ceding Panipat to Begam Samru.

The town acquired a hallowed position in 1819 when Delhi territory was divided. The Panipat district, including the area of Panipat, Karnal and Sonapat was formed in 1824. The district headquarters were placed at Panipat. In 1854, the Karnal district was formed and Panipat district was abolished; as a result, the district headquarters were shifted to Karnal.

During the Ist War of Independence of 1857, the town came in much light. In the town of Panipat, those up in arms against the Governor collected in the shrine of Buali Shah Qulandar, they would have attacked the collector's office but the Jind troops prevented them from doing so. The British behaved mercilessly; hostages were seized and people were hanged

On 9th April, 1919, Ram Naumi was celebrated at Panipat and at Rath Yatra Hindus and Muhammandans fraternized and organized demonstrations in honour of Mahatma Gandh. On the 11th April, a complete hartal was observed at Panipat in connection with the arrest of Gandhi ji at Palwal.

Places of Interest

There are many historical places in and around Panipat. In fact, "the town has kept in its belley the entire past history of the country", the different invasions and tales of bravery of sons of the soil of the country. If much attention should be paid to the historic sites in the town, as should have been done to preserve the precious ancient Indian culture and historicity¹.

As already stated, the soils of Panipat was once purified by the footprints of Buali Shah Qalandar whose imposing Maqbra is still preserved in the by-lanes of the old town. It was again here that the Urdu poet Hali sang and composed

songs in the praise of the wisdom, love, tales, nationalism and the emotional upsurge of the people. Hali was born here and to commemorate him the State Govt. developed Hali park. Now the district administration has renovated the entire area and filled the lake therein with fresh water. Boating facilities have been provided here near the park. There is Bal Bhawan. Given its historicity, the town ranks as the foremost town in the country.

In the age of Muslim supremacy, the town became the home of important Sufi saints, Muslim scholars, theologians and Mughal stipendiaries. It is said that it has as many mosques and Muslim shrines as there are the days in a year. Its Muslim scholars and reciters of the *Quran* used to bask in the sunshine of Mughal patronage. When the holocaust of 1947 forced the Muslims of Panipat to abandon their homes of centuries, thousands of books and manuscripts were either carried away to the safety of Pakistan or abandoned to the fury of the mob to be burnt².

The impact of the battles was very much on the minds of the people. Due to these activities, the city of Panipat and its environs became fabled. Though the city has become a hub of industries, but still for a Maratha visitor revived the awe and agony in the hearts. The above version is corroborated by the historians.

"The city and its environs for kilometres around were now in the grip of war

conditions ; the last battle was fought out and its impact transferred from battle field to the page of history. For two hundred years the name of Panipat has aroused the feelings of deep agony mixed with awe in the hearts of numerous Maratha visitors to that field of sacrifice and slaughter. "Panipat" has almost become a synonym for retreat and rout', just as waterloo now signifies a decisive defeat for France."³

The principal places of antiquity in the town are as follows :—

Dargah Qalandar Shah.— It is principal monument of the town, 700 years old, within the city walls. It was erected except for the touch-stone pillars of its *dalan*, by

1. The version is based on a write-up pertaining to Panipat town appeared in "*The Tribune* of 20-9-1994.

2. Hari Ram Gupta : *Maratha and Panipat*, 1961, p-275.

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Khizir Khan and Shadi Khan, sons of Ala-ud-din Khalji. Buali Shah Qalandar was the son of Salar Faqir-un-din and is supposed to have born in A.D. 1190. The saint died at the age of 122 years in A.D. 1312. The touch stone pillars presently existing in the shrine were erected by one Razaqullah Khan son of Nawab Muqarrb Khan, a *hakim* in the service of Emperor Akbar¹. During the Uprising in 1857, the people of Panipat gathered in Dargah Qalandar Shah. Trouble was apprehended but before it could assume a serious form, it was suppressed. The endowment attached to the shrine was confiscated by the Government as punishment.

In the same enclosure, there are the tombs of Hakim Muqarrab Khan and Khwaja Altaf Hussain 'Hali', the renowned Urdu poet.

Grave of Ibrahim Lodi.— Ibrahim Lodi was slain in the First Battle of Panipat. His tomb lay between the tahsil and the city with an inscribed platform in his memory. The tomb was destroyed when the Grand Trunk road was constructed. Presently, a masonry platform along with an inscription stands in the name of Emperor Babar. The inscription has two gross mistakes in it. Babar's name is Zahir-ud-din and not Ghiyas-ud-din as mentioned in it. Secondly, the battle was fought in 932 Hijri and not 934 Hijri. In any case the grave of Ibrahim was not on this spot.

Ruins of Mosque in Kabuli Bagh.— The mosque was built after the first Battle of Panipat to commemorate the victory over Ibrahim Lodi. Some years later when Humayun defeated Salim Shah, he added a masonry platform to it and called it *Chabutra-a-Fateh Mubarik*, bearing an inscription, 934 Hijri

(A.D.1527).

Devi Temple.— The temple has a large tank adjoining it and is an old structure. In the same enclosure, there is a Shiva temple, originally a Maratha construction as is indicated by its Marathi-Persian inscription. It was built in 1765 by a Maratha, Mangal Raghunath, son of Ram Chandra who had remained in Panipat after the historic battle.

As already stated, during the period of Muslim supremacy, the town became a centre of Sufi saints, Muslim scholars, theologians and Mughal stipendiaries. Khwaja Altaf Hussain 'Hali', the famous Urdu poet, belonged to Panipat.

The town was once known for the manufacture of copper vessels and also glass used for ornamenting women's dresses. At present, it is the foremost industrial town in the district and is well-known for its handloom products. Its furnishing fabrics, blankets and other woollen goods are sent to other states as well as exported to other countries.

The places of public utility in the town include a civil hospital, an E.S.I. hospital, a post and telegraph office, a telephone exchange, a veterinary hospital, two police stations, an industrial school for boys, a Government industrial school for girls, a druggit centre, S.D. College, I.B. Bharatri College for Women, Arya College, a Government Senior

1. *Karnal District Gazetteer*, 1892, p. 305.

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secondary school for girls, a Government High school for girls, three privately managed senior secondary schools for boys, four privately managed high schools one for boys and three for girls, a P.W.D. rest house, government institute for

blind, Gandhi Municipal Library, Kamalia Bradari Library, a *gaushala* and Hali Park.

The old mosques, *imambaras* and *idgahs* are gradually falling into ruins. New residential colonies, viz. model town, 4-Marla housing colony and hut colony, were constructed after the partition.

In the district of Panipat, there are several social service organisations functioning on voluntary basis with the support of government and public. The notable voluntary organizations are (1) Rotary Club, Panipat, (2) Lions Club, Panipat, (3) District Red Cross Society, Panipat, (4) Mahavir Dal, Panipat, (5) Beopar Mandal, Panipat, (6) Sri Sanatan Dharam Sabha, panipat, (8) Arya Samaj Sabha, Panipat, (9) Sri Jain Sewa Dal, Panipat and (10) Manav Sewa Sanstha, Panipat.

Assandh¹

Located 45 kilometres south-west of Karnal-Jind road, the then village played a prominent role during the 1857 Uprising. The villagers refused to pay revenue and drove out the police and government officials. After re-establishing their authority, the British allowed Assandh to be looted, demolished the fort, punished the villagers, imposed heavy fines and increased the land revenue by 10 per cent. After Independence, the Government established a Shahidi Smarak to commemorate the part played by the people of the area in the freedom movement.

Kala Am

According to tradition, the site, which is located at a distance of 8 kms from Panipat where Sadashiv Rao Bhau commanded the Maratha forces during the Third Battle of Panipat, was pinpointed by a black mango tree (Kala Am) which has since reason for the origin of the name black mango tree. Several villages in its vicinity were also the scenes of heavy fighting in the historic battle. That is why unsurprisingly enough, Kala Am was long remembered by the people. However, it is certain that Bhau was in command in this segment of the battle. At present the site is indicated by a brick pillar bearing an inscription in English and Urdu with an iron rod at the top and the whole structure is surrounded by an iron fence.

Smalkha

Smalkha is located on the G.T. road between Sonipat and Panipat towns. It is approachable by road and rail. It is also connected by Delhi-Ambala railway line. At the

1. Now it is a part of Karnal district.

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time of 1981 Census, Smalkha was having the status of Census town. Now it contains tahsil and block headquarters. It is a municipality. Smalkha is situated 18 kilometres south of Panipat and 28 kilometres north of Sonipat.

The place does not carry much historical significance but during the historical Third Battle of Panipat, the forces of Maratha and Afghans traversed the place. On 28th October a body of advanced patrols of Marathas was overtaken by the Afghans near Sambhalika (Samalkha). A sharp action took place in which 1½ thousand of Afghans lost their lives. On this day Ahmad Shah reached Ganaur, 17 kilometres north of sonipat. Durani arrived at Sambhalika on 31 October and fixed his camp in the neighbour hood of Panipat on 1st November, 1760".

Again during the 1st Battle of Independence, Smalkha came into lime light. The freedom fighters collected at Panipat and Smalkha and blocked the free passage of the British army at G.T. Road. As soon as the news of the happenings of 1857 reached Jind, the Raja collected his troops and reached Karnal on the 18th May, he prevented the local opposition from gathering strength. He then marched down the Grand Trunk Road in advance of the British Columns and after

recovering Smalkha from the opposing forces of freedom fighters he kept the road open for British forces between Delhi and Karnal.

This is a developing town which contains foundries. There are many foundries where iron agricultural implements are manufactured. The industries exist on small scale and cottage basis. The units at Smalkha manufacture chaff cutter machins. After partition in 1947,

4-Marla cheap Housing Colony with 100 shops was set up here and many families from Pakistan settled here. These families set up large manufacturing iron units here. Due to their efforts, the place has become known for the industries of chaff-cutter machines, steel rolling and cycle tyres and tubes.

There is a registered *gaushala* at Smalkha; the income from the sale of milk and animals from the *gaushala* helps in running the institution. At Smalkha Artificial Insemination Centre, improved Haryana and Murrah buffalo-bulls are kept. The centre serves the respective areas for providing artificial insemination as well as natural service through the establishment of stockman centres.

The places of public interest include schools and banks. A large number of historical buildings such as *serais* of Mughal period are in ruins. An important cattle fair is also held here. Telephone exchange was also set up in 1957. The social service organisation, Samaj Sewa Samiti is also extending service to the people on voluntary basis.

Tourist resort

Blue Jay at Smalkha.— It is situated 70 km. away from Delhi on national highway No. I. The motel has been set up amidst the natural landscape of lushgreen country side. It

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has semi-circular block houses, with guest rooms and a bar. Quick refreshing bath arrangements are also available.

Bawal

Bawal, being a tahsil headquarters lies at 28° 04' north latitude and 78° 35' east longitude. It is situated on the Rewari and Alwar railway line (western railways), 16 kilometres from Rewari. Delhi-Jaipur national highway passes through the boundary of the town.

Bawal is an ancient town. Founded in 1205 Samvat by Rao Sainsmal, a Chauhan Rajput of Mandhan (Alwar district), it was named by him after Bawalia, the *got* of his *Purohit*. Bhuga, his descendant, greatly enlarged it and it came to be known as Bhuga Ka Bawal. The Gujar community of the town claims descent from Bhuga. Eventually it fell into the possession of the Nawab of Jhajjar. Due to his participation in the Independence Movement against Britishers in 1857, he was hanged and his territory was divided among the Sikh Chiefs. The ruler of Nabha got Bawal and other adjoining areas for his services rendered to the British. He retained the territory till Independence (1947).

Under the Rajas of Nabha, the town was extended to a great extent. The Katra Bazar was built in 1917 *Samvat* and a fort was founded in *Samvat* 1932. The other historical buildings were constructed during that regime. Some state troops were quartered in the stone fort of Bawal.

A specific mention of the buildings built during medieval times is given below :—

With its sprawling fort, hundreds of once richly decorated *havelis*, several of which now desolate and crumbling, crooked lanes, nearly a dozen memorial *chhatris* and a traditional Shiva temple, Bawal, 15 km. south of Rewari is delightful attractive. Although the small town of 20,000 has most modern amenities, it has retained its medieval character. The medieval sign-posts of the town are still delightful.

Ever since 1805s, the Chaubays have been serving as *purohits* to *Mahajans*. With the decline of trade caravans on several routes from Rajasthan to Delhi and Agra, the volume of trade at Bawal also declined. Before it was too late, several

trading families left for new pastures elsewhere and found new homes at Kanpur, Delhi, Bombay and Calcutta. Debi Ram, a prominent Chaubay, lived in his sprawling mansion at *Holi Chautta* in *Mohalla* Jatwara. After his death, his son Abhey Ram Chaubay made a *chhatri* (cenotaph), a *sarai* with temple and an adjoining well in his memory to the east of the village on a direct road to Mangleshwar. Built 118 years ago, the *sarai* and temple (decorated with exceptionally beautiful miniature wall paintings) and the well's layout and its functional value are still worth appreciating.

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The eight pillared, 10-foot high *chhatri* is really a visitor's treat. Mortar and stone chips brought from quarries at "Khol" were used in building the *chhatri*. It was plastered white with superfine *choona* on both outside as well as inside of the *chhatri's* dome. Narasingh, the master mason, whose expert hands raised the memorial was perhaps also a painter par *excellence* too. He dexterously painted several scenes from Hindu mythology depicting them in a unique manner and form.

The wall paintings in the *chhatri* are in excellent state of preservation. There are about half a dozen other *chhatris* around Bawal, but none is as splendid, artistically valuable and architecturally aesthetic as Debi Ram's *chhatri*.

Fort Bawal, built on a sandy plain with tapering observation posts at four gateway, remained a faithfully citadel of the Nabha rulers. The construction of the fort could not be completed till 1904, despite the fact that Raja Hira Singh, the celebrated king of Nabha, laid its foundation in 1875 A.D. The fort with its 24,00 square feet area inside it, housed the police quarters, state treasury and other records. It is in a utter

state of neglect these days. Its massive 50-foothigh doors were dismantled a few years ago by the State Home Department. Not only fort Bawal but the massive adjoining building, which used to house the magazine, also lies in ruins these days. These marks of history will soon disappear if adequate steps are not taken.

Bawal has shed most of its feudal memories today except that it still finds itself at the head of another social union called "Bawal Chaurasi" i.e., a union of 84 surrounding villages. At the time of Raja Hira Singh's rule only 74 villages were put under the district named Bawal. Interestingly, neither Raja Hira Singh nor any of his representatives ever interfered with the affairs of the Bawal-Chaurasi.

The educational institutions include Janta College (now Government College), Government Girls High School, Government Senior Secondary School, Jawahar Lal Janta High School and New Modern Public High School.

The other places of public utility are: a branch of Syndicate bank, Co-operative bank, eight-bedded primary health centre, a veterinary hospital and dry vegetable research centre. Besides, there are offices of Tahsildar, Block Development and Panchayat Officer and Block Educational Officer.

Bharawas

But for its past history, the place has nothing to attract the visitors. After the annexation of Gurgaon (1803) the headquarters of civil offices of the district were at Bharawas. Gurgaon was then a cavalry station to check the troops of Begum Samru of Jharsa. After the cession of the Ajmer territory, the Bharawas force was transferred to Nasirabad and civil offices were shifted to Gurgaon in 1821.

Gokalgarh

The place is situated at a distance of 3 kilometres from Rewari town. In the past, the ruler of Rewari, Rao Gujar Mal, during the time of Aurangzeb, was granted the title of Rai Bahadur and Commander of five thousand and the right to govern the paraganas of Narnaul and Hisar. He erected forts at Gurawada and Gokal Garh. He also minted coinage known as Gokal Sicca (rupees) here and these were in circulation at Farukhnagar at the time of the Independence Movement of 1857.

Kund

Kund, a small village, has a railway station. It has a rich industrial potential as the slate stone found here has a world market. The slate stone mine in Kund-Ateli range of the Mahendragarh district has great demand in Middle-East countries, Australia, West Germany and Indonesia.

In addition to the above chief features, there are certain temples which carry religious importance. A few fairs also attract the people from other areas.

Rewari

Location.— The town lies at 28° 12' north latitude and 76° 40' east longitude. It is at a distance of 83 kilometres from Delhi and 54 kilometres from Narnaul. It is at height of 242 metres above sea level and is located on Delhi-Jaipur highway. The town is a sub-divisional and district headquarters.

Old history of the town.— The town of Rewari is of great antiquity. The original site lies at some distance to the east of the present town and is still called Budhi or 'Bur Rewari'. Tradition assigns its original foundation to Raja Karan Pal, son of Chattar Pal and nephew of the celebrated Prithvi Raj. The present town was, however, established by the Raja Reo or Rawat and named after his daughter, Rewati. In course of time the name corrupted to Rewari.

An old Muslim shrine indicates that the town came under the passing influence of Mahmud Ghazni. The shrine is associated with Sayyad Ibrihim Sahib 'Tees Hazari', who accompanied Ghazni during the invasion of India. Sayyad Ibrahim defeated Raja Daud Pal of Khole in battle which took place about 21 kilometres from Rewari. However, Sayyad Ibrahim was, in turn, defeated by Anangpal, the Tanwar ruler.

During the period of the Delhi Sultanate, Rewari was relatively autonomous while its rulers continued to pay tribute to the rulers of Delhi. They were allowed to mint their own coins. Rewari shot into fame with Hemu, the celebrated general who fought against Akbar in the Second Battle of Panipat.

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During the time of Aurangzeb, Nand Ram, an Ahir of the neighbouring village of Bolni, was made the Governor of Rewari. His son, Rao Bal Kishan, fought for the emperor against Nadir Shah and was killed in the battle at Karnal in 1739. Another son, Rao Gujar Mal, governed Rewari for sometime and built several forts in the territory. His grand son fell fighting against Marathas and after his death this area was seized by Zaukhi Bakkal of Rewari, who in turn was attacked and put to death by Rao Tej singh who established his power. He, later on, managed to get 58 villages from Lord Lake on *Istamrari* tenure.

After the cessation of Delhi territory in 1803, Rewari was made over to Suraj Mal, Chief of Bharatpur, but three years later, in consequence of his disaffection, this area was resumed and given to Rao Tej Singh. In 1857, Rao Tula Ram, grandson of Rao Tej Singh assumed the government of

Rewari. He collected revenue, cast guns and raised a force with which he kept the turbulent Meos of neighbourhood in check. He watched the progress of events and finally when a British force advanced from Delhi he with his cousin, General Gopal Deo, fought against the British. The State was confiscated and the *biswadari* of the town was presented to Rampat Sarogi, a wealthy banker, who remained loyal to the Britishers during the troublous times.

Rewari was ravaged frequently by the Sahibi stream which passes just 10 kilometres away from the town. Most of the water is brackish but it has not prevented Rewari from growing into a flourishing commercial centre. It was previously famous of its turbans, which were sold in large number in the then princely states of Rajasthan.

Rewari was a great centre of brass work. Each and every house in the Rewari town has a large number of *Thatheras* who work day and night to manufacture the brass wares. Even in the olden times, the town was greatly noted for the industry. It is worthwhile to quote an extract from an old gazetteer. Lockwood Kipling, former Principal of the Lahore School of Art gave the following beautiful account of brass ware in 1910 :—

"At Rewari there is a large manufacture of brass ware. The greater bulk consists, of course, of cooking utensils; but fancy articles involving chasing, engraving, and parcel tinning are also produced and exported. The value of the article produced in 1881-82 was estimated at Rs. 90,525. a selection from the brassware usually sold was made for the Calcutta Exhibition by Mr. Crestie of the police, and included among coarse and rough workmanship much that was good and characteristic. Lamps of different sorts, the standard *shamadan* and hanging lamps, art-bells, inkstands and pen cases, *hookas*, temple-bells and water vessels of different sorts, nearly all of which were in cast brass, and made up the collection. Such ornament as was used was lightly chased and wanting in force and definition, and finish left much to be desired. It must be remembered, however that all these articles are intended to survive for a long time daily use by a rustic and heavy handed people, and to be periodically scrubbed with sand and water. The construction of court bell (Zang) is

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curious, the mouth being closed by a number of leaf like plates turning towards and upwards from the rim, like the secured petals of flower. This arrangement ought to produce a characteristic vibration which perhaps suggested the name *Zang*. *Hookas* are being made here with ears or handles, parcel tinned and engraved through into the brass; like Muradabad ware, but without the black ground. The brassware of Rewari are sent to various parts of the Punjab and into Rajputana.

"Information about the present state of industry has been kindly furnished by Mr. A. Latiff C.S. who is collecting information for the provincial monograph on Hind industries. The trade is entirely in the hands of the Kasiras the local name given to the sellers of brass work who have 25 shops and employ from 100 to 125 *thatheras* (brass-workers) of Bania origin. They also employ 24 Muhammadans to make pewter (Kansi). This is made by mixing one *maund* of copper with 11 *sirs* of tin, and the makers receive Rs. 10 per *maund* (*thali*) of Pewter sell at Rs. 2 per and *cup* (Katora) at Rs. 1-12-0"¹

The layout plan and some other features prevailing in the early of 20th century are being sketched below :—

"The town was surrounded with a mudwall, and the thoroughfares were for the most part narrow and crooked alleys and courts, but it was traversed from east to west by a very broad and handsome street of shops constructed under the super-in-tendence of the District Officer in 1864, and from the north to south by several good roads, terminating on each side with a fine gateway, the best of which are on the exits to Jaipur, Kanaud (Present Mahendragarh), Jhajjar, Delhi and Taoru."

The houses and shops along the main streets were all of stone or brick, and many of them large, substantial, and of some

architectural pretensions but outside there, though within the town walls were several wards composed entirely of mud hovels. The chief streets and roads were well-paved, lighted and flanked with good surface drains.

After Rohtak, it is the second biggest educational centre of Haryana and is an up-coming industrial centre. According to the 1991 Census, the town has a population of 75,342 as against the population of 27,295 which was in 1901. The town was classified as a class-II town. At present the Rewari town has ten unauthorised colonies which have since been regularised. As already mentioned, Rewari is known for brassware; consequently, a separate market is coming up adjacent to circular road to enable these artisans to sell their wares. An automarket, too has been constructed behind the Sandpiper tourist complex to provide all necessary infrastructure at one place, it will help in decongesting circular road. The town is also known for its milk sweetmeats such as *burfi* and *pera* in addition to *Rewri*. The new projects which were started by the Government are Bal Bhawan, Red Cross Complex, Blood Bank, Kissan Bhawan, I.T.I for women and Transport Nagar.

1. *Gurgaon District Gazetteer*, 1910, p. 148.

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The important historical monuments in the town are described below :—

Rao Tej Singh Tank.— The tank (100-yard square) is situated near old tahsil office and it was built 160 years ago by Rao Tej singh at a cost of Rs. 1,25,000/-.

Lal Masjid.— Built 400 years ago, the mosque is situated near old tahsil office. Its base is 31' x 11' besides there are also two missionary *makbras*.

