

THOUGH small in size, Haryana is famed in history as the cradle of India's age-old civilisation.

Its sacred city of Kurukshetra, a focal point of national unity, has been attracting from time immemorial numberless pilgrims from all parts of the country. From Mahabharat times the area has been the scene of many a battle, including the 1857 uprising and the non-violent struggle under Gandhiji's leadership. Lacking in basic resources like water, fertile soil and minerals, the brave people of Haryana are remaking Nature through intelligent planning and dedicated work.

The State's achievements in electrifying all its villages, constructing lengthy canals and establishing modern factories are pointers to the bright future ahead.

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States of Our Union

HARYANA

SHASHI BHUSHAN SINGHAL

PUBLICATIONS DIVISION
MINISTRY OF INFORMATION AND BROADCASTING
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ABOUT THE SERIES

This is the eighth book in the Series "States of Our Union". The seven books already released are on Kerala, Andhra Pradesh, Orissa, Uttar Pradesh, Himachal Pradesh, Assam and Punjab. The object of the Series is to promote greater awareness and understanding of different regions of the country.

The books seek to provide a factual account of the life, culture and economic development of our States and Union Territories and the contribution of each of them to India as a whole. They are addressed to the general reader and would thus serve as an introduction of a State or Territory to other parts of the country.

CONTENTS

1. THE LAND AND THE PEOPLE	1
2. HOARY HISTORY	4
3. AGRICULTURE AND RURAL DEVELOPMENT	17
4. INDUSTRY AND MINERALS ..	25
5. SOCIAL SERVICES	28
6. LITERATURE	31
7. FOLK ARTS	37
8. PLACES OF INTEREST ..	42

1. THE LAND AND THE PEOPLE

LOOKED at from the viewpoint of the area, Haryana the 17th State of the Indian Union, is a very small State in size. Situated in North India, Haryana came into existence on November 1, 1966 as a result of the reorganisation of the composite Punjab into two States. With an area of 44,056 square kilometres, its population according to the 1961 census was 75,90,543 (99,71,165 according to 1971 census—provisional). In the composite Punjab, its area was 35.48 per cent and the population 37.64 per cent.

Before Haryana became a full-fledged State, its political boundaries changed from time to time according to the then prevailing conditions. To understand the real Haryana, one must look at the State's natural boundaries. On the north is the Shivalik range of mountains, on the east is the river Yamuna, on the south are the Aravali range and the Thar desert, and on the west flows the river Sutlej. Politically the State is bounded by U.P. on the east, Punjab on the west, a portion of Himachal Pradesh on the north and Rajasthan on the south. The geographical situation of Haryana and its prosperity are reflected in the following popular saying : "Haryana is situated in the midst of the Shivaliks on the north and Alwar on the south. Its inhabitants enjoy ghee, milk and curds". (The Aravali mountains in the south of Haryana, stretch from the south of Delhi to Gurgaon and Alwar).

Haryana has seven districts : Hissar, Rohtak, Gurgaon, Karnal Ambala, Jind and Mahendragarh.

NATURAL DIVISIONS

Haryana can be divided mainly into two natural parts : the Sub-Himalayan Terai and the Indo-Gangetic plain. They run almost parallel to each other. The fertile Indo-Gangetic plain is bounded on the north by the Himalayas and on the south are the desert areas of Rajasthan. This plain consists of the fertile alluvium brought down by the Yamuna and other smaller mountain streams. This plain slopes from the north to the south; its height above sea level averages 213 to 302 metres.

Situated between the depression of the rivers Ganga and Indus, Haryana is a vast level ground of moist land. The old lands are a mixture of sand, clay, silt and pebbles. In the new lands, sand and silt predominate, which is replenished by the silt from the rivers. This process continues even today.

In the south-west part of Haryana is sandy land, where blow sand storms, which have formed sand dunes for miles on end. As a result of the sand dunes, the moist land has dried up. Agriculture is possible only in those parts which have not been covered by sand; in the local language, these fertile spots are known as "tal". Down south of the Haryana plain, and in the south-east, one comes across many hillocks, which are part of the Aravali chain of mountains, known as the Alwar-Ajaibgarh range. On these hillocks are found smooth, soft slate stones and sandy pebbles.

CLIMATE

Haryana has extremes of climate, very hot in summer and very cold in winter. The maximum temperature in May and June goes up to 46°C and the minimum in January falls to the lowest when two to three degrees of frost is recorded. If the year is divided into the three seasons of winter, summer and the monsoon, the first lasts from November to February, the second from March to June and the rainy season is from July to October.

Dry cold winds blow in Haryana during the winter, for in the north is the high mountain wall of the Himalayas, which shuts out the icy winds from Central Asia. During the winter months, Haryana experiences small cyclones, which bring slight rain. In May and June hot winds (loo) blow and sometimes there are typhoons. The total annual rainfall in different parts of Haryana varies. In Ambala, situated in the north-eastern part of the State the rainfall is more than 97.45 centimetres, whereas in Hissar in the south-west, the average is 39.82 centimetres. The bulk of the rainfall is during the months of July-September. During winter, the maximum rainfall is 7-9 centimetres in the northern parts, and in the southern parts the average is less than 2 centimetres.

THE PEOPLE

According to the 1961 census, Haryana's population was about 76 lakhs (75,90,543). Of these 62,82,863 lived in the villages and

13,07,680 in towns. The male population was 40,62,797 and the female population numbered 35,27,746. For every 1,000 males, there are about 868 females. Ambala Cantonment is the most populous town; towns with populations ranging between 50,000 and 1,00,000 are seven : Rohtak, Ambala, Karnal, Panipat, Hissar, Bhiwani and Yamunanagar.

Haryana has 61 towns and suburbs. With 7,039 villages in the State, the population is mainly agricultural. With an all-India literacy percentage of 24, Haryana's is 19.9. The rate of literacy among women is low, especially in the villages.

LANGUAGES

The main language of Haryana is Hindi, which is spoken by the majority of people. Next to Hindi, Punjabi is the other important language spoken mostly in Ambala, Karnal, Hissar and Rohtak districts, where are concentrations of displaced persons from Pakistan. The majority of Punjabi-speaking people are found in towns. Brajbhasha and Rajasthani are spoken in parts of Haryana bordering Uttar Pradesh and Rajasthan respectively.

• RELIGION

The majority of the people of Haryana profess Hinduism. (Of the State's population of 76 lakhs, 67 lakhs are Hindus). Next in importance are the Sikhs; then come in that order, Muslims, Jains, Christians and Buddhists. After Partition, a large number of displaced persons from Pakistan have settled here. Theirs has been a great and widespread influence on the people of Haryana. The people are divided into castes and sub-castes. Among the Hindus, the main castes are Brahmins, Vaisyas, Jats, Ahirs, Gujars, Rajputs, Vaishnois, carpenters, gardeners and Harijans. Among the Sikhs are the Jats, Khattris, Aroras, carpenters and Harijans. Out of a Muslim population of 3,00,000, the Meos number 2,16,800. Among the rest are shepherds, blacksmiths and dyers. As in the case of the people of other States, the daily life of the people of Haryana—their education, upbringing, customs and professions—is influenced and guided by their caste and traditions.

2. HOARY HISTORY

WHY HAS this State been called Haryana and what does this word mean? Several scholars have given different theories. Some claim that Raja Harishchandra came from Oudh and stayed here for some time, from which this State took its name. The Imperial Gazetteer however claims that the name is derived from 'hari' (meaning green). This is supported by the fact that in ancient times this area was green and very fertile. The well-known scholar Rahul Sankrityayana thinks that Haryana takes its origin from the word 'Haridhyanak', a word often used for this land in ancient literature. Acharya Bhagwandeva's view is that the name of this state is Haryana, whose origin is from the word 'Har Har', another name for Lord Shiva who was specially worshipped in Haryana and is still worshipped widely. Dr. Buddhaprakash, like Dr. Vasudevasharan, believes that before the days of Mahabharat, the Ahirs and milkmen were in power in this state. Because of this, the state got the name of Abharyana, which became Ahirayana and then Haryana.

According to Dr. Hariram Gupta, this State was the home of the Aryans. Therefore, Aryana (homeland of the Aryans) is the origin of Haryana. He does not support the theory that it was named after the Ahirs. This community is confined mainly to the Gurgaon district, which is a small part of the State.

The question is whether the word is 'Hari' or 'Har'? Ancient stone inscriptions have often used the word 'Hari'. To quote a few examples: a stone inscription in the Delhi museum bearing the date of 1328 A.D. says that the state of Haryana is a paradise on earth, in which is situated the city of Dhillika, founded by the ancient family of Tomar. In a stone inscription found near village Bohad near Rohtak, we come across the name Haryana for this land. Similarly we find that in an inscription of the 12th century discovered in Palam-Bavalo, the Tomars had first used the name of Haryanak for this land. The "Skandapurana" was probably written in the 9th or 10th century A.D. In its 'Kumarika' chapter on states, Haryana is described as

Haryal or Herial. Among the ancient manuscripts available, the first is that of the Maitrik king Dhruvsen (526-27 A.D.). This mentions the gift of village Haryanak to a Brahmin. It is therefore beyond doubt that the name of this area was Haryana.

ARYAN SETTLEMENT

Dr. Guy Pilgrim has found ancient human skeletons in the Shivalik mountains. On examination of these, the conclusion reached is that thousands of years ago, there were human beings in the neighbouring region of Chandigarh and Pinjore. Researches strengthen the theory that this region was the cradle of civilisation. Indian historians, particularly Professor Avinashchandra Das and Dr. Radhakumud Mookerji are of the view that the first home of the Aryans was the present region of Haryana. From this home on the banks of the Saraswati river, they spread out to other parts. This is strengthened by the hymn to Saraswati. Translated, its meaning is :

“Lead us to that treasure-house,
Do not deprive us of the milk of your waters
Keep us not far from you
Accept our surrender to you
Do not abandon us nor send us away
To another land.”

The word Saraswati is used in the Vedas more in other senses than as a river. A small tributary of river Saraswati flows in Kurukshetra. In reality Sarswati is a lake today. Its streamlets flow in some places, but there are several ponds in its course, which make it a big river during the rains. It appears that during Vedic times, Saraswati was a big river, which, rising from the Himalayas, flowed rapidly towards the sea. It is believed to be the source of the Indus in ancient literature and has been represented as a mighty, beautiful goddess. This is natural, for at that time, Sarswati was the largest river in India's north-west, bringing wealth to those who lived on its banks.

During the period, there were seven big forests on its banks, known as the forest of sacrifice, Aditi forest, the Vyas forest, the forest of fruits, the sun forest, Madhuban (honey) forest and the cold forest. These forests were the home of many animals; they provided firewood

to the people, and agriculture was carried on in the lands cleared of the forests. The Aryans had an abundance of milk and ghee. Because of the river, the soil was soft and very fertile; from the forests were available the articles required for worship, like the *kusa* grass and the deer skins. On the banks of the river Saraswati, *yagnas* were held to propitiate nature for protection against its furies. Reared in the lap of nature, the Aryans followed the philosophy of simple living and high thinking. It was here that they acquired spiritual knowledge and produced the great Rig Veda.

Haryana has been the birth place of Aryan civilisation and Kurukshetra has been its centre. That settlement, spread over 130 square kilometres, was known as Brahmavarta in ancient times. When the Aryans moved into India from the north-west, they came first to Brahmavarta or Kurukshetra. They saw green forests and the beautiful banks of the river Saraswati. They started spreading out in this congenial climate amidst the beauty of nature. The spiritually-inclined and those who loved solitude, settled down here; others fond of battle and glory, moved further on and this region became the centre of *rishis* devoted to spiritual pursuits. Later, from the four corners of the land came the seekers of knowledge and the devout to the *rishis*, to learn at their feet. This is the place where the great men meditated and helped the people in relieving their mental and physical sufferings, brought them peace and happiness and gave a new impetus to living. In this manner, the lyceum at Kurukshetra became the centre for meditation, and for the devout to come together on religious occasions.

