

west of Karnal, with which it is linked by a metalled road (Kunjipura-Karnal-Kaithal-Khanauri Road). Besides, the other two State Highways which pass through Kaithal are : (i) Kala Amb-Ambala-Pehowa-Kaithal-Narwana-Fatehabad Road (S.H. 2) and (ii) Meerut-Sonepat-Gohana-Asandh-Kaithal-Patiala Road (S.H. 11). It has also a railway station on the Kurukshetra-Narwana section. Its population was 34,890 in 1961 and increased to 45,199 in 1971.

The town is situated on the banks of an extensive artificial lake, called the Bidkiyar Lake with numerous bathing places and flights of steps. A high wall partly of *pakka* bricks and partly of mud enclosed the town. It had 8 gates of which Karnal Gate to the east, Keorak and Suraj Kund Gates to the north and Kasai and Dogran Gates to the west were the 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 Pandavas' victory in *Mahabharata* 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 monkeys', which later came to be known as Kaithal. Even now in the suburbs of the city, on the Bidkiyar Lake and Suraj Kund, thousands of monkeys can be seen. In the heart of 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 defeat took place on the 24th *Rabi ul awwal* A.H. 638 corresponding to October, 1240. Sultana Raziya was assassinated on the following day.²

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 (cf. Kurukshetra Darpan).

2. Elliot and Dowson, *The History of India, As Told by Its Own Historians, Volume II*, 1969, p. 337.

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 Turkman Gate of the present city of Delhi.

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, Ghagghar and the Saraswati streams and plundered the towns. 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 Ghagghar 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 Chiefs.¹ 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 principal buildings of antiquarian interest in the town are described below :

Tomb of Sheikh Shahab-ud-din.—Prince Shahab-ud-din Balkhi is said to have come from Balakh in Central Asia in 673 *Hijri* (A.D. 1274). He was slain in a 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 Ghori rulers.

Tomb and Mosque of Sheikh-Tayab.—The tomb of Sheikh-Tayab lies

1. "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 this area and in the town itself names of squares or 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 Punjab Marathas. In the town itself is 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, her property robbed by some thieves after a daring pursuit."

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 Kanungoian family and was later converted to Islam.

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

Samadh Sitalpuri.—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 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 additions to the fort of Kaithal; in fact, re-built it, for previously it was a 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-SubDivisional 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.

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.

The places of public utility in the town include two police stations and a 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, two Government higher secondary schools (one for boys and the other for girls), two privately managed higher secondary schools for boys, a privately managed high school for girls, an industrial training school for girls, a rural artisan training centre, a rural development centre, municipal Library, Sudhar Sabha reading room and a *gaushala*. The Irrigation Department has constructed a colony for the offices of the Pehowa Irrigation Division and the residential quarters for its employees.

KALA AM (TAHSIL PANIPAT)

According to tradition, the site, 8 kilometres from Panipat and 42 kilometres from Karnal, where Sadashiv Rao Bhau commanded his Maratha forces during the Third Battle of Panipat was marked by a black mango tree (*Kala Am*) which has since disappeared. The dark colour of its foliage was probably the origin of the name black mango tree. Several villages around Panipat, namely Nimbdi (Nimri), Rajakheri, Suakheri (Siwalkheri), Kabulbagh, Ugrakheri, Ujah, Risalu and Siwah were also the scenes of severe fighting in this historic battle. It is, therefore, not surprising that Kala Am was long remembered by the people probably because of heavy fighting or some prominent incident of the battle that might have occurred here. However, it is definite that Bhau was in command in this segment of the battle.¹ At present, the site is marked by a brick pillar with an iron rod at the top and the whole structure is surrounded by an iron fence. The pillar bears an inscription in English and Urdu. The English version reads :

"This pillar marks the site of the black mango tree near which was fought the Third Battle of Panipat between Ahmed Shah Abdali and Maratha Confederacy in 1761."

KARNAL (TAHSIL KARNAL)

Karnal, the headquarters of the district, is almost equi-distant from Delhi and Chandigarh. It lies on kilometres 118 of the Grand Trunk Road (N.H. 1) from Delhi to Ambala and at 29° 41' 16" north latitude and 76° 59' 13" east longitude. It is 122 kilometres from Chandigarh. Its population, which was 72,109 in 1961, increased to 92,784 in 1971.

1. Hari Ram Gupta, *Marathas and Panipat*, 1961, p. 282.

It stands on the high bluff 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 to 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, Kalandar 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.¹ After the Partition, new townships have sprung up towards the north-east and west.

The town is said to owe its foundation to Raja Karna, 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 and stream 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 is first mentioned only towards the end of the Pathan period.² It was plundered in A.D. 1573 by Ibrahim Hussain Mirza in his revolt against Akbar and its neighbourhood was laid by Banda Bairagi in A.D. 1709. In A.D. 1739, 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.

1. Immediately after the capture of the town in 1805, the British established a cantonment which was shifted to Ambala in 1841 on account of the unhealthiness from the swamps of the Western Jumna (Yamuna) Canal in its vicinity.
(*Karnal District Gazetteer*, 1892, p. 301).

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

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. 1795.¹

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 the headquarters of the district and in 1868 that of the tahsil also.

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 years² 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.

Buali Shah Qalandar's Tomb.—It is a fine marble tomb situated just outside and to the east of the town.³ The tomb was built by Ghiyas-ud-din Tughluq in the memory of Buali Shah Qalandar, a celebrated saint, who is said to have resided for some time at Budha Khera⁴ and eventually at Karnal. Within the enclosure of the tomb, there is a mosque and a reservoir with a fountain erected by Aurangzeb. There is a kettle-drum balcony outside the tomb.

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

2. *Ibid.* p. 31.

3. Buali Shah Qalandar was entombed at Panipat also. Its legend has been narrated in the description of Panipat town.

4. Here a brick wall, on which Buali Shah Qalandar rode 72 paces while going to pay homage to Sheikh Nizam-ud-din Auliya, is held in high esteem.

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 hand.¹ 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, this serai was conveyed by a free 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 Haryana.²

Gurdwara Manji Sahib.—This is a sacred shrine of the Sikhs in 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 buildings and the places of utility in the town include a civil hospital, a T.B. clinic, Shree Sanatan Dharam Mahabir Dal Free Eye, 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

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

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

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, two Government higher secondary schools—one for boys and the other for girls, two Government high schools—one for boys and the other for girls, two privately managed higher secondary schools for boys, six privately managed high 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 (TAHSIL KARNAL)

Kunjpura, an estate, 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. Its population in 1971 was 5,811. 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 a Sainik School. The places of public utility include a Government higher 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 1947.¹

KURUKSHETRA

Kurukshetra is a railway station on the main Delhi-Ambala railway line. It is about 160 kilometres north of Delhi, 39 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 the 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 point 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 the *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,

1. For an historical background of Kunjpura, see Chapter on 'History'.

Aggarwal Dharmasala, Dharmasala Baba Kali Kamli Wala and Bharat Sewashram Dharmasala. 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 pilgrims.²

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 war.³ 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 *Bhagvad-Gita*, Kurukshetra is described as Dharmakshetra, the field of righteousness.⁴ It is also known as Brahmakshetra, the field of Brahma, the Creator. Nardak is another name for Kurukshetra, probably derived from nirdukh, without sorrow.

1. The State Government has also set up a modern tourist complex at Pipli. For more details see Chapter on 'Communications'.

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. For more details about this Board, Chapter on 'Public Life and Voluntary Organisations' may be referred to.

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 a line drawn from Ratan Jaksh on the Sarassuti, westwards to Pihowa, from Pihowa southwards to beyond Pandri, 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."

(*Gazetteer of the Ambala District*, 1883-84, p. 15.)

Note : Ratan Jaksh : village Ratgal on Kurukshetra-Pipli Road.

4. धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः

सामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥

(भगवद्गीता 1/2)

The very name Kurukshetra conjures up the imagination of every Hindu and reminds him of the ancient Indian past when the Aryans inhabited the land at the dawn of civilisation. *Upanishads* and *Puranas* 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 the longest 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 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 the blessings of his *pitras*. It came to be called Kurukshetra, 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 years.¹ 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, kindness, Purity, Charity, yoga and continence (*Brahmcharya*). Indra again asked the king as to where he would

1. *Vishnu Purana*, IV, 19.