Beautifully built Ghanteshwar Mahadev Mandir stands in the heart of the town. People visit the temple daily in large number. Beautiful idols of gods and goddesses decorate the temple. At the gate, *Shivstuti* composed by Ali Bakesh stands written on a marble slab as under :—

"Ghanteshwar ghat me baje chandan ki ghanghor,

Subhe sham darshan kare log avate dor,

Log avate dor mach raha hai shor Shehar ke ander,

Tere gun gawat tar gai Gutu Gorakhnath Machhander,

Tum bane jog ki khan gyan ke kahiya aap sumunder,

Shehar Rewari beech bano aap ko ik mandir,

Sumru ghanteshwar Mahadev mhare kabhi na aye khev."

There are a number of temples and memorials in the town. In the west of the town here exists a memorial of Rao Tula Ram, the noted freedom fighter. A fair is held in his memory in September every year. Another fair, known as Ram Ram fair, is held in honour of a saint who recited 'Ram Ram' through his nose. He lived in a cottage quite away from the town.

Baghwala Tank (142 square feet).— It is located near old tahsil office and it was built 300 years ago by Rao Gujar Mal of Rewari. It is dry now.

Saravgi Temple.— It is situated near old tahsil office. It is 103 years old and was built by Rampat and Sajan Kanvar, Saravgis. The flooring of the temple is made of marble and the archs of the roof are gilt traced. It is now used as a place of worship by Saravgis. Ganga temple and Ganga *mandir* carry some religious importance.

Communication.— The town is the main junction of five railwaylines. Due to this junction, it is known as the gateway of Rajasthan. The following are five railway lines connecting it with other parts of the country :

1. Rewari - Delhi
2. Rewari - Alwar
3. Rewari - Ajmer
4. Rewari - Bikaner
5. Rewari - Bhatinda

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There is also a crossnet of roads which pass through the town. The town is connected by road with Rohtak, Gurgaon, Delhi, Jagadhri, Kotputali, Mahendragarh, Jui, Narnaul, Garhi Bolni, Behrod, Bawal, Tizara, Ferozpur, Palwal, Mathura, Chandigarh, Hardwar and Dabwali. There is a beautiful bus stand.

Industrial Potential

50 km from Delhi, Rewari is an old historic town, which was made a name for itself as a major craft and industrial centre. Agarwal Metal Works, Rewari Textiles, Surendra Enterprise and United Pharma International Limited are some major industrial houses making non-ferrous rolled flat products, shoddy yard brass sheets, copper sheets, zinc sheets and gelatine capsules. Handicraft is the outstanding feature of the town. Local brassware has found recognition in International markets and the craftsmen have received various national awards in recognition of their outstanding contribution towards the development of this craft. The brass utensils of Rewari bear traditional motifs and have a fascinating visual harmony. Stone and leatherware of Rewari is equally famous. The Rewari brocade embroidered 'Jootis' have gained nation wide recognition. Traditional mud craft is also practised in Rewari. The craftsmen in this fields are gaining recognition in making glazed pottery and decorative pieces as well. Optical glass grinding and processing units are also coming up here. As such, craft forms the chief occupation of the local people.

Rewari also has raw material depots. Specific farming in the

region, has led to the growth of yet another group of industries : Oil and Dal Mills along with small scale textiles units have come up. The Ashok Oil and Dal Mills at Rewari are the oldest in the region, Ajanta Handlooms, established in 1969, produces bed-sheet, curtain cloth which have brought employment to the locals. Electric components and wire industries have also been established in recent years, showing the progressive trends that have been set in motion.

Other Facilities

There has been a big grain market since 1954. Due to the concentration of a large number of industrial units, it has become an industrial centre of the district. The utensils of brass and pottery are mainly exported to other countries.

Rampura

It is situated at a distance of 2 kilometres from Rewari. It was a residential headquarters of Rao Tula Ram, the famous freedom fighter. A Shaheedi Mela is annually held in the month of September to commemorate the death anniversary of Rao Tula Ram. The people come in a large number and visit the martyrs memorial raised by the government.

Another seasonal and recreational fair is held in January-February at the village. The fair is associated with the death anniversary of Swami Parma Nand, the founder of Bhagwat Bhakti Ashram which is charitable, religious and educational institution.

Another saint, Baba Kirpa Ram Dass is also remembered with great regards by the people. *Havan-Kirtan* and religious discourses are held at the Ashram. people come from far off places like Delhi, Gurgaon and the areas of Rajasthan and pay homage to the Baba.

Gurawada

Standing over an ancient mound, the village lies 20 kilometres north of Rewari on Rewari - Jhajjar road.

Two inscriptions were found here engraved on rectangular column. The pillar is square at the base and is tapering towards the top. The upper part of the pillar is badly damaged and nothing can be said with certainty about the actual height. The pillar seems to have been part of some early medieval temple belonging to 9th century A.D. The script of both the inscriptions is northern Brahmi. Another inscription of Vishnu-Hari found on stone pillar records the death of one Vishnuhari in *Saka* 819. Vishnuhari is said to have left his earthly body while engrossed in the thoughts of Vishnu. Besides, two *sessavi* sculptures, an icon of Ganesha, Mahisasura-Mardini and Parvati of medieval period have also been found. Door jamb showing Kirtimukha of late medieval period has also been recovered from the site. It appears that Vishnu worship was very much prevalent in the region.

Asharams

The *Asharams* are as follows :-

Swarg Ashram, Noorgarh.— The *ashram* is located at Noorgarh, 26 kilometres from Rewari. The 74-year old Swami Somananda ran the *asharam* besides a free medical centre for the ill and injured from morning till evening. Many patients whose ailments have been declared incurable by leading hospitals visit the *asharam* for treatment.

Khole Asharam (Rewari-tahsil).— The village is situated 33 kilometres west of Rewari on Rewari - Narnaul road. According to local traditions, prior to the invasion of Muhmud Ghazni, Dharam Pal was ruling the entire region and had a strong fort at the village. The remains of the fort can be seen even now.

Asharam is located at Khole. It was looked after by 87-year

old Baba Bhairon Nath who had been living in open for the last 50 years not caring for the rain, sunshine or hailstorm. Persons of high position also visit this *asharam*.

Dharuhera

The modern town has brought a tremendous spurt in industrial advancement. Industrial houses of Dharuhera chemicals producing sulphuric acid, alum and battery acid, Hero Honda Motors Ltd. producing 100 cc motor cycles and scooters, Shaw Wallace and Company Ltd with its leather footwear, Sidharth Papers Ltd with its rag content speciality

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paper, Utility Engineers (India) with water coolers, and Weston Electronics Components with carbon resistors have brought foreign technology and industrial achievements in the area. This in turn has led to the coming up of small scale and ancillary units in the area : Industries at Dharuhera has brought the name of the area on the industrial map of Haryana.

Keeping in view the heavy industrial expansion, Haryana Tourism has set up its Jungle Babbler tourist complex on the national highway. Keeping industrial fervour and the dry sand dunes at bay the jungle Babbler is a sprawling 'green' complex. Huge and spreading trees cordon off its area. A 7-room motel, 2 camper huts, restaurant, bar and a gift shop facility have been provided in the centre. A children's park is a speciality of the complex. Architecturally, the complex is fascinating for black slate from the nearby Kund slate mines which have been artistically stacked and displayed all over the complex, giving it a look of rural charm, at once quiet and

relaxing. The complex is popular among both the
Delhi-Jaipur highway traffic and Dharuhera people.

Kosli

Kosli is situated on the broad gauge railway line of Rewari-Bhatinda. It is a small railway station. It is the seat of tahsil and block headquarters. By the time of 1991 census, the place was not classified as a town.

Past history.— Kosli, a large Ahir village was founded by Kosal Singh in 1193 A.D., who is said to have met a sage engaged in meditation at the site of the present village, then under dense shrub jungle. The hermit advised Kosal Singh to establish a village at the site by clearing the forest.

The place has a large population of military personnel (ex-service men). They have good buildings to live in. Now the place is developing and Kosli is well connected by rail and road. There is a cooperative marketing cum processing society. The telegraphic facilities are also available here.

Besides joining the armed forces; the Ahirs of this place also make themselves good farmers by dint of their labour. The following common saying is an evidence of the Ahir's skill as an agriculturist¹ :—

"Kosli Ka Ahir, Kheti ki tabir."

(Ahir of Kosli; the craft of agriculture).

Gudiani

Located on the Kosli - Rewari road via Jatusana, Gudiani's 150 odd old *hevalis* with beautiful engravings on them remind one of its rich cultural heritage. The village is

1. *Rohtak District Gazetteer*, 1970, p. 43.

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proud of its rich past. It is still remembered to have been an important centre for horses, traders in horses, *ber* gardens and Ayurvedic practioners during the British period.

Regarding the origin of the village one version is that it was established by a Rajput named Gudia which gave to it the name Gudiani. The other version is that it was established about 600 years back by Masaha Khan Pathan from Ghazni who belonged to Ghorghani caste and the village got the name Gudiani.

The well water of the village was reported to be of very high quality, and the people including the Britishers, used to enjoy the village water¹. The small village with a population of nearly 7,000 is still believed to have met about 50 per cent of the demand for horses of the army during World War-I

The village is known for warriors and literary personalities. The place remained in the main stream of the national freedom movement. It became all the more important when Babu Balmukand Gupta born here rose to be a leading journalist. He played a very important role in the freedom struggle of the country by singing national songs and journalistic activities. The late Mr. Gupta is remembered with great respect by the people in the village.

A *mazar* of Mohammad Azam Khan, who was killed in 1857 Uprising against the British is testimony of the role played by the village in the freedom struggle right from the very beginning.

A memorial raised in the memory of some unknown freedom fighters, who were killed during the British period, stands on a hillock near the village.

The *hevalis* of Gudiani attract people from different places because of their historic importance and the work of art on them. But equally impressive is beautiful Munnawali mosque. The village has about four temples five mosques, besides nearly 200 shops, and a number of Ayurvedic practioners. The local *vaid*s are quite popular and are in much

demand in the area.

The people of all castes live cordially here. A strong feeling has, however, been growing among the people that the village is losing its rich cultural heritage and importance as a trade centre.

Qutabpur (Rewari)

The place has become a part of Rewari town. It has been projected here due to its past glory. The village of Qutabpur that has over 15,000 population and has been included in the municipal limits.

The history of the place is embedded in that of India because Hemu who had the distinction of being the emperor of India as Vikramaditya for only 29 days in 1556, first came to the place (town) and settled in Qutabpur village, now a part of Rewari.

1. The account is based on the information appeared in *The Tribune* on 23-12-1994.

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Bahadurgarh

The town (now a part of Jhajjar district) is situated in 28⁰ 41' north latitude and 76⁰ 56' east longitude, 28 kilometres west of Delhi on the Delhi - Rohtak road.

The town settled by Rathi Jats was formerly known as Sharafabad. In A.D. 1755, it was given in *jagir* with 25 other villages by Alamgir II, the Mughal Emperor, to two Baluch

of Farrukhnagar, namely, Bahadur khan and Taj Muhammad who built a fort and called it Bahadurgarh. After they had ruled over it for 40 years, their nephew succeeded them. The *jagir* was taken over by Sindhia in 1793, but not for long because in 1803 the British forces under Lord Lake defeated Sindhia and bestowed the town and its dependent villages upon Mohammad Ismael Khan, brother of the Jhajjar Nawab. Ismael Khan's family retained the estate till 1857 when it was confiscated after the Uprising of 1857 because the Nawab had sent an offering to the Emperor of Delhi and had also addressed him a letter of praise. The estate became part of the Rohtak district 1890.

The places of historical note in the town are the tank of Bhagwan Dass, the temple of Murli Manohar, the *Naqar Khana*, the Mahal sarai (now in ruins) and the Qila Mohalla¹.

The tank of Bhagwan Dass with underground cell was constructed in 1865. It has separate *ghats* for men, women and cattle. The tank was scientifically built and its surplus water is removed through a channel to a *kachcha* pond nearby. The *samadh*s of the builder and his son are located on the same site. A temple dedicated to Devi is situated near the tank.

The temple of Murli Manohar contains five feet high idols of Radha and Krishna. It is said that these were being taken to some other place. While passing through Bahadurgarh, the bulls carrying the idols stopped because the load became too heavy to carry any further. This was brought to the notice of Nawab, who ordered a temple to be built to house the idols.

The *Naqar Khana* was the main gate of the place of Nawab. A Kettle-drum (*naqara*) was placed at the entrance. The residential houses of the Nawab as well as a mosque called Jama Masjid were situated within the Qila Mohalla which was once bounded on all sides by walls and gates.

The places of public utility in Bahadurgarh include a P.W.D rest house, post and telegraph office, telephone exchange, Kamla Nehru Municipal hospital, Employees' State Insurance dispensary, maternity and child welfare centre, veterinary hospital, Government

1. A Few old residents of the town also speak of a tank called Kanchan Johar on which site now stands a house. According to one version, the tank was named after a singer mistress of the Nawab of Bahadurgarh. The other version ascribes the name to its staircases built of glass.

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girls J.B.T. centre, Government industrial school for girls and a number of highsenior secondary schools. It has become an upcoming industrial centre of the district. Bahadurgarh town is the biggest manufacturer of Sanitary Wares in Area.

Gauriyya tourist resort is located at Bahadurgarh. It includes motel, restaurant, conference hall, bar, and grassy lawns.

Bohar or Asthal Bohar

The village is situated in 28⁰ 50' north latitude and 76⁰ 36' east longitude to the east of Rohtak. It is near the Rohtak city. The village is known for its *maths* (monastery of *Kanappata*).

The backdrop of monastery of the village

The religious history of the district is incomplete without the mention of its Sadhus (ascetics) and their monasteries. Almost every village has its Bairagi *asthal* or its Jogi *math* or both, and often some lands were assigned "*in dohli*" for the support of the institution. In many villages Gharibdasi or other foundations exist, but the principal institution of all is the *math* of *Kanphara Jogis* at Bohar.

The *Kanphara Jogis* are followers of Baba Mast Nath who founded the present monastery about *samvat* year 1788. There are, however, traces of much older foundations on the site which tradition connects with the times of Guru Gorakh

Nath himself and of Puran Bhagat. There are the Kala Mahal and *Dhuni* of Chaurangi Nath. The Kala Mahal is a small arched room with walls 4½ feet thick. It is said to have belonged to *Pagal Panth* of the Jogis, so called after a bird which like a bat hangs itself by the feet downwards (Guaere swift) in allusion to the habit of members of this sect of worshipping God while standing on their heads. Three *manhants* of this *panth* are buried in the Kala Mahal.

Chaurangi Nath, who is Puran Bhagat, in his wanderings visited this foundation but was refused food until he should bring fodder for the cattle. He obeyed but cursed the monastery which fell into ruins, only the Kala Mahal remaining whole. No ceremonies are performed here.

Chaurangi Nath visited this place again in the course of his wanderings and establishing his fire or *Dhuni* here worshipped God for twelve years. On one occasion a Banjara passed with some sacks of sugar which he falsely represented to be salt. Here it is said that in gratitude for the restoration of his sugar and the profits he made on its sale the Banjara erected a monument over the saint's *Dhuni*. This temple, in which, is buried Mast Nath, first Guru of the later foundation, contains no wood in its structure. The walls are 7½ feet thick and the shape of the temple suggests layers of sugar sacks, which is the probable origin of the story attached to it. Here lamp is kept burning day and night.

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Guru Mast Nath was the child of a Rahbari or camel driver and when six months old was abandoned in the jungle and picked up and adopted by other camel owners. At 10 years of age he became a *sadhu* and was accepted as disciple by the *Mahant* of an older monastery of Kasarainta. This *Mahant* named Narmai Jai belonged to *ai panth* whose founder was

Bhagai one of Gurak Nath's disciples, and whose members all had names ending in *ai*. Guru Mastnath, however, substituted *nath* for this suffix and the monks of the present foundation though belonging to the *ai panth* do not use names of this form. The *Mahants* of this order are : (1) Mast Nath - *Sambat* 1864; (2) Tota Nath - *sambat* 1894; (3) Megh Nath - *sambat* 1922; Mohr Nath - *sambat* 1935; (5) Chet Nath - *sambat* 1964; (6) Puran Nath.

Though the monastery's contribution is Known throughout area. Besides, it had a wider area extending to Bikaner, it had naturally a peculiar close connection with the village Bohar. It is said that shortly after Mast Nath established himself here, the villagers of Bohar came to him begging for rain and promising 50 *sers* of grain per ploug and a rupee at every marriage if God would grant rain. They had hardly reached the village on their return when the rain fell. During 1910, the monastery owned 261 *pakka bighas* of land in proprietary right from the village, and excluded from contribution to the land revenue levied on the village. In addition to the above, the institution owned the land in the village of Gangani. There in Bikaner district, granted revenue free land by Maharaja Sara Singh to Guru Tota Nath and 300 *bighas* of land revenue free in the Muzaffar nagar district. It had also acquired 40 *bighas* of land in proprietary right in Bohar and held 94 *bighas* in mortgage in the same village; held 19 *bighas* in *dohli* in Kheri Sadh where a large branch institution had lately been built; 9 *bighas* in *dohli* in Kanahli; owned 11 *bighas* in Rohtak; 810 *bighas* in Gugaheri and was tenant of 18 in Sundana. It owned three houses in the then Rohtak Civil Station, an elephant, 300 cows, 100 camels, 10 horses, 20 bullocks and ten buffaloes. Most of the cows were kept in the then Bikaner State. So rich was the monastery that when last *Mahant* died in Bikaner, a special train was chartered to bring his body to Rohtak.

After the death of Guru Mast Nath the Order split into several sub-sects. There were first the *Brahmacharis*, called by the other sub-sects *Rijala* (*rizala* = degraded) to which sect the Mahant belonged and which had appropriated all the endowments of the monastery. They abstained from liquor and meat, wore long ochre coloured robes, did not marry and admitted into their fraternity only members of the better castes.

The *Nangas* or *Sarbhanga*s owe their origin to Ranpat and Dhata Rajputs, two of the disciples of Mast Nath. They wore no clothes beyond a loin cloth and waist rope. Two Sadhus of

this order stood in turn on one leg by the fire originally lighted by their founders and never since extinguished. The Nangas, who lived in a different building from the Rijalas

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as indulged in meat and liquor and admitted everybody into their order but did not split the ears of Dhanaks and Chamars. They ate from anybody's hand, but like Rijalas did not marry. This sect which claimed a share of the temporalities of the insitution was constantly at litigation with Mahant's sect.

"The third sect is that of the Chamar was formed by a Chamar groom of Baba Mast Nath. They are all low caste and differ in their habits from the Nangas in not splitting their ears. They are *Jogis* but not *Kanpharas*".

A fair is held on *Phagan Sudi* 9th of each year and especially big gathering occurs after the succession of new Mahant. "It is said to cost Rs. 50,000 and yield an income is relatively much nearer the expenditure".

Though, it is already pointed out that the establish-ment of the *Math* is ascribed to Guru Gorkh Nath. After being neglected for centuries, the *math* was revived in 1791 or so when Baba Mast Nath came here.

The places of public utility include a post office, Shri Mast Nath Ayurvedic Degree College and a Charitable Eye Hospital. Some departure is also seen from the past practice when some Mahant of the Dera try to plunge into the State Assembly election. There is no doubt that many public works for the welfare of the people are going on.

Gohana¹

It is the headquarters of the tahsil of the same name. It is situated in 29° 08' north latitude and 76° 42' east longitude, near the northern extremity of a great natural depression, extending about 80 km. southwards.

The ancient texts² mention Gavambhavana, as a place of pilgrimage which may probably refer to present day Gohana, but this matter cannot be pursued with certainty. There are two popular version for the origin of the name of the town. First, Gohana is composed of two words, *gao* and *hani*, the former meaning 'cow' and the latter 'loss'. It is however difficult to ascribe such a loss if it occurred, to any definitely known cause. The second version is that Gohana is composed of two words, *gao* and *dahana*, the latter meaning a small water course in local dialect. The cows of Taga Brahmans occupying Daryapur used to sit at the Pal (*mound*) where present Gohana is situated and hence the name. The latter version appears to be more convincing.

A story is current about the original settlement. It is said that it was the site of a fort of Prithviraja (Chauhan), ruler of Delhi and was called Daryapur, after one of his chiefs. The fort was destroyed by Shihab-und-din Muhammad Ghuri who defeated Prithviraja.

1. Gohana has transferred to Sonipat district after census operation of 1991.

2. *Mahabharata, Vana Parva* (xppma Ed) Ch.81,V.40.

Later it was occupied by Taga Brahmans. A tank known as Rohta or Tohtas *Jhil* with its natural spring attracted the attention of neighbouring chiefs. Two Rajputs, Tej Singh and Fateh Singh with help of two traders of Butana, Dhamar Mal and Pheru Mal exterminated the Brahmans and coccupied the place. Later, the place drew the attention of the Muslim rulers of Delhi, who captured these two Rajputs. One of them accepted Islam. The other refused to do so and was ordered to be executed. One of the two traders Dhamar Mal managed to survive by putting his family priest in his place. The other, Pheru Mal at first accepted Islam but later renounced the world and died as a recluse. Known popularly as Baba Pheru after his forced conversion to Islam, he lived as an ascetic in order to check futher propagation of the religion. It is said that the tomb of Baba Pehru existed till recently on the village *shamlat* (common). Thus story is mentioned in the district record of 1861 which speaks of the town owing its existence to a Rajput named Tej Singh and a Bania named Pheru. Both of the these were forcibly converted to Islam in A.D.1238 and 1239, respectively, and allowed to settle at Gohana, which, at that time was an enclosed common land used for keeping cattle and known by the name of *Gow Dhana*, later corrupted into Gohana.

When Ali Mardan Khan constructed the Western Jumna (Yamuna) Canal, it was discovered that in consequence of an error, the water of the canal could not flow beyond Gohana. The resulting floods swept away the embankments. The floods inundated the country and destroyed Lalpoora, a town of considerable fame, the ruins of which may still be seen.

Gohana had four gates; Rohtak gate, Delhi gate, Panipat gate and Hissar gate. The town has three Jain temples.

The other places of public utility include a post and telegraph office, a telephone exchange, a canal rest house, a civil hospital, a veterinary hospital, a Government College, an I.T.I., a number of high schools and a municipal library, etc.

Jhajjar

It is the headquarters of the tahsil¹ of the same name. It is situated in 28° 37' north latitude and 76° 40' east longitude. It is 56 km. south of Rohtak and 56 km. west of Delhi.

The name of the town is said to be derived from its supposed founder, one Chaju, and Chajunagar became corrupted into

Jhajjar. Another derivation connects the name with a natural fountain called Jhar Naghar. A third derivation is from *Jhaajas*, a water vessel, because the surface drainage of the country for kilometres around runs into the town as into a sink.

1. Now it is full fledged district.

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The history of Jhajjar is involved in obscurity. Tradition says that the town was first destroyed by the Ghuris. The old site is 32 km. South of the town and was called Bhagulan. It existed in the times of Feroz Shah Tughluq who had a canal dug from the Satluj to Jhajjar. The place came into some historical eminence when its Nawab, Abdul Rehman Khan defied the authority of the British and took part in the Uprising of 1857.