According to Mahabharat and the Puranas, the valorous ancestor Kuru of the Kauravas and Pandavas sanctified the land of Brahmavarta by his penance. This legend means that through his extraordinary bravery, Kuru cleared the forests of this region and made the land cultivable, used the plough and grew foodgrains. The region being the north-west gateway to India, was an important outpost of the whole country. Because of Kuru's gift, Brahmavarta came to be known as Kurukshetra. Legend says that Kuru got the land ploughed by special bullocks and at the request of Vishnu, cut up his body for sowing as seeds. Lord Vishnu was so pleased at this devotion and sacrifice, that He gave a boon that this land would be known as Kurukshetra and would become a religious centre. Special religious sanctity is attached

to the lake Suryakund, situated near modern Kurukshetra. In the forest chapter of Mahabharat, it is stated that on every new moon night, all holy places and all springs in heaven and on earth must gather here. There is special significance to an eclipse of the sun visible in Kurukshetra, when people have their holy dip and make offerings to their ancestors.

BATTLE FIELD

Maharishi Vyas is said to have composed the Mahabharat and the Puranas in Kurukshetra. The place has witnessed many revolutions and changes. It has heard the hymns of the sages, and from the mouth of Lord Krishna Himself the celestial song (Bhagavad Gita), and the last message of Bhishma, which is the quintessence of wisdom. From the great warrior-teacher Dronacharya and warriors like Arjuna and Karna, it has heard the twang of the bow and the battle cry, and seen the sword fight of Abhimanyu. On its plains was fought the war of Mahabharat in which eighteen vast armies were slain. The skies in Kurukshetra were enveloped by the vapours of King Prabhakarvardhan's sacrificial fires, and they reverberated with the victory celebrations of Emperor Harsha. Great battles which changed the history of India, were fought here. The wounds inflicted in the battles with the Huns, Kushans and the Muslim invaders are still visible on its aged body. Its sacred soil is red with the blood shed by the invaders, from Taimur to Ahmadshah Abdali. Seven Sikh gurus visited this religious and cultural land. Millions of the religious-minded start their daily reading of the Gita with the words 'the religious land of Kurukshetra' (Dharmakshetre Kurukshetre).

All are familiar with the war of Mahabharat, fought in Kurukshetra. Lord Krishna cleared the doubts of the puzzled Arjuna through his message of the Gita given on the eve of battle; at the end Yudhisthira preached to the world the Mimamsa philosophy of peace. Mahabharat is an unforgettable chapter of India's history.

We first learn of the prosperity of Haryana from the prosperity of the kingdom of Yaudheya. It would be correct to say that the ancient history of Haryana is in reality the history of the people of Yaudheya. The Mahabharat calls Haryana a land of surplus foodgrains. Nakula, one of the Pandavas, has given a description of the cattle wealth of

Haryana, its overflowing granaries and great wealth. Its special deity was the commander-in-chief of the gods, Kartikeya, whose mount is the peacock. The people of this region are called Makshamayur because of their determination and bravery. There is mention in Mahabharat of the great fight of the brave Nakula with the frenzied peacocks.

During the excavations at Khokhrakot (Rohtak) Dr. Birbal came across thousands of moulds in a Yaudheya mint, more of which were later also discovered in the old fort of Naurangabad (Hissar). On these old coins and moulds are writings from "Yaudheyana Bahughanya", prominent in Sanskrit and the Brahmi scripts. Historians are of the view that these coins are several centuries older than the birth of Christ. On them are depicted Lord Shiva's bull, Nandi, with the sacrificial column in front, along with the above inscriptions. On the reverse is an elephant with the triad and a triangular flag fluttering aloft. Similarly on the ancient coins of the Yaudheyas are inscribed the figures of Lord Shiva with His Nandi.

Rohtak was the centre of the Yaudheyas, a healthy and warrior race. They flourished till the 5th and 6th centuries A.D. According to a story in the Puranas, Manu's son founded the Yaudheya republic. Like the Lichhavis, Malwa and Mallav, Yaudheya was a republic. Many small republics formed a federation. In his famous novel "Jaya Yaudheya" the great scholar Sankrityayana has given a very interesting description of the industrious Yaudheyan warriors.

Material found in the excavations of the hill of Sugh throws light on the forgotten history of Haryana. This ancient hill is at about five kilometres north of Jagadhri town in the district of Ambala. From here begins the north trunk road which traverses the Gangetic plain through Ambala, Saharanpur and Meerut. This route has been used in olden times by travellers and invaders too. It appears that even before 500 B.C. a flourishing city existed here. During that period the land had achieved eminence in cultural and material prosperity. Iron had begun to be used, and with the use of currency, trade and commerce flourished. In that prosperous era, north India had many flourishing cities, one of which was Shrughun. The Chinese traveller Huien Tsang has called it Su Lo Kin Na. Probably it is the Trughun of the Taittireeya Aranyaka. Cunningham discovered it amid the ruins of the the modern village of Sugh. It is situated on the submerged

triangular hill on the ancient watershed of river Yamuna. The circumference of the hill is about 5.6 kilometres; on it today are the villages of Sugh, Dayalgarh and Amdalpur. The hill has more or less been destroyed by cultivation and natural decay; what remains is the northern section. When Cunningham discovered Sugh in 1870, he found there mainly the coins of the Tomar and Chauhan kings. Then in 1964-65 the Punjab University started many important schemes to acquire more information about this area. According to the material secured it is known that in the 6th century B.C. the houses were built of brick, and copper and iron were in use for making implements of daily use, and that silver and gold were current. The importance people gave to cleanliness and health in that period is seen from the brick water-channels and the drainage system. A large number of female figures have been discovered, which in dress and ornaments resemble those found in several places in Central India. Of special mention is the figure of a child of the contemporary period. In a natural pose and of pleasing mien, it is seated on a bench practising the alphabet on a school boy's writing board. Figures of animals toys and items of daily use give us a glimpse of those people and their civilisation.

From the investigations carried out on that Hill period, we get an idea of the practice of building walls and populating the cities. Terracotta pieces of the late Kushan period have been found in plenty. As compared to an earlier period, there is greater finesse and proportion in the form of female figures. Judging from the ornaments, the metals used and the forms, the Hill age spanned the period from the first century before Christ to the third century A.D. From the excavations no information is available of the history after the third century A.D. According to the account of the Chinese traveller Huiien Tsang, the town of Sugh was in existence till the 7th century A.D. It is possible that more light will be thrown on it by the present village of Sugh and its neighbouring brick water-channels and by the stupa-like formations and other historical finds of Chaneti village, after excavation.

HARSHA VARDHANA

Excavations relating to Sugh shed light on the link in the history of Haryana between the age of Yaudheya and emperor Harsha. Chandra Gupta I of the Gupta dynasty had put an end to the Yaudheya republic

in the fourth century. Even so, the rule of the people continued not only in Haryana but in several other parts of India. The Gupta empire came to an end in the 6th century A.D. and the Hun attacks began. Their power lasted for 20-25 years. This was followed by the rule of the Thaneswar dynasty of Vardhana. Prabhakar Vardhana was a powerful emperor. He drove out the Huns from Haryana. During this period, the kingdom was known as Shrikanth, renowned for its prosperity. Banabhatta, the poet-laureate of emperor Harsha Vardhana has given a glorious account of the economic, political and cultural life of the people in his famous work "Harsha Charitam". Bana says that Shrikanth was a heaven on earth for the pious. The land was tilled by ploughs and the exuberance of lotus was mowed down by ploughshares. The humming of bees which lived among the lotuses sounded like a song in praise of the excellent qualities of this land. All around spread the sugarcane fields, as if they had been irrigated by the clouds which had drunk of the ocean of sweetness. Here and there rose little mountains of grain near the barns. Green fields of cuminseed swaying with ripening grain, were irrigated by water wheels. All over were the bright-coloured fields of black-gram, green-gram and wheat. Seated on the backs of buffaloes with songs on their lips, herdsmen kept watch on the cows grazing in the forest.

The famous Chinese traveller Huien Tsang has also written about the wealth and prosperity of Thaneswar. The land was very fertile and produced large quantities of grain. The climate was warm but healthy; the people were rich and very pleasure-loving. They took special interest in magic and charms. Here came for sale in large quantities rare and costly goods.

Lawlessness broke out after Harsha's death. The prosperity of the region was destroyed by the Huns and Turks with great violence. Then followed the rise and fall of many rulers. Haryana's prosperity returned under the rule of the Tomars in the 9th and 10th centuries. Somdeva has sung of the wealth of contemporary Haryana in his work "Yashaktikachampu". According to him, the villages were rich in cattle and irrigation facilities. The villages of Haryana grew an abundance of crops in the black soil. The garnering of the grain and its storing became a problem. The bulk of the people of Haryana were artisans, labourers or agriculturists and they were of simple and hospitable nature. The Haryanvi women were healthy and beautiful. As

they worked in the fields dressed in tight-fitting clothes and bedecked in jewellery, their striking beauty never failed to attract the gaze of the travellers. Life was happy and the people subscribed fully to the tenets of *varnashram*. The capital was Rajpura (perhaps near the modern Rajpura) whose temples and buildings rose sky high. It was renowned for its sculpture, paintings and inlaid work. The city had fountains and lakes, and ducks and swans sported in the latter and birds chirruped on their banks. The people were fond of festivals, which they celebrated, especially the festival of spring. In the idols found in a temple dedicated to Vishnu in the age of the Pratiharas, we have a fine example of the sculpture and architecture of that period. Haryana did not reach that excellence after the Pratiharas. It was repeatedly attacked by foreign invaders. The Chauhan kings remained in control till the 12th century. After the defeat of Prithviraj Chauhan by Mohommed Ghorī in 1192, this region passed into several hands.

Till about 1250 A.D. this land was ruled by Firozshah III. He built new towns, forts and irrigation canals. In 1352 he founded Fatehabad and in 1356 Hissar, which means 'fort' in Persian. At that time he built a canal from the river Sutlej up to Jhanjhar and another from river Yamuna up to Hissar.

Shershah's descendant Khizr Khan brought this area under control in 1410, but during Akbar's time, it again came under Delhi—from Rohtak right up to Hissar. During the rule of the Moghuls up to the death of Aurangzeb in 1707, Hissar was ruled by Nawab Shadad Khan. At that time it is said that the region enjoyed prosperity and the people were happy.

HEMU

The main events of that period are worth recording. One relates to the rise of Hemu or Maharaja Hemchandra Vikramaditya and another to the struggle waged by the Satnamis of Narnaul. Hemchandra was a resident of Rewari of district Gurgaon. His father Purandas belonged to the Bhargava community and believed in the Radhavallabh sect. Young Hemu spent a miserable childhood because of the poverty of his father, but he was an intelligent and hard-working lad. He left Rewari and took a government job during the reign of Shershah Suri's successor, Islam Shah. He was appointed as a govern-

ment hawker. Then through sheer ability, he moved up from one office to another till he became the Prime Minister to emperor Adil Shah after 1553. According to Abul Fazl, though Adil Shah was the ruler, it was Hemu who ran the administration. Adil Shah was an inept king and the rulers of several regions rose in revolt during his reign. With valour and wisdom Hemu put down internal revolts and beat back external attacks.