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 he 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 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 and as the birth place of holy *Gita*. The great 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

1. *Matsya Purana*, 106, 57 ; Kurma, 1.37.

Jambudvipa.¹ 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 the warriors. The place was visited by Buddha and appears to have been favoured by his masterly discourses.² Kurukshetra also finds mention in Panini's *Ashtadhyayi*. It was also visited by nine out of the ten Sikh Gurus. Only the second Guru Angad Dev did not visit this place. The place where Guru Nanak stayed during his sojourn at Kurukshetra is well known as Gurdwara Sidhbatī on a mound near the pumping station across the Kurukshetra Tank. The Gurdwara dedicated to Guru Hargobind, the sixth guru, stands near Sannihit 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.

This region saw the rise and fall of many an empire 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 Chwang (Hiuen Tsang), who visited it in the seventh century (A.D. 629 to 645) said :

“In that country of gaiety and plenty, the people were good natured, hospitable and magnanimous, 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 person of all his sins. According to the *Mahabharata*, Kurukshetra is the *tirtha* par excellence in all the three worlds.

1. Jambudvipa, according to *Puranas*, is one of the seven divisions of the world which includes the whole of India.

2. 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.)

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 the 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 Brahmasar or the Kurukshetra Tank at the time of the solar eclipse is said to bestow upon the bather the benefit of a thousand *Ashwamedha 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. An account of the activities of this board has been given in the Chapter on Public Life and Voluntary Social Service Organisations.

The foremost among the Kurukshetra *tirthas* are Brahmasar or Kurukshetra Tank, Sannihit Tank, Sthanesvara Tank, Jyotisar, Ban-ganga, Chandra-Kupa and Nabhi Kamal. Other important *tirthas* are located in Thanesar (Sthanuvata), Pehowa (Prithudaka), Kaithal (Kapisthala), Pharal (Phalgu), Pundri (Pundrika), Pindara (Pind-Tarak), Ram Rai (Ram Hrada), Kalayat and Safidon (Sarpadevi,¹ and many important villages. The last mentioned four places are in the Jind district. However, the Kurukshetra *tirthas* are described below :

Kurukshetra Tank.—Kurukshetra or Brahmasar 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 the *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

1. *Vamana Purana*, Ch. 22, Sh. 14.

steps on the southern side and part of the eastern side completely disappeared. Ghats on the northern and western sides 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 visitors.¹ 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 the bigger island is linked by another bridge which runs from the middle of the northern bank straight to the southern bank 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 were 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 this 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 (457 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 Dhruv Narain and Sri Laxmi Narain. There are ghats on its three sides only. It is situated at a mile's distance from Kurukshetra Railway Station on Pehowa Road. Pilgrims are led first to this holy spot at the time of the solar eclipse. Sannihit means assembly of the entire range of *tirthas*. It is said that on every *amavas* particularly on a *Somavati Amavas* (an *amavas*

1. The tank has been renovated in the first phase at a cost 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 pilgrims 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 Jun 28, 1973

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 the 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 x 100 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 a 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 is about 3 miles (5 kilometres) from Kurukshetra Tank towards south and is connected by an unmetalled road. It is said that Bhishma 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 a temple by the side of the well, where Yudhishtira is said to have built a victory pillar after successful culmination of the war.

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 his 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 the idols of Krishna and Arjuna also now stands under the tree.

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*.

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 a lotus which grew on the nabhi (navel) of Lord Vishnu¹. People generally visit the place in the month of Sravan or Chaitra.

Gita Bhavan.—Built in 1921-22 by the Kurukshetra Restoration Society at a cost of several lakhs 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. Situated on Kurukshetra-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 *Bhagwad-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 Buddha, Guru Nanak, 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 this chariot. Janmashtmi festival is celebrated here with great enthusiasm. A dharmasala with modern amenities provides accommodation to the visiting devotees.

Apart from its 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

1. According to mythology, this tank is the source of the universe. The legend goes that Lord Vishnu formless, was in a trance at the site when a lotus stalk sprouted from his navel. From the lotus came the four-faced Brahma chanting the *Vedas*. It was out of the limbs of Brahma that the universe came into existence.

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.¹ 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.²

LADWA (TAHSIL THANESAR)

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. Its population which was 8,259 in 1961 increased to 10,666 in 1971.

As stated in the Chapter on History, 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.³ There is an old tank and a 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 there.

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 veterinary hospital.

NILU KHERI (NILO KHERI) (TAHSIL KARNAL)

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. The 1961 Census gives its population as 8,035. It increased to 9,357 in 1971.

This township was set up after 1947 and was designed to be a home for a few of the 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 Punjab Government offered land along the Grand Trunk Road (N.H.1), to the Government of India for the new township that was visualised

1. For more details see chapter on 'Education and Culture'.

2. The name Kurukshetra has also been given to a new district carved out of the Karnal district on January 23, 1973.

3. For details see Chapter on 'History'.

at the time to be an agro-industrial community. 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 kw generator to impart a feeling of security. Now it is a flourishing little oasis of brick and mortar, humming with life and activity.

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 higher secondary school, a Government basic school, a Government nursery and kindergarten school, a primary health centre, a veterinary hospital, a printing press (Government of India), a Vijnan Mandir, a Government guest house, a telephone exchange, a post and telegraph office, a police post, a public Library and Extension Education Centre Library.

PANIPAT (TAHSIL PANIPAT)

Panipat, the headquarters of the 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. Its population which was 67,026 in 1961, increased to 87,981 in 1971.

1. It was shifted to Hissar in 1969.

Owing to its strategic location on the highroad from Firozpur and Sirhind to Delhi, Panipat has been the scene of some of the most historic battles in the Indian history. As far back as the Mahabharata, the town was one of the well known five *patas*¹ or *prasthas* which were demanded by Yudhishtira from Duryodhana. Later, the Kauravas and Pandavas engaged themselves in their cataclysmic struggle not far away from the town. A distinctive class of pottery known as the painted Gray Ware,² has been excavated at Panipat in recent years. It has also revealed the presence of subsequent ceramics of early historic times.³

It is thus beyond doubt that the town is of great antiquity. In the days gone by, it was described by the French traveller, Jacquemont, as the largest city except Delhi which he saw in Northern India. Since the very dawn of recorded times, the entire tract embracing Panipat, Kurukshetra and Tirawari (Taraori), has been the cockpit of Indian history. In the 16th and 18th centuries, Panipat stood witness to three of the most decisive battles. The first was that of Babar, the founder of 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 the Delhi ruler's Hindu general, Hemchandra, thirty years later in 1556 ; and the third of the Marathas and Ahmad Shah Abdali in 1761.

The town is situated near the old bank of river Yamuna upon a high mound composed of the debris of centuries.⁴ On all sides Panipat rises gently upward towards an old fort which is the highest point. Surrounded by an old

1. Panipat, Sonipat, Inderpat (Delhi), Baghpat and Talpat. (Hari Ram Gupta, *Marathas and Panipat*, 1961, p. 176 fn.)

2. It would seem that the authors of this had made their appearance in the Ghaggar Valley round about 1200 B.C.—B.B. Lall, *Ancient India*, No. 9 (1953), p. 97.

3. Y.D. Sharma, *Exploration of Historical Sites, Ancient India*, No. 9 (1953), p. 141.

B.B. Lall mentions that "on the north western side where the Gandhi Memorial Library and Power House are located, there is a fairly vertical section wherein it was observed that the Paints Gray Ware lay immediately over the natural soil and the Northern Black Polished Ware higher up in the mound."

4. 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 in the Yamuna. After standing there for 7 years the 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 the saint, went back seven *kos*, and there she is now. (*Karnal District Gazetteer*, 1918, p. 76)

wall pierced by 15 gates of which Salarganj, Shah Walayat and Madhoganj are the principal ones, Panipat has its suburbs stretching in all directions except in the east. The town with its narrow and crooked streets is crossed by two main bazaars. Shah Rah, the Imperial Mughal Road (known as Grand Trunk Road and barely grazing along the western side of the town) passed through the town. And even today, its *kos minars*, south and north of Panipat, stand as mute witnesses to the once great highway of men and commerce. Besides, there was the Shah Nahar flowing to the west at a distance of nearly 7 kilometres from the highway.

The principal places of antiquity in the town are as follows :—

Dargah Qalandar Shah.—It is the 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 Khizir Khan and Shadi Khan, sons of Ala-ud-din Khalji. Buali Shah Qalandar was the son of Salar Faqir-ud-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 Muqarrab 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 a 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).