The places of antiquity in the town include the tomb and tank of Shaj Ghazi Kamal and a group of seven tombs of local celebrities. The tomb of Shah Ghazi Kamal is in the north of the town. Shah Ghazi Kamal is supposed to have fought against Prithvi Raj and his head was cut off in the encounter. Besides the tomb there is a tank with a large *ghat* of 17 steps flanked by 2 octagonal towers on its western side. In the southern tower, there is an inscription which records that Durgah Mull made the tank in A.D. 1625. In north and west of the tank are a mosque, a *baradari* (a summer house with several indoors) and a wall. All of these are now in ruins.

The group of seven tombs is in the eastern part of the town on the Delhi road. This elegant group of tombs presents an imposing appearance. Some of these have mosque and *idgah* around them; others have cupolas supported on pillars and still others have heavy domes supported on walls. The men

buried here were local celebrities. Besides, there are tombs of minor importance which include the tombs of Ghaibi Pir, Zahir Pir and Naugaza. A mosque, a resting place, well and a tank surround the tomb of Naugaza.

The places of public utility in the town include a post and telegraph office, telephone exchange, civil rest house, civil dispensary, maternity and child centre, a *gurukul* which has an archaeological museum attached to it, Nehru college, industrial training centre and a number of schools.

Maham

Historically, Maham is an important town in the district of Rohtak of Haryana State. Its dilapidated buildings speak about its past history. Tradition assigns the settlement of the town to the *Mahabharata* period when it was the site of a big fort. It is said that its ancient name was the Mohindabad which was changed to Maham with the passage of time.

It was destroyed and rebuilt many times. It is said to have been rebuilt by Rai Ballu, a Powar Rajput, before the reign of Prithvi Raj Chauhan. It is said to have been built by Muhammad Ghorī. But the place of antiquity was not historically recorded before the reign of Akbar when he gave it in *jagir* to Shabaz Khan, an Afghan. It flourished under Afghans until it was snatched away by the Rajputs under Durga Das in the reign of Aurangzeb.

Though the history of Maham town is unwritten and rarely available yet some events relating to Maham town reflect its glory. Raja Mansingh, one of the *Navratans*, was sent to Kabul by Akbar, to fight against the Afghans. While going through this route, Raja

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Mansingh asked Maham people to help him with money and soldiers but the people refused. After victory over Kabul, he returned from the same route and taught a lesson to Maham people by destroying their houses with fire. People fled in panic to safer places. We still find Mahamanna Mohallas in various towns like Hoshiarpur, Patiala, Firozepur, etc. whose ancestors were the victims of the brutal actions of Raja Mansingh.

Seth Bhamashah helped Maharana Pratap Singh in his hard days. It is said that his ancestors were the inhabitants of Maham town. Since the town is enroute to Delhi, it always became a battle field among the forces of Rajputs of Rajasthan and rulers of Delhi. It is said that its population reduced to 150 only in 1829¹.

Since located on an important strategic route, it was destroyed and rebuilt many times. During the revisit to the town, it was reported by many old and knowledgeable people that its initial settlement was near Dher *Pana* and Goyet *Pana*. Later on, under Mughal period, Jama Masjid area, Paras Mohalla and Urdu Mohalla were inhabited. As the population increased, the commercial area in the name of Main Bazar came into existence. Area around Main Bazar started attracting people to settle near it. So, the areas like Dakotan Mohalla, Kanunga Mohalla, Chhimbi Mohalla, Mohalla Babrian, Multani Chowk, Khari Khui Mohalla, Johri Gate, Mohalla Goyet, Pana-Chamaran, etc. came into existence. Later on people settled near Khanga Mohalla, Daulatpur, Tolamba Mohalla and Azad Chowk. At the time of partition, Muslim population of the town outmigrated to Hindu immigrants from Multan, Jhang and Mianwali areas who got the evacuee property allotted against their immovable property left in Pakistan. After partition, areas along the Rohtak-Hisar road, attracted many people to start auto repairs and spare parts business, manufacturing and other commercial activities as the land was cheap and readily available where transportation facilities were adequate. Since the town was important for agricultural market, people from the hinterland come to this place to dispose of their produce and also to buy their day to day requirements from market. Maham was a sub - tahsil which was upgraded as a tahsil in December, 1979 and tahsil headquarters were established in this town. The growth of important public offices in the town is very slow. A Notified Area Committee was established in 1894 and later on declared a small town committee in 1924

under the provision of Punjab Small Towns Act, 1921. Post and Telegraph office was opened in 1946. In 1954, town committee was converted into Municipal Committee Class III when Punjab Municipal (Second Amendment) Act was passed. In 1962 Block Education Office was opened in Chhota Bazar while the Block Development office was established in 1968 on Rohtak - Hisar road. In the year of 1971 market committee office in Main Bazar and sub Divisional Office (Haryana State Electricity Board) on Rohtak - Hisar road were opened. A sub - treasury was opened in the town in 1972. Haryana Agro Industries Corporation opened its office in 1976. In the year 1982, Rural Employment Exchange and

1. *Haryana Ka Prachin Nagar Meham - Haryana Sanwad*, 1980.

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Telephone Exchange were established here. Haryana Seeds Corporation opened its office on Thana road in 1985. With the opening of new offices, the commercial prospects of the town and employment avenues in the town have given a new hope to the residents.

Maham was a class IV town with a population of 11,722 in 1981, of which 6,174 were males and 5,548 females. In 1901, its population was 7,824 (3,752 males and 4,072 females) but it was declassified as town in 1911. At the time of 1921 census, its population was 7,820 (3,906 males and 3,914 females) which had grown to 9079 (4,718 males and 4,361 females) in 1931, registering a decadal growth of 16.10 percent. During 1931-41, its decadal growth was 22.76 per cent. The population of Maham town increased 11,145 (6,052 males and 5,093 females) in 1941. At the time of partition in 1947, the Muslim population had outmigrated to Pakistan and

Hindu population immigrated to this town. Outmigration was relatively more than immigration, that is why, the decadal variation in population during 1941-51 was 23.41 percent. In 1961 the population of Maham town had increased to 9,300 (4,824 males and 4,476 females), recording a decadal growth of 8.95 percent during 1951-61. In 1971, its population had become 10,541 (5,492 males and 5,049 females), experiencing a decadal growth of 13.34 per cent during 1961-71. During 1971-81, its decadal growth was 11.20 per cent.. In 1991, its population was 15, 083.

Description of Meham Baoli

The finest and the best preserved *baoli* all over the punjab and Haryana is the one at Meham which according to the inscription it bears, was erected by Saidu Kalal, in the year 1069 A.H/ 1658-59 A.D. This person is said to have been mace bearer to Shah Jahan. It is a magnificent structure, so much so that General Mundy has appraised it as " a monument of public utility worthy of munificence of a Roman emperor". The complete inscription reads :

"In the reign of the king of kings, conqueror of the world,

This spring of paradise was dug by Daidu

When I searched for its date from the sage

He replied, 'The water of charity flowth ever', A.H.1069".

The brick and *kankar* structure descends in three stages. The first stage is reached by traversing a flight of 16 steps. From here an equal number of steps leads to the second stage. Hence a flight of 27 steps leads down to an arched gateway, with rectangular recesses in its sides. Four steps more and one reaches the third stage. Hence forward all has been submerged. All the previous levels are rectangular in shape whereas the last one is a 6.7 m.square. Adjoining it is the round shaft of the well, forming the south end of the structure. Close to the well are said to have been suites of rooms. It is with these rooms that one can

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realize the great achievement of the Mughals which were to transform the furnace heat of India into a cool paradise.

A raised platform with a tank on either of its eastern and western sides marks the well on the ground level.

The Jama Masjid is situated in the middle of the town. The mosque was erected in A.D.1531, in Humayun's time as seen from the inscription under the pulpit stairs. Outside, over the south arch is another inscription of the time of Aurangzeb, A.D. 1667-68, stating that the mosque was built by Khwaja Rahmat Ullah by order of the Emperor in the tenth year of his reign. But there are two Arabic inscriptions, which tend to show that a mosque existed here even before the reign of Humayun.

The Pirzada *Masjid* is towards the south of the Jama Masjid. It is a small mosque and one of the inscriptions tells us that it was built in the reign of Babar by Shaikh Yusaf of Hisar.

The places of public utility in the town include a post and telegraph office, P.W.D. rest house, civil dispensary, maternity and child welfare centre, veterinary hospital and a number of schools.

Rohtak

Rohtak is the headquarters of the tahsil and Rohtak district. It is situated in 28° 54' north latitude and 76° 35' east longitude, on the Delhi-Ferozepur railway line, 70 km. north west of Delhi and 240 km. south of Chandigarh.

It is identified with *Rohitaka*, mentioned in the *Mahabharata*. It was quite possibly the capital of Bahudhanyaka¹, the kingdom of the Yaudheyas. In the *Vinaya* Mulasarvastivadins jivaka is represented as taking journey from Taxila in the north-west to Bhadramkara, Udumbara, Rohitaka and Mathura in Ganga Doab. The ancient highway carried the trade of the Ganga valley to Taxila passing through *Rohitaka*

to Sakala.²

The ruins of the ancient town are found at Khokrakot or Rohtasgarh³, a mound near the present town. Sahni holds that the town is probably as old as the Indus Valley Civilization sites⁴. Minor finds at Khokrakot are typical of the Indus Valley sites. Clay moulds of coins discovered here have thrown important light on the process of casting

1. The land of plenty, of whose Rohtak was a part.
2. Quoted in Motichandra's, *Geographical and Economic Studies in the Mahabharata : The Upayana Parva*, pp.88-89.
3. Rohtak is said to be a corruption of Rohtasgarh, named after Raja Rohtas in whose time the city is said to have been built.
4. Sahni Birbal : *Techniques of Casting Coins in Ancient India*, 1945, p. 7.

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coins in ancient India. The existence of the town during the rule of the Kushana is testified by the recent recovery of Kushana Pillar Capital decorated with carving of winged lions and riders. The Pillar Capital represents the sculptor's excellence in his professional skill. An example of a lion capital of the first second century A.D., it resembles the lion capital in the British museum at London, famous for its inscriptions. The riders on it are similar to the riders on elephants at Karle Cave and figures at Sanchi Gateway. It is a significant example of the sculptural art of Haryana towards the beginning of the Christian era.

The coin moulds of the later Yaudheyas of the third-fourth centuries A.D. have been discovered in large numbers here. Of the same and subsequent dates are several clay sealings.

A.Gupta terracotta plaque and a head of a later date have also been discovered. The town continued to flourish till the tenth century A.D., as coins of Samanta Deva, the Hindu king of Kabul have been found here.

Another discovery is of the coins of Gondophernes and a carved lion capital fragment measuring 3 feet in width and 18 inches in height. It is now preserved in the National Museum, Delhi. Carved out of the white spotted red sandstone of the Kushana period, it represents four lions, two in front and two in the back side.

Sculptural pieces such as Siva-Linga, red stone image of Surya-Narayana and Vishnu riding his vehicle Garuda were discovered from Khokrakot. From here was also discovered an image of Kartikeya sitting in lalitasana on a peacock and belongs to the same period.

Yet another is a terracotta medallion from Khokrakot which would indeed be a piece of considerable interest to the art historian.

The town is said to have been rebuilt in the time of Prithviraja. In 1828, General Mundy speaks of the ancient and consequently ruinous town of Rohtak. The wide circuit of its dilapidated fortifications and the still elegant domes of many time worn tanks tell melancholy tales of gone-by grandeurs. At one time, the town had a wall all around with gates. Only three gates can now be seen and these too are in dilapidated condition. The town has a number of old mosques, some of which remind us of Muslim elegant structures. Dini Mosque or Adina Masjid is the oldest among these. At the north end of this mosque is a *tah khana* (cell). Over its *mihrab* (arch) is an inscription of the time of Alu-ud-din Khalji, A.D. 1308.

There is an old and mythical tank with *ghats* on three sides known as Gaokarn tank. Its complex of structures includes Shiva, Devi and Hanuman temples in addition to a *dharmasala* and a park.

The places of public utility in the town include a post and telegraph office, telephone exchange, P.W.D. rest house, canal rest house, Kisan rest house, Sainik rest house, railway rest house, veterinary hospital, medical college and hospital, civil hospital, for women,

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police and jail hospital, school health clinic, Employees' State Insurance dispensary, family planning clinic, tuberculosis clinic and M.D. University Complex building. The educational institutions comprise nine degree colleges, three B.Ed. colleges, Chhotu Ram polytechnic, Vaish technical institute, industrial school for girls, Janta Sudhar Ghar, industrial school for girls and a good number of schools/institutions for boys and girls.

Myna tourist resort is situated in Rohtak town. Guest house with T.V., V.C.R., restaurant, bar, gift shop, swing for children, conference hall and lawns for garden parties are the host of amenities available at this tourist complex.

Tilyar (Tohtak Tahsil)

Tilyar tourist resort is just 5 kilometres from Rohtak on Rohtak-Delhi highway. Presently, it caters to the wide variety of tourists with the facilities such as tourist rest house, green corner, restaurant, bar and L-2, gift shop, boating, angling, children park.

Sanghi

The place is known for Sadashiv Rao Bhau's *samadhi* on the outskirts of the village. According to a story related by the people of the village, Bhau came here after his defeat and lived in the guise of a mendicant. The story seems unreliable since Bhau Sahib, when he saw that all was lost, galloped into the thick of the battle to find a soldier's death¹. The tradition of his association with Sanghi might perhaps have arisen from his cremation there or in the neighbourhood.

From the village Sanghi in Rohtak tahsil was acquired the head of Buddha belonging to the 8th century, representing the *Antardhyana mudra*. It is chiseled in greyish sandstone and reflects influence of Mathura school of art.

Beri

Beri in Jhajjar tahsil (now a district) is known for its old temple dedicated to Bhimeshwari Devi. It is said that long ago the image of a goddess Bhimeshwari Devi was brought down from the hills and installed here. A fair twice in a year is held here. A large number of people come here to seek blessings of *Mata*.

Mohanbari

Mohanbari is another site in Jhajjar tahsil from where yielded the coins of Sri-Samanta linking this place with 10th century A.D.

Among other images and art objects from the district mention may also be made of Siva in Andhakasura - Vadha from (Rohtak), a combined image of Ganpati-Gajalakshmi Kuber (Khokrakot), an incomplete and fragmentary Vishnu (Asthal Bohar), Surya (Sitalamata Mandir), Lakshmi (Sadanada Ashram), Indrani and Kubera.

1. *A Cambridge History of India, Mughal Period*, 1963 p. 424.

Sampla is situated on the highway of Rohtak and Delhi and is far away from almost 18 kilometres from Rohtak. At the time of 1991 Census the town had block headquarters there.

Brief history.— Though it is a small town yet it carries much importance. After the treaty of Surji Anjungaon (December 30, 1803), Rohtak area passed to the British but the British had no idea to hold large territories. So, some territories were distributed among the loyal chiefs of the then states. The estates of Hassangarh, Pahladpur and Khurampur in Sampla area were granted to Faiz Muhammad Khan, son of Nawab Nijabat Ali for life.

Upto 1858, Sampla tahsil experienced no changes in the territories. But after the transfer of Rohtak district to Punjab, some changes took place. Bahadurgarh estates were added to the Sampla tahsil.

On the abolition of the Hissar division in 1884, the Rohtak district was transferred to the Delhi division. It consisted of four tahsils, Rohtak, Gohana, Jhajjar and Sampla but in April, 1910, the last named tahsil was abolished for reasons of administrative economy, and its area was divided between Rohtak and Jhajjar tahsils of the then Rohtak tahsil.

Sampla came into limelight during the 1st War of Independence (1857). The already dissatisfied sections of the population began to stir the entire population against the British. The arrival of Tafazzal Hussain, an emissary of emperor Bahadur Shah with a small force in the Rohtak district added fuel to the fire. On his way back to Delhi with a part of the Rohtak treasury in his possession, Tafazzal Hussain attacked the town Sampla where he burnt all the buildings in which Europeans lived.

Besides other places of public utility, telephones exchange and schools are there. It is small railway station on Delhi - Bhatinda line. Sampla has earned a country wide reputation for manufacturing agricultural implements such as *gody hero*, cultivator and trolley.¹

Kahnaur

Past history upto 1947

Kahnaur is a historically very important place and it is situated in the east of Kalanaur a small town of Rohtak district.

The village was founded by Raja Kanhraj of Malwa belonging to Parmar dynasty. This place was peopled on the bank of famous Kauski or Kasawati stream, now known as Drain No.8. It is on the Dhan Dhan Majra road via Chimni from Rohtak. It was an ancient village of Rajputs. The village was surrounded by a dense forest, strategically the place carried much importance in those days.

1. *District Census Handbook*, Rohtak district, 1981, p.9.

Places of Interest

Many stories are current over the naming of the village as Kahnpur. According to some people, the name as Kahnapur is based on the song viz *Kanhra*. On the other hearsay, some are of the view that before coming Rajputs to the place, it was under the sway of Kan Singh of Alwar.

It is historically proved that the offsprings of *Kanhraj* spent their time in Kalanaur and Madina. Due to the name of that king, Kanhraj, the place Kahnaur was formerly known as Kanhor. Now a days this name has been corrupted as Kahnaur.

The village was known for its pelf of Rajputs. Milk was very much in use. The *Pipal* tree was in abundance in those days. On account of these trees the village was called *Nandan van*.

The stories of valour of Rajputs of Kahnaur made Akbar Jealous. As per historical records, Akbar, the great Mughal king wanted to expand his empire to invade or dislodge the Nawabs or Jagirdars of Kahnaur and Kalanaur. It is said that a dispute arose between the widows of the late Jagirdar of

Kahnaur. One of the widows approached Akber's *darbar* for getting justice. Akbar imposed Islam on her son and he became from Daya Singh to Dale Khan. In consequence, other Rajputs adopted under force the Islam and they began to be called *Ranghars*. Many *Ranghars* were enlisted in the army. Many of them got high ranks in the army by dint of their valour and courage.

Salt was produced in Kahnaur in abundance and *Ranghars* were addicted to smuggling of salt to other areas. They did not toe the line of the British. Even the British could not get their land revenue from *Ranghars*. The *doom* (local rural singers) used to sing.

"Dilli se batish kos Kahnaur Nigana, Aape bove, aape khave kiseve na de dana"

The *Ranghars* of Kahnaur played a significant role in the war of 1857 and murdered many Europeans. The British planned a gun-attack (*top ka hamla*) but they held up this action due to some latent reasons. On the basis of established freedom activities of the *Ranghars*, four lambardars of this village were executed on the path of Surana village and even today this place is known *Suli Tibba*.

The majority of villagers consisted of *Ranghars*. despite the fact, there was a communal harmony between the Hindus and the Muslims (*Ranghars*). At the time of marriage, the custom of *ban* was prevalent between these communities.

Ranghars were dexterous in the wood work and building activities. Even today lot of such *hevalies* are of specimen of these designs. Radha-Krishan *hevali* is one of them. Before independence, there were 17 mosques in the village; many of them are in good

position. There were many wells at the bottom of the Koshki Stream. Besides, tanks namely, Vansar, Bhawere Devi *aala* Rasal *aala tala* were noteworthy. Some wells carried much importance in those days. Water of Mote Brahman well was exported to Mumbai (Bombay) because it had some medicinal properties.

History of the village (Kahnaur) after Independence

After partition in 1947, the Ranghars migrated to Pakistan. Thereafter Bania (Mahajans), Brahmans, Sunars, Kumhars, Gujjars, *Dums*, *Lilgur*, Nai, Bharbhuje, Teli, Mamiyar, Dhanks and Balmiks are found there. The refugees from Mintgumari and Jhang districts settled here. Now their percentage is 40. In the mean time the Jats from neighbouring village purchased land and settled there. Some persons got war *Jagirs* and *murbas* due to their valorous activities in the battle fields.

Besides many remanents of old *hevalies* and mosques, there is a temple known Shiwalya. The main calling of the villagers is cultivation and labour.

Shiv temple at Kiloi (Rohtak District)

The Shiva temple at Kiloi village in Rohtak district has assumed significance over the years following a massive increase in devotees paying obeisance at this religious spot.¹

The temple is thronged by thousands of people during the months of *Phalgun* (March) and *Shravan* (July-August). Special fairs are held on these occasions and the devotees express their faith by offering milk and water to the *Shivlingam* here.

During *Shravan*, when the annual fair is held, devotees bring holy water from the Ganga. Over 8,000 devotees, popularly known as *Kanwarias*, offer water brought from Hardwar

during Shivratri. These *Kanwarias* bring water in earthen pots and reach their destination by walking.

During this process they avoid placing the only water parts on the ground and prefer to keep the "*Kanwar*" (a stick whose two ends are used to tie the pots of water) with them only.

Individuals and voluntary organisations express their faith often in Shiva offer free food as well as medicines and lodging facilities to *Kanwarias* at places which fall on their way.

It is reported that a large number of *Kanwarias* also cover hundreds of kilometres to offer water at Shiv temples located in far-off areas.

It is believed that offering holy water to the *Shivlingam* in such a way could lead to fulfilment of the wishes of the devotees. Besides, a large number of people from the district and from neighbouring areas visit the temple at Kiloj every Monday to offer water and milk.

1. News item appeared in *The Tribune* dated July 31, 1997.

Places of Interest

According to local people the temple is about 300 years old and it was built by a ancestors of a grain trader of Rohtak town. The *Shivlingam* of the temple, was found from a field by a farmer. It was later installed in the temple which was constructed at the same spot. The *Shivlingam* is unique because it has a human face inscribed on it (usually the *Shivlings* do not have faces and these are smooth and round like a cylinder). But according to Dr Manmohan Sharma of MDU's Department of History here, the Shivlingam of this temple has an historical importance. It belongs to the Gupta period (300 to 399 A.D.). Owing to depredations by Muslim

invaders in the medieval period, it is difficult to find such religious structures in their original shape and form. The brown coloured *Shivlingam* here is in one piece.

The local people with their own efforts and cooperation of donors have not only improved the facilities here but have also maintained the temple premises.

Ellanabad

Located 42 kilometers south-west of Sirsa, Ellanabad is situated near the border of Rajasthan. It is situated on the Hanumangarh-Sadulpur railway line. It lies at 29° 27' north latitude and 74° 40' east longitude.

Earlier known as Kharial, it was founded in the beginning of the last century by Bagri Jats and Baniyas from Bikaner territory, and was reported in 1837 as a large and increasing village with 700 houses, where there was good deal of traffic and barter. In 1863, the village was inundated and made very unhealthy by the floods of the Ghaggar. J.H. Oliver, the then Deputy Commissioner of the Sirsa district built a new town on the higher ground close by and named it Ellanabad after his wife Ellan. He laid out in rectangular wide streets.¹

Ellanabad had remained a trading centre since its inception. In 1882-83, grain from Bikaner was exported through Ellanabad in exchange for sugar, cloth and metal vessels from east. It acquired further importance after Independence and is presently a big market for cotton, gram, wheat and paddy.

One of the temples, dedicated to Ram Dev, a saint whose origin is shrouded in mystery, though it is traced to Rajasthan, is held in high esteem by the people of the district. A big fair is held every year in *Magh* (January-February) and is attended by a large number of devotees. The town is provided with schools, hospitals and other basic amenities.