After defeating a large Moghul army under Tardibeg Khan on October 7, 1556, "Hemu the trader" became the emperor of Delhi as Hemchandra Vikramaditya. He reorganised the dependant kingdoms, but before he had time to consolidate his position, he had to meet the Moghul armies under Akbar and Bairam Khan on the plain of Panipat. He fought with great bravery but because of several causes, he was defeated and later killed. From an ordinary pedlar, he had risen to an emperor through his great ability. Rightly has the historian Qanungo said about him : "No Hindu had ever been covered with so many glorious wounds on the field of battle except Maharana Sanga, no Rajput wielded the sword so bravely against foreign invaders as this humble Hindu of Rewari did on the field of Panipat.

After the rise and fall of Hemchandra during Akbar's time, it is worth recording the revolt of the Satnamis in Haryana during the rule of Aurangzeb. In the middle ages, the winds of religious fervour swept in Haryana too. The Raidasi sect started by Sant Raidas came to be known here as Satnami, Sagh or Mundiya. Among the Satnamis were the goldsmiths, carpenters, cobblers and the like. They worked hard for their living and like mendicants led a life of simplicity and self-control. They would not tolerate tyranny and always carried arms. When provoked, they would meet violence with violence.

In 1672, an ordinary incident took a violent turn. A fight between a Satnami and a government soldier led the officer at Narnaul to send an expeditionary force to punish the Satnamis. The latter refused to be cowed down; instead they attacked the force and disarmed it. The unbeatable opposition of the Satnamis to the tyrannical rule developed into a revolt. They defeated the military force, captured Narnaul and wiped out all traces of Moghul dominance. Emperor Aurangzeb was greatly upset at the news of the Satnamis' revolt. He sent a large army under tried generals to subdue the rebellion. Narnaul was the scene of a fierce battle in which the casualties reached 5,000. The royal

armies too suffered heavily and very few of the 15,000 were able to return to Delhi.

After that battle the history of Haryana is very confused. Nawab Fozdar Khan held the Rohtak and Maham region of Farukhanagar (Gurgaon) and in 1747, he got control of Hissar. He and his descendants ruled over this area till 1760. Later, for eleven years the Jat king Surajmal of Bharatpur was the lord of this region. He was the ablest ruler not only of the Jats but in the whole country in his age. During the rule of Shah Alam in Delhi, different parts of Haryana were under different rulers. From the beginning Bahadurgarh was in the possession of Nawab Bahadur Khan; Jhajjar was ruled by Begum Samroo's husband Walter Hart; Gohana, Maham, Rohtak and Khorododa were ruled by the governor of Delhi's Prime Minister Nawab Khan, and the Ranjit Singh dynasty controlled Hansi-Hissar.

BRITISH RULE

A young Englishman, George Thomas, established his power in 1797. He had come to India from England in 1781-82 and after a spell in Begum Samroo's army, by a turn of fortune, he became the ruler of Rohtak. His capital was Jahajgarh (Rohtak)—perhaps Georgegarh. He populated the fortress of Jahajgarh, recruited Jats in his army and soon became the master of Jhajjar-Hansi region. He was defeated by the French general of Scindia in 1802 at Hansi fort. Then for about a year the Marathas remained the rulers. At that time the English of the East India Company were in the ascendant in north India. By 1803, the main portion, which included Hissar, Sarsa and Fatehabad, had passed into English hands through wars, and by the year 1821, English armies had captured the remainder from the local rulers.

Taking advantage of the constant in-fighting among the numerous small chieftains and of their selfishness, the English established their power against the stiff resistance of the people of Haryana. The English rule gave the people momentary respite, but they gradually began to understand their policy and the dissatisfaction of the people burst into a revolt in 1857. Wherever there were tiny Indian forces, the power of the English disappeared. The soldiers in the Hissar and Hansi forts finished the English, and the English collector of Rohtak

despairing of any help from anywhere, fled. Indians soldiers plundered the treasury, consigned important documents to the flames and razed government buildings to the ground. From available documents, this much is clear, that with the exception of Gohana, English property anywhere did not escape destruction during that period of revolt. The ordinary people however showed their humanity in protecting the lives of many English women, children and officers and gave them shelter.

Haryana had its full share in the revolt of 1857. Among the important patriotic generals, the names of Raja Nahar Singh of Vallabharh, Nawab Abdur Rahman Khan of Jhajjar, Rao Krishnagopal of Rewari and Rao Tularam are worthy of mention for their acts of bravery. In the beginning Raja Nahar Singh of Vallabharh fought the Moghul emperors but later they came to an understanding and Nahar Singh became a follower of the rulers in Delhi. He played a prominent part in the 1857 uprising and even his British opponents were full of praise for the military tactics of the Raja. After the fall of Delhi, Nahar Singh bravely decimated the English. Under the pretence of making peace, the English made a prisoner of the Raja and tried hard to win him over, but he spurned these offers. As a result, he and his three trusted companions were hanged in Chandni Chowk near the Fountain in Delhi. Till the very end, Raja Nahar Singh remained full of enthusiasm and wanted to give this message to the people : *"By offering my life on the altar of my country, I have lit the spark of freedom. It is my desire that this fire shall not be quenched."*

The Nawab of Jhajjar, Abdur Rahman Khan, joined the revolt, but in order to throw the English off their guard he gave shelter to some Englishmen. One of his close ministers revealed the real facts to the English and as a proof, made public the correspondence he had had with their opponents. He was taken into custody, tried and hanged in front of the Red Fort on 17th December 1857. Rao Krishnagopal alias Rao Kishen Singh was a resident of a village near Rewari. He had been raised to the high office of the *kotwal* of Meerut. In May 1857, he had become aligned with the army revolt and ultimately left the English. He joined his cousin Rao Tularam to give battle to the British, and fighting with unrivalled bravery, lost his life.

In the war of independence of 1857, the story of Rao Tularam of Rewari is an interesting chapter of bravery. At the age of 14, he had inherited his father's *jagir*. During the revolt, Bahadur Shah II was

proclaimed emperor of Delhi. Tularam gave the emperor financial help but in his manor law and order was maintained. The Deputy Commissioner of Gurgaon, Ford, was so impressed with this, that he said that if this person was a leader and instigator of the rebellion, he should be protected when he surrendered. Even when the rebellion, against British rule was at its peak, great good was done by Tularam for the people. After the fall of Delhi, Tularam was surrounded by the British army but he faced it with his small force. After defeat he joined the rebels from Kalpi. Even after the revolution in India had been suppressed, Tularam somehow managed to reach Tehran to seek foreign assistance. With the same purpose he journeyed to Afghanistan where he organised the Indian exiles. He failed to get help against the British in any country and after a prolonged illness died in Afghanistan in 1863 at the age of 36.

With the turn of fate in the war of 1857, British rule was again established in Delhi, and with the help of the army in the states of Patiala and Jind, the British became masters of the different parts of Haryana. The Nawabi families of Bahadurgarh and Jhajjar were ruined; Haryana came under British rule and the remaining regions were given away by them as gifts to the friendly princes.

FREEDOM MOVEMENT

Before the revolt, the five divisions of Delhi, Rohtak, Gurgaon, Hissar and Panipat (Karnal) were parts of the North-west Frontier Province (modern U.P.). After the suppression of the rising, the British government included them in Punjab. After the fire of revolt had died down, the people remained almost lifeless for a long time. Then gradually the Arya Samaj movement and the Indian National Congress took roots. Swami Dayanand established a centre in Rewari and Swami Atmanand was entrusted with the task of spreading the message of Arya Samaj. In competition with the Arya Samaj, Sanatana Dharma started an organisation here which was in the charge of Pandit Din Dayalu Sharma of Jhajjar. As a result of the enthusiastic rivalry between the two organisations, great activity and awakening came to the people of Haryana. Babu Balmukand Gupta explained to the people the programme of the Indian National Congress. Lala Lajpat Rai was a lawyer in those days in Hissar. He preached the message of freedom to the whole country; the great orator Pandit

Din Dayalu Sharma spread the ideas of national progress through his powerful speeches and through his writings in the monthly magazine "Bharat Pratap". In 1923, Choudhary Chhotu Ram was elected to the Punjab assembly. He was a man with political vision and found a place in the Punjab ministry. His forte was the social and economic improvement of the agriculturists. The two main political parties of the province at that time were the Congress and the Zamindar party. Choudhary Chhotu Ram was the organiser of the zamindars. Later, the Congress became more powerful, for the people of Haryana were drawn to its national movement. The martial youth of Haryana added to the glory of their region by the prowess they showed in the two World Wars. With independence, Haryana became a part of Punjab. Meanwhile a movement for a separate Haryana State was being carried on. The separate State was born through a change of circumstances. Punjab State was reorganised on the basis of language and on November 1, 1966, the seven districts of Ambala, Karnal, Rohtak, Hissar, Gurgaon, Jind and Mahendragarh were separated to form the new State of Haryana.

3. AGRICULTURE AND RURAL DEVELOPMENT

FROM the viewpoint of economic development, Haryana has been considered a backward State. There are two reasons for this. As compared to neighbouring Punjab, nature has not been kind to Haryana. Its water resources are less and the soil is sandy. The three main rivers, Ravi, Beas and Sutlej are at a distance and river Ghaggar is not perennial and barely touches the northern border of the State. As for rainfall, it is either meagre or irregular. The soil is very sandy in the drier parts of the State. There is a scarcity of underground water and where water is available in the wells, it is brackish.

Apart from the unkindness of nature, before independence, Haryana had incurred the displeasure of the British. The people had taken part in the independence movement and always non-cooperated with the foreign rulers. Therefore the British had discriminated against the Haryana region in the economic development of undivided Punjab. When independence came, a large portion of the State was sandy or wasteland. There was a great shortage of electricity and of transport facilities. It is no exaggeration to say that the portion of Punjab which is now in Pakistan, was the best area in that State. After Partition, of the part which came to India, Haryana has been the most backward and undeveloped region. Even so, the Punjab Government had been making efforts for its development. Now that Haryana is a separate State, it has got the opportunity of making progress through its own efforts.

SPECIAL PROBLEMS

The economy of Haryana is mainly based on agriculture. It provides employment to 82 per cent of the population and about half of the income to the State exchequer. 36,82,643 hectares of land, which is about 83 per cent of the total area, is under agriculture.

The important crops grown are *bajra*, paddy, maize, wheat, gram, barley, sugarcane, cotton, rape and mustard. The total value of the crops is estimated at Rs. 300 crores at the present level of prices.

Haryana's agriculture is faced with many problems. The most important of them is that nearly 6,07,030 hectares of land are dry, with low rainfall and without adequate irrigation facilities. About 5,66,560 hectares are affected by alkalinity and salinity out of which nearly 41 thousand hectares have gone out of use.

With the various schemes started after independence, Haryana has made remarkable progress. Irrigation schemes were launched, the use of fertilisers and better seeds increased and efforts were made for land improvement and flood control. The area under irrigation has increased about three-fold in recent years as a result of water supply from the Bhakra Dam, the sinking of tubewells and through other schemes. In 1948 the irrigated area was approximately 4.78 lakh hectares, which rose to 11,33,120 hectares in 1967-68. Similarly the area under double cropping which was 7.32 lakh hectares in 1965-66 rose to 16.3 lakh hectares in 1967-68. The use of fertilisers which was 67,000 tonnes in 1966-67, rose to 2,38,063 tonnes in 1968-69. The Haryana farmer is making use of agricultural machines like tractors. Pumping sets worked by oil, and tubewells are in use.