1. *Karnal District Gazetteer*, 1892, p. 305.

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 Chandrapant who had remained in Panipat after the historic battle.

During the period of Muslim supremacy, the town became a centre of Sufi saints, Muslim scholars, theologians and Mughal stipendaries. 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 training institute, a Government industrial school for boys, a Government industrial school for girls, a drugget centre, S.D. College, I.B. Bharatri College for Women, Arya College, a Government higher secondary school for girls, a Government high school for girls, three privately-managed higher 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 and a *gaushala*.

The old mosques, *imambaras* and *idgahs* are gradually falling into ruins. New residential colonies, viz. model town, 4-marla housing colony and mud hut colony, were constructed after the partition.

PEHOWA (TAHSIL KAITHAL)

This small town in the Kaithal tahsil, 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. The population of the town was 6,159 according to 1961 Census. It increased to 11,366 in 1971.

The place derives its name from Prithu who was called the first king. On the death of Vena,¹ his son Prithu performed the usual funeral ceremonies and for 12 days after the cremation, he sat on the bank of the Saraswati offering

1. The story of cure of Vena's leprosy by bathing in the tank on the Saraswati is told in *Vishnu Purana*.

water to all visitors. The place, therefore, came to be known as Prithudaka or Prithu's pool and the 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 *pindas* (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 $2\frac{1}{2}$ inches to 3 inches. Two inscriptions of the time of Bhoja and his son, Mahendrapala, kings of Kanauj, and fragments of mediaeval sculptures and Painted Grey 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 built in the last century. Recently some pieces of sculpture of Vishnu temple 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 city.¹ Half a mile 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 still exists in a dilapidated condition. A palace built by Bhai Udai Singh of Kaithal is in good condition and is used as the civil rest house.

Pehowa is famous for Shivji Ka Mandir and Karttikeya Ka Mandir. Unlike the other temples dedicated to Shiva, this 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 Karttikeya was built by Marathas during their period of supremacy.

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

Recently with the clearance of forests and extension of irrigation facilities, Pehowa has emerged as an important market. It is now connected by metalled roads with Ambala, Thanesar, Kaithal and Gula (Guhla). A canal colony was constructed after the Partition by the Irrigation Department.

The places of public utility include a police station, a primary health centre, a veterinary hospital, a post and telegraph office, a telephone exchange, a Government higher secondary school for girls, a Government high school for boys, a civil rest house and a municipal library.

PHARAL (TAHSIL KAITHAL)

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 *somavati amavas* (moonless night falling on Monday) occurs during the *shraddhas* (dark half of Asuj). The place does not possess the usual town facilities.

PUNDRI (TAHSIL KAITHAL)

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. Its population of 7,660 in 1961 increased to 9,107 in 1971.

The town once flourished on the bank of an extensive tank known as Pundrak 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 a 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 station, a police post, a post and telegraph office, a telephone exchange, a Government high school, a privately-managed high school for boys, a P.W.D. dak bungalow, a municipal library and a civil dispensary. The town is important as a grain market. A big fair is held in the month of Chaitra.

SHAHABAD (SHAHBAD) (TAHSIL THANESAR)

It is a town in the Thanesar tahsil and is situated on the Grand Trunk Road (N.H. 1), on the banks of Markanda river. It is also a railway station

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

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. Its population, which was 18,975 in 1961, increased to 21,500 in 1971.

It was founded in A.D. 1192 after the defeat of the Rajputs in the Battle of Tirawari (Taraori), by the followers of Shahab-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 on the Markanda at a strategic point along the highroad to Delhi and for purposes of administration, was attached to the province of Sirhind.

In 1525, 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 ruler of Delhi for help. The Sikhs divided Shahabad in seven *pattis*, the leading Sardars 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 dark squat 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 Jahan by a fortified wall like that of Red Fort at Delhi. It was the residence of some 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.

1. Mastgarh is said to be a derivation from *masit* or *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.

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 higher secondary school for boys, a privately-managed higher secondary school for boys and 3 privately-managed high schools—one for boys and two for girls, a municipal library and a *gaushala*.

SIWAN (TAHSIL GULA)

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. Its population was 6,779 in 1961 and increased to 10,204 in 1971.

Siwan is said to be a contraction 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 bricks, 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 Kaithal.¹ 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, a Government higher secondary school and a primary health centre.

TIRAWARI (TARAORI) (TAHSIL KARNAL)

It is a village 16 kilometres north of Karnal and lies at 29° 48' 04" north latitude and 76° 55' 45" east longitude. Its population was 7,523 in 1961 and increased to 8,835 in 1971.

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

It was here that in A.D. 1191, the invading army of Muhammad Ghuri was defeated by the united Hindu army under Prithviraj Chahamana (Chauhan). 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 called as such 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 converted 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.

THANESAR (TAHSIL THANESAR)

Thanesar is the most sacred place of Hindu pilgrimage in the region known as Kurukshetra described earlier. It lies at 29° 58' 15" north latitude and 76° 50' east longitude, 39 kilometres north of Karnal and 40 kilometres south of Ambala. It is the headquarters¹ of the tahsil of the same name and its population, which was 16,828 in 1961, increased to 29,555 in 1971. It is about eight kilometres from Pipli, a village on the Grand Trunk Road (N.H.1.). It is also a railway station on Kurukshetra-Narwana branch section.

The name of the locality was originally Sthanvisvara which was known to the Chinese traveller, Yuan Chwang (Hiuen Tsang) as *Sa-ta-ni-shi-fa-lo* and to the Greek geographer, Ptolemy, as *Batan-Kaisera*². The name Sthanvisvara is derived by Cunningham either from the *Sthana* (abode) of *Iswara* (or *Mahadeo*), or from the junction of his name as *Sthanu* and *Iswara*, or from *Sthanu* and *Sar*, a lake.

Thanesar remained a great seat of Vedic learning from very ancient times as the centre of Brahmavarta in which the Aryan culture flourished. The Mahabharata War fought in its close proximity sanctified a large number of spots associated with it. Later, in Buddhist times, many monasteries were constructed in and around it.

1. With the creation of Kurukshetra as a separate district on January 23, 1973, it has also been made headquarters of the new district.

2. It would perhaps be read *Spttan-aisara*, for the Sanskrit Sthanvisvara.

Apart from its religious associations, Thanesar gained great political importance as the capital from which Harsha-var dhana started to build his large empire. The book *Harsha-charita* by his court poet, Bana, describes the glory of the Sthanvisvara (Thanesar) in the following words :—

“Sages entitled it a hermitage, courtesans a lovers’ retreat, actors a concert hall, foes the city of death, seekers of wealth the land of the philosopher’s stone, sons of the sword the soil of heroes, aspirants to knowledge the preceptor’s home, singers the Gandharva city, scientists the great Artificer’s temple, merchants the land of profit, bards the gaming house, good men the gathering of the virtuous, refugees the cage of adamant, libertines the Rogue’s Meet, wayfarers the reward of their good deeds, treasure seekers the mine, quietists the Buddhist monastery, lovers the Apsaras’ city, troubadours the festival congress, Brahmanas the stream of wealth.”¹

In the 7th century A.D., Yuan Chwang (Hiuen Tsang) mentioned the kingdom of Thanesar as 7,000 *li* in circuit and its capital as about 20 *li* in circuit. The Chinese traveller testified to the existence of three Buddhist monasteries with more than 700 professed Buddhists, 100 Deva temples and sectaries of various kinds in great numbers. He further stated that to the north-west of Thanesar, 4 to 5 *li*, a *stupa* about 200 feet high built by Ashoka, existed. Its bricks were of yellowish red colour, very bright and shining and from the *stupa* a brilliant light was frequently seen. Harsha-var dhana was then the ruler and it was a prosperous city.² The glory of Thanesar faded to some extent with the transfer of the capital to Kanauj. When in A.D. 648, a Chinese ambassador was sent to the court of Harsha, he found that the Senapati had usurped his kingdom and the dynasty had become extinct.

Having remained as a great religious and political centre, Thanesar became a target of one of the early invasions of Sultan Mahmud. He plundered Thanesar in A.D. 1014 and destroyed its rich temples and palaces and carried away as much gold as he could. But not long after in A.D. 1044, Mahipa¹, Raja of Delhi, recaptured it from the Muslims. Its subsequent history is chequered. It remained a desolated place. It was again in the time of Sikan dar Lodi that the city was invaded and sacked. It again picked up its importance and its old glory was revived in Akbar’s time only to suffer once more during

1. *Harsha-charita* of Banabhatta ed. Jivananda, p. 268.

