

CHAPTER-XIX

PLACES OF INTEREST

The places of historical note and religious importance of the district are described below :—

GOHANA

Gohana is the headquarters of the tahsil and sub-division of the same name. It is situated at 29° 08' north latitude and 76° 42' east longitude. As per 1981 Census, its population was 26,188.

The town is located on the broad-gauge Rohtak Panipat section of railway line. It has four gates ; Rohtak gate, Delhi gate, Panipat gate and Hissar gate.

Gohana in olden times was known as Gavambhavana¹ and it was a place of pilgrimage. There are two popular versions about 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.

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-ud-din Muhammad Ghauri who defeated Rajput ruler (Prithviraja). Later it was occupied by Taga Brahmans. A tank known as Rohta or Rohtas jhil with natural spring attracted the attention of the neighbouring chiefs. Two Rajputs, Tej Singh and Fateh Singh with the help of two traders of Butana, Dhamar Mal and Pheru Mal exterminated the Brahmans and occupied the place. Later, this 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 hermit. Known popularly as Baba Pheru after his forced conversion to Islam, he lived as an ascetic in order to avoid his further propagation of the religion. It is said that the tomb of Baba Pheru existed till recently on the village common land (Shamlat).

1. *Mahabharata Vana Parva* (Poona Ed.) Ch. 81, V. 40).

The above 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 them 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.

A *Jal Jholni Mela* is held here in the month of Bhadon, when the idol of Lord Krishana is taken out in procession and is immersed in water in the evening. As already referred the town is said to have been the site of a fort belonging to Prithvi Raj, afterwards destroyed by Muhammad Ghauri. A yearly fair is held here at the shrine of Shah Zia-ud-din Muhammad, a saint who accompanied Muhammad Ghauri to India. There are two temples in honour of the Jain Arhat Parasnath, at which an annual festival takes place.

The other places of public utility include a post and telegraph office, a telephone exchange, a canal rest house, a civil hospital, veterinary hospital, a Government college, an I.T.I. and 4 high schools (3 for boys and 1 for girls)

SONIPAT

The town (51 kilometers 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 versions 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 times. 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 *Puts*, mentioned in the Mahabharata as demanded by Yudisthira 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 Yudisthira. The town is picturesquely situated on the side of small hill which, standing out as it does in a 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 1,200 years old"

In 1871, some 1,200 hemidrachms of Graeco 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 a 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 Punjab in an attempt to expand his empire in Hindustan.

Among the ancient monuments the mosque of Abdullah Nasir-uddin and the tomb of Khawaja Khizar are worth-mentioning. The mosque was constructed in the 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. This tomb was built by Ibrahim 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 1351 A.D. This monument has been declared to be of national importance under the Ancient Monuments and Archaeological sites and Remains Act, 1958.

The basement of the tomb was repaired with lime cement mortar. A drain was provided for drawing the water.¹

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 Dargah entombs the common grave of Hazarat Imam Nasiruddin (childhood name of Abedullah) 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 Imam Sahib, his nephew and about 60-70 of his travelling companions were waylaid, their caravan looted and many of the travellers killed by the robbers between Samalkha and Ganaur (On G.T. Road between

1, Indian Archaeology, 1968-69, p. 95.

Sonipat-Panipat). This happened on 10th of Muharram Hijri 147. Raja Wazir Shiv Chand then ruled over Sonipat on behalf of the King of Kannauj. He was born blind and used to perform his morning worship at the Lord Shiv's temple on the bank of the Yamuna (the present site of the Dargah). One night he is reported to have seen the Imam Sahib in a 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 Imam family who could be helpful in this mission. As per the 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 eyes was restored. 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 Imam's family. The present Mashad *Mohallah* near the Dargah still commemorates the Imam's birth place.

Wazir Shiv Chand became the first Matwalli of the Dargah. He constructed minarates 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 has been having the privilege of offering the ceremonial *ghillaf* after performing the caremonial *ghusl* of the grave, *Dastar 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 a living example of toleration and brotherhood between the Hindus and the Moharmdans.

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 of stones used in ancient times on top of a prabhatorna, on arches of doorways, niches of temples and the 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 rehabilitation colonies and the city experienced a sizeable physical sprawl. It is a class I town. Its population on the basis of 1981 Census was 1,09,369.

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, 10 high/higher secondary schools, 2 middle schools and 13 primary schools. The Department of Tourism developed a tourist resort, 'Chakor' at Sonipat town. It provides the facilities of restaurant, bar and retail liquor vend.

GANAUR

The town (59 kilometers from Delhi) is situated at 29° 08' north latitude and 77° 01' east longitude. It lies on the Ambala-Delhi railway line. It is connected with the G.T. Road by a link road. As per Census of 1981, its population was 16,489.