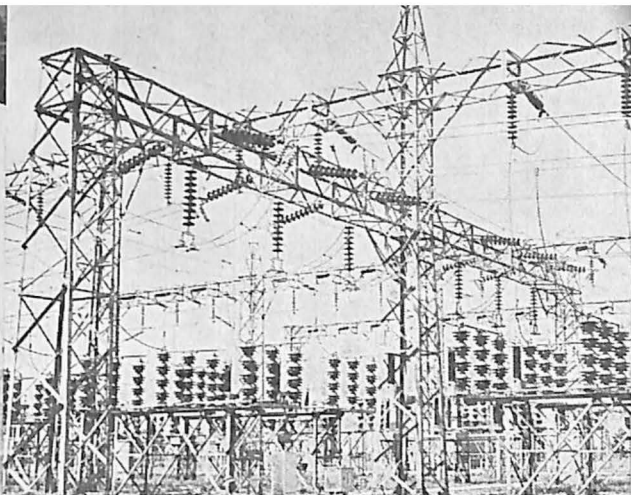
Agricultural production has registered an appreciable rise as a result of these facilities in recent years; the production of gram, oil seeds, *jowar*, *bajra* and barley has increased by 30 to 40 per cent per acre and the production of maize and cotton has gone up by even 100 per cent.

In the year 1968-69 the State had a record grain production of 27.67 lakh tonnes. The provision for agricultural development in the Fourth Plan is Rs. 39.10 crores. It is proposed to double the foodgrains production (to 55 lakh tonnes) by the end of the Fourth Plan.

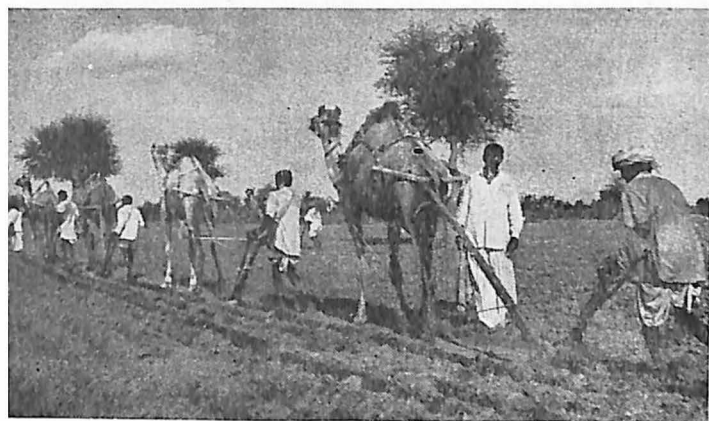
High yielding varieties are becoming popular in Haryana and the provision for extending the area under such varieties is about Rs. 39 lakhs. This area has been increased from 24,000 hectares to about 3.25 lakh hectares in 1968-69. Besides, more attention is being given to cash crops like sugarcane, oil seeds and cotton and to increase the acreage under them.

IRRIGATION

Haryana is extremely short of water resources. Out of its 38,84,986 hectares of culturable land, canal irrigation is at present available for about 12,94,995 hectares only. About 1,01,172 hectares



Haryana is the first State in the country to achieve cent per cent rural electrification. Chief Minister Bansi Lal is seen here switching on a village substation.



New irrigation schemes have converted desert lands, like this one, into farm lands.

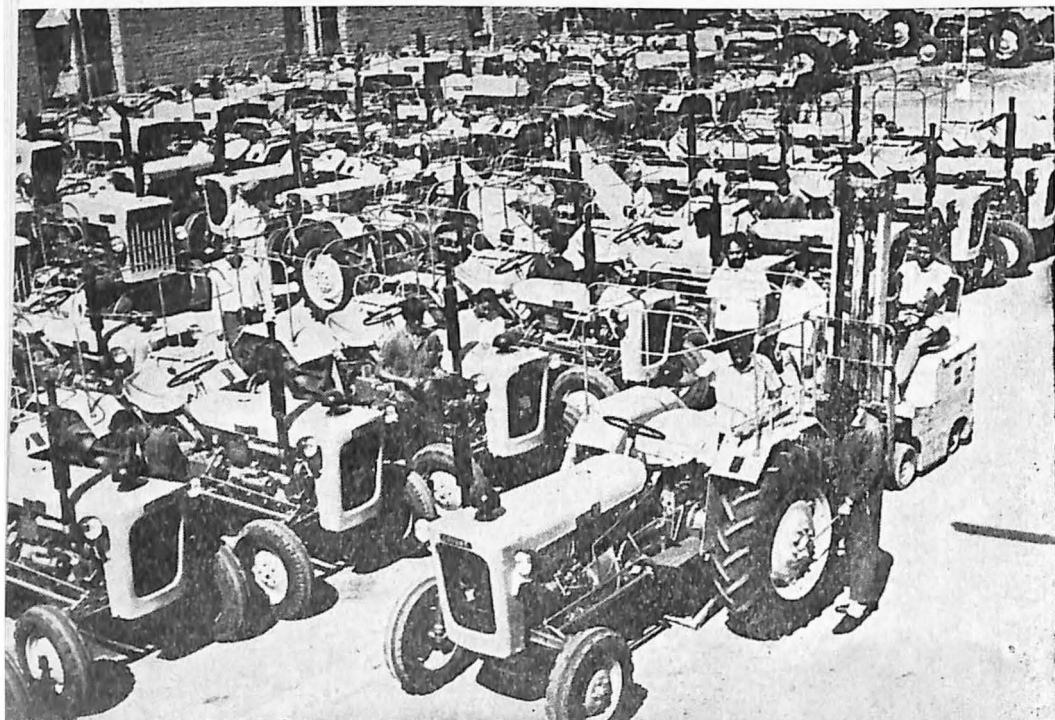
Construction of long canals is one of Haryana's methods of remaking Nature



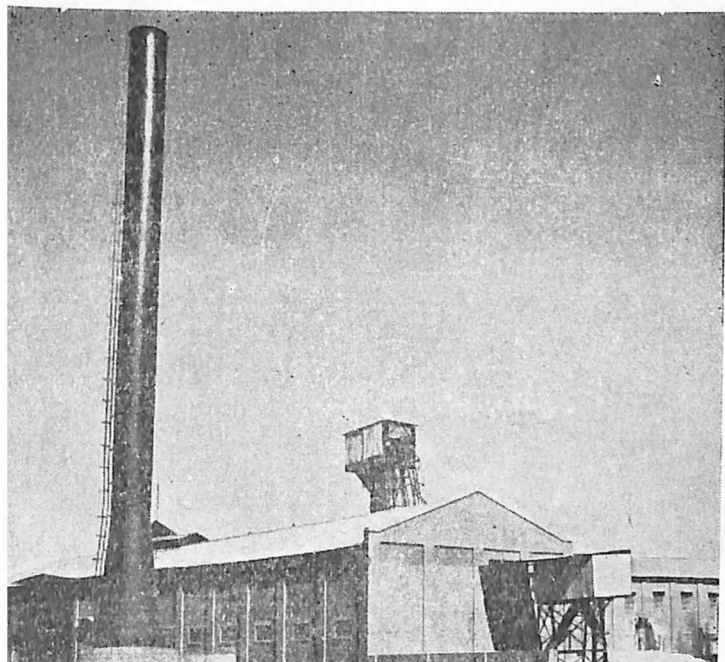


Modern industries are multiplying in Haryana in recent years. An inside view of the Hindustan Machine Tools factory at Pinjore.

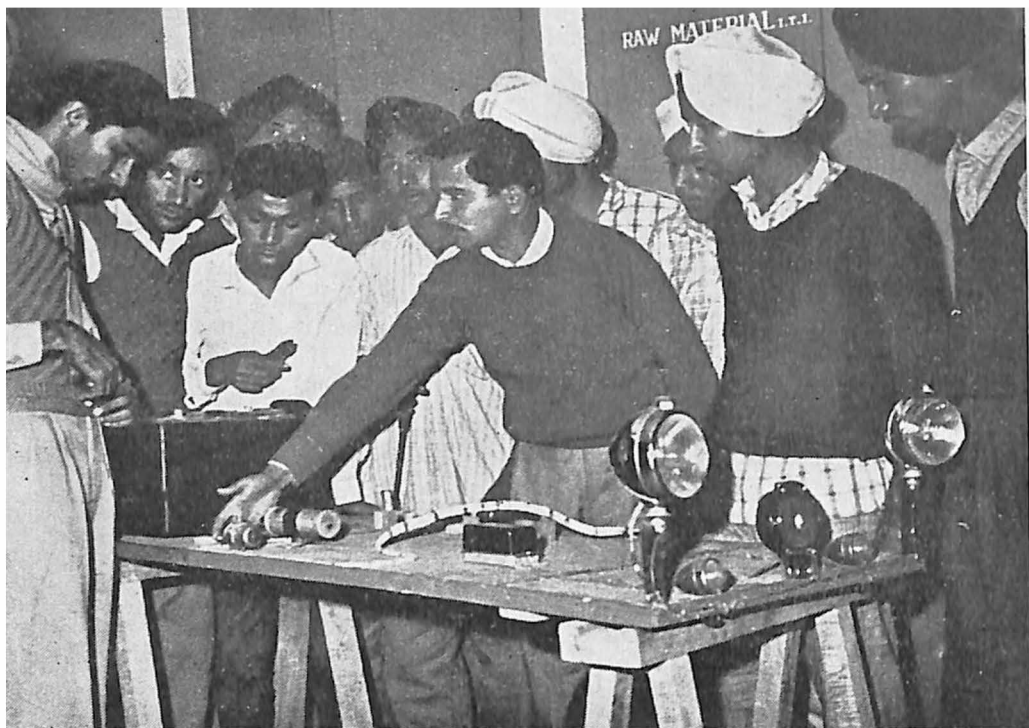
Haryana's towns near Delhi are fast developing as industrial centres. A tractor factory at Faridabad.



*The handle bar
section in a
cycle factory
at Sonapat.*

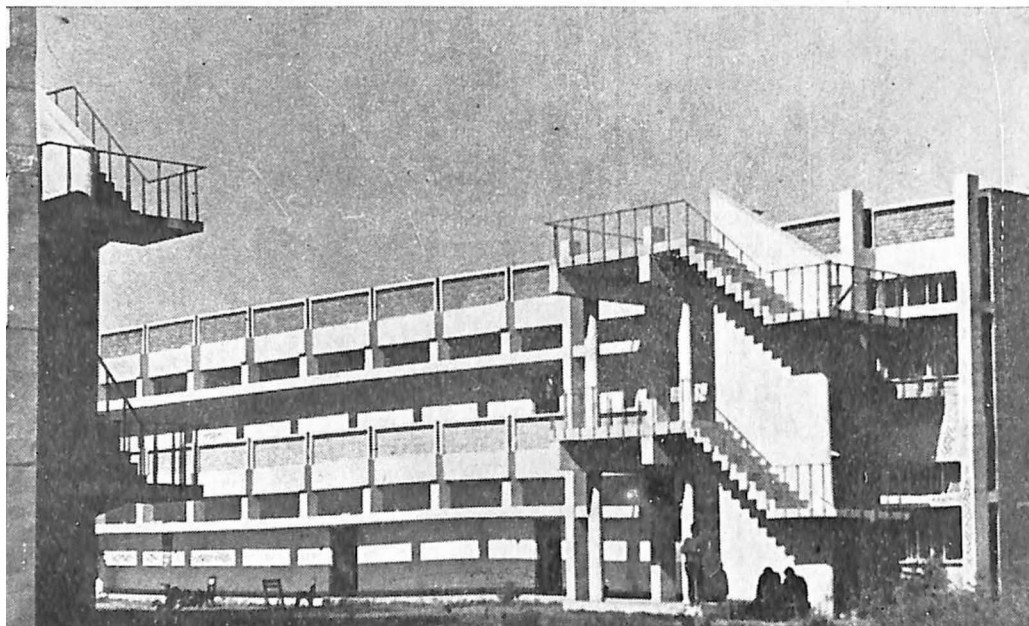


*A Cooperative
sugar factory
at Rohtak, one
of the three
such plants in
the State.*



Haryana is making vigorous efforts to make up the leeway in education. Special attention is paid to technical education.