2. Yuan Chwang failed to refer to the house of Puspabhuties of the place.

the reign of Aurangzeb. On the rise of the Sikh power, Thanesar fell into the hands of Mith Singh, who left his territories to his nephews. On the extinction of the family in 1850, the town lapsed to the British Government. During their rule, it remained in a neglected condition. Some efforts were made by the Kurukshetra Restoration Society to carry out repairs to certain tanks and temples.

An account of religious places has already been given under Kurukshetra. The places of historical interest connected with the Medieval Period comprise an ancient fort and mounds, Sheikh Chehli's Tomb and Madrasah, Pathar Masjid and Chini Masjid. These are described below :

Ancient Fort and Mounds.—There exists a ruined fort measuring 1,200 square feet at the top, a suburb called Bahari and the town, all situated on three different ancient mounds. Thus three mounds together occupy a space of about 3 miles (5 kilometres), which closely agrees with the 20 *li* of Yuan Chwang.¹ Tradition assigns the construction of the Thanesar fort to Raja Dilip, a descendant of Kuru. Spooner states that it was most probably founded by Harsha-varohana. The chief reason for this inference apart from other considerations, is the fact that all visible structures in the fort are composed of bricks measuring $14" \times 8\frac{1}{2}" \times 2\frac{1}{2}"$. The fort is said to have 52 towers or bastions some of which still exist. The number of the gates is not ascertainable on account of the later renovations of the fort during the Muslim and the Sikh periods. Besides, there is another important mound situated about $\frac{1}{4}$ th of a mile ($\frac{2}{5}$ th of a kilometre) to the north-west of Thanesar, in which Cunningham recognised the remains of a stupa built by Asoka which was said to have contained the relics of the Buddha and was standing to a height of about 300 feet (91 metres) when Yuan Chwang visited it. The modern town of Thanesar still stands on an ancient mound.

Sheikh Chehli's Tomb and Madrasah.—This tomb along with madrasah stands at the north-east corner of the fort overlooking the serai built by Sher Shah Suri. It is an octagonal building of white marble, 18 feet (5.5 metres) on each side and about 44 feet (13.5 metres) in diameter, crowned by a marble dome, and surrounded by a marble-paved courtyard. Because of its lofty position and white mass of marble, the tomb is conspicuous from a long distance. The pear-shaped dome and flower marble lattice work declare it to be of a modern date. The people attribute this shrine to a *Pir* (spiritual

1. *Annual Report of the Archaeological Survey of India*, 1922-23, pp. 87-91.

adviser) of Dara Shikoh. There is a difference of opinion about the name of the *Pir*, some calling him Abdur-Rahim, some Abdul-Karim and others Abd-ul-Razak, but he is more familiarly known by the name of Sheikh Chehli. Cunningham also assigned it to the time of Dara Shikoh, about A.D. 1650.

The madrasah is a stone building, with a deep arcade of nine openings on each side. The building was constructed entirely with the spoils of Hindu temples, the arcades being supported on plain Hindu pillars. Nothing is known of the date of the madrasah, but from its evident connection with the tomb, it must have been built at the same time as a part of the religious establishment of the saint's shrine.

Pathar Masjid and Chini Masjid.—Pathar Masjid is a small building being only 37 feet (11 metres) long by $11\frac{1}{2}$ feet ($3\frac{1}{2}$ metres) broad inside, but is remarkable for its *minars* which are attached to the ends of the back wall instead of the front wall, as is usual. Like Qutab Minar, these *minars* are fluted below with alternatively round angular flutes. The Masjid (mosque) is assigned to the time of Firuz Shah Tughluq or to the end of the 14th century.¹

The Chini Masjid is situated in the town. It has two short stout minars, which together with its walls must once have been covered with glazed tiles. Most of the tiles have gone, but as the remaining tiles are of small size, and each piece of one uniform colour, Cunningham assigned the building with much probability to the reign of Aurangzeb.²

The places of public utility in the town include a police station and a police post, a post and telegraph office, a veterinary hospital, a civil dispensary, ~~a Government higher secondary school for boys, a Government high school for girls, two privately-managed high schools,~~ Shelter Hut, municipal library, ~~and a guashala.~~ *and schools and colleges.*

PLACES OF ARCHAEOLOGICAL INTEREST

A few more sites of archaeological interest which have not been mentioned in the foregoing pages but have yielded various objects of antiquarian interest and a distinctive class of pottery known as the Painted Gray Ware generally associated with the Aryans (C 1100-500 B. C.) are described below :

Raja Karna ka Kila.—It is a small mound about 3 miles (5 kilometres)

1. Alexander Cunningham, *Annual Report of the Archaeological Survey of India*, Volume II, 1871, p. 222.

2. *Ibid.* p. 222.

to the west and south-west of Thanesar. It is about 500 square feet (46.5 square metres) at the top, 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 a 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 celt with crescentric circle, an earthen *chatī* (pot) having a line of *trisola* 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 $14\frac{1}{2}$ " \times 9 to $9\frac{1}{2}$ " \times $2\frac{1}{2}$ to 3 ". Spooner mentions¹ about the discovery of two wedge-shaped 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.

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 as an abode of Paulastya—an ancestor of Ravana.² 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 the 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 bridge in 1907.

Asthipura.—It lies to the west of Thanesar and to the south of the Aujas ghat and marks the place where the bodies of the persons slain in the Mahabharata war were cremated. Yuan Chwang visiting this place in the 7th century A.D. also bears testimony to this fact. Cunningham excavated the mound³

1. *Annual Report of the Archaeological Survey of India*, 1922-23, p. 88.

2. *Annual Report of the Archaeological Survey of India*, 1930-34, p. 143.

The tradition does not seem to be reliable ; the site was still occupied only a few hundred years ago and many finds date back to the 3rd and 4th centuries A.D., long after the war of Mahabharata could have taken place. (H.L. Srivastva, 'Excavations of Theh Polar, District Karnal', *Annual Report of the Archaeological Survey of India*, 1933-34.)

3. Alexander Cunningham, *Annual Report of the Archaeological Survey of India*, 1878-79.

which measures about 700 feet by 500 feet (213 metres by 152 metres) and found "an extensive platform of unbaked bricks still 364 feet (111 metres) in length", besides many remains of walls and fragments of terracotta sculptures.

○ **Bhor (Sarsa).**—About 8 miles (13 kolometres) to the west of Thanesar towards Pehowa lies the Bhurisrava Tank. Tradition ascribes the place to be connected with the treacherous murder of Bhurisrava by Arjuna during the Mahabharata war. Bhurisrava was son of Somadatta, Raja of Varanasi. The village is named Bhor after him. This small village is situated on an ancient mound. The houses are built of old large size bricks of $12\frac{3}{4}" \times 9\frac{1}{2}" \times 2"$.

Besides, Painted Grey Wares have also been found from Bahola, Daulatpur, Jaurasi Khurd, Kheri Khera, Morthali, Teora and Urnai and Red Polished Ware from Kohand.¹

OTHER LEGENDARY PLACES

Places connected with scenes of many incidents narrated in the *Mahabharata* are still pointed out by the people, and the whole area of Kurukshetra is full of *tirthas* and holy tanks. The local legends are far too numerous and lengthy; however, some of the more important legendary places not described earlier, along with the legends associated with them are mentioned here.

Bastali (about 26 kilometres west of Karnal on the Karnal-Kaithal Road).-- It is said that it was at this village that sage Vyasa, the author of the epic of *Mahabharata*, lived; hence Vyasasthali or Basthali or Bastali. The Ganga flowed underground into his well to save him the trouble of going to the river for a bath, bringing with it his *lota* and loin cloth, which he had left in the river, to convince him that the water was really from the Ganga.

Bahlolpur (about 10 to 11 kilometres west of Karnal).—Here in the Parasir Tank, the warrior Duryodhana 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).