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 civil hospital, a post-office and a police station.

KHARKHODA

Kharkhoda is situated at 28° 53' north latitude and 76° 55' east longitude, 19 kilometres from Sonipat district headquarters. As per 1981 Census, it was not classed as a town but all the offices of the sub-tansil are stationed here.

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. It had a population of 8,669 in 1981.

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 higher 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 a 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 records 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 Rayan 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 war, were penalised by the British for revolting against the colonial regime.

It is about 11 km. from Sonipat district headquarters on 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.

Rai has one of the premier sports institutes-Moti Lal Nehru School of Sports. The foundation stone of the building which now houses the school was laid by late Pt. Jawaharlal 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 Panchyati 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 29°10' north latitude and 76°48' east longitude. Its population as per 1981 Census was 7,163. 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 higher 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°12' north latitude and 76° 50' east longitude. It had a population of 5,657 in 1901 and was administered as a notified area. The population in 1981 was 6,986. It has no municipal status today.

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°12' north latitude and 76°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. Now the village has no municipal status. It was classified as town in 1901.

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 school, a high school, a civil dispensary, Janta Higher 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. Its population in 1981 was 5,727.

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. Its population in 1981 was 4,823. This village came into limelight in 1955 when Russian leaders, Bulganin and N. Khurshchev alongwith late Pt. Jawahar Lal Nehru visited it. Perhaps it was selected as model village by the 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 *devtas* (gods) over *rakhsas* (demons). (Reference to the popular legend relating to *Sa nundra-manthan* is available in the *Puranas*).

Besides middle and high schools there are maternity home, health sub-centres and nursing home.

AKBARPUR BAROTA

The village is connected by road and railway with Delhi. Its population in 1981 was 2,611.

There is a Akbari Darwaza 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 were discovered at Gumar and Abkarpur¹.

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.

1. Indian Archaeology, p. 65, 1960-61.

PURKHAS (SONIPAT TAHSIL)

A red buff sandstone 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 denoted 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. Mostly herdsmen, the Gujjars probably never excelled as farmers and soldiers. 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 (Gurjars), they believe, entered India from the north-west along with the Huns in the fifth century, A.D. D.R. Bhandarkar maintained that this foreign tribes came under Brahminical influence and divided itself into four castes, viz. Gurjara Brahmanas, Kshtriyas, Vaishyas and Shudras.

Without going into the polemics of the origin, development 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 a 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 Sonipat. The present village covers only a part of the huge mound which is about 25

meters high and whose circumference may be more than 10 km. It lies on the western bank of the dry bed of a mighty river, probably the ancient Yamuna which now flows about 30 km east of it. 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 Chakva 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 Satkumbha 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 miles 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.

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 even sculptures have been freely used. This part of the mound is known as Satkumbha 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 has recently sanctioned an amount of two and a half lakh rupees for the renovation of this tank. Thousands 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 instances 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 site quite often. They range from the Kushan to the Mughal period. The site seems to have been particularly rich in Gujjar- Parathihara 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 *Urna* 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 *Upanishads*, 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 goes back to Harappan age. But the *Ekamukh 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 *maharajalla* posture on the back of his vehicle, the peacock. He holds the cock in his right hand 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 Shadanana 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 Shadanana in stone, however, became more popular in the medieval period.

A large number of stone sculptures from Gujjar Kheri have been removed to distant places 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 Museums, 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, Brahmani, Narasimhi, Hariharas, Atlantes 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 Purinima of Kartik. A tank named Satkumbha which never goes dry is the main attraction for the tourists and other persons. Wet foot-prints often seen on the steps of the tank have added mystical significance to the hallowed place.

CHILDREN'S VILLAGE

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 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 international year of the child. It was materialized on 11th November, 1982. This Bal Gram is administered by the Board of Trustees, Haryana Raja Bal Bhanwan, 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. Hence children, both boys and girls of Haryana only are admitted irrespective of their religion and caste. They are given freedom and opportunity to practise their own religion.

For the admission to Bal Gram Rai, the following conditions are to be fulfilled :--

- (a) The Child should be an orphan.
- (b) His/her age should be below 7 years.
- (c) The parents of the child should be domicile of Haryana State.

The children whose either of the parents is alive are not granted admission. The male children after attaining the age of 12 years are shifted to Haryana Raja Bal Bhanwan, Madhuban, Karnal ; sister organisation of this institute.

It is spread over an area of four acres. The five cottages (modern houses), named after rivers Alakhnanda, Bhagirathi, Narmada, Cauvery and Godavari are humming with the voices of young ones and their foster mothers.