Started with only the Sanskrit department, the Kurukshetra University has now got many faculties including engineering and technology. Picture shows the arts block of the university.



are irrigated by the State tubewells. More water-allowance in the existing channels can extend irrigation to about 8,09,372 hectares more. For most of the remaining area, which is chronically affected by drought various lift irrigation schemes are being investigated.

The State Government has several important plans for the proper utilisation of irrigation water. It is expected that by 1971-72 the dam at Talwara and the Beas-Sutlej link canal will be completed. There is a plan to build a dam on the river Ravi at Thain and another at the meeting place of Yamuna and its tributaries. There is another scheme to build a dam at Kashau on river Yamuna and its tributary Tons, which will cost about Rs. 150 crores. The Kashau reservoir will be able to store 16 lakh acre-feet of water, which is about a quarter of the quantity of water in the Bhakra dam. According to this scheme, 750 MW of power will be generated which will benefit U.P., Himachal Pradesh and Haryana.

Small dams are being built on rivers which get swollen during the rains and bring destruction. There is a project for flood control on the river Ghaggar near Chandigarh which is estimated to cost Rs. 78 crores. This dam will be able to store 150 lakh acre-feet of water, enough to irrigate 19,425 hectares of land and help save 60,703 hectares of land from destruction. There is another proposal to construct a dam on river Sahibi, 22.5 kilometres from Alwar and 25.7 kilometres from the Haryana border, to save the districts of Gurgaon and Rohtak from floods. On this project Rs. 1.75 crores might be spent. This dam will be able to store 45,000 acre-feet of water which will irrigate annually 4,856 hectares of land. This proposal of the Rajasthan Government is under the consideration of the Central and Haryana Governments.

With an increase in the number of tubewells and other irrigation sources, the irrigated area has gone up from 11,32,000 hectares in 1967-68 to 14,16,000 hectares in 1968-69 and to 14,77,000 hectares in 1969-70. The target for extending irrigation schemes to 19,47,000 hectares has been fixed for the Fourth Plan. A sum of Rs. 30.50 crores has been earmarked for minor and major irrigation schemes in the Fourth Plan.

Work is in progress on the Jui canal scheme which is situated in the Bhiwani tehsil in the Hissar district. This Rs. 3.67-crore scheme will provide irrigation facilities to an additional 33,184 hectares.

There is a Rs. 1.50-crore scheme to store about one lakh acre-feet of water in the Bibipur lake. This will provide water during the *rabi* season in the southern parts of the State by drawing water from the western Yamuna canal. It is expected that this scheme will be completed by the end of 1971-72. Work has been started on the Sohna lift irrigation scheme in Gurgaon. This will enable elevated regions to avail themselves of irrigation facilities from the water lifted from the Nuh canal.

A Rs. 6-crore Minor Irrigation Tubewells Corporation has been established by the Government. Its aim is to start minor irrigation schemes in the State and to sink and energise tubewells.

Wherever underground sweet water is available, the State Government is attempting to raise it by tubewells. A 32-kilometre stretch of sweet water lies along the Yamuna river. Underneath an area of 3,885 square kilometres in the basins of Rakshi, Chutang, Markanda, Tangri, Ghaggar and Sahibi rivers there is sweet water. With an investment of Rs. 20 crores, 2,500 deep tubewells can be sunk in this area, which can provide 15 lakh acre-feet of sweet water.

Work is in progress to develop agriculture through measures for flood control, water drainage, land improvement and irrigation. One remarkable fact is that as a result of the construction of the Bhakra dam and other power schemes, Haryana has been getting the required amount of electricity.

RURAL ELECTRIFICATION

Haryana is the first State in India to have cent per cent rural electrification—all its 6,669 villages have been electrified by November 15, 1970. This is a remarkable achievement, since the all-India target in this sphere is 50 per cent rural electrification by 1980. The State had to lay about 2,00,000 poles, string 25,000 to 30,000 km.-long lines, instal 5,000 transformers and build up many substations. The fact that the task has been completed in the short span of four years is noteworthy. The expansion of electricity has changed the face of villages and the standard of life of the people is rising. Power is particularly useful in providing irrigation water in a State which is lacking in this resource. By November 1970, the number of power-run tubewells in the State had increased to more than 77,000.

AGRICULTURAL UNIVERSITY

The Haryana Agricultural University at Hissar was formally inaugurated in February 1970. It occupies an area of 915 hectares and some 405 hectares are to be added soon. It has four constituent colleges : Agriculture, Veterinary Medicine, Animal Sciences and Basic Sciences and Humanities, all residential institutions. A College of Home Science and an Institute of Food Science and Technology are to be added soon. Apart from teaching agricultural and allied subjects, the university has been doing valuable research work in the fields of hybrid grains and milk production and also organising several extension activities.

CATTLE WEALTH

Haryana is famous for its cattle wealth. As a result of Partition, some well-known breeds like Sahiwal, Sindhi, Tharparkar, Nili and Ravi were left in Pakistan. Even so, some of the world's finest breeds of cows and bullocks came to the share of Haryana. There is great demand for the Haryana cows, the Murrah buffalo and bullocks. The Murrah buffalo is known for its high milk yield. At a recent all-India cattle show the first prize was awarded to a Haryana cow for its yield of 16 litres of milk at one milking. This cow was remarkable for its beautiful horns, long tail, sturdy legs and its strength.

The cattle has a special significance in a predominantly agricultural State like Haryana. The bullocks provide a means of transport and the cows give milk, butter and ghee. According to the census of cattle-wealth in 1966, Haryana had 54,99,000 livestock population. Two institutions are of special help in improving the breed of cattle and in organising the milk trade. One is the Hissar Livestock Farm, which had in the past provided the East India Co. with camels. The farm has about 4,500 cows, 432 Murrah buffaloes, 100 Tharparkar cows, 397 Sahiwal cows, and sheep, pigs and other animals. This farm produces about 77,000 kilos of milk per month.

The second institution is the National Dairy Research Institute in Karnal. In 1945 it was transferred here from Bangalore. On its 404.6 hectares of land, it grows fodder for cattle. Most of the work on the farm is done by machines. Here the above-mentioned breeds of cattle are being maintained and methods are being utilised to improve them and to evolve mixed breeds. Eight thousand litres of milk a day

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Date..... 15

are pasteurised here from which cream, butter, ghee, condensed milk, milk powder, ice cream, cheese and other milk products are being manufactured. Work relating to the study and research in the main is carried on here. A big creamery has also been set up in Jind district. It can handle about 50,000 litres of milk per day and will produce milk powder, butter and ghee.

FISHSERIES

Even though the State has poor climatic conditions in large parts of its area for fish production, it has fairly vast potential water resources which can be utilised for the purpose. The fisheries department has been executing various schemes for conserving and developing the fish resources. At present more than 8,100 quintals of fish is produced in Haryana annually. More than 95 per cent of it is exported to other States.

FORESTS

Forests cover just about 3 per cent of the State's total area. Timber, firewood, bamboos, gum and resin, tanning material and honey are some of the products provided by the forests. A number of industries, including saw mills and a paper mill, based on these raw materials have been established. A vigorous programme for afforestation, soil conservation and farm forestry has been included in the State's Fourth Plan.

COOPERATION AND PANCHAYATI RAJ

The cooperative movement was introduced in Haryana in 1904. But it did not make much headway till the country become independent. Only in the recent past the cooperative came to be recognised as an instrument of planned progress.

The movement has now covered all the inhabited villages of the State. There were 12,554 cooperatives with a working capital of Rs. 110.51 crores functioning in the State in June 1969. The total amount of loans advanced by the societies was Rs. 20.21 crores. The cooperative credit structure consists of two parts, one dealing in short and medium-term credit and the other in long-term credit. For the past three years a production-oriented 'crop loan system' is in practice in Haryana. Under this system a part of the loan is given in kind, *i.e.*, fertilisers, etc.

The working capital of the Haryana Land Mortgage Bank has increased from Rs. 283.56 lakhs in June 1967 to Rs. 1,085.01 lakhs in June 1969 and the loan amount advanced by it increased from Rs. 54.73 lakhs to Rs. 664.68 lakhs during the same period. Special schemes for installing tubewells, pumpsets etc., which are financed by the Agricultural Refinance Corporation, have shown excellent results. Haryana stands second in the country in the matter of drawal of assistance from A.R.C.

The value of produce handled by cooperative marketing societies increased from Rs. 3.11 crores to Rs. 6.26 crores during 1967-69. The marketing federation also supplied to agriculturists 1.38 lakh tonnes of fertilisers in 1968-69 compared to 67,000 tonnes during 1966-67. There are separate cooperative societies for irrigation and land improvement and for undertaking labour contracts.

The Central Cooperative Consumer Stores supplied goods worth Rs. 1.34 crores in 1968-69. The cooperative sugar mills at Rohtak and Panipat produced 1.81 lakh quintals of sugar. The mill at Panipat has also set up a distillery which is perhaps the first of its kind in the cooperative sector.

The entire State, comprising of 82 development blocks, has been covered by the Community Development Programme. The rural areas have been making continuous progress under the programme in various fields. Under the Panchayati Raj system, the Panchayat Samitis have been made the agent of the Government for formulating and executing the C.D. schemes. The State Government meets directly the expenditure in respect of staff, block vehicles and contingencies. The funds needed for the development schemes are pooled up by the Panchayat Samitis out of the Government grants, their own resources and public contributions.

All the villages in Haryana have been brought under the fold of Panchayati Raj. There are 4,595 village Panchayats, 82 Panchayat Samitis at block level and six Zila Parishads at district level in the State.

The State Government has been giving interest-free loans to the Panchayats for undertaking revenue-earning schemes. Four hundred and five Panchayats availed of these loans totalling Rs. 38.6 lakhs for such schemes as the development of *shamilat* (common) lands by installing tubewells or sinking wells, construction of shops and quarters and for taking up other industrial and commercial undertakings. *Shamilat*

lands, measuring 3,32,033 hectares, have been transferred to the Panchayats by the Government. These lands give an annual income of about Rs. 1.24 crore to the panchayats. These institutions have also been doing good work in the fields of tree plantation, small savings and family planning.

4. INDUSTRY AND MINERALS

FOR an adequate economic development Haryana must progress both in agriculture and industry. For its industrial development the State needs the starting of both heavy and light industries. When it separated from Punjab, Haryana got about one-third of the 12,839 units of small industry, *i.e.* 4133. It does not have important industrial towns like Batala, Amritsar, Ludhiana and Jullundar. Its industrial towns are not spread out throughout the State; they are round about Delhi. That explains why the interior of the State is more or less untouched by economic development. But the proximity to the national capital has very much helped the industrialisation of the State.

It is necessary that heavy and medium-sized industries should be established both in the private and public sectors. On the basis of heavy industries, small industries can be started which will bring prosperity to the State and also solve the problem of unemployment.