1. Painted Grey Wares are assigned to the beginning of the 1st millenium B.C.

POLYMETRIC TABLE
Kilometres

1	KARNAL	O KARNAL	
	AMIN	29 O AMIN	
3	ASANDH	45 74 O ASANDH	
	GHARAUNDA	18 47 43 O GHARAUNDA	
	GULA	82 73 73 100 O GULA	
	INDRI	24 39 69 42 90 O INDRI	
	KAITHAL	63 64 42 81 31 87 O KAITHAL	
8	KALA AM	42 71 51 24 124 66 93 O KALA AM	
9	KUNJ PURA	10 39 55 28 92 34 73 52 O KUNJ PURA	
10	KURUKSHETRA	39 16 84 57 57 33 48 81 49 O KURUKSHETRA	
11	LADWA	37 26 82 55 77 13 68 79 47 20 O LADWA	
32	NILU KHERI	18 11 63 36 76 35 56 60 28 21 31 O NILU KHERI	
13	PANIPAT	34 63 43 16 116 58 85 8 44 73 71 52 O PANIPAT	
14	PEHOWA	52 43 64 70 30 60 28 94 62 27 47 46 86 O PEHOWA	
15	PHARAL	46 51 47 64 47 69 27 88 56 31 51 39 80 17 O PHARAL	
16	PUNDRI	45 60 38 63 49 69 18 87 55 40 60 48 79 26 9 O PUNDRI	
17	SHAHABAD	55 32 100 73 77 40 73 97 65 26 27 37 89 47 57 66 O SHAHABAD	
18	SIWAN	73 74 52 91 21 97 10 103 83 58 78 66 95 38 37 28 83 O SIWAN	
19	TIRAWARI	16 19 61 34 84 33 64 58 26 29 39 8 50 54 48 57 45 74 O TIRAWARI	
20	THANESAR	39 16 84 57 57 33 48 81 49 0 20 21 73 27 31 40 26 58 29 O THANESAR	

APPENDIX

Table	Contents	Page
I	Normals and Extremes of Rainfall	.. 532
II	Frequency of Annual Rainfall (1901—1950)	.. 534
III	Normals of Temperature and Relative Humidity	.. 534
IV	Mean Wind Speed	.. 535
V	Special Weather Phenomena	.. 535
VI	Tahsilwise distribution of Population	.. 536
VII	Variation of Population in the Towns during 1951—61	.. 537
VIII	Fairs and Festivals (other than those given in the text)	.. 538
IX	Sowing and harvesting of Kharif and Rabi Crops	.. 547
X	Area under Principal Crops	.. 549
XI	Yield per Hectare of Principal Crops	.. 550
XII	Production of Principal Crops	.. 551
XIII	Demonstration and Seed Farms	.. 552
XIV	Subsidies/Loans advanced to the Agriculturists	.. 553
XV	Regional Artificial Insemination Centres and Stockmen Sub-Centres under the Intensive Cattle Development Block, Karnal (Central Project)	.. 554
XVI	Regional Artificial Insemination Centres and Stockmen Centres under the Intensive Cattle Development Project, Pehowa at Thanesar (State Project)	.. 556
XVII	Veterinary Hospitals and Dispensaries	.. 557
XVIII	Damage caused to Crops and Houses by Heavy Rains and Floods	.. 559
XIX	Industrial Statistics (Small-Scale and Cottage Industries)	.. 560
XX	Agricultural Cooperative Credit Societies	.. 564
XXI	Non-Agricultural Cooperative Credit Societies	.. 565
XXII	Working of the Karnal Cooperative Bank Ltd., Karnal	.. 566
XXIII	Joint Stock Banks	.. 567
XXIV	Conversion Factors	.. 568

Table	Contents	Page
XXV	Roads maintained by the Public Works Department	.. 559
XXVI	Roads maintained by the Zila Parishad	.. 577
XXVII	Number of Registered Vehicles	.. 578
XXVIII	Railway Traffic	.. 580
XXIX	Dak Bungalows, Inspection Bungalows, Rest Houses and Tourists Houses	.. 582
XXX	List of Post Offices	.. 584
XXXI	<i>Panchayats</i> , Villages and Population in Bloeks	.. 591
XXXII	Courses conducted at the Extension Education Institute, Nilu Kheri (Nilo Kehri)	.. 592
XXXIII	Incidence of Land Revenue	.. 593
XXXIV	Income from Fixed and Fluctuating Land Revenue and Remission	.. 594
XXXV	Offences against Local and Special Laws	.. 595
XXXVI	Strength of the District Police (1970)	.. 596
XXXVII	Cases tried by Civil Courts	.. 598
XXXVIII	Income and Expenditure of Municipal Committees	.. 600
XXXIX	Judicial work done by <i>Panchayats</i>	.. 602
XL	Development work done by <i>Panchayats</i>	.. 604
XLI	Bloeks and the Number of <i>Panchayats</i> and their Panches	.. 606
XLII	Tahsilwise Number of Schools	.. 608
XLIII	Courses conducted at the National Dairy Research Institute, Karnal and Southern Regional Station, Bangalore	.. 610
XLIV	Allopathic Hospitals and Dispensaries	.. 611
XLV	Deaths caused by different Diseases, Fevers, etc.	.. 615
XLVI	Incidence of Smallpox and Preventive Measures taken for its Eradication	.. 616
XLVII	D.D.T. Spraying	.. 617
XLVIII	UNICEF Milk Feeding Centres	.. 618
XLIX	Prevention of Adulteration in Foodstuffs	.. 618
L	Important Labour Laws	.. 619
LI	Registered Trade Unions	.. 622

Table	Contents	Page
LII	Strikes by the Workers	.. 624
LIII	Constituencies and the number of valid votes polled for election to Lok Sabha in the Karnal district during the First General Elections, 1952	.. 624
LIV	Constituencies and the number of votes polled for election to Vidhan Sabha in the Karnal district during the First General Elections, 1952	.. 625
LV	Constituencies and the number of valid votes polled for election to Lok Sabha in the Karnal district during the Second General Elections, 1957	.. 626
LVI	Constituencies of the Karnal district for election to Vidhan Sabha, the number of valid votes polled, etc., during the Second General Elections, 1957	.. 627
LVII	Constituencies and the number of valid votes polled in the Karnal district for election to Lok Sabha during the Third General Elections, 1962	.. 628
LVIII	Constituencies of the Karnal district for election to Vidhan Sabha, the number of valid votes polled, etc., during the Third General Elections, 1962	.. 629
LIX	Constituencies and the number of valid votes polled for election to Lok Sabha in the Karnal district during the Fourth General Elections, 1967	.. 631
LX	Constituencies of the Karnal district for election to Vidhan Sabha, the number of valid votes polled, etc., during the Fourth General Elections, 1967	.. 632
LXI	Constituencies of the Karnal district for election to Vidhan Sabha, the number of valid votes polled, etc., during the Mid-Term Elections, 1968	.. 634
LXII	Constituencies and the number of valid votes polled for election to Lok Sabha in the Karnal district during the Mid-Term Elections, 1971	.. 636
LXIII	Local Dailies and Periodicals	.. 637
LXIV	Dailies and Periodicals published outside the Karnal district	.. 641

TABLE
Normals and Extremes

Station	Number of years of data	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.
Panipat	50 a	22.3	21.6	14.0	10.2	11.9	52.1	172.5	162.6
	b	2.0	2.1	1.3	0.8	1.2	3.0	8.0	7.0
Karnal	50 a	32.0	31.0	15.5	11.7	12.2	61.5	214.6	184.7
	b	2.4	2.5	1.5	1.1	1.2	3.2	9.1	7.8
Rajaund	50 a	14.7	16.5	7.6	6.9	7.6	34.8	118.6	105.4
	b	1.2	1.1	0.7	0.6	0.7	1.6	4.9	4.3
Kaithal	50 a	22.9	22.6	16.3	11.2	12.5	50.3	142.7	129.5
	b	2.0	1.9	1.4	1.0	1.0	2.6	7.4	6.6
Gula (Guhla)	50 a	24.6	23.1	17.5	12.9	10.9	47.0	133.3	132.6
	b	2.0	1.9	1.3	0.9	0.9	2.5	7.1	6.7
Thanesar	50 a	27.9	32.3	16.5	11.4	8.6	56.6	186.2	149.1
	b	2.3	2.4	1.4	1.0	0.9	3.3	8.3	7.4
Karnal (District)	a	24.1	24.5	14.6	10.7	10.6	50.4	161.3	144.0
	b	2.0	2.0	1.3	0.9	1.0	2.7	7.5	6.6

(a) Normal rainfall in mm.