Mandi Dabwali

Mandi Dabwali, headquarters of the tahsil and sub-division of the same name, is located 60 kilometers north-west of Sirsa on Delhi Fazilka national highway. It lies on 29° 58', north latitude and 74° 42' east longitude. It is situated on the extreme corner of the

1. Wilson; *Final Report on Revision of Settement of the Sirsa District, in the Punjab,*

1879-83, p. 194.

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patch of area bordering PunjabState. A part of the town falls in Punjab and is known as Killan wali Mandi.

The name Dabwali according to a tradition is derived from Doobwali, the place abounded with *doob* (a kind of grass). It was a small village but it came into prominence after the opening of Bathinda-Bikaner railway line in 1903. With the opening of railway line, it replaced Sirsa as a collecting centre. The process of development of Dabwali was further hastened by the construction of new grain market in the beginning of the present century. By 1923, it had developed into a chief market . The town assumed further commercial importance after Independence. It is a big market of gram, wheat and cotton. a new *mandi* has been built here recently.

There are many temples which include Shri Krishna Mandir, Hanuman Mandir, Gurdwara Singh Sabha, Gurdwara Baba Nam Dev and Ram Dev temple. Hanuman Mandir, located on railway road near new grain market is held in high esteem and a large number of devotees visit it on every Tuesday. The temple dedicated to Ram Dev is located near bus stand and fairs attended by large number of people are held in his honour on *Bhadon Badi-10* (August-September) and *Magh Badi-10* (January-February).

There are facilities for stay at P.W.D rest house, market committee rest house and *dharmshalas* and the town is well provided with schools colleges, hospitals and other basic amenities.

Mandi Kalanwali

A station on Rewari-Bathinda railway line, 34 kilometres north of Sirsa, it lies on 29° 50' north latitude and 74° 40' east longitude.

The town is an important trading centre of the district and is a flour: shing market for gram, cotton, *bajra* and oilseeds.

The town has a Durga Mandir, a Gurdwara and Gita Bhawan. There are facilities for stay at canal rest house and *dharamsalas* and it is provided with school, hospital and other basic amenities.

Rania

Located 21 kilometers west of Sirsa on Sirsa-Jiwan Nagar road, it lies on 29° 28' north latitude and 74° 54' east longitude.

Nothing much is known about its earlier history but tradition has it that the place was founded by Rai Biru during 14th century. The old name of the place was Rajabpur. The Rani of Rao Anup Singh Rathaur took up her abode here built a mud fort and changed the name of the Rajabpur to Rania, which it has since retained.¹ Rania has been a place of

1. *Hissar District gazetteer*, 1915, P. 25.

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considerable importance during the 18th century although the time of anarchy in this tract which preceded British rule. In 1837, Rania was included in Bhattiana district.

The town assumed considerable commercial importance after Independence. An old fort, which now houses the police station, a few temples and a Gurdwara exist in the town. It is provided with schools, hospital and other basic amenities.

Sirsa

Sirsa, the headquarters of the district of the same name, is located on Delhi-Fazilka national highway, 82 kilometers north-west of Hissar. It lies on 29° 82' north latitude and

75° 2' east longitude.

Sirsa is said to be one of the oldest places of north India and its ancient name was *Sairishaka*, which finds mention in *Mahabharata*, Panini's *Ashattadhayi* and *Divyadam*. In *Mahabharata*, Sairishaka is described as being taken by Nakula in his conquest of the western quarter¹. Sirsa must have been flourishing city in the 5th century B.C. as it has been mentioned by Panini². Its antiquity is further proved by the discovery of a stone slab containing last five of the total eighteen verses of a eulogy to a king whose name is entirely lost, in Sanskrit language, assignable to 5th or 6th century A.D.³. The discovery of Yaudheya, Kushan, Pratihara and later coins and various early medieval sculptures including an interesting Ekanams a relief belonging to a period not later than 12th century A.D. from its ruins suggest its continued occupation up to medieval times.

The material remains of an ancient fort can still be seen in the south-east of present town. It is about 5 kilometers in circuit. It resembles in appearance a mighty eruption. The general height of these remains is nearly 75 feet above the surrounding fields. Much of its material has been used for building the new houses⁴.

There are a number of legends about the origin of the name of the town. As mentioned earlier, its ancient name was *Sairishaka* and from that it seems to have been corrupted to Sirsa. According to a local tradition, an unknown king named Saras founded the town in 17th century A.D. and built a fort. According to another tradition, the name has its origin from the sacred river Sarasvati, which once flowed near it. During medieval period, the town was known as Sarasuti. It has been mentioned as Sarasuti by a number of medieval historians. The derivation of the name Sirsa, is also attributed to the abundance of *Sirish*

1. *Mahabharata*, (Cr. Ed.Ed.II.29. V .5.
 2. V.S. Aggarwal : *Paninkalina Bhartvarsha, Varanasi, V.S. 2012*, P. 86.
 3. Handa, Devindra : *Some Important towns of Haryana, Journal of Haryana Studies, III.*
No. 2 pp. 4-8.
 4. Cunningham's *Report of Archaeological Survey of India, Report of A Tour in the Punjab and Rajputana, 1883-84, Volume XXIII*, P. 9.
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trees (*Acacia Speciose*) in the neighbourhood of Sirsa. In ancient period Sirsa was also known as Sirsepattan¹.

Sirsa has seen many a vicissitude. It lay in olden days on the way from Multan to the Ganga-Yamuna Doab and had to bear the burnt of Mohammedan invaders. A recluse was once interrogated by a band of pilgrims as to the correct name of the site. He in reply said, "*Kabi Sirsa, Kabi Nirsa*" (literally sometimes extant, sometimes extinct), possibly referring to the countless wars which took place in the region necessitating its alternative inhabitation and desertion by the people².

Sultan Madud's successor Masud is known to have himself marched to Sirsa where he found surrounding area remarkable for the growth of sugarcane which were used by his forces to fill the mote in course of their attack on the fort. Tomaras recaptured the fort of Sirsa from Ghazanavids and from Tomaras, it passed on to Chahmanas. It was captured by Shihab-ud-Din-Ghuri in A.D. 1192. On the fall of the Khalji

dynasty after the murder of Mubarak Khalji, Sirsa which at that time, according to Wassaf (Abdullah Wassaf) was one of the chief towns in upper India and was among the first places to come into the hands of Ghias-ud-din Tughluq. On the death of Muhammad Tughluq his son, Firuz, marched from Multan to Delhi via Sirsa to secure the succession of the throne.

In 1398 A.D., Timur marched into Sirsa, which his historian describes as a large and populous town. He plundered the town and its inhabitants fled at his approach but were pursued and killed in large number³.

During the reign of Mubarak Shah Sayyid in early 15th century, Sirsa was an important military centre. It is mentioned as being the rendezvous of the troops of the neighbouring districts for the expedition against the rebel forces of Sirhind. During the reign of Sher Shah Suri, it became headquarters of Rao Kalyan Singh of Bikaner who had been driven from his territory by the Rao of Jodhpur. During Akbar's regime, it was headquarters of a *mahal* as well as *dastur* under revenue division or *sarkar* of Hisar firoza⁴. In the eighteenth century, Sirsa was one of the strongholds of Bhattis, and was taken by Amar Singh of Patiala in 1774 but restored to the Bhattis by the agreement of 1781⁵.

1. Cunningham's *Report of Archeological Survey of India, Report of a Tour in the Panjab and Rajputana, 1883-84, Volume, XIII*, P. 9 *ibid*.

2. *Ibid*.

3. J. Wilson : *Final Report on the Settlement of the Sirsa District in the punjab, 1879-83*,

p. 26.

4. *Hisar District Gazetteer, 1892*, pp. 34-35.

5. *Imperial Gazetteer of India, Provincial Series Punjab, Vol.I, 1908*, p. 246.

Places of Interest

The great *Chalisa* famine of *Sambat* 1840 (1783 A.D) had devastating effect on Sirsa. Large numbers of people died of famine and survivors fled to more favoured tracts and the town of Sirsa was wholly deserted. It completely lost old glory. In 1837, the site of the town of Sirsa, once a populous and flourishing mart was then wholly deserted. But the traditions of its former prosperity were not forgotten, and numerous marchants residing in the neighbouring Rajputana states repeatedly urged Captain Thoresby, the Superintendent of Bhatiana district to restore the town. In January, 1838, Captain Thoresby made a commencement of the new town in the uninhabited jungle to the east of old Sirsa fort. The town was laid out as a square of 2,800 feet side, crossed by broad streets at right angles to each other and thus presented an appearance of regularity. The town continued to grow in size and importance as the surrounding country became more fully colonised. It was soon made the headquarters of the Bhatti territory, and became the great emporium for the trade of the neighbourhood. It remained the headquarters of the district till 1884.

The town progressed much since Independence. It is no longer confined within the old gates; habitation has spread outside. Number of new colonies have come up in recent years. Haryana Urban Development Authority is developing an urban estate. It is a big market for cotton, gram, paddy and wheat. Industrially also, the town is taking new shape. Number of agro-based industrial units have been opened in recent years.

The places of religious and historical interest at Sirsa are tomb of Khawaja Pir, Dera Baba Sarsai Nath, Gurdwara Guru Gobind Singh, Jama Masjid and Dera Sacha Sauda.

Tomb of Khawaja Pir.— The tomb is said to have been built in the 13th century, in the memory of Khawaja Abdul Shakar. He was one of those who accompanied Muhammed Ghuri to India and resided here. A mosque was built adjoining the tomb later during the 16th century. However, no remains of tomb or mosque are there. Guru Nanak Dev is said to have stayed here 40 days at the tomb alongwith his disciples Bala

and Mardana. A gurdwara to commemorate his visit is also there.

Dera Baba Sarsai Nath.— Located outside Hisar gate, the construction of the temple is assigned to the 13th century. It was built by Sarsai Nath, a saint of Nath sect, followers of Shiva, who is said to have meditated here. It is held in high esteem by the people of the area. An inscription of Bhoja, the Pratihara ruler was found at Sirsa. It records that *Nilkantha* a saint of Pashupati sect constructed a temple of *Yogisvara* (Shiva) which was made of burnt bricks and thick slabs of stones with a golden Shikhra. Though no remains of this temple have been found, yet it indicates that Saivism and Pashupati sect flourished at Sirsa during the 8th and 9th centuries.

Mughal emperor Shah Jahan visited the Dera Baba Sarsai Nath for blessings for his ailing son. The emperor built a dome and donated land to the temple. A document in Arabic, in possession of Dera authorities testify Shah Jahan's visit to the temple. The Dera

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has the temples of Shiva and Durga.

Gurdwara Guru Gobind Singh.— Located inside the town on a bank of a large tank, the gurdwara is said to have been built in the memory of Guru Gobind Singh who stayed here for some time. It is entirely made of marble.

The devotees take bath in this tank. The tank is of great antiquity and is said to have been excavated during the 3rd century A.D. simultaneously with the erection of fort of Sirsa paltan. It is said that there were seven sub-terraneous

passages or caves leading from the tank's wall to the fort¹.

Jama Masjid.— Located in the town it was built towards the close of the 19th century. It has two high minarets which overlook the town.

There are facilities for stay at P.W.D rest house, Haryana State Electricity Board rest house, market committee rest house and *dharamsalas*. The town is well provided with schools, colleges, hospitals and other basic amenities. Surkhab, a restaurant with bar facilities of the Haryana Tourism Corporation has become popular with the people.

There are number of places in the district which have archaeological and religious importance. The Haryana Tourism Department has also opened two tourist complexes in the district.

Archaeological Findings

The Archaeological Survey of India, during the archaeological exploration of the Ghaggar valley in Sirsa district in 1967-68, nearly 54 sites, yielding the painted grey, black and red, black, grey red wares and those belonging to *Rangmahal* culture were discovered. No Harappan settlement, however, could be located. Sites yielding *Rangmahal* pottery were found to be situated in close proximity to the Ghaggar.

Amongst the painted grey ware settlements, a mound locally called Lahoronwali Theri at Rania deserves special mention. The painted grey ware types found here mainly comprised dishes and bowls. Pottery of the later periods was also collected from this site.

Besides, two mounds at Sikanderpur from where stone slabs having marks of iron were found, can be ascribed to *Rangmahal* culture². A few more archaeological sites were identified in the district³. The more important ones are described below:

Arnian Wali.— It is situated 8 kilometres south of Sirsa on Sirsa-Bhadra road. A mound measuring nearly 4 acres and approximately 10 feet high lies 400 metres north of

1. *Archaeology Survey of India, Report of A tour in the Punjab and Rajputana*,

1883-84, p. 10.

2. *Indian Archaeology, 1967-68, A Review*, pp 20-22.

3. Phogat, silk Ram, *Archaeology of Rohtak and Hisar Districts, Haryana, Kurukshetra, University, Kurukshetra, MSS, 1972*, pp 83-88.

Places of Interest

the village. It has yielded fragments of pottery of early historic and medieval times.

Sikanderpur.— Located about 12 kilometers east of Sirsa, the village is approached by a link road from Sirsa-Fatehabad road. The site which has two mounds, one kilometre apart is located about 1.6 kilometres north-east of the villages and is nearly 30 feet high. Heavy stone slabs and a sculpture of Indra, specimens of a temple of early medieval times were found from the site. A sculpture of an '*Ekamukha Linga*' of Shiva belonging to early medieval times has also been discovered. This specimen represents Shiva both in his human as well as phallic form. Sculpture of Indra recovered from the site is fine specimen representing two armed Indra as Dikpala. Another sculpture of Indra with his consort belonging to the early medieval times has also been found. The site has also yielded *Rangmahal* and medieval wares.

Suchan .— Located about 16 kilometres east of Sirsa, the site has yielded fragments of pottery of *Rangmahal* and early medieval wares.

Mangiana.— It is located about 13 kilometres east of Dabwali on Kalanwali-Dabwali road. The mound, located about a kilometre west of the village, is 15 feet high. It has yielded fragments of early historic and medieval wares.

Place of Religious Interest

Dara Sacha Sauda.— Located on the Negu road, the Dera was set up by the Shah Mastana a saint, in 1948. He had a large following of all castes and laid special stress on chanting the name of God, service of the humanity and austere life. Dera is housed in a spacious building having 600 rooms, a hall and a big ground. There are arrangements for free kitchen (*langar*). No offerings are accepted and expenses are met from the income of land attached to it. A large number of devotees join the birth anniversary and death anniversary celebrations in April and November, respectively.

Ram Dev Mandir, Kagdana.— Ram Dev, a saint of Rajasthan and the Bagar, is worshipped in the area. Though there are many temples of Ram Dev but the one at Kagdana in Sirsa tahsil is the biggest. A large number of devotees pay their obeisance in the temple. A fair attended by large number is held on *Magh Sudi* -10 (January-February).

Dera, Jiwan Nagar.— Located 30 kilometres west of Sirsa, it is an important centre of Namdhari sect. Earlier known as Chichal, the village was named Jiwan Nagar after Jiwan Kaur mother of late Partap Singh, a Namdhari saint. A large number of followers of Namdhari sect came from Shekhupura, Sialkot and Gujranwala district after the Partition and settled here.

The Dera is running a Guru Hari Singh Vidyalya and cow breeding centre. A Holi fair is held on *Chet Badi* 1 (March-April) which is attended by a large number of followers

of Namdhari sect. An interesting feature of the fair is that simple marriages costing just Rs. 11 are solemnised.

Gurdwara Chormar Khera.— Located 36 kilometres from Sirsa on Delhi - Fazilka national highway, the gurdwara is said to be associated area of 8 *acres* and has tank with separate enclosure for ladies. There is a small museum and library. The gurdwara is held in high esteem.

Kala Teetar Tourist Complex, Abub Shahar.— It is located 74 kilometres north - west of Sirsa on Ganganagar - Bathinda road, Kala Teetar Tourist Complex having a Motel and restaurant was built in 1978. It is situated on the intersection of Rajasthan canal and Bhakra canal near Punjab, Haryana and Rajasthan border. It has 4 suites (2 air conditioned and 2 non - air conditioned) and a restaurant with bar facilities. Boating arrangements also exist.

Shikara Tourist Complex, Asa Khera.— It is located 80 kilometres north - west of Sirsa in Ganganagar - Bathinda road. It has two suites and a restaurant.

Sonipat

The town (51 kilometres from Delhi) is the headquarters of the district of the same name. It lies at 29° 00' north latitude and 77° 01' east longitude. It is situated on the

Delhi - Ambala railway line.

There are different version about the origin of its name. Some hold that the town was founded by Raja Soni who named it after him; while others associate it with *Swarnprast* of the *Mahabharata* time. The following extract from *Gazetteer of the Delhi District, part A.1912* throws some light about the origin of the name of the town.

"Sonipat is a town of great antiquity and as founded apparently by the early Aryana settlers. Popular tradition accepted as true by General Cunningham, identifies it as one of the five Pats, mentioned in the *Mahabharata* as demanded by Yudhisthera from Duryodhan as the price of peace. Its foundation would thus be placed before the war of the *Mahabharata*. The point is, however, doubtful, and Sir Sayad Ahmed believed that it was founded by Raja soni, 13th in descent from Arjuna, brother of Yudhisthera. The town is picturesquely situated on the side of small hill which,

standing out as it does in level plain, is evidently formed from debris of buildings, that have crumbled to decay on this one site during the town's long life of 300 years. In 1866, the villagers while digging a well from the top of the hill excavated from a depth of 70 or 80 feet below the surface a terra-cotta figure of the Sun in perfect preservation. General Cunningham pronounced this image to be at least 1200 years old".

In 1871, some 1,200 hemidrachms of Greeco Bactrians were unearthed which indicate it to be a town of great antiquity. The evidence of its occupation by Yaudheys is available through the recovery of large hoard of their coins here. The Governor of Sonipat was defeated by Sultan Masud of Ghazni in A.D.1037 when he marched through the

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Punjab in an attempt to expand his empire in Hindustan.

Among the ancient monuments the mosque of Abdullah Nasik-ud-din and the tomb of Khawaja Khizar are worth mentioning. The mosque was constructed in A.D.1272 in Balban's reign in the memory of a celebrated saint. The tomb of Khawaja is among the ancient monuments of Sonipat. The tomb was built by Abrahim Lodhi in the memory of Khawaja Khizar, a local saint and celebrity and local rulers used to consult him on all important matters. It is a fine structure of stone.

The tomb was built in the year 1354 A.D. This monument has been declared to be of national importance under the Ancient Monuments and Archaeological sites and Ramains Act, 1958.

The basement of the tomb was repaired with lime, cement and mortar. A drain was provided for drawing the water¹.

Sonipat town is proud of having the oldest Muslim shrine Dargah Mamu Bhaanza, built over 1200 years ago, where a descendant of prophet Mohammad lies buried. It is situated at high place adjacent to the old ruins of the city.

The Dargarh entombs the common grave of Hazarat Imam Nasiruddin (childhood name of Abadullah) and his child nephew Ibrahim. Imam Sahib was the son of Imam Bagar who was the second son of revered and holy Imam zain-ul-Abudin of Karbala episode. Hence the Imam Sahib was a direct descendant of the holy prophet. It is the first and perhaps the only shrine in India where a direct descendant of the holy prophet is lying in rest. The shrine has also the unique distinction of having been found and constructed by a Hindu Gaur Brahman ruler who became its first Matwalli and whose successors have held this honour in an unbroken chain till today.

Once Iman Sahib, his nephew and about 60-70 of his travelling companions were waylaid, their carvan looted and many of the travellers killed by the robbers between Samalkha and Ganaur (On G.T.Road between Sonipat - Panipat). This happened on 10th of Maharram Hijri 147. Raja Wazir Shiv Chand then ruled over Sonipat on behalf of the King of Kanauj. He was born blind and used to perform his morning worship at the Lord Shiv's temple on the bank of Yamuna (the present site of the Dargah.) One night he is reported to have seen the Iman Sahib in dream who after identifying himself informed him of the tragedy and sought the Wazir's good wishes to retrieve him and his nephew's dead bodies and arrange a proper burial. He also referred the name of one Mehta Johar, a frequent traveller to Arab and well - known to the Iman family who could be helpful in this mission. As per dream directions, Wazir Shiv Chand got the bodies retrieved and brought them to the temple site. It is said that as soon as the bodies arrived, the vision of one of his

1. *Indian Archaeology*, 1968-69, p. 95.

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eyes was retored. The Wazir got both the bodies buried in one common grave just next to the Shivlinga. It is said that immediately thereafter the vision of his second eye was also restored. Mehta Johar was sent to Mashad (in then Iraq) to inform the Iman's family. The present Mashad *Mohallah* near the Dargah still commemorates the Iman's birth place.

Wazir Shiv Chand became the first Matwalli of the Dargah. He constructed minarets and a fortress round the tomb and bestowed eight villages as *Jagir* to the shrine. His successors have been Matwallies since then.

The annual Urs takes place on 9th, 10th and 11th of Muharram. As per tradition followed from generation to generation, the family of Raja Wazir Shiv Chand had been having the privilege of offering the ceremonial *ghillaf* after completing the ceremonial *ghusl* of the grave, *Dastaar bandi* to the head of the family on the last day of the Urs. The mosque next to the tomb was constructed by king Balban. The shrine is gradually tumbling down.

The shrine still gives the look of an ancient temple architecture and has *Shivlinga* at the head of the grave, covered by the *ghilaaf*. The shrine has always drawn devotees from all castes, creeds and today 80 percent of its devotees are Hindus. It is living example of toleration and brotherhood between the Hindus and the Mohammdans.

Other prominent objects of attraction in the town are the two Sarogi's and the two Aggarwal Vaishnu's temples.

The motif of Kirtimukha, also called vyalamukha, has been found on bricks or stones used in ancient times on top of prabhatorna, on archs of doorways, niches of temples and back of idols. It is meant to terrify the non-believers and evil spirits as well as to protect the believers. Sonipat was among the centre which witnessed a resurgence of arts during the Gurjara Pratihara period.

After 1947, the refugees from Pakistan were settled in various re-habilitation colonies and the city experienced a sizeable physical sprawal. It is a class I town. Its population on the basis of 1991 Census was 7.54,866.

The city is developing rapidly in industries of different types.

Its industrial area has several big factories. The biggest among them are Atlas Cycle Company and Mico industries (for manufacturing free wheels and chains). The Atlas Cycle Company produces lakhs of cycles every year.

The places of public utility include a post and telegraph office, a telephone exchange, P.W.D. rest house, a veterinary hospital, a civil hospital, employees state insurance dispensary, I.T.I., government Institute of surgical instruments and technology, four colleges, and a number of schools. The Department of Tourism developed a tourist resort, 'Chakor' at Sonipat town. It provides the facilities of restaurant, bar and retail liquor vend.

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Ganaur

The town (59 kilometres from Delhi) is situated at 29° 08' north latitude and 77° 01' east longitude. It lies on the Ambala-Delhi railway line.

It is the headquarters of the tahsil of the same name. A few industries are also coming up. Its popularity has also been enhanced by the existing Bharat Steel Tubes factory. It has a very important grain market.