GREAT POTENTIAL

The possibilities of Haryana's future industrial development are as follows : layers of sulphur have been found in Mahendragarh district where a factory for manufacturing superphosphate can be started. Limestone and iron ore are available in plenty in this district on the basis of which it is estimated that 1,01,600 tonnes of pig iron can be produced annually. With the establishment of a pig iron plant, the way will be opened for starting many new heavy industries on large scale, for example, coal carbonisation and heavy castings. Clay deposits have been discovered in Gurgaon district leading to the development of industries making porcelain articles. On the basis of the agricultural produce in the State, industries like khandsari, sugar, oil solvent extraction, malt, bakery and paper can be developed on a large scale.

There has been a spurt of industrial activity in the State in recent years. The areas around Delhi, like Faridabad, Gurgaon, Bahadurgarh and Sonapat are fast coming up. The diversification of the State's industrial structure is of particular importance. A wide range of

products—consumer articles, intermediates and sophisticated goods.—are produced in the new factories. Nearly, 1,000 industrial units have been set up in the last few years and the pace of industrialisation is likely to quicken in the future.

The State Government provides many concessions to entrepreneurs for starting industrial units in the State, especially in its backward areas. The Industrial Development Corporation tries to develop heavy industries in the State's public sector. A Rs. 80-lakh brewery will be set up by the Corporation. It also proposes to establish a Rs. 1.75-crore mechanical tannery and plants for producing polyester fibre, synthetic detergents and television sets. The Haryana Government is also trying to persuade the Centre to allocate some central sector projects to the State.

RAPID PROGRESS

The rapid electrification of the State by the Government has given a fillip to both agriculture and industry. During the last three years power has been provided for more than 4,000 new industrial units.

Haryana's principal crops are cotton and sugarcane. The State has now 11 cotton mills and the cloth industry is centred in Bhiwani, Hissar, Faridabad and Rohtak. There are sugar factories in Rohtak, Panipat and Jagadhri. Faridabad and Jagadhri also have paper mills. Dadri and Surajpur have cement factories, and cycles and cycle parts are manufactured in Bahadurgarh, Faridabad, Jind, Palwal and Gurgaon.

Ambala is known all over India for its manufacture of glass and scientific instruments. Kaithal produces sewing machines and their parts. It also has a factory for colourisation of leather; rubber tyres etc., are made in Ballabhgarh (Gurgaon) where the Firestone Tyre Co., has a large factory. Motor parts and motor cycles are produced in Faridabad and Bahadurgarh. Shoes are made in the large Bata factory also at Faridabad. Steel tubes, cranes and tractors are manufactured in the industrial centres of Haryana. To summarise : The State produces agricultural instruments, electrical and steel goods in over 2,000 factories. In addition there is a big shoe factory, five large cycle factories and eight re-rolling mills. Among the industries started during the past four years, those worth mention are pipe fittings, tractors, cleaning materials, rubber tyres, hand implements, frigidaires, household goods, steel

and iron castings, motor cycles, diesel engines and pipe and tool factories.

Production has been increasing in the State's industrial units. For example, the value of production of cotton textiles increased from Rs. 17.91 crores in 1967-68 to Rs. 19.94 crores in 1968-69, and of agricultural implements and machine tools from Rs. 4.59 crores to Rs. 5.99 crores and the production of tractors from 2,796 to 5,845.

HANDICRAFTS

Although Haryana does not have an old tradition for handicrafts and cottage industries as States like Kashmir, Mysore and West Bengal, the position regarding these industries is satisfactory.

Carpets, heavy woollen cloth, *khes* and tapestry are produced in Panipat, while Ambala is known for its paper flowers, embroidery and dolls. Handloom cloth is produced at Nilokheri (Karnal). Artistic utensils and other items of brass and copper are made in Jagadhri and Rewari; Bhiwani is known for its *bindi* and jewellery. Work on marble is carried on at Narnaul and horn goods are made at Rohtak.

Some of the centres in Haryana for training craftsmen are Chandigarh, Madhuban (Karnal), Jagadhri and Rohtak.

MINERALS

As already mentioned, Haryana is not rich in minerals. Important minerals like coal, gas and petroleum are not found here. Iron, limestone and slate stone are capable of being extracted on a large scale. The others are clay and building materials. Most of the minerals are found in Mahendragarh and Ambala districts. Limestone quarries, estimated to contain 3.64 crore tonnes are found mainly in Ambala; slate stone used for children's slates, blackboards, flat rules and for electrical goods is found in Rewari and Mahendragarh.

A little coal is found in Mahendragarh. The Ghanota-Dhancholi region is estimated to contain 6.10 lakh tonnes of coal and Narnaul 34.5 lakh tonnes.

5. SOCIAL SERVICES

TILL recently Haryana has been comparatively backward in the field of education. For the past four years the State has been making serious efforts to bridge this gap. The Government is implementing a two-pronged programme of quantitative expansion and qualitative improvement of education. Special efforts are being made to encourage girls' education. Similarly a large number of scholarships and stipends are provided for Harijan students. Moreover, children of low-income group are given various fee concessions irrespective of other considerations.

The number of educational institutions has been rapidly increasing. Between 1967 and 1969, the number of middle schools rose from 752 to 771, high and higher secondary schools from 714 to 861, general colleges from 39 to 51 and teachers' training colleges from 7 to 11.

A State Institute of Education has been set up at Karnal for improving the quality of education. Various other agencies which were looking after the standard education have now been attached to this institute. The library movement is also given encouragement. It is proposed to open a library at each district headquarters, and the library at Jind has already started functioning.

Seventeen industrial schools provide training for 7,648 students. Schools and centres have been started for imparting education in rural industries in Hansi, Mahendragarh, Sohna and Kaithal which have a combined strength of 240 seats. Industrial training is given to girls too whose number was 960 on 31st March 1967. There are training institutes in Sonapat for making medical instruments and in Rewari for the colourisation of leather. State polytechnics exist in Ambala, Jhajjar, Nilokheri and Sirsa. Gurgaon and Rohtak have craft schools in which the number of students was 2,968 on the 31st March 1968. Haryana's only university is in Kurukshetra. It is a residential university and there are facilities in all departments for research and the training of teachers. Many of the educational institutions are situated in Chandigarh and affiliated to the Punjab University. That university has given

support to the spread of education in the composite Punjab, and even after the formation of Haryana.

The Kurukshetra university has made significant progress in recent years. At the beginning it had only the department of Sanskrit. Now it has many faculties, namely, arts and languages, science, social sciences, Indic studies, education, engineering and technology and law.

PUBLIC HEALTH

The number of hospitals in the urban areas of Haryana is 56 and three in the rural areas. There are 71 primary health centres in the villages and 15 in the towns; the number of dispensaries in the towns and villages is 49 and 89 respectively. The towns have 3,558 hospital beds and the villages 959. In addition there are two Ayurvedic hospitals and 140 dispensaries.

Malaria has been fully controlled in Haryana and schemes for the eradication of T.B., small pox and trachoma have been fairly successful.

The State's 22 health centres in the towns and villages look after pregnant women and infants. Special importance is given to family planning. In 1969 there were 93 family planning centres, 81 in the towns and 12 in the villages. Family planning officials are given training at a centre in Rohtak.

At present there is a shortage of doctors and para-medical staff in the State. It is proposed to meet this problem by increasing the admission capacity in the existing medical college, starting a second medical college and increasing the facilities for training para-medical personnel.

It is proposed under the Fourth Plan to raise the number of beds in the district headquarters hospitals to at least 100, and in the sub-divisional and *tehsil* headquarters hospitals to 50 and 25 respectively. An expenditure of Rs. 5.66 crores is envisaged on health programmes (excluding Ayurveda). The Centrally-assisted programmes are not included among these.

HOUSING

Between November 1966 and March 1969 Rs. 104.22 lakhs were given as loans and Rs. 1.30 lakhs as subsidy to individuals for building houses. The State Government is implementing various schemes for

solving the housing problem. The important ones among them are : the low-income group housing scheme, the middle-income group housing scheme, land acquisition and development scheme, village housing projects scheme, subsidised industrial housing scheme, slum clearance scheme and rental housing scheme for Government employees. It is proposed to set up a housing board in order to implement these schemes effectively.

SOCIAL WELFARE

There are many schemes for helping the weak and the underprivileged sections of the society. The Relief Organisation runs homes at Karnal, Rohtak and Faridabad for the welfare of destitute women, widows and their families and the aged and infirm. The Government institute at Panipat provides residential-*cum*-educational facility to blind children. Another centre at Sonapat imparts vocational training and guidance to the adult blind. Another scheme seeks to provide foster parents to orphaned and destitute children. The Bal Bhawan at Madhuban imparts education to orphaned and unclaimed children up to matriculation standard. Under a pension scheme, the aged and infirm (who are above the age of 65 years in the case of males and 60 years in the case of females) are given Rs. 25 per month. The Government also gives grants-in-aid to voluntary organisations engaged in social service.

The State Government is giving special assistance to Harijans under various schemes. Stipend and fee concession to students, loans for the purchase of land and setting up trades and subsidy for house-building are some of these schemes. The Government is also setting up a Harijan Kalyan Nigam with an authorised capital of one crore rupees which will help the scheduled castes to set up industry and trade and improve their agricultural activities.

In the field of labour welfare, the Haryana government has enacted legislation to regulate time and conditions of work in factories, conciliate and arbitrate in industrial disputes, fix minimum wages and provide maternity benefits, bonus and other incentives to the workers. The industrial relations in the State have, by and large, been peaceful.

6. LITERATURE

FROM ancient times Haryana has been advanced in literature and civilisation. The richness of Vedic institutions flowered on its sacred soil and Vedic hymns, were composed here. With the passage of time and the foreign invasions, the path of literary creation and meditation was certainly blocked but its signposts could not be obliterated. In the writings of learned pandits, of the rich people, the kings, Nawabs, the saints and Sufis, the stream of literature continued to flow and literary works continued to be created in Sanskrit, Hindi, Persian, Urdu and Punjabi.

The history of Sanskrit literature in Haryana begins with the Vedic *samhitas* and continues in the age of the Guptas and of Harshavardhana. The famous literary works of the Hindu religion are the important creations of this period. Many books in which there are commentaries on sacrifices and religious rites were written here. There are also the Vedanta, books of explanations on vedic matters, the Dharama Sutras, Upanishads and Manusmritis. This is also the sacred soil where was composed the Bhagwad Gita of Mahabharat, which deals with the laws of justice, religion and the rules of daily behaviour.

Emperor Harshavardhana of the 7th century was not only an eminent ruler but also a great writer. Among his well-known dramas are Ratnavali, Priyadarshika and Naganand. The last consists of five Acts, but the other two are among the shorter dramas, because each has four Acts. Critics have praised them all, but have commended greatly Ratnavali, which they consider as based on shastraic rules and a very successful drama. Harsha's poet-laureate Banabhatta occupies an important place in Sanskrit literature. His 'Harshacharita' and 'Kadambari' are ranked among the great Sanskrit writings. Besides being an autobiographical account of Bhatta, 'Harshacharita' gives an account of Harsha's life from his birth to the ascension to kingship. The work remained unfinished. 'Kadambari' is the most important prose work, consisting of two parts. The first part makes two-thirds of the book

and has been written by Banabhatta; the second portion is about one-third in length and has been written by Pulin Bhatta, for unfortunately Banabhatta passed away before completing the work.

Subsequently, due to foreign invasions, literary writings came to a halt. During the reign of Prithviraj Chauhan, literary activities got another spurt and his court poet Jayanak composed the historic epic "Prithviraj Vijaya". For a long time after the 13th and 14th centuries Haryana became a battle field. Not only did creative writing in Sanskrit come to an end, but much of the literature was destroyed. Yet, poems of chivalry continued to be written in the current Hindi or in local dialects.