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

-1

of Rainfall

Sept.	Oct.	Nov.	Dec.	Annual	Highest annual rainfall as % of normal year**	Lowest annual rainfall as % of normal year**	Heaviest rainfall in 24 hours*	
							Amount (mm)	Date
114.3	11.2	2.8	8.9	604.4	178 (1933)	33 (1939)	254.0	1933, Sept. 19
4.3	0.6	0.2	0.9	31.4				
130.3	12.9	4.1	10.4	720.9	167 (1935)	49 (1929)	269.7	1952, Aug. 21
4.4	0.7	0.2	1.0	35.1				
73.7	9.1	1.0	4.8	400.7	207 (1909)	00 (1949)	228.6	1887, July 29
2.2	0.4	0.1	0.4	18.2				
100.1	10.2	2.0	9.1	529.4	187 (1942)	43 (1938)	233.7	1880, June 29
4.1	0.6	0.2	0.9	29.7				
91.7	11.2	2.0	8.4	515.2	198 (1917)	43 (1938)	160.8	1949, July 14
4.1	0.6	0.3	0.9	29.2				
125.5	13.2	2.8	11.2	641.3	195 (1942)	51 (1918)	207.0	1900, July 16
4.5	0.5	0.2	1.0	33.2				
105.9	11.3	2.5	8.8	568.7	171 (1942)	46 (1938)		
3.9	0.6	0.2	0.9	29.6				

* Based on all available data up to 1959

** Years given in brackets

TABLE II
Frequency of Annual Rainfall (1901—1950)

Range in mm.	Number of years	Range in mm.	Number of years
201—300	1	601—700	12
301—400	6	701—800	3
401—500	9	801—900	3
501—600	15	901—1000	1

TABLE III
Normals of Temperature and Relative Humidity

Month	Mean daily maxi- mum temp- erature	Mean daily mini- mum temp- erature	Highest maximum ever recorded		Lowest minimum ever recorded		Relative humidity	
							0830*	1730*
			C	Date	C	Date	%	%
January	20.2	7.0	27.2	1952 Jan. 24	0.0	1964 Jan. 31	85	51
February	24.0	9.2	31.7	1960 Feb. 16	1.5	1964 Feb. 3	73	38
March	29.4	14.1	36.7	1953 Mar. 29	7.0	1957 Mar. 6	64	33
April	35.7	19.3	42.8	1952 Apr. 25	11.2	1957 Apr. 1	45	21
May	39.7	24.2	46.0	1962 May 28	16.8	1960 May 8	41	19
June	39.6	26.6	45.6	1958 June 17	18.0	1962 June 18	55	34
July	34.9	25.7	43.9	1959 July 5	19.0	1960 July 12	79	62
August	32.9	25.0	42.0	1962 Aug. 5	18.4	1960 Aug. 26	85	71
September	33.3	23.6	38.3	1951 Sept. 6	17.3	1957 Sept. 26	79	61
October	31.5	17.3	39.3	1957 Oct. 2	11.1	1957 Oct. 30	73	46
November	27.2	11.9	34.4	1953 Nov. 4	4.5	1962 Nov. 30	64	41
December	22.8	8.4	27.8	1959 Dec. 15	0.1	1964 Dec. 12	79	47
Annual	30.9	17.7					69	44

*Hours Indian Standard Time

TABLE IV
Mean Wind Speed

(kilometres per hour)

Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Annual
3.4	4.3	4.2	3.7	4.8	4.0	2.6	2.1	2.7	2.3	2.7	2.0	3.2

TABLE V
Special Weather Phenomena

Mean Number of days* with	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Annual
Thunder	1.1	1.0	0.2	1.3	1.7	3	2	3	3	0.7	0.3	0	17
Hail	0	0.1	0.3	0	0	0	0	0	0	0.1	0.1	0	0.6
Dust- storm	0	0.5	0.5	0.6	3	1.8	0.2	0.1	0	0	0	0	7
Squall	0	0	0	0	0	0	0	0	0	0	0	0	0
Fog	0.2	0.4	0.1	0	0	0	0	0	0.1	0.1	0.3	0.4	1.6

*Number of days 2 and above are given in whole numbers.

TABLE VI
Tahsilwise distribution of Population

Tahsil	Rural (inhabited villages)	Urban (towns)	Population			Percent- age of total tahsil population
			Total	Males	Females	
Karnal	395	—	3,49,671	1,89,095	1,60,576	79.4
	—	Karnal	72,109	38,415	33,694	16.4
		Gharaunda	10,496	5,638	4,858	2.4
		Nilu Kheri (Nilo Kheri)	8,035	4,625	3,410	1.8
			90,640	48,678	41,962	20.6
		(Total for tahsil)	4,40,311	2,37,773	2,02,538	100.0
Panipat	168	—	2,14,917	1,16,180	98,737	76.2
	—	Panipat	67,026	35,566	31,460	23.8
		(Total for tahsil)	2,81,943	1,51,746	1,30,197	100.0
Thanesar	409	—	2,19,838	1,17,928	1,01,910	81.7
	—	Thanesar	16,828	9,223	7,605	6.3
		Shahabad (Shahbad)	18,975	10,165	8,810	7.1
		Ladwa	8,259	4,417	3,842	3.0
		Radaur	5,155	2,752	2,403	1.9
			49,217	26,557	22,660	18.3
		(Total for tahsil)	2,69,055	1,44,485	1,24,570	100.0
Kaithal	378	—	4,50,412	2,44,576	2,05,836	90.2
	—	Kaithal	34,890	18,657	16,233	7.0
		Pundri	7,660	4,137	3,523	1.6
		Pehowa	6,159	3,395	2,764	1.2
			48,709	26,189	22,520	9.8
		(Total for tahsil)	4,99,121	2,70,765	2,28,356	100.0
Total for district :						
	(Rural) (1,350)	—	12,34,838	6,67,779	5,67,059	82.8
	—	Urban (11)	2,55,592	1,36,990	1,18,602	17.2
Grand Total :			14,90,430	8,04,769	6,85,661	100.0

Note: The figures for Gula tahsil are included in the Kaithal tahsil since during 1961 Census, Gula as a sub-tahsil was part of the Kaithal tahsil.

TABLE VII
Variation of Population in the Towns during 1951—61

Name of the town	Population		Variation	
	1951	1961	Number	Percentage
Karnal Karnal Civil Lines }	57,966 1,844 }	71,883	(+)12,073	(+)23.3
Panipat	54,981	66,737	(+)11,756	(+)21.4
Kaithal Kaithal Mandi }	25,732 2,690 }	34,885	(+)6,463	(+)22.7
Shahabad (Shahbad)	17,301	18,968	(+)1,667	(+)9.6
Thanesar	11,273	16,747	(+)5,474	(+)48.6
Gharaunda	8,632	10,505	(+)1,873	(+)21.7
Ladwa	6,237	8,247	(+)2,010	(+)30.0
Nilu Kheri (Nilo Kheri) Township	6,287	8,032	(+)1,745	(+)27.8
Pundri	6,552	7,656	(+)1,104	(+)16.8
Pehowa	..	6,161		
Radaur	3,837	5,151	(+)1,314	(+)34.3
Total :	2,03,312	2,54,973	(+)51,661	(+)25.4

TABLE VIII

Fairs and Festivals (other than those given in the text)

Name of village/ town	Fair/ festival	Date and duration	Significance and legend	Mode of obser- vance and entertainments	Castes/ communi- ties
1	2	3	4	5	6
Kaithal Tahsil					
1 Ladana Baba H.B. 8	Mela Smadh Baba Rajpuri	Asoj Sudi 11 (Septem- ber-Octo- ber) One day	Religious Dedicated to saint Rajpuri who lived in the days of Bhai Udham Singh and was worshipped by the people like a god	Obeisance is paid at the <i>smadh</i> of the saint	All
2 Patti Khot H.B. 22	Ganga Gadli	Bhadon 14 (August- September) One day	Religious Dedicated to saint Kasturi Gir who was held in high esteem	A holy dip in the tank ; obeisance at the <i>smadh</i> of the saint ; recital of holy books Wrestling ; folk songs	Hindus
3 Patti Kayath Seth H.B. 24	Mela Baba Rajpuri	(October) One day	Religious		All
4 Kultaran H.B. 27	Mela Kul- taran Tirth	Every Amavas that falls on a Monday One day	Religious A <i>sadhu</i> died and his relatives were taking his body to Pehowa. On the way the <i>sadu</i> opened his eyes and directed the persons to bury him at that very spot. Later a <i>smadh</i> was raised at that place and the fair began to be held	A holy bath ; in recitations from <i>Ramayana</i> and <i>Gita</i> ; performance of havan yajna Wrestling	Hindus
5 Keorak H.B. 33	Mela Baba Rajpuri	Phagan (February- March) One day	Dedicated to saint Rajpuri	A holy dip in the tank ; offerings and prayers at the <i>smadh</i> of the saint. Wrestling, <i>kabaddi</i>	Hindus
6 Salwan H.B. 95	(a) Mela Devi	Chet Sudi 8 (March- April) Asoj Sudi 8 (September- October) One day	Religious Dedicated to goddess	A holy bath in the tank ; Worship of the goddess ; Women sing songs in praise of the goddess ; * first hair-cutting	Hindus

TABLE VIII—(Contd.)