The places of public utility include a veterinary hospital, a post office and a police station.

Kharkhauda

Kharkhauda is situated at 28° 53' north latitude and 70° 55' east longitude,

19 kilometres from Sonipat district headquarters.

A tomb of Sayyad exists here and a fair is held annually.

Besides a very good grain market, the other places of public utility include a college, veterinary hospital, a civil dispensary a post office and a police station.

Rajlu Garhi

A tomb at Rajlu Garhi, about 12 kilometres from Sonipat, popularly known as Bala Sayyad, throws some light on the 16th century traditions and customs of that area, though there is no authentic evidence about the lineage of the Pir whose name the tomb bears. Legend has it that he was a Muslim mendicant who developed a large following with his magic spells and charms.

The monument was raised after his death and has since been visited by a large number of people, irrespective of caste and creed. With the passage of time, as the influence of Muslim rulers waned, the place was converted into a *dharmshala* for visitors. But the tomb continued to attract visitors and a *maulvi* settled there to preach in the name of the Pir.

People of the area began to worship the Pir for their personal benefits. A Patwari who had his desires fulfilled with the blessings of the Pir, constructed *pucca* boundary wall, even now, the place is treated as '*dargah*' and the devotees come to offer prayers.

Now a days, offerings are being presented to the tomb every day. On the auspicious occasions of Holi and Dewali, special fairs are held here.

The coming up of a railway station in the village, and its exposure to modernity has not robbed the place of its charm to the faithful followers.

The places of Public utility are : primary, middle and high schools, a health-sub-centre, a dispensary and a post office.

Murthal

Situated on Grand Trunk road, it is 8 kilometres from Sonipat. The village lies at 29° 02' north latitude and 77° 06' east longitude.

A study of the nomenclature of villages in Sonipat district shows that these used to be named after birds also. Murthal falls in this category. A popular explanation is that the area abounded in beautiful birds, especially peacocks. A Rajput named Malhan, to whom the village owes its existence, was fascinated by the woodland scenes and named it

Murthal-Morthal (Peacock's abode).

But for the important industries, the village has no place of interest. It is known for chillies in the State. Being close to Delhi, it has been developed into an important industrial belt. Due to the existence of Haryana Breweries and Haryana Agro Industries, it is on the industrial map of the country. The beer and fruit products of the above industries are exported to foreign countries.

The places of public utility include sports complex, a senior secondary school, primary health centre and a veterinary dispensary. An area of 250 acres of land has been donated by the village panchayat for setting up an Engineering College here. There is an ancient Shiva temple here.

Rai

Headquarters of development block, the village lies at 28° 32' north latitude and 77° 07' east longitude.

The village was once inhabited by the people of unknown origin. The district revenue record have no details about the original settlers, but these papers indicate that the settlers were hit hard by the prolonged drought of 1840. As a result, they deserted the village to settle elsewhere. They, however,

returned to the area after a lapse of 10 years.

In the meantime, certain other persons settled here. They named the village after their *gotra* Rayan. But with the passage of time, the village came to be known as Rai instead of Rayan. The revenue records are silent about the place from where the people of Rayon *gotra* came and what prompted them to choose the village to live in.

Situated 32 kilometres, from Delhi, it came into the limelight during the First War of Independence (1857). Its residents, who played a significant role in the above war, were penalised by the British for revolting against the colonial regime.

It is about 11 km. from Sonipat district headquarters of G.T.Road. Several big industrial units have come up there. As it is gradually developing into an industrial area, nationalised banks have opened their branches there

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Rai has one of the premier sports institutes-Moti Lal Nehru School of Sports. The foundation stone of the building which now houses the schools was laid by late P. Jawahar Lal Nehru. The building was, in fact, constructed for Kamla Nehru Panchayat Shiksha Kendra, which was set up for the training to *panches* and *sarpanches* under the principle of panchayati Raj. But later the Kendra was taken over by the State Government and converted into sports school. The school has got all modern facilities and has been the venue of some national sports events. Some of its students were sent to foreign countries for cultural trips on many occasions.

The places of public service include a police station, a civil dispensary, government model school and a P.W.D. rest

house.

Khanpur Kalan

The village, 8 kilometres from Gohana, lies at $2^0 10'$ north latitude and $7^0 48'$ east longitude. It is connected with Gohana by road.

It is famous in the whole of the State for very good arrangement of female education. A Kanya *gurukul*, set up by philanthropist, Bhagat Phul Singh, imparts training in various subjects to the girls.

There is a Jai Khera temple which is one hundred years old. A fair is held annually. Another fair in the memory of Bhagat Phul Singh is held on *Sawan Sudi-2* (July - August). It lasts for one day only. Women sing songs and enjoy swinging on this occasion.

The places of public utility include a senior secondary school, Bhagat Phul Singh College, Degree College, Polytechnic college, a post office and a small telephone exchange. A dispensary and a primary health centre extend medical facilities to the people.

Mundlana

The village, 10 kilometres from Gohana, is the headquarters of a development block. It is situated at $29^0 12'$ north latitude and $76^0 50'$ east longitude. It had a population of 5,657 in 1901 and was constituted as a notified area.

Nothing is of archaeological interest here. It is connected by railway and bus tracks.

The places of public service in the village are a primary health centre and a family planning centre.

Butana

It is situated at $29^0 12'$ north latitude and $76^0 42'$ east longitude, 31 kilometres north of Rohtak, on a branch of the Western Jumna Canal, to which it gives its name. It was administered as a notified area in 1901.

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A very huge fair in memory of Baba Balak Nath is held on *Phagon Sudi* - 9

(February - March). Hindus, especially Kanpara *sadhus* worship at the *gaddi* of Baba Balak Nath.

The places of public utility include a post and telegraph office, a primary school, a middle, a high school, a civil dispensary, Janta Senior Secondary school and Samaj Kalyan Sabha Industrial school for girls.

Baroda

The village falling in the sub-division of Gohana is situated at 29° 09' north latitude and 70° 37' east longitude near the Butana branch of the Western Jumna Canal.

The places of public service include a primary school, a middle school, a high school, civil dispensary, nursing home and a post and telegraph office.

Bhatgaon

It is situated 13 kilometres away from Sonipat. This village came into limelight in 1955 when Russian leaders, Bulganin and N.Khurshev alongwith late Pt. Jawahar Lal Nehru visited it. Perhaps it was selected as model village by Government.

The places of public utility include a high school, health centre and a post and telegraph office.

Kathura

The village is 13 kilometres from Gohana, the block headquarters of the same name. It is connected by *pacca* road with Gohana, sub-divisional headquarters. A few small scale industries are being developed here.

There exists a temple of great religious significance. The festival of 'Rang - Bhari Ikadashi' is held on *phagan sudi* - II (February - March) to commemorate the victory of *devdas* (god) over *rakhsas* (demons). Reference to the popular legend relating to *Samundra - manthan* is available in the *Puranas*).

Besides middle and high school, there are maternity home, health sub centres and nursing home.

Akbarpur Barota

The village is connected by road and railway with Delhi.

There is a Akbari Derwaza here. The monument was raised 400 years ago. Mela Guru Nanak Dev (in the memory of Guru Nanak Dev Ji) is held on the day of Holi.

During an archaeological survey, the painted grey and northern polished wares discovered at Gumar and Akbarpur.

The places of public utility include a primary school, a middle school, a high school and a health sub - centre. It has also a facility of phone and post office.

Kundli and Shamri

There are two villages, namely, Kundli (tahsil Sonipat) and Shamri (tahsil Gohana) whose people revolted against the British in the Uprising of 1857. They attacked and murdered some Englishmen who passed through these villages. The British after the Uprising confiscated the lands of the villages as a measure of punishment.

Purkhas

A red buff sandstones sculpture of Hari Pitamaha was recovered from the village. Its significance lies in the fact that it is the only sculpture of Hari Pitamaha in the country. It is carved in a round shape and the back of both deities are missing, while the base part of the sculpture is broken. Vishnu is standing in *abhanga* pose and wears a *Kiritamukuta*, *Yagnopavita*, a necklace and a *dhoti*, which is held tight by a waist band. Brahma or Pitamaha is also standing in the same pose. He has three faces including a central bearded face. The central face is shown with a beautifully ornamented *Jatakumukta*.

Gujjar Kheri

Gujjar Kheri in district Sonipat is one of those numerous places which bear the variation of the name Gurjara which occurs for the first time in literature and inscriptions belonging to the sixth century A.D. Gurjara in ancient times donated Gurjaradesa and its occupants who later spread far and wide and lent their name to different places and even regions in north and west India. People calling themselves Gujjars may still be found from the Indus to the Ganga and from Hazara mountains (now in Pakistan) to the Narmada. They specialized in cattle keeping and adopted milk selling as their main profession during the medieval period. About a century back Sir Denzil Ibbetson had found the Gujjars to be the largest caste in the Punjab (in India and Pakistan), Haryana, Himachal, Pradesh as well as some adjoining territories. Even now the Gujjars form a considerable portion of the population of Jammu and Kashmir, Himachal Pradesh, Punjab, Haryana, Rajasthan and Gujarat.

The wide distribution of place names derived from Gurjara

and the existence of scattered tribes calling themselves Gujjars are associated by some scholars with the gradual spread of the foreign tribe of *Khazars* in its onward march across northern India. The *Khazars* (Gujars), the historians believe, entered India from the north-west along with the Huns in the fifth century, A.D. D.R. Bhandarkar maintained that the foreign tribes came under Brahminical influence and divided itself into four castes.

1. *Indian Archaeology*, p. 65, 1960-61.

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Without going into the polemics of the origin, developments and spread of the Gujjars, we may take the village Gujjar Kheri to have once been inhabited by the tribe. The Gujjars cannot be regarded as the founders of the village, at best they could have been its refounders because the huge mound of Gujjar Kheri yields archaeological relics which go back to period anterior to the existence of the tribe. The suffix Kheri may be derived from the Sanskrit word *Khetika* which means an old hamlet. So it is probable that the Gujjars settled on the ruins of an old site and gave it their name.

Gujjar Kheri is located at a distance of about 25 km. north-west of Sonapat. The present village covers only a part of the huge mound which is about 25 metres high and whose circumference may be more than 10km. It lies on the western bank of the dry bed of a mighty river, probably the ancient sites of Ahir Majra and Bulandpur Kheri must have once remained the suburbs of the old town. Locally it is believed that in ancient times, it was known variously as Mayana, Kota, Satkumbha and Jalallabad. A popular legend tells us that it was the capital city of a wicked king Chakwa Ben, probably Chakravarti Vena of the great epic *Mahabharat* and the *Puranas*. Known for her will power, his queen used to

draw water from the well with the help of a thread.

Swayed by the fame of the kingdom, Ravana, the king of Lanka, went to Mayana to make friends with king Chakva. Impressed by the Jewellery of Mandodri, Ravana's wife, the wife of Chakva, requested him to get her similar ornaments. Ravana, according to legend, offered the ornaments to the queen to strengthen friendship with Chakva. After getting the jewellery, the queen lost her power to draw water from the well with a thread. She decided to perform a '*Yajana*' to regain her lost power. All saints and sages were invited to attend the '*Yajana*'.

Chhunkat Rishi of Satkmbha did not accept the invitation. He also refused to accept food at the *Yajana* because he believed that the king had gained his kingdom after shedding blood. Angered, the king ordered the Rishi to leave his kingdom. Not able to cross over to China, the Rishi returned to his native place near Chulkana.

When the king heard about his return, he flew into a rage and sent the army to crush him. The Rishi defeated the king's army with spiritual powers. This brought to an end the reign of the king who alongwith his family fled to a place of safety. The ruins of the capital, spread over vast area near Kheri Gujjar tell the story of the King.

The residents of the village believe that after the fall of Chakva, the place remained neglected for many centuries. Some Hindu Kings later raised beautiful buildings, including temples which were destroyed by Mohammad Ghazni in 1043 A.D. Two temples were later built on the ruins.

During the course of his exploration along the right bank of the Yamuna river, K.N Dikshit of the North-Western Circle of the Survey re examined the extensive site at Kheri-Gujjar and found pottery and sculptures of the early medieval period.

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The local tradition also assigns death of the King, mentioned above and the destruction of his capital to a flood which swept away the metropolis as a result of the curse of a sage. Whether the city was destroyed by flood or some other agency may only be determined by persistent and systematic archaeological excavation of the site, but one thing is clear that the antiquity of the place goes back to the *Mahabharata* period as is indicated by the discovery of Painted Grey Ware, a typical pottery found from various places mentioned in the *Mahabharata* and assigned by archaeologists roughly to the first half of the first millennium B.C. Abundant early historic pottery reveals that it may have been in a flourishing state then and other relics indicate that it continued upto the medieval period. The site may have been destroyed during an attack of Sultan Masud in 1036. A.D. when he defeated Dipal Har, the Governor of Sonipat.

Right on the top of the mound to its east, now exists a temple in which medieval material-pillars, architectural pieces and sculptures have been freely used. This part of the mound is known as Satkumba and there is a tank nearby, by the side of the mound. It is generally believed by the people that the water of this tank possesses miraculous properties and never dries up not even during the hot summer months. The Haryana Government sanctioned an amount of two and half lakh rupees for the renovation of this tank. Thousand of devotees from all over the region visit this place on Sundays, the last Sunday of *Shravan* and the full-moon day of *Kartika* every year in particular.

The mound shows hollows at many places and in some instance relics of even double storeyed buildings may be seen. Most of the houses in the village are built of old bricks carried from the mound. Brick extraction has actually become a profession for some of the inhabitants. Not only bricks, even complete medieval carved pillars and other architectural pieces are sometimes extracted and removed to distant places. Coins, too, are obtained from the place quite often. They range from the Kushan to the Mughal period. The site seems to have been particularly rich in Gujjar Partihara coin and sculptures and Bull-Houseman type silver coins of Samantadeva. Tomara coins, too, are obtained sometimes.

The red sandstone sculpture was found from village Gujjar Kheri in district Sonipat. Upper and lower portions of the

Linga are broken and only its head remains. The locks of hair are styled in the *Jatamukuta* fashion. The god is shown with a moustache and with three eyes including the one on his forehead. Below his horizontally placed third eye an *Unra* is also shown. The nose is partly damaged

The smiling and graceful face, half closed eyes and elongated ears combine to present a divine effect. It is at the sametime somewhat inspiring. Stylistically the sculpture may be dated to Circa 5th century A.D.

Shiva is one of the most popular and important deities in India. He is mentioned as Rudra in the *Rigveda* where he has a subordinate position. Gradually, in other *Vedas*, and

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Upanishad, he acquired a higher status and different epithets. But the personality of Rudra was fully developed in the *Puranas*. Shiva is represented in Aniconic and anthropomorphic forms in the sculptures. Aniconic representation is in the form of Lingas which may be either plain or with one or more faces. The antiquity of *Linga* worship has gained more popularity during the Gupta period.

The masterpiece of Pratihara art in buff sandstone has been found from the Village. In this sculpture, Kartikeya has six faces, the main central face being encircled by five smaller ones. The god sits in the *Maharajalila* posture on the back of his vehicle, the peacock. He holds the cock in his right and spear in his left hand. A plain round *prabhsmandala* is shown behind his heads. The sculpture may be dated to circa 9th century A.D.

"The god Kartikeya or Skanda is the second son of the divine couple Shiva and Parvati. He is known as Shadana also

because of his six faces. He is the Commander-in-chief of the divine army and is regarded as the god of war. The earliest image of Kartikeya, with a single head and two arms, dated back to *circa* 1st century A.D. His representation as Shadana in stone, however, became more popular in the medieval period."

A large number of stone sculptures from Gujjar Kheri have been removed to distant but some of them may still be seen in private collections at Ganaur and Chandigarh and in the National Museum, New Delhi; Gurukul Museum, Jhajjar; Government Museum and Art Gallery, Chandigarh and the Department of archaeology and Museum, Haryana, Chandigarh. These include a *mukhalinga* of the Gupta period showing Gandhara impact, a late Gupta female figure, early medieval images of Vishnu, Uma-Maheshwar, Kartikeya, Mahishamardini, Surya, Ganesh, Brahma, Ganga and Yamuna, Ganes, Vidyadharas, Nandi, etc. Particular mention may be made of the rich collection made by an art connoisseur of Chandigarh, who possesses the rare images of Garudavahi Vishnu, Trivikrama, Kali, Parvati, Brahamani, Narasimhi, Hariharas, Atlants and a beautiful life like hand holding a lotus flower. Terracottas, too, are found from Gujjar Kheri; and so also various other relics. It is, however, a pity that vandalism is still at large and the important site is being destroyed by brick-extractors, earth diggers, farmers and antiquity hunters.

The place attracts thousand of people from all over Haryana and nearby area on

the last Sunday of Shravana and the *Purnima* of *Kartik*. A tank named *Satkumbha* which never goes dry is the main attraction for the tourist and other persons. Wet foot-prints often seen on the steps of the tank have added mystical significance to the

hallowed place.

Bal Gram Rai

On the Karnal - Delhi road a little beyond the Moti Lal Nehru School of Sports at Rai, there is "Bal Gram", a children's village which is being run by the Haryana Government

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with funds from the Madhuban trust. A visit to this unique village, built on the pattern of the foreign-aided SoS villages, convinces one that there is no cause for orphan and destitute children to despair.

The plan to build a Bal Gram at Rai was conceived in 1979, the inter-national year of the child. It was materialized on 11th November, 1982. This Bal Gram is administered by the Board of Trustees, Haryana Rajya Bal Bhawan which is headed by the honourable Chief Minister of Haryana.

The objective of the Bal Gram, is to provide a warm and loving home for the orphan and destitute children. By home we mean a real home where the child feels secure and accepted. Bal Gram strives to give its children modern education and all facilities for recreation, sports and games and co-curricular activities for the entire development of their personality.

When Bal Gram was started, orphan and destitute children were brought to it from the villages of Haryana. They were sickly, untutored and scared. The children are now being educated at different institutions in the area. Bal Gram children attend the nursery school (Play House, Rai) attached to the Motilal Nehru School of Sports, Rai. After the primary education here, they continue their schooling either in the same Sports School or in the other good schools nearby, depending on the merit and the general performance of each child.

Every year addition of such children goes on. Bal Gram renders the services to the needy children free of charge. No efforts are spared to bring up these children as responsible citizens and settle them in life decently. At least Rs.5/- was spent on the daily diet of every child.

And if the children have benefitted, so have the mothers who

are widows or deserted women or those who never got married and have no children of their own. The mothers are provided a nominal salary.

Though boys and girls are kept in separate cottages, they came together at school and share common facilities such as playroom, library, T.V. and music room. According to an official of the Bal Gram, one notices a change for the better every day in the children. The mothers too, many of whom have had traumatic past, have emerged richer and happier after being entrusted with the care of a home and children.

Yamunanagar

Situated on the western bank of the Western Yamuna (Jumna) Canal, it lies at 30° 08' north latitude and 77° 17' east longitude. It is located 60 kilometres south-east of Ambala and 5 kilometres south of Jagadhri. Now it is district headquarters.

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Initially, a few factories and a timber market were established at Abdullapur on the western bank of the Western Jamuna (Jumna) canal. After 1947, a camp to accommodate refugees was established on Radaur road. Later, model town and other few colonies were established. Thus Yamunanagar a name derived from the river Yamuna, was established.

It is one of the major industrial centre of Haryana and has distinction of having many large scale as well as small scale industrial units. Yamunanagar has a big timber market and there are many saw mills to process the wood.

The municipality is developing a city centre complex on the

banks of Western Yamuna (Jumna) Canal, at an estimated cost of Rs. 60 lakh. The complex will have a restaurant, club, view tower, stadium, swimming pool, library, museum and gymnasium hall.

The places of public utility include a police station, a post and telegraph office, a telephone exchange, Mukand Lal Civil hospital, four E.S.I. dispensaries, four degree colleges and a number of schools. There is a dental college.

Chhachhrauli

Chhachhrauli, the headquarters of the tahsil of the same name, lies at 30° 15' north latitude and 77° 22' east longitude, about 11 kilometres from Jagadhri towards its north-east.

The town was the capital of erstwhile princely state of Kalsia which was established in 1763 by Gurbax Singh. The prominent building of the town are Ravi Palace, clock tower, fort and Janak Niwas.

The places of public utility include a civil hospital, a veterinary hospital, two government high schools, a civil rest house, a post and telegraph office, a telephone exchange, Sainik Pariwar Bhawan and Bal *Kunj*.

Jagadhri

Jagadhri, headquarters of tahsil of the same name, is situated on the high bank of the river Yamuna which flows about 13 kilometres away. It is 55 kilometres to the south-east of Ambala and lies at 30° 10' north latitude and 77° 18' east longitude.

Jagadhri is thought to be a relic of the old name Yugandhari the king of the Yugandharas¹. In the *Mahabharata*, Yugandhara stands for the name of a warrior, a people, a place or a mountain². As a mountain, Yugandhara has been referred to in some Buddhist texts also. It, therefore, seems probable that the name Yugandhara was used for a region inhabited by a tribe of that name and it comprised some mountainous tracts also which were given the same name. It probably extended from the Sirmaur hills to the southern part of erstwhile Jind state. The punch marked square coins, a hemidrachm of Appllodotum

1. Agarwal, A.S.: *India As known to Panini*, 1963, P. 39.
 2. Soresen. S : *An Index to the Names in the Mahabharata*, Delhi, 1963.
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and one of Antimachus, a gold coin of Samudragupta and other coins of the period upto the Chauhan and Tomara Kings of Delhi, obtained from Jagadhri prove antiquity of the place. It was possibly the capital city of Janapada and it seems very probable that it derives its name from Yugandhari¹.

The town seems to have come into prominence again in Sikh times when Rai Singh of Buria conquered it and encouraged commercial and manufacturing classes to settle here. Nadir Shah destroyed it during his invasion of India but it was rebuilt in 1783 by the Buria chief, Rai Singh.

Jagadhri has been famous for brass utensils. Ornamental lamps and forms of brassware were exceptionally well-made. The brass utensils of Jagadhri are famous all over India and it is the biggest centre for this industry. The metal working was a flourishing industry in Jagadhri region during the early of the Christian era which is borne out by the discovery of a large number of crucibles and copper and iron lumps and slags from Sugh during the excavation in 1964 and 1965. There are two important temples, Gauri Shankar temple and Devi Bhavan.

The places of public utility include a police station, a post and telegraph office, a telephone exchange, a civil hospital, Christian hospital, an E.S.I. hospital, a veterinary hospital, two degree colleges, a number of schools and a few *dharmsalas*.

Bilaspur

Located 67 kilometres east of Ambala, it is a place of great antiquity. It lies at 30° 18' north latitude and 77° 18' east longitude.

The place is said to be associated with sage Ved Vyas, the compiler of *Mahabharata*. Tradition has it that it was the place where Ved Vyas hermitage was located. It was named as Vyaspur after the name of great sage but later on the name corrupted to Bilaspur.

The antiquity of the place is established by the discovery of several archaeological finds. These include Indo Sassanian coins of the 3rd century A.D.², an image of Uma Maheshvara of the 9th-10th century A.D, another of Ganesha belonging to the 11th-12th century A.D³, and two fragmentary stone inscriptions recorded in Gupta character⁴ from Kapal Mochan and the adjoining areas.