SUFI LITERATURE

Sheikh Farid and Sheikh Sharuffuddin of Panipat are notable among Haryana's Sufi saints. Farid's language bears a distinct influence of Hindi. Some collections give examples of his important Hindi writings. One of his prose works strongly advocates the use of alliteration. Probably this is the oldest example of Hindi prose writing. It may not be possible to prove the authorship of his Hindi prose writings, but there can be no difficulty in accepting his main verses composed during his stay at Sirsa and Hansi. There are two verses of Sheikh Farid in Guru Granth Sahib. They were known to be the works of Hazrat Sheikh Bin Ali Shah Qalandar.

The ancestors of Sheikh Bin Ali Shah Qalandar had come from Iran and settled down at Panipat and their language was Persian. Being born in India, he had a working knowledge of Hindi and composed poems both in Hindi and Persian. His language was simple and replete with idioms. According to the Chishti tradition of the Sufi cult, the Sheikh was the head of the Qalandri branch. Description of the pains of separation has been a favourite topic of the Sufis and the Sheikh was no exception to it. His description of the pangs of separation was full of feeling. Many of his couplets are famous but it is a pity that no volume of his writings is available.

THE SATNAMIS

The Satnami organisation is mentioned as having organised an armed revolt against Aurangzeb's fanatical policies. There is no place for

idol worship or caste differences in Satnami teachings, and all are considered as brothers. No restrictions are observed among them in marriages or at feasts. They are also called 'Mundia' because they do not keep hair or keep tufts. They do not believe in any distinctions between Hindus and Muslims. The centres of the Satnamis are in Delhi, Rohtak, Agra, Farrukhabad, Jaipur and Mirzapur. Its founder is Virman, and Jagjivandas and Dulandas are considered to be the other leaders. Virman was born in village Bijesar in Narnaul in 1600. He was a contemporary of Dadu and in the lineage of Sant Raidas; he was a pupil of Udhodas and therefore called himself the servant of Udhodas. His teachings have been brought together in the sect's religious book "Pothi." This book is kept on a platform and shown the same reverence as the Granth Sahib of the Sikhs. Among the teachings which are read out from the platform itself, the main tenets are twelve, known as "Adi Updesh." Virman's brother Jagjivan Ram, whom some people also call Jogidas, was an accomplished poet. His teachings also find a place in "Pothi".

In poems of affection, Surdas is unexcelled in Hindi poetry. Poet Surdas was born in village Sihi in Haryana. He was a pupil of Mahaprabhu Vallabhacharya and has written over 1,00,000 verses.

PIONEERS

Haryana has contributed considerably to the development of modern Hindi literature. Many talented writers were born here. Among the notables are Sadhu Nischaldas, the first advanced philosopher; Balmukand Gupta, the talented editor of "Bharat Mitra" and the leading prose writer of his time; Madhav Prasad Misra and Radhakrishna Misra and Pandit Din Dayalu Sharma.

Sadhu Nischaldas was born in Ghanana (Hissar district) in 1791. He made a deep study of law, the Vedanta and Sankhya philosophies and moved to Kindoli village (Rohtak district) and established a new Dadu temple. He was connected with the Uttarahari sect. An imposing temple of this sect stands even today in Ratiya village (Hissar district). Nischaldas wrote ten tracts in Hindi and Sanskrit, notable among which are the "Vrittprabakar" and "Vicharsagar." He was a follower of the Advaita philosophy. "Vicharsagar" proved to be extremely popular because of its original and questioning style.

Swami Vivekananda had this fact in mind when he said, "This book (Vicharsagar) has more influence in India than any book that has been written in any language within the last three centuries." It has been translated into several other Indian languages. Nischaldas passed away in 1863.

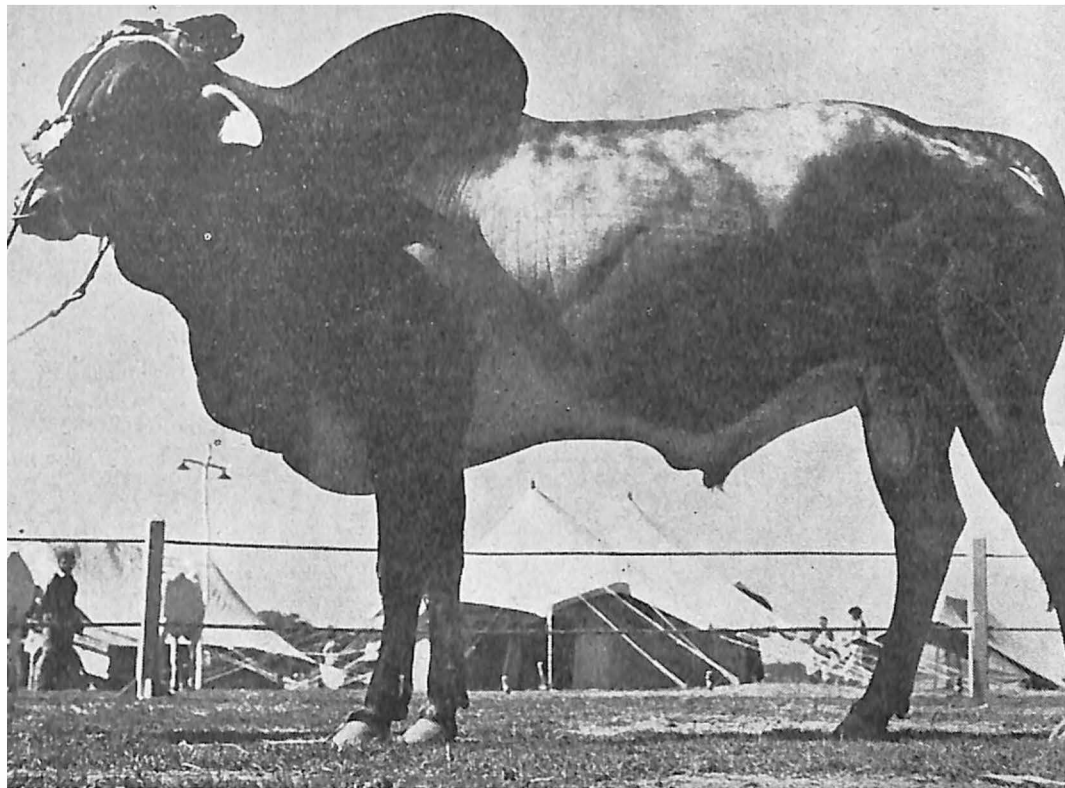
Babu Balmukand Gupta's (1865-1907) prose writings have a special place in modern Hindi writing. He was born in village Guryani (Rohtak district) in 1865 and died on September 18, 1907. He had an equal command over both Hindi and Urdu languages. Inspired by Pandit Din Dayalu Sharma, the talented journalist, he started some journals. In turn he edited two Urdu and three Hindi journals—"Akhbare Chunav", "Kohinoor", "Hindustan", "Hindi Bangatasi" and "Bharat Mitra". He was a successful translator, a great poet and a talented essayist. His most popular works are "Shivashambhu Ka Chitha" and "Chithe aur Khat". His articles and collection of essays have been published under the title "Essays of Gupta".

Pandit Madhav Prasad Misra was born in 1871 in village Kungad near Bhiwani in Hissar district and his death took place in the same village in 1907. Pandit Misra was a master of both Hindi and Sanskrit, and was a great journalist. He had undying faith in his country and his fiery articles appeared in newspapers. For sometime he edited "Vaishopkarak" and "Sudarshana". They were leading newspapers of the time and carried articles on festivals, religious places, life, pilgrimage, politics, economics, etc. His well-known book is "Life of Swami Vishvanand".

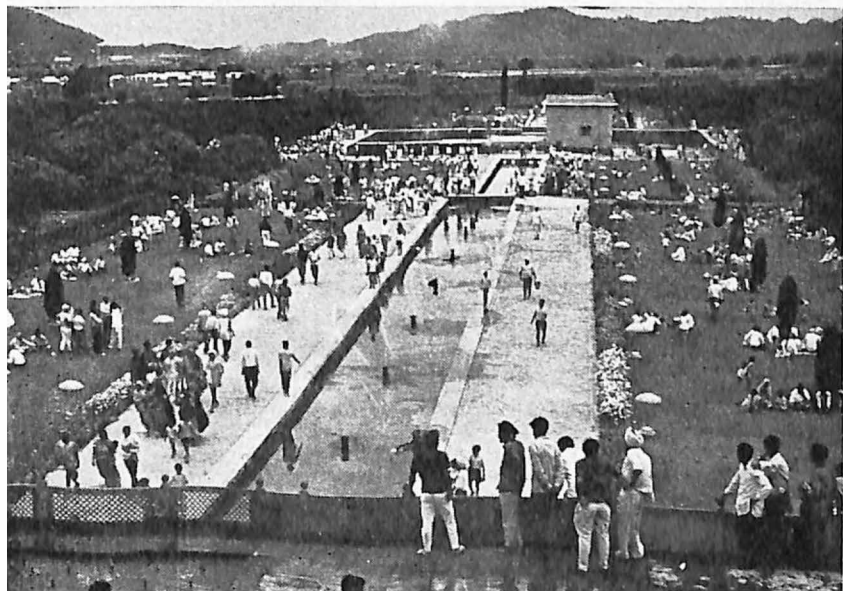
Radhakrishna Misra was the younger brother of Madhav Prasad and like the latter was a fine writer of prose and poetry. He started the daily "Calcutta Samachar" from Calcutta and later published "Hindu Sansar" from Delhi. A glimpse of his literary abilities is seen even in his letters. He died in 1891.

Pandit Din Dayalu, the orator, was born in 1862 near Jhajjar; he was a staunch Sanatanist. He swayed audiences by his sweet language. He was the founder of the Bharatvarsha Mahamandal of Banaras and propagated the Hindu religion throughout India in his simple language. He commanded great respect among the ruling princes and encouraged them to make Hindi the state language. In the beginning he worked with Pandit Madanmohan Malviya.

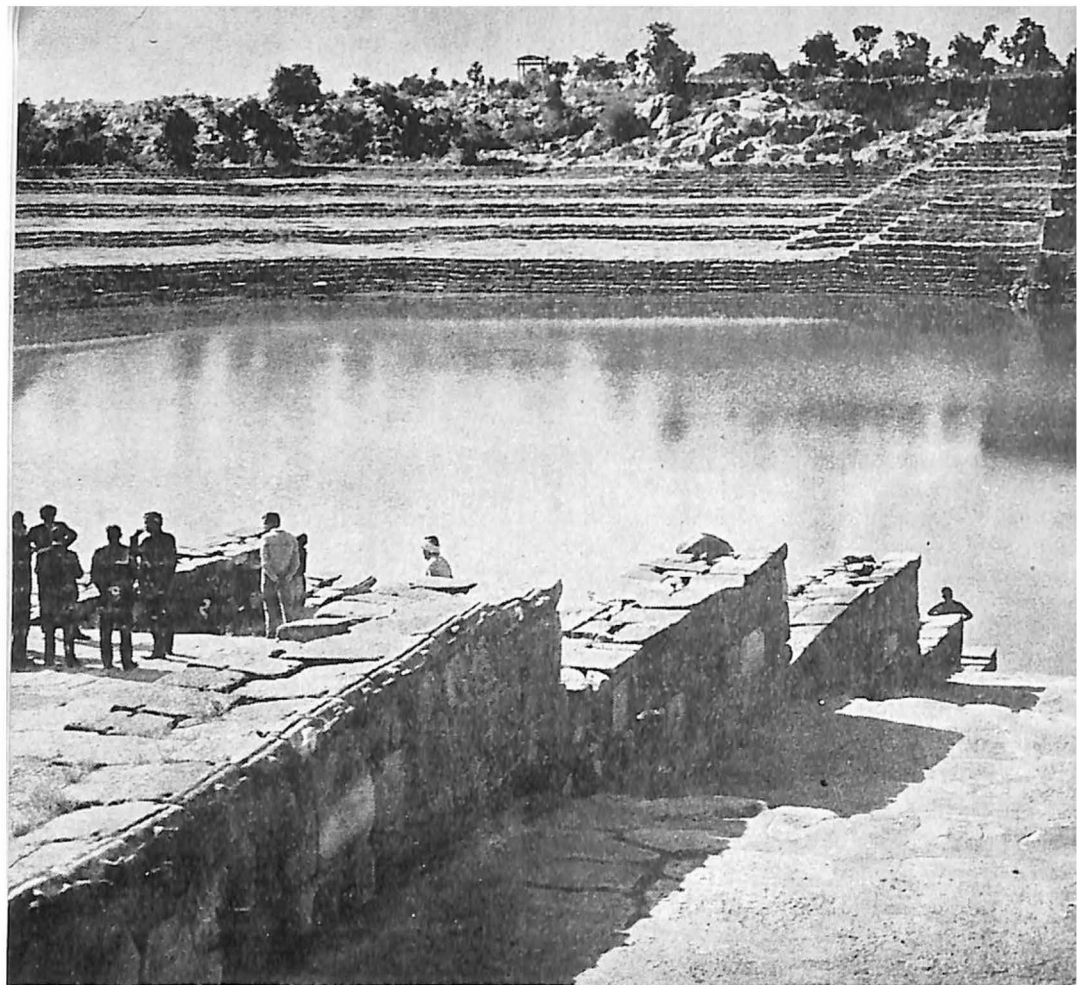
Pandit Sitaram Shastri's contribution to the spread of Hindi in