Name of village/ town	Fair/ festival	Date and duration	Significance and legend	Mode of obser- vance and entertainments	Castes/ communi- ties
1	2	3	4	5	6
				ceremony of children per- formed Wrestling	
	(b) Chhattri fair, or Mela Konda Panthis	Baisakh Sudi 3 (April-May) One day	Religious Dedicated to the Guru of Konda Panthis	The Guru of Konda Panthis came here on this day from village Puran in U.P. His followers gather here in thousands before the fixed day. A <i>bhan- dara</i> (free kitchen) of <i>halwa</i> and <i>puri</i> is arranged. At about 8 p.m. the Guru takes disciples inside a room. None else is allowed to go in. All the disciples have a sacred look (<i>darshan</i>) of the Guru and taste <i>charnamrit</i> (sacred water). They make offerings to the Guru and then disperse	Konda Panthis
7 Kaithal	(a) Mela Kholi Wali Devi	Asoj Nau- ratas (September- October) Eight days	Religious Dedicated to Kholi Wali goddess	Sacred bath in the tank ; wor- ship of the goddess ; kirtan	Hindus
	(b) Mela Baba Ladana	Asoj (September- October) One day	Religious Dedicated to a saint Baba Ladana	Offerings at the <i>smadh</i> of the saint Wrestling ; <i>bazigar</i> feats	All
Gula Tahsil					
1 Shadipur H.B. 6	Mansa Devi Ka Mela	Chet Sudi 9 (March- April) One day	Religious The legend goes that a rich Banjara was robbed of his riches. He prayed to the goddess to restore his stolen property to him.	Worship of the goddess Wrestling	Hindus

TABLE VIII—(Contd.)

Name of village/ town	Fair/ festival	Date and duration	Significance and legend	Mode of obser- vance and entertainments	Castes/ communi- ties
1	2	3	4	5	6
			The thieves became blind and the Banjara got his property back. He raised a temple dedicated to the goddess and a fair began to be celebrated		
2 Ramthali H.B. 99	Fair of Samadhan	Phagan Puranmashi (February- March) Two days	Religious Associated with a saint Bawa Darbar Chori Sahib who was Shah Jahan's minister but who gave up ministership and became a <i>faqir</i> . His <i>smadh</i> exists here	Offerings of <i>ladoos</i> , <i>patasas</i> and sweetmeats at the <i>smadh</i> Wrestling	All
3 Gula (Guhla) H.B. 116	Hazrat Mela Naubahar	Jeth Sudi 11 (May- June) Five days	Religious Dedicated to Pir Naubahar whose tomb exists here. It is believed that mad persons are cured of their illness by paying obeisance to the Pir	Worship of tomb ; cooked rice are offered ; he-goats and cocks are sacrificed Wrestling ; <i>kabaddi</i>	All
Thanesar Tahsil					
1 Kaliana H.B. 228	Mela Sayyad Bram	On every Friday of bright half of the month One day	Religious Dedicated to Sayyad Bram whose tomb exists here. Bram belonged to a Sayyad family of village Kaliana. He became a devotee of God at the age of seven and attained perfection in the worship of God when he was 20 years old. He spent the whole of his life in this village. The people were impressed by his wisdom and	Non-vegetarian offerings are made at the shrine of the saint ; people pray for the fulfilment of their wishes	All

TABLE VIII—(Contd.)

Name of village/ town	Fair/ festival	Date and duration	Significance and legend	Mode of obser- vance and entertainments	Castes/ communi- ties
1	2	3	4	5	6
			spirituality and started worshiping him. It is said that the <i>fakir</i> was nine yards tall. He had a muscular body. He was kind hearted and hospitable and used to supply food and clothes to all those who needed his help. The land in which the tomb exists was the property of the saint. The following words are inscribed on the tomb " <i>Rab sada aram dega</i> ", meaning that God will always bestow peace of mind. The name of the saint also seems to have been derived from this sentence		
2 Patti Jhamra Shahabad H.B. 253	Mela Devi	Chet Sudi 8 (March-April) One day	Religious Dedicated to Devi Bhagvati whose temple exists here	People visit the temple and worship the goddess	Hindus
3 Ismailbad H.B. 317	Mela Bauri	Chet Amavas (March-April) One day	Religious Some saint did top (penance) here and constructed a <i>baoli</i> which is held sacred	People take bath in the <i>baoli</i>	Hindus and Sikhs
Ratgal H.B. 376	Mela Biradh Kamyan	August One day	Religious		All
Thanesar	Somavati Amavas	Every Amavas that falls on a Monday One day	Religious	Bath in the sacred tank at Kurukshetra and Suraj Kund ; <i>bhajans</i> ; <i>kirtan</i> Wrestling and other games	Hindus

TABLE VIII—(Contd.)

Name of village/ town	Fair/ festival	Date and duration	Significance and legend	Mode of obser- vance and entertainments	Castes/ commu- nities
1	2	3	4	5	6
6 Ladwa	(a) Mela Maha- vir Swami	1st Monday falling in the bright half of Pha- gan (Feb- ruary-March) Four days	Religious Dedicated to Mahavir Swami, the founder of Jainism	Obeisance paid to Mahavir Swami; a palanquin carrying the image of Maha- vir Swami taken out in the form of a procession, a sacred bath in the Rameshwar tank Wrestling; fire- works; mimicry	Jains
	(b) Mela Devi or Bhawani Dawara fair	Chet Sudi 14 (March- April) One week	Religious Dedicated to Durga goddess whose temple exists here	Obeisance paid to the goddess in the temple; offerings made Wrestling; <i>kabaddi</i> ; cinema and circus shows	Hindus
Karnal Tahsil					
1 Hathira Khalsa H.B. 9	Devi Ka Mela	Chet Sudi 14 (March- April) Asoj Sudi 14 (September- October) One day	Religious Dedicated to the goddess. About 100 years ago a Brahmin of village Hathra had a dream that Devi (the goddess) was going to appear at a place Pajawa joint situated to the south of the village and that a temple be created there. Temple was constructed accordingly and a fair came to be held	Worship of the deity Wrestling; <i>kabaddi</i>	Hindus
2 Badalwa H.B.15	Mela Onkar Khara	Bhadon 2 (August- September) One day	Religious While digging earth, an idol of Shiva was found at this place. A temple was con- structed. The fair is held on Bha- don 2, the date on which the idol was found	Worship of Shiva. <i>Sadhus</i> assemble in large numbers and perform <i>path</i> , puja, Wrestling; <i>kabaddi</i> ; volley- ball	Hindus

TABLE VIII—(Contd.)