There are a number of *tirthas* in and around Bilaspur, among these the most famous is Kapal Mochan where a big fair is held annually for five days from *Ekadshi* to *Puranmashi*

1. Handa, Devindra : some Important Towns of Haryana, A Study of their Ancient Past, *Journal of Haryana Studies*, Vol.III No. 2, July 1971, P.1.

2. A. Cunningham : Archaeological Survey of India, report XIV, p. 78.

3. Manmohan Kumar : Archaeology of Ambala and Kurukshetra Districts, Haryana, Kurukshetra University, Kurukshetra, Mss, 1978, p.149.

4. A. Cunningham, op. cit.p.77.

in *Kartik* (October-November). The holy tank of Kapal Mochan is situated about 2 kilometres north of Bilaspur.

The mythological legend of the Kapal Mochan tank is mentioned in the *Mahabharata* and other *Puranas*. According to *Skand Purana*, three fire pits (*agni-kunds*) were created by Brahma for performance of *Yajana*. The fire pit which was in the north became known as *Plaksh Tirath*. It is popularly associated with the name of Pulastya Rishi who is said to have meditated here for a long period. It is located near Rampur, about 6 kilometres north of Kapal Mochan. The firepit originally in the shape of half moon in the south at first became the *Somsar Tirath* and later on became famous as Kapal Mochan *Tirth*. The third firepit which was close to Kapal Mochan was called Rin Mochan *Tirath*. It is said that Shiva stayed at Kapal Mochan for some time and at a little distance towards the north installed a *linga* (phallus) himself, named Sidheshwar which is now located in village Sindhai at a distance of about 2.5 kilometres from Kapal Mochan. According to *Skand Purana* those who take bath in Kapal Mochan tank in the bright half of *Kartik* month and visit the *linga* of Shiva, get eternal bliss¹.

Kapal Mochan Tank.— This is the main holy tank. It was known as *Somsar Tirath* and was renamed by Shiva as Kapal Mochan because a bath in the tank has effected the removal of (mochan) the impression of the skull (Kapal) from his hand which had appeared when he chopped off Brahma's head. Its western *ghat* is called Ram-ashram *ghat* because it is said that Bharata, the younger brother of Lord Rama, who happened to visit this *tirtha* got an image of Rama placed on the western side of the tank. The statues of a black cow and black calf are located on the eastern bank and of a white cow and a white calf are on the western bank. It is said that a cow and calf turned black as a consequence of killing a Brahmin, entered Kapal Mochan tank raising the tail and nostrils above water and took their bath. Their original white complexion was restored to their bodies but for the nose and tail which continued to remain black. Whatever the mythological basis, the tank is held in high esteem and a fair is held in October-November which is the biggest fair of the district.

Rin Mochan Tank.— Located to the south-east of Kapal Mochan tank, it was the place of the third fire-pit (*agni-kund*) created by Brahma. It is said that after the battle of *Mahabharata*, the Pandavas who had killed a number of their

kith and kin and their guru Dronacharya, performed a *yajna* at this place and took bath in the tank to get rid of the sins.

The tank has pucca *ghats* on all four sides. A temple containing idols of Pandavas is located on the western side of the tank.

Suraj Kund.— It is another holy tank to the east of Kapal Mochan. A mausoleum of a swami who is said to have got the tank dug, lies close to the tank. The holy place is traditionally regarded to grant a boon of a child to issueless women.

1. *Fairs and Festivals, Census of India*, 1961, Volume XII, Part-VII-B, pp.18-19.

Places of Interest

Vyas Kund.— The tank of sage Ved Vyas, the compiler of the *Mahabharata*, lies to the south of Bilaspur, 2.5 kilometres south of Kapal Mochan. This is said to be the place where the hermitage of Ved Vyas existed. It is also believed that Duryodhana hid himself in this tank in the last stage of the battle of *Mahabharata*.

Sidheshwar Temple.— It is situated about 2.5 kilometres north of Kapal Mochan in village Sindhai. The temple contains linga (phallus) said to be installed by Shiva himself, after his bath in the Kapal Mochan tank.

Gurudwara Kapal Mochan.— Towards the east of the Kapal Mochan tank is a gurudwara dedicated to Guru Gobind Singh. He is said to have stayed here for 52 days after the battle with the hill *rajas* in A.D.1687. He is also said to have cleaned the weapons used in the battle in the Rin Mochan tank and this place with the tank is called '*Shastra Ghat* Guru Gobind Singh ji'. A stone slab probably a lower part of some

sculpture bearing an inscription in Brahmi is lying at the gurdwara. On the basis of paleography, the inscription can be assigned to 7th-8th century A.D.¹.

The places of public utility include a police station, a post and telegraph office, a telephone exchange, a primary health centre, a veterinary centre, two government high schools, a P.W.D. rest house and few *dharmsalas*.

Sadhaura

It is a small town situated near the hills on the Nakti or Sadhaurawali Nadi. It lies at 30° 23' north latitude and 77° 13' east longitude, at a distance of 25 kilometres from Nariangarh.

It is said that Sadhaura was camping ground of *sadhus* on their way to the Ganga and is the corruption of its original name Sadhu-rah. The existence of old temples and tanks in and around the town is quoted to support the tradition. The discovery of ancient copper cast coins, Kuninda coins, Indo-Sassanian coins and coins of Samanta Deva from Sadhaura point towards the antiquity of the place.

There are three temples, Gaggarwala, Toronwala and Manokamna and three tanks along with them. These temples and tanks are held in high esteem. Besides, there is a tomb of Hazrat Shah Kumesh built in A.D. 1450 with a mosque dating from A.D. 1600². A fair is held every year and is reported to have been started in A.D.1556 by Bairam Khan. A Sangni mosque built of blocks of grey stone, in the 16th century is located in the west of the town and is in ruins.

1. Manmohan Kumar : *Archaeology of Ambala and Kurukshetra Districts*, Haryana, 1978, Kurukshetra University, Kurukshetra, Mss, p. 185.

2. *Ambala District Gazetteer*, 1923-24, p. 22.

It is said that Banda Bairagi built his fort at Lohgarh about 7 kilometres away from the town and Sadhaura had been the centre of activity of Banda Bairagi. A place 'Katalgarhi' in the town is associated with the massacre of those who betrayed him.

The place is also associated with Pir Budhu Shah, a Muslim saint, who helped Guru Gobind Singh in the battle of Bhagani in which all four sons of Pir Budhu Shah were killed. A Gurdwara named after Budhu Shah was built to commemorate his name.

The places of public utility include a police station, a post and telegraph office, a telephone exchange, a primary health centre, a veterinary hospital, a maternity hospital, a degree college, two high schools, a civil rest house and a few *dharmsalas*.

Sugh¹

Situated in a bend of the old Yamuna, now the Western Yamuna (Jumna) Canal, which surrounded it on three sides, the modern village of Sugh, about 5 kilometres to the east of Jagadhri, was identified by Cunningham with the site of ancient city of Srughna. He was the first explorer to bring to light the achaeological importance of the site. The ancient mound of Sugh lies at 30⁰ 9' north latitude and 77⁰ 23' east longitude. The ruins of an earlier habitation from a prominent triangular spur covering an area of over 5 kilometres in circumference and is partly coverd by the village of Dialgarh in the north, Sugh in the west and Amadalpur in the south-east.

The ruins at Sugh were rightly identified by Cunningham with the ancient city of Srughana on the basis of the description given by the Chinese traveller Hiuen Tsang (Yuan Chwang). Srughana was an important city of north India and has been frequently referred to in early and medieval literature. The earliest reference to the city is found in the *Astadhyavi* of Panini. While proving the formation of words by applying rules of grammer, Panini indirectly suggests Srughna to be well known city of his times after whose name

a road and a gate of Kanyakubja were named.

An earlier reference to the city may perhaps be found in the form of Turghna mentioned in the *Taittiriya Aranyaka*². Turghna is stated here as marking the northern border of Kurukshetra, the place where gods performed the *Sattra*.

The city is mentioned several times in the early Pali literature. Patanjali's reference to

1. The information regarding Sugh has been taken from Suraj Bhan's Report on Excavation at Sugh (1964 and 1965) published in *Journal of Haryana Studies*, Vol. IX, No.1-2, 1977,

p. 1-49.(For details, the original report, may be referred)

2. Macdoneli and Keith : *Vedic Index of Names and Subjects*, Vol, I (Varanasi 1968),p.318.

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the name of the city as many as six times indicated the premier position of the city in the 2nd century B.C. The city ranks high in importance in the *Mahabharata* where it is mentioned along with the famous cities of Ahichchhatra and Hastinapur. Varahamihira while describing the region belonging to Jupiter recounts the Srughnas along with Bharatas, Sauviras and others. In the 7th century, a Sanskrit work *Vasavadatta* refers to it which suggests the continued importance of the town in later times. It may have been founded round about 1000 B.C. and developed into a big city during the early centuries before and after Christ¹.

A more detailed account of the city is recorded by Hiuen Tsang, the Chinese traveller who visited the city in the first

half of the 7th century A.D. According to him the *Su-Lo-Ki-No* country extended over 6000 *li* in circuit. It bordered on the Ganga in the east and was backed by mountains in the north. The capital city was 20 *li* in circuit and located on the western bank of the Yamuna. It had been much deserted by this time though the foundations of the structures were still strong. There were 5 *Sangharams* housing 1,000 Buddhist monks who engaged themselves in learning and learned discussions. Hiuen Tsang also saw several stupas, which commemorated the visit of the Buddha or enshrined the relics of Buddhist saints Sariputra and *Maudgalyayana*. He also mentions 100 Brahmanical temples in the city. The above accounts shows that Srughna was the capital city of a kingdom extending on either side of the Yamuna under the Shiwaliks. Besides, it was an important centre of Buddhism in this part of the country for it maintained a large number of learned Buddhist monks, although the religion of the Buddha was on the decline and Brahmanism was growing popular with the people in India about this time. The city probably lost its importance after the 7th century and the name survived in a localized form as the only memory of its former glory.

Some welcome light on the history of the site has been thrown by the excavation conducted by the Department of Ancient Indian History, Culture and Archaeology of the Panjab University during 1965. Remains, ranging in date from c.600 B.C.to c A.D. 300, were discovered here. The archaeological finds included pottery, terracotta figurines and miscellaneous terracotta objects, coins, sealings and animal remains. The pottery found here hardly differs from its counterpart met with at other early historical sites in north India, and the bulk of it falls either in the Grey Ware or Red Ware traditions. The terracotta figurines, male, female and animal deserve special mention for their imbued beauty, plastic conception and artistic disposition. The other terracotta objects recovered included flesh rubbers, stamp, seal impression, wrattle, gamesmen, discs, frames and wheels, balls, crucibles, goldsmiths heating cup and an ear ornament grooved on the exterior. Among

1. Aggarwal, R.C. : *Early History and Archaeologies of Kurukshetra and Ambala Divisions*, Indian Historical Quarterly, Vol.XXXI, 1955, pp.293-322.

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these terracotta finds, a broken figure depicting a headless child with a *takhti* (wooden plank) in lap now on display in the National Museum, New Delhi is of special interest. The importance of the plaque lies in the fact that the writing board has alphabets belonging to Sunga period. No such figure has yet been found from any other site in India¹. Chronologically, these terracotta finds can be grouped in various divisions, such as, Mauryan, Sunga, Kushana, Gupta and medieval. Two terracotta sealings one bearing the name of Vyaghraraja in Gupta characters of the 5th-6th century A.D. and other bearing the name of the city 'Sugh' in early Devanagari characters of the 12th-13th century A.D. are also important finds and may stretch the life span of the city by a few centuries².

A few more ancient monuments are located around Sugh. In between Amadapur and Sugh is located a late medieval temple facing a rectangular tank on the east. The temple as well as the tank are both constructed of *lakhauri* bricks. There are still preserved flights of steps and screened *ghats* for women in the tank. The shrine, though locally known as the sun temple, in fact houses a shiv *linga* in it. The use of *lakhauri* bricks in *chunam* and domical roof of the temple might suggest a late Mughal date for the shrine. Two more significant ancient monuments in the vicinity are a monastery, in the south-west of the Sugh village and a stupa in the north-west at Chaneti, both constructed of burnt bricks. Though nothing can be said about these structures with certainty yet it seems to suggest that these monasteries were of the Mauryan and Kushana period³.

Buria

Situated near the west bank of Western Yamuna (Jumna) canal, it lies at 30° 10' north latitude and 77° 22' east longitude. It is located 62 kilometres to the south-east of

Ambala and 6 kilometres to the east of Jagadhri.

It is an ancient place which has seen many upheavals. The Chinese traveller, Hiuen Tsang who visited Buria in the 7th century, referred the place in his memoirs. The place was rehabilitated by Mughal emperor Humayun and Birbal, one of the nine ministers of emperor Akbar, was born here. Shah Jahan also used to visit this place and erected a Rang Mahal, a well built palace with stone archs. The Rang Mahal is now in ruins.

Buria was captured by the Sikhs in 1760, and became the headquarters of a considerable principality, which before the treaty of 1809 between the British Government

1. Udai Vir Singh : Terracottas from Sugh, *Journal of Haryana Studies*, Vol.VI, No. 1-2, 1974, pp.9-13.

2. Suraj Bhan : Report of the Excavations at Sugh (1964 and 1965), *Journal of Haryana Studies*. Vol.IX, Nos. 1-2, 1977, p.8.

3. Suraj Bhan : Report on Excavation at Sugh (1964 and 1965), *Journal of Haryana Studies*, Vol. IX, Nos. 1-2 , 1977, pp. 1-49; Devindra Handa "A Maurayan Stupas at Chaneti, Punjab" *Vishveshwaranand Indological Journal*, Vol. IV, 1966, pp. 75-79.

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and Ranjit singh, had been divided into two chiefships of Buria and Dialgarh. Contention between the widows of the last male holder of Dialgarh led to its sub-division a few years after it came British protection, into the estates of Jagadhri and Dialgarh. Jagadhri lapsed in 1829. The Rani of Dialgarh was one of the nine chiefs who were retained as independent protected chiefs. She retained her position until

her death in 1852, when Dialgarh also lapsed. Buria proper was reduced to the status of an ordinary *jagir* in 1849¹.

A small fort of the erstwhile Buria chief is used by his successors as their residence.

Places of Archaeological Interest

Chaneti.- It is a small village situated about 3 kilometres east of Jagadhri and nearly the same distance from the famous site of Sugh. Just about one hundred metres south-west of the village lies a huge brick mound which is of 20 metres diameter and is 8 metres high. The bricks used are well burnt and yellowish red in colour. The very shape and structure of this mound, the laying of concentric layers of huge bricks, the gradually diminishing diameter as the structure rises, the bricks well set in the circular fashion and the testimony of Hiuen Tsang, the Chinese traveller, lead us to believe that the mound is the remnant of an Asokan stupa. This finding, however, has to be confirmed by more positive epigraphical or excavational evidence².

Adi Badri.—Situated about 18 kilometres to the north of Bilaspur on the foot-hills of the Shiwaliks, it is a place associated with ancient past. The river Saraswati is believed to have originated from this place. A number of sculpture of Shiva-Parvati and Ganesha belonging to A.D, 9th-10th century and a few Buddhist images belonging to 11th-12th century A.D. have been discovered from this place.

Basantoor.— It lies north-east of Chhachhrauli and is said to be associated with Raja Shantanu of *Mahabharata*. There is a sacred well whose water is said to be as sacred as that of the Ganga. The place has also yielded Painted Grey Wares.

Chandigarh

Chandigarh is a very beautiful city. It is bounded by the territory of Haryana and Punjab. In the east there is a satellite town of Panchkula and in the southern areas it is surrounded by Mohali of the Punjab State. It is situated at the foothills of Shivalik range of hills.

As per hearsay, Chandigarh is named after famous Chandi

Mandir located near old Panchkula. Being a union territory, it is a joint capital of Punjab and Haryana. Its original

1. *Imperial Gazetteer of India, Provincial Series, Punjab*, Vol. I, p, 334.

2. Handa, Devindra, A Mauryan Stupa at Chaneti, *Vishveshvaran and Indological Journal*, Vol. IV, 1966, p. 75.

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plan was set in by French architect Corbuzier. Basically it was laid out by 20 sectors. Now number of sectors has been increased to 61. The beautiful city has a wide roads, greenary and full of amenities. The city is now divided in main 4 blocks, eastern, western, southern and northern. Many tourist places are there, as such Musical Park in Sector 33, Rock Garden, Rose Garden, Sukhna Lake, Secretariat, High Court, Punjab University etc. The commercial areas viz sector 17, sector 22 and grain market in sector 26 attract large crowd. On the whole many tourists come from far and wide to the city to enjoy scenic beauty.

Last of all, there are many places of public utility as such High Court, P.G.I., General Hospital, Punjab and Haryana Assembly Houses and a host of hotels and restaurants. It is very famous educational centre of North India, even foreigners come here to receive all kinds of education. The city has a 100 percentage of literacy. The residents of the city are well cultured, well behaved and polite. It is a centre of so many cultures as people of Haryana, Punjab and other regions mix frequently and exchange festivities. This city is religiously very important, full of mosques, temples and *Gurdwaras*. People have to spend extra money on the cost of living here. Important papers such as *Indian Express*, *The Tribune* and *The Dainik Baskar* are brought out from here.

Industrial activities are well arranged.

Voluntary Social Service Organisations

Manav Sewa Trust, Sonipat.- The trust is identified as an organization with its "*Service To Humanity is 'Service to God'*". It was established in 1981. It is a non-political body.

Main Objects.— The following are the main objects of the trust :-

- (i) To contribute towards medical relief by aiding, opening and maintaining homeopathic dispensaries;
- (ii) To promote and aid education in general including adult education;
- (iii) To establish, maintain and aid charitable institutions such as *dharmshalas*, *sarais*, community halls, *gowshalas* and child welfare centres;
- (iv) To uplift, promote and aid the interests of backward classes in general; and
- (v) To promote social and national interests.

Achievements.— Two beautiful children parks were developed in Industrial Workers Colony, Sonipat. A community hall and a cremation ground in rural area were under construction in 1989.

The source of income of this Trust is donation from the public and other institutions.

Places of Interest

Hindu Educational and Charitable Society, Sonipat.—

The Sonipat Hindu Educational and Charitable Society was established in 1979. Previously, it was known as Hindu Educational Society, Sonipat, which was started by S.M. Hindu High School, Sonipat in 1914.

Objects.— The objects of the society are as follows:-

- (a) To encourage, promote and propagate education;
- (b) To organise, maintain and conduct institutions and classes for the advancement and imparting education at various stages;
- (c) To provide facilities for those who desire to specialise in arts, scientific and technical subjects and
- (d) To promote family welfare programmes by setting up hospitals and other institutions.

Tika Ram Educational Society, Sonipat.— It was started for the expansion of education in the area. Its constitution was amended on October 21, 1979. The following educational institutions are being run under its control :—

- (1) Tika Ram college of Education, Sonipat
- (2) Chhotu Ram Zamindara High School, Sonipat
- (3) Tika Ram Girls High School, Sonipat
- (4) Chhotu Ram Arya College, Sonipat
- (5) Tikka Ram Primary School, Sonipat

Dewan Harnam Dass Saraswati Trust, Sonipat.— This trust was set up in 1957 for the amelioration of the pitiable condition of the poor and the needy.

Aims and Objects

- (i) To give financial and material assistance to the poor and needy in all walks of life;
- (ii) To provide medical relief to weaker sections of the society;
- (iii) To run charitable institutions; and

(iv) To help other charitable institutions devoted to the cause of suffering humanity.

Activities and Achievements.— Shri Janki Das Kapur Memorial Hospital was started in June, 1983. There is a provision for 30 beds in the hospital.

The Trust has an *ashram* at Haridwar for the benefit of the people visiting the holy city on pilgrimage.

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The trust has launched a number of schemes to help the weaker sections of society. Clothes, blankets and quilts are distributed among the poor. Financial assistance is given to orphan girls for their marriage. Sweets are distributed among the poor.

The most remarkable achievement of the trust is in the field of education. Brilliant but poor students are identified and given scholarships to pursue their studies. Free books and other material were given to more than 1,000 poor students.

Gram Vikas Bal Kalyan Parishad, Ganaur.— The Gram Vikas Bal Kalyan Parishad was established at Ganaur in December, 1976. It was started with the object to serve the destitute children in the rural areas and to provide honourable livelihood to widows other women having no means of income. The main aim of the Parishad is to help destitute children (age group of 6-18 years) by giving them free food, lodging and education. The training facilities in sewing, knitting and other works are given to the destitute women to make them earn their livelihood honourably in the 'society'. The youth of the rural areas are encouraged to take part in social and developmental activities at national importance.

District Council for Child Welfare, Sonipat.— The Council, affiliated to the Punjab and Haryana State Council for child Welfare, was established at the time when Sonipat became an independent district. The Deputy Commissioner is the ex-officio President while the wife of the Deputy Commissioner is the Vice President and Chairman of the Council. The District Child Welfare Officer is the ex-officio honorary General Secretary.

Aims and Objects.— The main objectives of the council are to promote welfare of children and educate the public about child welfare programmes. Secondly, the council is to promote and undertake welfare services for both normal and handicapped children.

The Red Cross Society, Sonipat.— Red Cross Society is an international organization embodying the ideal of help to the needy and is free from religions, sectarian or political affiliation. Its activities are mainly directed towards the improvement of health, prevention of disease and mitigation of suffering. These include an extensive sphere of social service like hospital welfare, community health and sanitation, relief to the defence personnel, maternity and child welfare, emergency relief of all kinds, blood donation services, free eye-relief camp, immunisation, training of doctors, lady health visitors, mid-wives, nurses, Dais etc. It also assists John Ambulance Association and other charitable institutions approved by the Haryana Branch of Indian Red Cross Society.

Working Women Hostel.— There is Working Women Hostel in Model Town, Sonipat under the control of Red Cross Society, Sonipat. It was constructed at the cost of Rs.17,66,000 in 1982. Those ladies whose income from employment does not exceed Rs.2,500 per month are entitled to occupy the hostel rooms. Very nominal rent is charged from them.

Places of Interest

St. John Ambulance Association, Sonipat.— The association was formed on March 8, 1973 to provide training in first aid and to arrange transport of the sick in hospital. It is a branch of the All India St. John Ambulance Association with its headquarters at New Delhi. St. John Ambulance Association, Haryana State Branch, Chandigarh governs it in the State..

A large number of poor and needy persons were benefitted with the service of the ambulance cars since the inception of the Association. By the end of March, 1983, first aid training was imparted to 18,696 candidates of different categories. In 1988-89, 15, 320 persons received first-aid training.

District Olympic Association, Sonipat.— It was set up in 1973 under the Chairmanship of the Deputy Commissioner and District Sports officer was elected the Honorary Secretary of the Association. It is affiliated to the Haryana Olympic Association. It controls amateur sports in the district and encourages various sport associations by giving recognition to them and supervises their activities in order to promote the standard of sports. It also provides financial help to the teams, selected for participation at State level tournaments.