Here 7-8 children live in a house known as cottage under the care of an able and dedicated mother in a very family atmosphere. The Village Father and Assistant supervises the work and guides the mothers and the children. Most of these children have been here for several years. In this Bal Gram, there are sixteen modern houses which can accommodate up to 150 children. Each house consists of four bed rooms, a drawing-cum-dining room, kitchen, bath rooms and toilets with all modern facilities.

The cottages are run independently by the "mothers" who are given a monthly ration allowance to buy groceries from a shop within the village.

A minimum nutritious diet is prescribed, but the mothers are free to choose the menu. Each cottage designed almost on the pattern of high income group houses has a drawing-cum-dining room, complete with furniture, carpet and bright posters of children with captions that spell hope. An attempt is made to give the best environment to all of them. It is an opportunity equal to what children get in comfortable middle-class homes.

When Bal Gram was started, orphans 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.

In 1989, there were 104 playful and lovely children here who feel perfectly at home. Bal Gram renders the services to the needy children free of charge. No efforts will be spread to bring up these children as responsible citizens and settle them in life decently. Rs. 5/- is 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 salary of a foster mother is Rs. 525 per month besides free board and lodging.

Though boys and girls are kept in separate cottages, they come 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.

The other monuments and better known places of rural areas are detailed below :—

Place	Monuments	Age	Remarks
I	II	III	IV
Kakana Bahaduri	Shrine of baba Rodhagarh	200 Years	A fair is held annually.
Rabhra	Baulian	Very old	Annual fair is held.
Nathupur	(i) Maqbra of a Pegamber	Very old	—
	(ii) Samadh of a Sadhu	Very old	—
Chitana	Shrine of Devi	Very old	A fair is held annually.
Lahrarha	Smadh Baba Maha Das	50 years	Ditto
Garhi Brahmanan	Temple of Shamboo Dayal	Very old	Annual fair is held.
Thana Khurd	Sali Baba's temple	150 years	A fair is held annually.
Dheki	Temple of Shivaji	60 years	A fair is held annually.

TABLE-I
NORMAL AND

Station	No. of Years of Data	January		February	
		1	2	1	2
1. Gohana		A	21.7	17.8	
	74	B	1.8	1.5	
		A	20.8	13.7	
2. Sonipat	74	B	1.8	1.3	
		A	42.5	31.5	
Total		B	3.6	2.8	
No. of Stations	2	A	21.3	15.7	
		B	1.8	1.4	
Mean					

PART-A

EXTREME RAINFALL (1901—1980)

March	April	May	June	July	August	September	October
3	4	5	6	7	8	9	10
13.4	8.4	11.9	42.5	156.3	165.5	93.0	15.9
1.2	0.7	1.1	2.7	7.3	7.3	4.1	0.8
10.6	6.0	11.7	42.8	181.2	258.4	105.1	16.9
0.9	0.6	1.1	2.6	7.6	7.7	4.1	0.9
24.0	14.4	23.6	85.3	337.5	323.9	198.1	32.8
2.1	1.3	2.2	5.3	14.9	15.0	8.2	1.7
12.0	7.2	11.8	42.7	168.7	161.9	99.1	16.4
1.1	0.7	1.1	2.7	7.5	7.5	4.1	0.9

Station	No. of years of Data						November		December	
	1	2	3	4	5	6	11	12		
1. Gohana	A	5.6	7.5							
	B	0.2	0.7							
2. Sonipat	A	2.5	6.6							
	B	0.2	0.7							
Total	A	6.1	14.1							
	B	0.4	1.4							
No. of Stations						2				
Mean	A	3.1	7.1							
	B	0.2	0.7							

(A) Normal rainfall in mm.

(B) Average number of rainy days (days with rain of 2.5 mm. or more)

* Based on all available data upto 1901 to 1980.

** Years of occurrence given in brackets.

a Data for less than 365 days.

Annual	Highest annual rainfall as % of Normal and year **	Lowest annual rainfall as % of normal and year**	Heaviest rainfall in 24 hours*			
			Amount (mm)	Year	Month	Date
I	II	III	IV	V	VI	VII
557.5	165	45				
29.4	(1909)	(1939)	189.5	1911	September	28
576.3	232	31				
29.5	(1964)	(1939)	257.8	1933	September	19
	567.0 (1964)	187% (1938)	42%			
29.7						

APPENDIX

TABLE 1

Part-B

Frequency of annual rainfall in the District

(Data 1901 to 1980)

District : Sonipat

Range in mms.	No. of years
201—300	.. 5
301—400	.. 6
401—500	.. 15
501—600	.. 18
601—700	.. 13
701—800	.. 6
801—900	.. 4
901—1000	.. 3
1001—1100	.. 1
Total	.. <u>71</u>

(9 years data not available)