Name of village/ town	Fair/ festival	Date and duration	Significance and legend	Mode of obser- vance and entertainments	Castes/ communi- ties
1	2	3	4	5	6
3 Pathera Khalsa H.B. 22	Mela Devi	Chet Badi 8 (March- April) One day	Religious Dedicated to goddess whose temple exists here	Worship and offerings in the the temple Wrestling	Hindus and Sikhs
4 Barhauhi H.B. 33	Mela Pir	On every Thursday of Jeth (May-June) One day	Religious Dedicated to a <i>Pir</i>	Worship of the <i>Pir</i> ; sacrifice of animals ; bath in Jamuna canal Wrestling ; acrobatics	All
5 Amin Khalsa H.B. 33	Mela Suraj Kund	Bhadon 6 (August- September) Two days	Religious	Bath in the Suraj Kund Mimicry ; Wrestling ; <i>kabaddi</i> matches	Hindus and Sikhs
6 Nisang Jagir H.B. 34	Mela Devi	Chet (March- April) Asoj (September- October) One day	Religious Dedicated to goddess Durga, the goddess of shakti (power)	Feasting the children, especial- ly the virgins ; distribution of sweets, bath in the Nimmi Sar Tirath ; recitals from Durga Saptshati Wrestling ; kite- flying ; acrobatics ; professional singing	Hindus and Sikhs
7 Barsat H.B. 42	Jeth Ka Dussehra	Jeth 10 (May-June) One day	Religious	People take bath in Jamuna canal and say their prayers Wrestling ; <i>bazigar</i> feats	Hindus
8 Indri H.B. 46	Mela Devi	Chet Sudi 8 (March- April) Two days	Religious Dedicated to the goddess Durga whose temple exists here	Worship of the deity ; offerings of <i>parshad</i> Wrestling	Hindus and Sikhs
9 Shergarh Tapoo H.B. 56	Mela Basanti Mata	Chet Sudi 8 (March- April) One day	Religious Dedicated to Basanti goddess	Worship of and offerings made to deity ; women bring their children here and make them pay obeisance to the goddess Wrestling	Hindus and Sikhs

TABLE VIII—(Contd.)

Name of village/ town	Fair/ festival	Date and duration	Significance and legend	Mode of obser- vance and entertainments	Castes/ communi- ties
1	2	3	4	5	6
10 Nilu Kheri (a)	Lohri	Last day of Poh (December- January) One day	Seasonal	Bonfire lit at night ; games played during day	Hindus and Sikhs
	(b) Basant	Magh Sudi 5 (January- February) One day	Seasonal and recreational		Hindus and Sikhs
11 Karnal	(a) Guru Arjan Dev Shahidi Din	Jeth Sudi 4 (May-June) One day	Religious To commemorate the martyrdom day of Guru Arjan Dev	Piaos (free water- stalls) ; free kitchen ; non- stop recital of Granth Sahib ; <i>diwan</i>	Sikhs and Hindus
	(b) Guru Teg Bahadur Shahidi Din	Maghar Sudi 5 (November- December) One day	Religious To commemorate the martyrdom day of Guru Teg Bahadur	Non-stop recital of Granth Sahib ; kirtan, <i>diwan</i>	Hindus and Sikhs
	(c) Guru Gobind Singh's Janam Din	Poh Sudi 7 (December- January) One day	Religious Birth anniversary of Guru Gobind Singh	Procession ; non-stop recital of Granth Sahib ; Kirtan ; <i>diwan</i> Illuminations at night	Sikhs and Hindus
	(d) Shahidi Din Baba Zora- war Singh and Baba Fateh Singh	Poh Badi 1 (December- January) One day	Religious To commemorate the martyrdom day of Baba Zorawar Singh and Baba Fateh Singh, youn- ger Sahibzadas (sons) of Guru Gobind Singh	Non-stop recital of Granth Sahib ; kirtan ; <i>diwan</i>	Sikhs and Hindus
	(e) Guru Nanak Dev's Janam Din	Katak Puranmashi (October- November) One day	Religious Birth anniversary of Guru Nanak Dev	Procession ; recitations from Granth Sahib ; <i>kirtan</i> Illuminations ; fireworks	Sikhs and Hindus
	(f) Rath Yatra Dooj	Asarh Sudi 2 (June- July) One day	Religious Dedicated to Lord Mahavira founder of Jainism	Procession of Lord Mahavira in golden chariot	Jains
	(g) Mahavir Jayanti	Chet Sudi 13 (March- April) One day	Religious Birth	Procession ; worship in the	Hindus

TABLE VIII—(Contd)

Name of village/ town	Fair/ festival	Date and duration	Significance and legend	Mode of obser- vance and entertainments	Castes/ communi- ties
1	2	3	4	5	6
		April) One day	anniversary of Hanuman of Ramayana	temple Gatka	
12 Gharaunda	Mela Devi	Chet (March- April) Two days	Religious Dedicated to Durga goddess	Procession of the goddess; her worship in the temple; offering of <i>chhattar</i> made Wrestling	Hindus
Panipat Tahsil					
1 Panipat Tarf Ansar H.B. 12	Puranmashi fair	Katak Puranmashi (October- November) One day)	Religious	Bath in the Jamuna canal; <i>kirtan</i>	Hindus
2 Narah H.B. 20	Mela Sati	Bhadon Amavas (August- September) One day	Religious During the Mus- lim period, there was a Muslim Nawab in the adjoining village Kawi, who out- raged the modesty of Hindu women. A Jat woman refused to yield to his evil designs and com- mitted <i>Sati</i> . The fair is held in honour of that woman	Obeisance and offerings at the <i>smadh</i> of the <i>Sati</i> Wrestling	Hindus mostly women
3 Babail H.B. 26	Puranmashi fair	Katak Puranmashi (October- November) One day	Religious	Bath in the Jamuna	Hindus
4 Baholi H.B. 66	Mela Nalewali Mata	Chet Badi 7 (March- April) One day	Religious Dedicated to goddess	Obeisance to the deity; women come singing songs Wrestling; Folk-dances	Hindus
5 Machhrauli H.B. 68	Mela Sitla Saptami	Chet Badi 7 (March- April) One day	Religious Dedicated to goddess Sitla	Worship of the deity	Hindus

TABLE VIII—(Concl'd.)

Name of village/ town	Fair/ festival	Date and duration	Significance and legend	Mode of obser- vance and entertainments	Castes/ commu- nities
1	2	3	4	5	6
6 Hatwala H.B. 83	Mela Jamuna	Jeth Sudi 10 (May- June) Sawan Puranmashi (July- August) Katak Puranmashi (October- November) One day	Religious	Bath in the Jamuna river; <i>kirtan</i>	Hindus mostly women
7 Bona Lakhu H.B. 86	Ikadashi fair	Phagan Sudi 11 (February- March) One day	Recreational	Wrestling	All, men only
8 Panipat	(a) Digambar Jain Rath Yatra	Chet 5 and 9 (March- April) One day	Religious	Procession; worship of small idols	Jains
	(b) Dhup Dashami	Bhadon 10 (August- September) One day	Religious Dedicated to saint Badhu	Worship of small idols	Jains
	(c) Guru Nanak Dev's Janam Din	Katak Puranmashi (October- November) One day	Religious Birth anniver- sary of Guru Nanak Dev	Recitation from Granth Sahib; procession	Sikhs and Hindus
	(d) Janam Din Guru Go- bind Singh	Poh Sudi (December- January) One day	Religious Birth anniversary of Guru Gobind Singh	Do	Sikhs and Hindus
	(e) Pir Qalan- dar Shah	Maghar (November- December) Three days	Religious Dedicated to Pir Qalandar Shah	Nimaz (Prayers) offered at the shrine of the Pir	Muslims

Source: Census of India, 1961, Punjab District Census Handbook No. 4, Karnal District, 1966, pp. 102-23.)

TABLE IX

Sowing and harvesting of *kharif* and *Rabi* Crops

Name of crop	Time of sowing	Time of harvesting
Kharif Crops		
Sugarcane	Middle of February to middle of April	End of November to end of April
Cotton (American and <i>Desi</i>)	Beginning of April to end of May	End of September to middle of November
Paddy	Nursery sown in June-July and transplanted in July-August	October-November
<i>Bajra</i>	July-August	End of September to beginning of October
<i>Jowar</i>	July-August	End of October
Maize	June-July	October
Pulses (<i>Moong, Moth, Mash</i>)	July-August	October
Gwar	July-August	October
Chillies	Nursery sown in June and transplanted in July	Picking continues from September to March
Vegetables	February to July	April to November
<i>Bhindi</i> (Lady finger)		
<i>Tori</i>		
<i>Ghia</i> (Gourd)		
<i>Karela</i> (Bitter gourd)		
<i>Kaddu</i>		
<i>Tinda</i>		
(The sowing time of <i>barani</i> crops is dependent upon the commencement of monsoons.)		
Rabi Crops		
Wheat	October to December	April
Gram	October	March-April
Barley	October to December	March to April
Oilseeds	September to November	December to March
(<i>Sarson, Toria*</i> , <i>Taramira</i>)		
<i>Berseem</i>	September-October	December to May

**Toria* being a *zaid Kharif*, its sowing is done in early September and harvesting in first week of December.