Voluntary Organisations (Panchkula)

Panchkula, a rapidly growing town of Haryana, adjoining Chandigarh, has a number of voluntary welfare associations. To name a few, prominent among them are Panchkula Residents Welfare Federation (Registered) which came into existence on 3rd July, 1989. At present, the Federation has affiliation of 13 associations representing 11 different sectors of the Panchkula Urban Estate. The Federation has successfully taken up various matters with the appropriate authorities for the welfare of the residents of Panchkula Consumers Forum is another important organisation which is doing excellent job in getting the genuine complaints of consumers removed and generating a feeling that a consumer should get the real worth of what he spends for. Senior Citizens Council, Panchkula was launched in 1989 who

worked hard in bringing out a scheme for establishing a 'Day Care Centre for the Aged' started functioning in a rented house. SOS Children's Village Association (Bal Niketan) houses in Sector 2, Panchkula is doing a wonderful job for the care and protection of destitute children. SOS Children's Village Association known as Bal Niketan, Panchkula is a voluntary organisation founded in 1978 by a group of devoted retired officers and eminent citizens to render complete assistance for rehabilitation of destitute children as normal respectable members of our society.

Voluntary Organisations of Bhiwani Area

Voluntary organisations play a very vital role in the social fabric of the society. Voluntary organisation is a platform for the fellow human beings who with their wholehearted

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cooperation, with strenuous and concerted efforts support the weaker sections of the society. There are many voluntary organisations in Bhiwani district; which include District Relief Fund Committee, Bhiwani; District Council for Child Welfare, Bhiwani; District Red Cross Society, Bhiwani; Hospital Welfare Section, Bhiwani; St. John Ambulance Association, Bhiwani; Zila Sainik Board, Bhiwani; District Olympic Association, Bhiwani; Bharat Scouts and Guides, Bhiwani; Shri Sanatan Dharam Sabha, Bhiwani; Arya Samaj Bhiwani; Bhartiya Vikas Parisad, Bhiwani; Van Vasi Kalyan Ashram, Bhiwani; Sewa Bharti, Bhiwani; Jampur Sewa Samiti, Bhiwani; etc.

District Relief Fund Committee. Bhiwani.— The Committee was constituted in 1971. Its aim is to raise funds on a voluntary basis from within the district and tender service to other institutions engaged in the service of humanity and also to deserving needy individuals.

District Council for Child Welfare, Bhiwani.—A pioneering agency in the field of child welfare was established at Bhiwani in April, 1973. It is a branch of the Haryana State Council for Child Welfare, Chandigarh. Its executive comprising 13 members is headed by the Deputy Commissioner Bhiwani, as Chairman. The District

Child Welfare Officer is responsible for the proper implementation of all the programmes of the council in the district. The council endeavour to coordinate education, health, nutrition and welfare services in an integrated form. It works as a liaison institution between voluntary organisations, Government institutions and other departments.

District Red Cross Society, Bhiwani.— Unity, humanity, impartiality, neutrality, universality, independence and volunteer service are the seven principles that serve as guidelines to the Red Cross Societies all over the world. It was established at Bhiwani in 1973. The society is running three M.M.W.E.P. (Mahila Mandal Welfare Extension Projects) one Family Planning Centre and two Trained *Dai* Centres. It also renders assistance to the needy during calamities like floods, fire, epidemics, etc. It holds seminars and camp to publicise its aims and objects to mobilize public support.

Hospital Welfare Section, Bhiwani.— It was established in 1973 as an institution affiliated to the District Red Cross Society. Its membership is open to both men and women. It undertakes hospital welfare works which include supply of medicines, food, clothing, magazines, books etc. to the needy patients in hospital, health centres and T.B. clinics.

St. John Ambulance Association, Bhiwani.— The association was formed in April 1973. It is a branch of the All India St. Johan Ambulance Association with its

headquarters at Delhi. The association has provided an ambulance car to the hospitals and from one hospital to another. It also arranges classes for training in first aid and child welfare.

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Zila Sainik Board, Bhiwani.— The board previously known as District Soldiers', Sailors Airmen's Board, was constituted on August 19, 1974 and had 34 members (20 officials and 14 non-officials). The Deputy Commissioner, Bhiwani, is to look after the interests of the soldiers, ex-servicemen and their families. It helps them in numerous ways, e.g. settlement of arrears of pay, securing awards and stars, home postings, land consolidation, pensions, *Jangi Inama*, relief grants, loss of discharge certificates, medical treatment, final settlement of their accounts, etc.

District Olympic Association, Bhiwani.— It was established in 1973 under the chairmanship of the Deputy Commissioner. The aims and objects of the association are to organise, promote, control, popularise and standardise sports according to the norms of the Olympic games.

Bharat Scouts and Guides, Bhiwani.— Initially known as *Sudharak Vyayam shala*, this institution was established in 1924. It was merged with Hindustan Scouts under the Chief Scout Commissioner in 1930. After Independence, it was re-christened as Bharat Scouts and Guides. It is a semi government social service organisation and has its units in various middle, high and senior secondary schools of the district.

Shri Sanatan Dharam Sabha, Bhiwani.— It was established on May 26, 1897. The aims and objects of the Sabha are to propagate the principles of Hindu religion as

laid down in *Shruti*, *Smriti* and *Puranas*. It holds spiritual and religious meetings, manages and controls temples, *maths*, *dharamshalas*, *sevalayas* and other religious places. It opens schools and dispensaries and helps widows and orphans in all possible ways.

Arya Samaj, Bhiwani.— It aims at reforming the Hindu society by the propagation and revival of Vedic learning. Religious discourses are delivered in the Samaj mandirs where *Yajnas* are also performed strictly in accordance with Vedic rites. Special discourses by religious scholars are also arranged at time of annual functions and other celebrations. Uplift of Harijans, widow marriage, eradication of illogical and orthodox beliefs, promotion of education, protection of cows and propagation of Hindi language are some of the activities of the Arya Samaj.

Bhartiya Vikas Parisad, Bhiwani.— The organisation was established in 1986 in Bhiwani. Bharatiya Vikas Parisad is running a Sanskar Kendra for the social and moral upliftment of people and a library. It also organises medical camps for the poor.

Van Vasi Kalyan Ashram, Bhiwani.— The Ashram has been functioning at

Bhiwani since 1985. The Ashram is working exclusively for the welfare of tribal people of other states. The students are getting their food, clothing and shelter along with education free of cost from the Ashram.

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Sewa Bharti, Bhiwani.— Sewa Bharti is running two Sewing Centres, one Adult Education Centre and two Coaching Centres in Harijan *Basties*.

Samran Sewa Parisad.— The organisation registered since 1992, organises medical camps and free tuition centres, gives free legal aid to poor and distributes books to the poor children.

Jampur Sewa Samiti, Bhiwani.— The organisation was established in 1982 at Bhiwani. Jampur Sewa Samiti is running a hospital named Vidya Sagar Charitable Hospital. The hospital runs a regular O.P.D. and helps widows by providing them wheat, medicines, bedding, clothes, etc.

District Rehabilitation Centre, Bhiwani.— It is a Government-aided agency and is working for the welfare of handicapped.

Voluntary Organisations of Faridabad District

Various voluntry bodies are responsible for organizing different activities in the social and cultural spheres in the district. In more recent years, such organizations have begun to widen the sphere of their activities, resulting from sound financial support. The activities of some of them are also detailed here.

District Red Cross Society, Faridabad.— The District Red Cross society, Faridabad has completed its 12th year in the service of humanity and downtrodden. The society has its executive committee headed by the Deputy Commissioner, Faridabad as its President and wife of the Deputy Commissioner as its Vice President. The brief resume of the activities of this international organization, which is free from sectarian, religious or political affiliations, during the year 1991-92 are (1) running two Trained *Dai* Centres in far flung areas of the district where 79 delivery cases were conducted and 13 sterilization cases were referred to the hospital; (2) as a part of giving tremendous fillip to voluntary blood donation programme, 27 blood donation camps have been held and 3,003 units of blood were collected; (3) free ration to leprosy patients of Bharat Mata Kust Ashram has been given; (4) it provides safe and suitable accommodation to the working ladies of lower income group; (5) facility through shorthand and typewriting project; (6) treatment in physiotherapy and artificial limbs to handicapped persons; (7) yeoman service to the victims of drug addicts through 15 bedded Drug-de-addiction centre; (8) giving aid and appliances to the

handicapped; (9) relief to earth quake victims (10) training in first aid and home nursing and provides good medical treatment service to the patients in different hospitals of the district through Red Cross Hospital Welfare Section.

Red Cross Hospital Welfare Section, Faridabad.— Red Cross, Hospital Welfare Section is an important wing of the District Red Cross Society, Faridabad. The main aim of this section is to provide good medical facilities/treatment to the patients in

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different hospitals of the district. The prominent ladies of the town and wives of the government officers posted at Faridabad are its members. It is taking keen interest in the promotion of voluntary blood donation programme. During the year 1991, the society collected various types of relief material for the earth quake victims of Garhwal. On the eve of Independence Day, the members visited B.K. Hospital, Drug-de-addiction centre and short stay home and presented fruit packets, medicines and sweets. Children garments were also distributed to the new born babies. With the help of district administration, Escorts and other social organizations, a project '*Nain Tara*' which aims at making district Faridabad (Rural Area), a "Cataract Free Zone "has been taken up.

Vaish Samaj, Faridabad (NIT).— This Samaj was founded in the year 1974 on 1200 sq. yard plot with the aim of filling up the vacuum created by the absence of public institution where people could collect without the distinction of caste, creed and other religious affiliations for meeting their domestic and social requirements. This Samaj had previously 80 members and the fund needed is being collected from among its members. The building located in 1200 sq.m. plot

with 10 rooms with attached baths and a hall is being rented out at a nominal maintenance charge of Rs. 300 for the marriage parties and at the same time, it is rented out free of charge to the marriage requirements of poor sections of the society. This *Samaj* is also running a free of charge Homeopathic dispensary which was founded on 3rd July, 1983 and a sewing school for poor girls.

Seva Samiti, Faridabad (NIT).— Established in 1950 at Faridabad Township, the Samiti is affiliated to All India Seva Samiti, Allahabad. Its name depicts the social service in various forms is the main objective behind its constitution. It is secular in character and holds social service camps at the fairs and other big gatherings. It provides drinking water at a number of spots in the town. Besides running a community centre and a library, it has a dispensary and a family planning centre where free medical treatment is provided.

Shri Shakti Sewa Dal, Faridabad (NIT).— It was established in 1959. It had a total about 90 members and the executive body consisted of 19 members. As the name indicates social service in various forms is its main objective. The Dal maintains a library-cum-reading room, a cremation ground, a cemetery for the children, a charitable dispensary and a *dharamshala*-cum *baratghar*. It makes arrangement for cold water during summer season at various spots in the town. It takes up the burial of un-identified dead bodies. Family Planning Camp, Eye Operation Camp and Blood Donation Camp are also being organized. Dal participates in fairs also.

Bhatia Sewak Samaj, Faridabad (NIT).— The Bhatia Sewak Samaj, Faridabad was founded in the year 1960. It was running 2 schools which had a strength of about 1,000 pupils. A *Dharamshala* is also being run by the Samaj, the blood donation camp Polio and eye camps are also being organized under the auspices of the Samaj. The volunteers of the Samaj are always in readiness to take up any assignment for assistance

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at the time of contingency even on requisition from the Haryana Government and it has shown such readiness in recent years when there was strike and other disturbances in the town.

The Government is running a Bal Bhawan at Faridabad to provide recreational facilities for children. For the welfare of widow and destitute women and their dependents, homes are being run. Kasturba Sewa Sadan at Faridabad is one of such homes meant for widows and their dependents. At this Home, financial aid is given by the Government of Haryana. They are also earning extra remuneration for the work done at Sewing and Bata Centre annexed to this Home. Keeping in view providing accommodation at reasonable rates to working women and girls in urban areas, a hostel has also been set up at Faridabad. Haryana State Council for Child Welfare is also running a number of *anganwaris* in the district for the children.

The State Council for Science and Technology in its capacity as a model agency has been popularising and implementing various schemes relating to solar water heating systems, solar agriculture dryers and solar seasoning plants for different kinds of applicants in rural industrial and domestic sectors, biomass gasifiers for generation of mechanical and electrical power for use in agriculture and rural industries; solar photovoltaic systems for water pumping, lighting applications in remote villages and solar cookers, etc.

Voluntary Social Welfare Activities in Gurgaon

There are a number of voluntary organisations in the district of Gurgaon engaged in variety of public welfare activities and some of them are also getting some financial support from the Government. These are :—

(a) District Relief Fund Committee, Gurgaon,—

Established in 1954, administers the relief funds collected on a voluntary basis from within the district. Such funds are

collected only once a year by organising wrestling meets, poetic symposiums and other cultural programmes. The committee utilises the relief fund in a prescribed manner which includes contributions to the state and local social organisations, District Red Cross Society, Saket Council and Chief Minister's Relief Fund. It also provides aid to the poor destitutes and victims of the flood, famine and fire affected areas.

(b) District Council for Child Welfare, Gurgaon was established on November 3, 1952 to promote the welfare of children and educate general public in this behalf. *Balwadis* are being run by the council at various places in the district.

(c) District Red Cross Society, Gurgaon was established in 1934. Red Cross is an international institution embodying the ideal of help to the needy and is free from religious, sectarian or political affiliation. Its activities are directed mainly towards the improvement of health, prevention of disease and mitigation of suffering. These include social service like

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hospital welfare, community health and sanitation, relief to the defence personnel, maternity and child welfare, emergency relief camps, immunisation etc. It also assists St. John Ambulance Association and other charitable institutions approved by the Haryana Branch of the Indian Red Cross Society.

(d) St. John Ambulance Association, Gurgaon was formed in 1938 to provide first-aid instructions and to arrange transport of the sick in hospitals. The sources of income of the association include income from the ambulance, fees from first aid training and subscription by the members.

(e) District Association for Moral and Social Hygiene is a branch of the State Association for Moral and Social Hygiene with its headquarters at Chandigarh and was established at Gurgaon in 1960 to undertake, promote and develop the study of social problems relating to moral and social hygiene.

Other prominent social welfare organisations include District Family Planning Associations, Gurgaon, Zila Sainik Board, Gurgaon, Rotary Club, Lion Club, District Olympic Association, Gurgaon, Haryana Welfare Centre for Deaf and Dumb, Gurgaon, Mewat Education Board, Nuh, Shri Sanatan Dharam Sabha, Gurgaon, Shri Sanatan Dharam Mahabir, Gurgaon, Arya Samaj, Gurgaon etc.

Voluntary Organisations (Hissar)

Zila Sainik Board, Hisar.— The board was constituted in 1930. The chief aim of the board is to look after the interests and welfare of the soldiers, ex-servicemen and their families.

The District Red Cross Society, Hissar.— The District Red Cross Society, Hisar was established in 1948. Three affiliated sister societies i.e. St. John Ambulance Association, District Council of Child Welfare and Hospital Welfare Section are functioning at Hisar simultaneously. The Red Cross responds to sufferings and calamities like flood, fire and epidemics. With the time, the activities of the society have increased. The St. John Ambulance provided ambulance service at Hisar, Hansi and Fatehabad (now full fledged district). The Hospital Welfare Section undertakes free supply of medicines, ambulance service, food, clothes, magazines, books, etc. to the needy patients in the hospitals, health centres and T.B. clinics. The District council for Child Welfare is running *balwadis* in the district to provide recreational, educational, health and nutrition services to the children.

Voluntary Organisations (Jind)

District Relief Fund Committee, Jind.— It was constituted during 1967-68. Besides, the Deputy Commissioner as its Chairman, there are official members and non-official

members. Its aim is to raise funds on a voluntary basis and render service to other

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institutions engaged in the service of humanity and also to the District Red Cross Society, Saket council, chief Ministers's Fund, Kusht Nirvan Sangh, Haryana Child Welfare Council and the poor, blind, deaf and needy persons and other deserving institutions.

District Red Cross Society, Jind.— The activities of the Red Cross Society are directed mainly towards the improvement of health, prevention of diseases and mitigation of sufferings. It was established in 1967. The society has taken keen interest in blood collection and its donation to the needy and deserving persons in the district. It is running maternity and child health centres and also maintains various trained *dai* centres. The Society maintains ambulance cars for the transportation of serious cases from one place to another.

Hospital Welfare Society, Jind.— This section established in 1967, is affiliated to the District Red Cross society. It is also affiliated to State Hospital Welfare Section. It undertakes hospital welfare work which includes free supply of medicines, food, clothing, magazines, books etc. to the needy patients in hospitals and health centres. Its members visit the hospital off and on and render necessary help to the needy indoor patients.

District Council for Child Welfare, Jind.— It was established on April 1, 1971. It is a branch of the Haryana State council for Child Welfare, *Chandigarh*. Its main objectives are to promote the welfare of the children upto the age of six years and to educate the public in child welfare work. It encourages children through competition in story

writing, art, sports and celebrates the Children's Day. The main sources of income of the council are subscriptions, donations and grants from Haryana State Council for Welfare, *Chandigarh*. Indian Council for Child Welfare and District Relief fund Council is running a Crech and Balwadi centre.

Family and child Welfare Project.—1. Balwadi— Education to Children before they go to school.

2. *Yuvi Dal*— cutting and Sewing training to women.

3. *Bal Dal*— Education to Children in age group 6 to 11 who can not afford to go to school.

The project is aided by the Government.

Vishal Mahilla Gramin Udyog Sewa Samiti.— The organisation is rendering financial assistance to old women and books to the poor children. It is also fighting for a social cause i.e. removal of evils of dowry.

Jind Junior Chambers, Jind.— Junior Chambers started in Jind in the year 1983. The organisation promotes individual development, leadership training and personnel development.

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Manave Sewa Sangh, Jind.— The organisation started its work in the year, 1987 and was registered in 1989. The main functions of the organisation are providing medicines to poor patients, organising eye camps, making drinking water arrangements at various places in the city, distribution of fruits to patients once a month, distritution of woolen garments and books to poor children in schools.

Sewa Samiti Narwana.— A few important functions of the

organisation are arrangement of drinking water facility and providing aid to poor girls for the purpose of marriage.

Vidyarath Sabha Kanya Gurukul, Kharal, Jind.— The organisation arranges for the education of destitute children.

Voluntary Organisations of Kaithal area

Sewa Sangh, Kaithal.— This non-political organisation with 300 dedicated workers to the service of humanity was founded by a social reformer who associated with social organisations during his post-graduation at Kurukshetra University. But he owes this spirit inherited from his mother. This organisation provides drinking water service in the town, gives means-cum-merit scholarships to students, runs a homeopathic dispensary and blood donor's society. It provides help to the poor girls and helps the orphan children in Bal Kunj run by Red Cross Society. The organisation constructed a school building in a slum area namely, Patel Nagar and handed over it to government. Eye Camp is being organised every year for one week by the Sangh. The dedicated workers are very ready to serve the people under various '*Yojnas*' prepared by the Sangh.

Bharat vikas Parishad, Kaithal.— It was established in 1990. Activities of the Parishad revolve round four pillars, namely, Sampark, Sahyog, Sanskar and Sewa. It is branch of All India Bharat Vikas Parishad. Kaithal branch is carrying out activities like all other branches like Viklang Sahayata Yojna. Jaipur foot is being given free of cost to handicapped persons. Jaipur foot depot is at Delhi. Persons go to Delhi with authority letter and get the required foot. To and fro fare to Delhi is borne by the Parishad.

Parishad is also running an eye bank namely, " Shri Ram Kishan Dass Netra Bank", where corneal grafting is being carried out.

Haryana Kalyan Samiti, Kaithal.— It was formed with the aim '*Dahej Roko*'. This organisation helps in reunion of the separated couples, gives free legal aid to the needy and the poor.

The organisation honours social workers of the area, distributes quilts, blankets and sewing machines among the poor, arranges marriages of the poor girls, provides drinking

water facility at 50 places in the district. *Sahit* award has been set up for best writers

(Rs. 1100+1 *shawl*).

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Lion's Club, Kaithal.— It was established in 1978 at Kaithal. This organisation emphasises on health services in addition to social services. It arranges free health camps every month, ten immunisation camps, and three eye camps (cataract operation) in a year.

Rotary Club, Kaithal.— This organisation is affiliated with Rotary International. It was established in 1975 at Kaithal. Its main activities are to serve the poor patients and welfare of people especially children. During 1992-93 a free camp for piles; and a free eye camp in the collaboration with Medical College, Rohtak was organised, Polio-Plus i.e. *Shishu Suraksha Diwas* was organised in Nanakpuri, Kaithal for three months. The club is running a reading room and children library.

Rashtriya Vidya Samiti, Kaithal.— It was set up in 1954. The object of the samiti is to promote education. It is running a college namely Radha Krishna Sanatan Dharam, College, Kaithal.

Sanatan Dharam Sabha, Kaithal.— This organisation helps in the rehabilitation of aged and helpless persons. It has constructed a *Birdh Ashram* for the aged. They are given free meals and free treatment during illness.

Arya Samaj, Kaithal.— This organisation is running a high school, a library and a homeopathic dispensary.

District Red Cross Society, Kaithal.— The society was

established in 1989 at the time of formation of the district. It is an international voluntary organisation committed to the ideal of help to the poor, widows, orphans and is free from religious, sectarian or political affiliation. During 1991-92, the society gave tricycles to 92 handicapped persons, sewing machines to 39 widows, blankets to 200 poor persons, quilts to 50 lepers and clothes to 400 poor persons. In addition to it, the society has provided economic help to the widows and free medicines to the patients as recommended by the hospitals. It organises camps for blood donation. The society is running a 'Bal Kunj' for orphans where there are 30 inmates, and 'Apna Ghar' for helpless widows. The Red Cross Society, Kaithal is endeavouring to open tailoring-knitting-embroidery centre for these widows to make them self reliant. Ambulance service is also provided in Civil Hospital, Kaithal. It is running trained *Dai* Centres at Barot and Bhana villages, sewing centre at Pundri, maternity and child welfare centre at Kaithal and *Kusht Niwaran Kendra* at Kaithal.

District Council for Child Welfare, Kaithal.— This council was also established in 1989. The main objective of the council is to promote welfare of the child who is citizen of tomorrow and to educate the public about child welfare programmes. It not only looks after the deprived, neglected and needy children but also provides conducive atmosphere for their social, physical intellectual, psychological and emotional development. It had 5 *balwadis*, 6 creches, 6 supervised home work classes, 5 non-formal education centres in different villages of the district.

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Nawjeevan Yuva Kala Manch, Checka.— The Manch provides drinking water facility at different places in the town. It provides sewing machines to the needy, poor and

widows. It is also running a library.

Mahavir Dal, Cheeka— It is running a charitable hospital of the same name where a large number of people take free treatment daily. Dal has also constructed a Mahabir *Dharamshala* for the welfare of people and is providing temporary night staying facility to the outsiders.

Voluntary Organisations of Karnal Area

Manav Sewa Sangh, Karnal.— It was established in 1959. The Sangh serves the society by providing drinking water facility at various places in the town, running a reading room near bus stand at Karan Park and a library at Karan Tal, running a free cycle stand at Karan Tal and four dispensaries one each at Karan Park, Karan Tal, urban estate and Uchana village. It also distributes foodgrain, clothing and financial help to the poor and needy persons. It arranges *satsang* congregations for self-improvement.

Ladies Industrial Home Sewa, Samiti, Karnal.— The Samiti was set up in 1952. It runs a training school in cutting, tailoring, embroidery and stenography (both Hindi and English), 18 trainees in each of the five classes. A handicapped centre for the children 7 to 15 years age group is being run by the organisation. Boarding, lodging and clothing are free to the inmates.

Shri Sanatan Dharam Mahabir Dal, Karnal.— It was established in 1967. The *dal* runs a charitable eye and maternity hospital with well-equipped family planning clinic. It organises 2-3 eye camps every year in rural areas.

Hind Kusht Niwaran Sangh, Karnal.— It was established in 1971 for protection, care and rehabilitation of leprosy patients. Leper's colony has been set up in Indira Chakravorty Gram on Hansi road. There were 108 inmates.

Shri Sharadha Nand Anathalya, Karnal.— Since its establishment in 1927, the *Anathalya* has been doing very useful work for the welfare of the orphans. There were 100 inmates. Education upto primary is imparted within the *Anathalya*. After that further studies are arranged in local schools. It also arranges marriage of orphan girls.

Mata Parkash Kaur Welfare Centre for Hearing and Speech to Handicapped, Karnal.— It was established in

1987. It runs a centre for hearing and speech to handicapped children with a hostel facility for them. There were 71 inmates. Residential care, education, sports, cultural activities and rehabilitation services are provided to them.

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District Brahmin Sabha, Karnal.— It was established in 1973 for the uplift of poor Brahmins. It helps financially the poor Brahmins. It also arranges marriage of poor girls. The *sabha* also settles family disputes. It provides *Charpai* and bedding free to the outsiders who wish to stay.

Jan Sewa Dal, Karnal.— It was established in 1974 with the motto to 'serve the humanity and the poor'. Its main activity is to provide medicine, bread, milk, meals twice a day, newspaper to the poor, needy and helpless patients in Civil Hospital, Karnal where a large number of persons benefit daily from this scheme. Attendants with the patients are also served. Jan Sewa Dal arranges the death rituals of unrecognised dead bodies. The Dal helps financially helpless widows and the poor girls. During summer, it arranges drinking water service at many places. It has provided one ambulance *van* for poor patients in civil hospital.

Shri Krishan Sewa Dham, Karnal.— It was established in 1981. Its main activities are to provide meals, milk, tea, medicines to poor and needy patients in civil hospital. It also arranges death rituals of unrecognised dead bodies.

Shri Ram Krishan Sewa Sangh, Karnal.— It was established in 1991. Its activities are also to serve the patients of civil hospital by providing meals, tea, milk, medicines to the poor and needy. It arranges eye camps in town. It runs one library. It also arranges death rituals of unclaimed dead

bodies.

Rai Sahib Chaudhary Partap Charitable Trust, Karnal.—

It was established in 1964. It runs one library consisting, 15,000 books and a reading room where 52 magazines are placed.

Shri Ram Krishan Sankiratan Mandal, Karnal.—

It was established in 1948. It runs one dispensary in Shivpuri and maintains *Shamshan ghat*. It also gives financial help to poor families and arranges marriage of poor girls.

Shri Durga Bhawani Trust, Karnal.—

It was established in 1972. It runs an Ayurvedic dispensary. It helps and arranges marriage of poor girls.

Sewa Sabha, Karnal.—

It was very old well established social service organisation since 1937. It looks after Hindu religious places in the district. It manages a prayer hall, bathing place and cremation ground.

Purshotam Chatitable Trust, Karnal.—

It was established in 1978 near bus stand in Karan Park. It runs a children library and a reading room.

Ramgarhia Sabha, Karnal.—

It was established in 1985. It runs a charitable homoeopathic dispensary. It also runs a library.

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Mahila Ashram, Karnal.—

Previously known as Social Worker's Home, it was established in 1949. It aims at promoting education, economic and spiritual uplift of women and providing training and employment to enable them to earn their livelihood. It is run by the Social Welfare

Department of Government of Haryana. Boarding is free and a stipend of Rs. 150 per month per family is given to widows. Training is provided for caning of chairs, making of mosquito-nets, cutting, tailoring and embroidery. There is also production unit. Items produced here are sold in the market. The workers are paid wages for their work.

Red Cross Society, Karnal.— Since its inception in 1923 it stands for giving aid to the needy and its scope transcends all barriers-religious, political and sectarian. It functions with the sole aim of service to the humanity. The Karnal branch is running a District Welfare Centre for the handicapped since 1988 where identification and rehabilitation of the handicapped is carried out. For eradication of drug addiction, a centre for De-addiction and Rehabilitation was started in 1989 where identification, counselling and medicinal facilities to the addicts are provided. A Maternity and Welfare Hospital which is a hallmark in district Karnal for promoting health of the mothers and the children and conducting of family planning camps is regular feature of the hospital. A creche is also being run in the building of Maternity Hospital. During 1992-93, twenty blood donation camps were organised. A Vocational Training Centre where stenography classes in Hindi and English are being run under its control. A training centre for the rehabilitation of women in distress has been started where six months training in tailoring, embroidery, doll-making etc. is being imparted.

District Council for Child Welfare, Karnal.— The council is doing a lot in promoting the child welfare activities since 1971. Child welfare does not cover only needy and backward child but also normal child. The council runs 6 Balwadis, 3 creches, 6 Supervised Home Work Classes, 6 Play Centres, one library and Bal Bhawan in addition to organising of painting competitions, immunisation programmes, etc.

Voluntary Organisation of Kurukshetra Area

Manav Sewa Samiti, Kurukshetra.— It was established in 1983. It donates medicines, food and fruit in hospitals of the town. It provides drinking water services at main places in the district and on fetes and fairs.

Shri Sthanu Sewa Mandal, Kurukshetra.— It was established in 1982. It is running a sewing and embroidery

centre Kurukshetra where 60 to 70 women are getting training. It provides drinking water services at 25 places in the district. It distributes milk and bread every Sunday in hospitals. The Mandal also organises eye camps twice a year and also provides emergency services during accidents. It keeps ready the blood donors list for blood donation. It is also running a library namely Sthaneshwar Public Library.

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Manas Parchar Mandal, Kurukshetra.— It was established in 1979. It provides drinking water services in the district and arranges marriage of poor girls. In collaboration with Shri Sthanu Sewa Mandal it distributes food, bread and milk in hospitals and donates medicines in hospitals.

Manav Dharam Mission (Mahila Samiti) and Yug Nirman Sansthan, Kurukshetra.— Manav Dharam, Mission (Mahila Samiti) was established in 1989. Yug Nirman Sansthan, a sister organisation of Manav Dharam Mission, (Mahila Samiti) was registered in 1990 with the objective of Women's Welfare and extension of social services. This organisation plays a major role in solving family disputes and arranges marriage of poor girls.

Shri Vaish Aggarwal Panchayat, Kurukshetra.— It was established with the objective of reforms in Aggarwal Samaj from time to time. It has various social wings like Youth Association, Mahila, Sangh, etc. Mahila Sangh is running a craft centre for training to Aggarwal girls. The Panchayat is running a library, an Ayurvedic dispensary and a public school.

Jan Jagriti Sangthan, Kurukshetra.— This *sangthan* was established in 1985 with the objective of awakening among women and social programmes for children and women, with

the aid from central and state governments. It is running training centres for cutting & tailoring (where there are 60 trainees), beautician's course (48 trainees) and painting (22 trainees). During vacation hobby classes like dances are arranged. It is running a "*Bal Grih*" where 45 children were getting education, boarding and lodging free.

Red Cross Society, Kurukshetra.— This society was established in 1973. It is an international voluntary organisation committed to the ideal of help to the needy and is free from religious, sectarian or political affiliations. Its activities revolve round the sphere of social services like hospital welfare, maternity and child welfare, emergency relief of all kinds. It also assists St. John Ambulance Association and other charitable institutions. Kurukshetra branch is running a District Rehabilitation Centre for the handicapped and Vocational Training Centre-stenography (English and Hindi) one year course. The society is also maintaining a working women's hostel where 84 women can stay. It is running two family planning clinics one at Ladwa and the other at Shahbad and one maternity and child health centre at Shahbad. It donates medicines in hospitals. Tricycles are donated free to the handicapped. It organises blood donation camps also.

St. John Ambulance Association, Kurukshetra.— St. John Ambulance Brigade is one of the oldest International Voluntary Para-Medical and Para-Military Organisation consisting of Ambulance and Nursing Wing. It was established in 1973 at Kurukshetra. It is provided with 4 ambulance vans by the Red Cross Society. The association also imparts training in first aid. In 1992-93 first aid training was given to 30,000 persons.

Rotary Club, Kurukshetra.— It was established in 1972. The club organises eye camps every year and also arranges medical check up in schools of rural areas of the district. It also runs immunisation programme against polio, D.P.T., measles, etc. It honours social workers like best sweeper, best nurse, best teacher, best postman, etc. every year. It helps the poor and needy. For drinking water services, the club installs handpumps at important places in the district. It makes aware the public regarding traffic rules and installs reflectors.

Lion's Club, Kurukshetra.— It was established in 1981. It undertakes various social services like organising eye camps, medical check ups, distribution of uniforms in schools to the needy, donation of tricycles to handicapped, distribution of blankets to the poor, arranging of immunisation camps., etc.

District Council for Child Welfare, Kurukshetra.— The welfare programme activities of the council include running of 8 creches, 5 Balwadis, 5 Non-formal Education Centres, 5 Supervised Home Work classes, one counselling Centre for drug addicts and one Bal Bhawan in Kurukshetra through which children, working mothers and persons are being benefitted under different schemes.

Voluntary Organisations of Mahendergarh Area

District Red Cross Society, Narnaul.— The organisation, being a branch of the Indian Red Cross society, was started in 1961. Its executive committee consists of 17 members with the Deputy Commissioner as its president. The important activities of the society are hospital welfare, community health and sanitation, relief to the sick, suffering and wounded persons, relief to the defence personnel, maternity and child welfare including family planning, emergency relief of all kinds and economic relief to the sister charitable organisations.

Hospital Welfare Society, Narnaul.— It was established in 1963. Its membership is open to men and women. It is mainly associated with hospital welfare work. The members of the society visit hospitals from time to time and render necessary help to the indoor patients. The society also looks after the orphans and abandoned babies.

St. John Ambulance Association, Narnaul.— The

association was established in April, 1975. It is a branch of the All India St. John Ambulance Association, Delhi. It provides training in first-aid, home nursing and child welfare.

District Olympic Association, Narnaul.— It was established in Narnaul in 1968 under the chairmanship of the Deputy Commissioner. It is affiliated to Haryana Olympic Association. It organises, promotes and controls sports in the district and coordinates the activities of various district sports associations. It also provides financial help to the other sports associations.

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Zila Sainik Board, Narnaul.— The board previously known as District Soldiers Sailors and Airmens' Board was established at Narnaul in 1953. The Deputy Commissioner, Mahendragarh, is its ex-officio president. The main activity of the board is to look after the welfare of the soldiers, ex-servicemen and their families.

District Child Welfare Council, Narnaul.— The council is affiliated to the Haryana State Council for Child Welfare. The main objectives of the council are to promote the welfare of the children and educate the public on child welfare work. It runs *balwadis* at various places and celebrates *bal melas*, Independence Day and Republic Day.

Social Service Organisation of Panipat Area

In the Panipat district, there are several social service organisations functioning on voluntary basis with the support of government and public. The notable voluntary

organizations are (1) Rotary Club, Panipat, (2) Lions Club, Panipat, (3) District Red Cross Society, Panipat, (4) Mahavir Dal, Panipat, (5) Beopar Mandal, Panipat, (6) Sri Sanatan Dharam Sabha, Panipat, (7) Arya Samaj Sabha, Panipat, (8) Sri Jain Sewa Dal, Panipat, (9) Jain Adhikar Sanghrash Samiti, Panipat and (10) Manav Sewa Sanstha, Panipat.

Voluntary Organisations of Rewari Area

The voluntary social service organisations are self governing bodies of people working together for the betterment of the society and the community life as a whole. The welfare

of the handicapped, economically weaker sections of society, women, children, the

illiterate, the diseased, the disabled and the backward straita of society has been engaging the attention of the state and the social service organisations. The organizations are as under :—

Sr. No. Name of Organisation

1. Lions Club, Rewari
2. Lions Club, Rewari City
3. Lioness Club, Rewari
4. Leo Club, Rewari City
5. Indian Medical Association, Rewari
- 6 E.W. Centre, Rewari
7. Indian Red Cross society, Rewari
8. All Indian Women's Conference, Rewari Branch, Haryana
9. Janta Kalyan Samiti, Tewari
10. The Haryana Social Work & Research Centre, Khor (Rewari)
11. Satrang Apang Kalyan Samiti, Lalpur
12. Cental Public Education Samiti, Bawal (Rewari)

13. The Qutabpur Nutan Jagarti Cane Binding Samitin,
Qutabpur

(Rewari).

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Voluntary Organisations of Rohtak District

There are a number of voluntary organisations serving the humanity. Important among them are Mahila Ashram (Rohtak), Chobbissi Vikas Munch (Maham), Sir Chhoturam Mission (Rohtak), Sanskar Bharti (Rohtak), Kirpal Ashram (Rohtak), etc. Red cross which is an international organisation embodying the idea of help to the needy and is free from religious, sectarian and political affiliations, is also running drug de-addiction centre and institute for mentally retarded and handicapped children at Rohtak in addition to full-fledged maternity centres, family planning clinics at various places in the district. The society is maintaining ambulance service for the carriage of patients from their homes, both in the towns and villages to the hospital.

Mahila Ashram which is situated on Delhi-Rohtak road near Raj Talkies is run by the State Govt. It caters to the needs of displaced old persons both males and females and their dependents. Originally it was established as Mahila Ashram in 1950 to provide shelter to the untached displaced women and their children from West Pakistan. The *Ashram* offered a number of facilities such as free accommodation, electricity and water supply and financial assistance of Rs. 175 per head (inclusive of Rs. 25 for clothing). The *Ashram* also trains the inmates in the field of tailoring, weaving, machine and hand

embroidery, etc. where inmates can also earn independently from such works. At outset 74 families resided in the Mahila Ashram. Chobbissi Vikas Munch is a platform for the welfare of the old persons and also providing them newspapers, magazines etc. A Bal bhawan has been set up at Rohtak with an aim to provide facilities to the children. The Sanskar Bharti is a unique voluntary organisation bearing all expenditure and performing all ritual formalities at the time of cremation of the grieved family. There are a number of other voluntary welfare organisations in Rohtak town.

Samaj Kalyan Sabha, Gohana is a social welfare organisation, founded in May, 1957 with the sole objective of promoting the welfare of women and children in Gohana area. It is running a craft centre for women, Balwadi, primary school, library, recreational centre, child welfare society, ladies club, and a cottage industry centre. The craft centre imparts training in tailoring, embroidery, knitting, *niwar* making, *durrie* weaving, etc. The objective is to foster a sense of self-respect among women by making them earning members of the family.

Voluntary Organisations of Sirsa Area

District Red Cross Society, Sirsa.— Unity, humanity, impartiality, neutrality, universality, independence and voluntary service are the seven principles that serve as guide lines to the Red Cross Societies all over the world and it is worth-repeating these

principles. The District Red Cross Society at Sirsa started functioning from October 16, 1975. Its executive committee consisted of official and non-official members with the Deputy Commissioner as President. Its activities are directed mainly towards the improvement of health, prevention of diseases and mitigation of sufferings. It also assists St. John Ambulance Association and other charitable institutions.

Hospital Welfare Section, Sirsa.— The Hospital Welfare Section was established in January, 1976 as an institution affiliated to the District Red Cross Society, Sirsa. It undertakes hospital welfare work which includes supply of medicines, food, clothing; income of the section are membership fee, assistance from the District Red Cross society, grant from the Sirsa municipality and income from variety shows, etc.

St. John Ambulance Association, Sirsa.— The Association was formed in September, 1975. It is a branch of the All India St. John Ambulance Association with its headquarters at Delhi. The association has provided ambulance car for carrying serious patients to the hospital.

District Council for Child Welfare, Sirsa.— A branch of the Haryana State Council for Child Welfare, the District Council for Child Welfare Sirsa was established in 1975. As its name stands, the council aims to promote the welfare of children and focus public attention on Child Welfare Work. The council runs *balwadis* where children belonging to the age group of 3 to 6 years are admitted. These children are provided supplementary feeding. Besides, the council runs creches in the district where children upto the age of 5 years are admitted.

District Olympic Association, Sirsa.— It was established on November 21, 1976 under the chairmanship of the Deputy Commissioner. The aims and objects of the association are to organise, promote, control, popularize and standardise sports according to the norms of the Olympic games. It coordinates sports activities of various sports associations in the district and arranges district championship tournament and exhibition matches for games directly managed by it.

Zila Sainik Board, Sirsa.— To look after the interests and welfare of soldiers, ex-servicemen and their families, the Sainik Board, earlier known as District Soldiers' Sailors' and airmen's board, was constituted in 1979. For resettlement of ex-servicemen under various schemes of self-employment, ample assistance and guidance is provided to them and are

sponsored for some training.

Besides, the above described voluntary social service organisation, the names of other institutions rendering social service to the people in Sirsa district are : Lions Club, Rotary Club, Sirsa Club, Shri Sanatam Dharam Mahavir Dal, Welfare Society for the

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poor, Haryana *Tarun Sangh*, *Tarun Kalyan Nidhi*, *Sewa Samiti*, *Shri Sarv Hitakari Sabha*, Shri Mahabir Dal, Yuvak Samiti, Bal Samiti, etc. These organisations run on the donations but play an important role for the service of the community.

Voluntary Organisations of Yamunanagar Area

Utthan, Yamunanagar.— It was established with the campaign regarding awareness in slums. This is a non-political body which is running a dispensary cum MCH centre (where medicines are supplied free of cost) and a *Balwari* for integrated development of the children. 'Utthan' also launched programmes like 'Disha', 'Koshish', 'Trang', 'Vikalp' and 'Madhur Milan'. Under 'Disha' programme they have adopted the Lohar community. A Day Care Centre is run under 'Koshish' for mentally retarded children. 'Trang' is the cultural wing, which organises cultural programmes. Under 'Vikalp' Environment Protection Committee is formed which awares the public regarding the protection of environment. 'Madhur Milan' programme gives family counselling, settles family disputes and reunites the families. For awareness they organise seminars, symposiums,

workshops, camps, etc.

Manav Sewa Sangh, Yamunanagar.— It is a branch of Manav Sewa Sangh Vrindavan (U.P.), it was established in 1989 at Yamunanagar. It distributes medicines in hospitals and also distributes books in schools. Shortly, Sangh is planning to open a dispensary.

Shri Sanatan Dharam Mahavir Dal, Yamunanagar.— It was established in 1947. It is a branch of Sri Sanatan Dharam Mahavir Dal, Punjab. It organises eye operation camps in civil Hospital Jagadhri and also in rural areas. It runs a dispensary named S.D.M.D. Dharmarath Aushdhalaya where eye operation camps and immunisation programmes are organised. Kratoplasty (transfer of eye cornea from dead body to the beneficiary) is arranged free of cost. Marriage of poor girls are also arranged by the Dal. Poor students are helped by giving the books, stationery, etc. Its volunteers take active participation in fairs like Kapal Mochan, Phalgu, Kurukshetra, etc.

Gita Bhawan Nirman Samiti, Yamunanagar.— It was established in 1985 at Yamunanagar which is running an adult literacy centre and a sewing training centre. It supplies sewing machines, cloth, etc., to the poor trainees and training is provided free of cost. It has provided free accommodation to Pathology Laboratory and Ayurvedic dispensary.

Women League, Yamunanagar.— It was established in 1956 at Yamuna Nagar. Now it has its own building. It plans the programmes for the welfare of women. It is running one year courses for women in stenography (Hindi & English) and embroidery (cutting & tailoring). Women league is also running a handicraft centre. Its production unit makes uniforms on order for Sugar Mill, Modi Mill, etc.

Cousumer's Education Association, Yamunanagar.— The association awares the people regarding adulteration and attends any type of complaints of the consumers regarding underweight of gas or other articles, over charging of bus fares, adulteration, etc.

Kusht Avum Jan Kalyan Samiti, Yamunanagar.— It was established in 1986. The Samiti has set up a colony for lepers namely Gauri Shanker Kusht Ashram near Yamuna crossing. They have also adopted three colonies where they provided help to the poor patients; help them in getting land allotted in case they are uprooted ; manage schools for coaching of children in the evening, etc.

Radha Krishan Kusht Ashram, Jagadhri.— It was established in 1971 under the patronship of Hind Kusht Nivaran Sangh, Haryana. The Sangh has set up a colony for the welfare of the lepers near S.D. High School. There were about 36 inmates.

This organisation has launched full literacy drive in rural areas of the district under the presidentship of Deputy Commissioner. there were about 7,510 voluntary workers who worked hard to educate persons in the district. Literacy classes are arranged for persons in the age group 9 to 45.

District Red Cross Society, Yamunanagar.— The District Red Cross Branch was established in 1990 with the ideal of help to the needy. It is an international voluntary organisation free from religious, sectarian and political affiliation. It started various new projects for the welfare of the community, particularly for the sick and the handicapped persons during 1991 with the coordination of dedicated officers and spirited voluntary workers. Physiotherapy Centre, artificial limbs Centre for handicapped persons, X-ray films project in civil hospitals and lamination project with the cooperation of SDM Jagadhri for issuing laminated driving licences are some of the recently added project to existing activities. Its activities revolve round the sphere of social services like hospital welfare, blood donation services, ambulance services, maintenance of services of family welfare & MCH centre, trained *dai* centre, physiotherapy centre, artificial limb centre for handicapped persons.

In addition, the branch had provided a number of tricycles, hearing aids, artificial limbs, crutches, surgical shoes to the needy persons. Quilts, blankets warm clothes, etc. were also

distributed among the poor and needy persons. Financial help was also sent for U.P. earthquake victims. It also assists charitable institutions and St. John Ambulance Association. The Red Cross organised camps and collected units of blood.

Sh. John Ambulance Brigade is one of the oldest International Voluntary Para-Medical and Para-Military Organisations consisting of Ambulance and Nursing Wings. Its main

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functions are to train the people in First-Aid and Home Nursing. Many Persons were imparted training in First-Aid and Home-Nursing.

District Council for Child Welfare, Yamunanagar.— The district council was constituted at the time when Yamuna Nagar district was created in 1989. It is a pioneering agency in the field of child welfare. It plans the welfare of not only backward and deprived children but normal children also. The District Council was running Balwadis, Creches, Supervised Home Work/Classes, Recreational Centres, Children's Libraries, Primary and Upper Primary classes under non-formal education. It also supervises the three homes, namely, Children's Home Juvenile, Home and Observation Home, in Balkunj, Chhachhrauli.