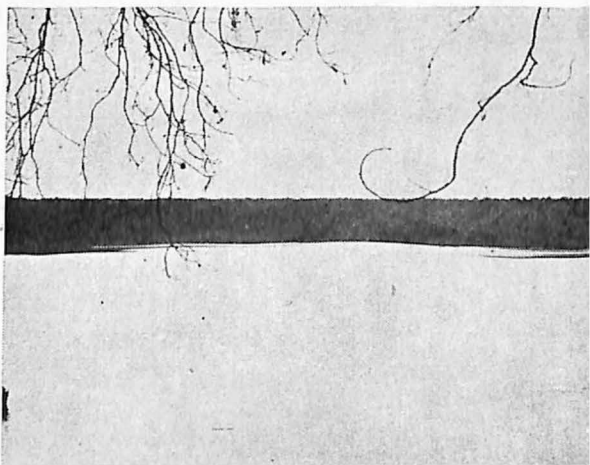
Haryana possesses some of the world's finest breeds of cattle. A prize-winning bull from the Hissar livestock farm.



The Moghul style Pinjore gardens, with their fountains and illumination at night, transport the visitors to a wonderland.



*The Badkhal Lake, near
Delhi, a fine picnic spot,
is to be developed into
a major tourist attraction.*

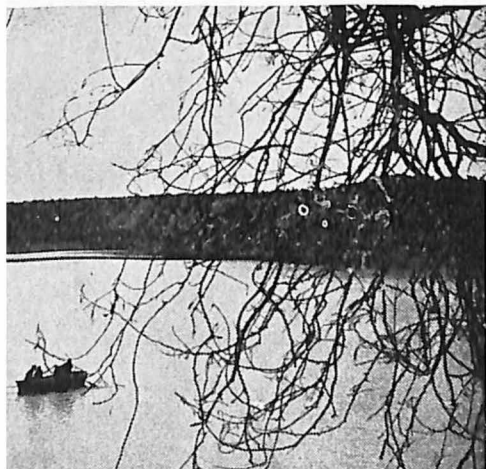




Suraj Kund, a tank in the shape of the rising sun, attracts many visitors.



During Solare clipse, lakhs of pilgrims from all parts of the country take a dip in the holy tank at Krukshetra.



Phulkari, the beautiful embroidery work on cloth, is a traditional handicraft of Haryana.



Haryana's folk dances are full of verve.

Haryana, especially in Bhiwani, has been great. To teach the illiterate people, he opened night schools in Bhiwani, Hissar and in the villages of the districts of Alwar and Hissar. Those who could not come in the day because of their work as labourers, were taught arithmetic and geography up to the fifth standard through the medium of Hindi. Shastriji himself toured at night to ensure that the work was being done properly. He was a great supporter of *khadi* and his dress was wholly Indian. He wrote an exposition of the Vedas in Hindi in four parts, and several other books. An eminent scholar in Sanskrit, he was also a great grammarian and was considered to be a storehouse of the Vedas. In the field of education, he was a strong opponent of government control.

Pandit Nekiram Sharma was a resident of Kleng. He started as a preacher of Sanatana Dharma and later entered politics. For a year he was with Lokmanya Tilak, whose powerful speeches greatly moved the people. In politics he was with Gandhiji and also went to jail. As a representative of the Hindi-speaking provinces, he was a leading speaker at Congress sessions. The people called him "Haryana Kesri" (the lion of Haryana). For several years he brought out a weekly, "Haryana Sandesh."

Lala Shri Nivasdas was born in Delhi in 1908, which at that time was part of Haryana; he died in 1954. He was an associate of Bharatendu Harishchandra and a prominent Hindi novelist; his "Pariksha-guru" is considered to be the first Hindi novel. His language was clear and his plots were Indian.

The merchant class of Haryana has played an important role in encouraging modern Hindi in the State. Though these people were spread out all over India, they never forgot their home State. To carry on correspondence with their far-flung relatives and for their commercial correspondence, they felt the need for a simple language, which would be a blending of all languages and which people might call their own. This saw the evolution of Hindi which was the language of Bharatendu Harishchandra and Rishi Dayanand. It was the current language which got a boost in the literary field. Therefore, Haryana can claim to be the promoter of modern Hindi.

POPULAR LANGUAGE

Haryana's principal dialect is Harianvi or Bangur and is included

in the western branches of Hindi. Apart from Bangur other dialects in this group are Braj, Khari-boli, Kannauji and Bundeli. Bangur is also known as Jatu or Harianvi and is of limited currency. Its literature is confined to popular legends. Haryana, because of its geographical location, is the meeting place of many languages. Therefore the Harianvi language is woven with the threads of eastern Punjabi, the Bagri of Bikaner, the language of Rajasthan's Meos and that of Ahirwal. The main centres of Harianvi are Rohtak, Mahem, Hansi, Dadri, Dujana, Narwani, etc.

In some places, the region where Harianvi is spoken crosses the geographical frontiers of modern Haryana. In this connection, Pandit Sthanudat Sharma is of the view that in the north, Harianvi has crossed the river Yamuna and has carved a place for itself in Meerut district. Here pure Harianvi is heard among Jat families. It will be correct to say that Harianvi is the language of the Jats of Rohtak and the adjacent areas. Pure Harianvi can be heard south-west of Delhi, towards Nangloi, Najafgarh and even further. This language is spoken in the Arora villages in the west upto the Toshan hill and even beyond, that is, towards the north in Karnal district.

In a broad sense, Harianvi resembles Hindi in the east. Down south near the borders of Rajasthan, it is called Mewati, Ahiri or Ahirvati. In the meeting place of Rajasthan and Punjab in the west, it becomes Pachhadhi. Towards the north, this dialect of Hindi gets mixed with Harianvi-Punjabi. From the viewpoint of grammar, given below are some main characteristics of Harianvi. In pronunciation, it differs from the neighbouring languages. Its initial 'a' is prolonged; the word 'achha' becomes 'aa—chha'. Similarly 'kal' is 'kaal', 'Jat' is 'Jaa—at', 'Jamna' (to be born) is 'Jaamna', 'chalna' becomes 'chaalna', and 'nahi', 'naahi.' 'Gari' is 'gaddi'; 'bapu' 'baapu'; 'bhuja', 'bujjha'; 'sikha', 'sikkha' and 'roti' 'rotti'. In this language apart from the initial syllable, other syllables also change *e.g.*, 'peeche' changes into 'paache' 'sidha' becomes 'suddha' 'uthna' is 'oothna', the Punjabi word 'tabbar' becomes 'tabar', etc. Harianvi has an abundance of Sanskrit and Pali words.

7. FOLK ARTS

BECAUSE of several reasons, Harianvi was not able to develop into a literary language and was confined to being a language of daily use. The common man of Haryana expresses his feelings freely in this language; hence the richness of his spoken thoughts and popular literature.

Because Haryana is mainly an agricultural region, the folk singers emphasise a prosperous life in which a good wife, cattle wealth and good food find a place. If he has all these, why should he be ensnared by other temptations ?

“Good food, cattle wealth and a noble wife
and the fourth a good horse—these are the four gifts of heaven.”

FOLK DANCES

Like its folk songs, the folk dances of Haryana are multicoloured and full of verve. As the women are shy to sing and dance with men, they dance separately. The “Daf” or “Dhanal” dance is very popular. It has been performed in the Republic Day cultural programmes, and has been well received. One must see it to appreciate its beauty. The delight of a pair of windpipes, the music of the timbrel, of the gourd and flute, the beat of the drum and the haunting melody of the violin with gallants dressed in ‘kurta’ and ‘dhoti’ and in their many-coloured turbans, as they dance and whirl will captivate the audience. This dance is very popular before the month of March sets in during the festival of Holi. The men come out of their houses in groups and gather on an open ground. There is in each group one who plays on the timbrel and leading the procession is the person who sings the “ghamal”. On reaching a decided spot, they begin to dance to a special tune. Four or five men make the dancer stand on a drum and lift him high in the manner of an acrobat and he dances. Some whirl the drum on the fingers and all round the dance gets into full swing.

Other male dances are of the cymbal and the small drum. In these men and women join the dance. Because of the proximity of Braj to

Mewat, the influence of the Ras Lila on this dance is natural. Men and women form groups, sing songs of the Holi, dance and make merry to the tune of couplets and sacred texts. There is competition in the dances and the music. As the harvesting of crops proceeds, this dance steadily gathers enthusiasm and momentum.

The drum dance of men is also known as the stick dance. Popular belief is that God Shivshankar, angered by Kamadeva, danced to reduce him to ashes. Another story is that the followers of Guga Chauhan indulge in this dance to show their faith in their leader of Gugapir. This dance takes place at the midnight of the third and fourth Bhadrapad. The many-coloured staff which has gone the rounds in the village is planted on an open ground. At night a few drummers sing a folk song to the beat of the drum. As the song gathers momentum, a dancing devotee bows in reverence to the stick and picking up a garland of leaves, strikes himself with it slowly in the beginning and gradually increases the tempo. He jumps and dances to the point of exhaustion but the dance goes on.

On special occasions, women dance together in the "chhati dance", "ghori dance" and the "ghora dance". On marriage occasions, there is the women's "ghori dance" after the departure of the marriage party at the bridegroom's place and at the girl's residence after the departure of the bride. The young and old women stand in a circle and clapping to the beat of the drum, they dance singly or in pairs. A woman repeats a refrain which is taken up and danced with abandon. The "ghora dance" is performed in the month of Phalgun at night on an open ground. With women standing in a circle, the dance begins to the beat of the drum. Grown-up women, but active and mounted on paper, straw and cardboard horses, enthusiastically show their paces. This dance accompanied by love ditties continues till late at night in an atmosphere of delightful intoxication.

FOLK DRAMA

Haryana's folk dance-dramas are known as "saang" or "Sangeet". "Saang" is really an abbreviation of "Sangit" and both words are derived from "sangeet" (music). Notable is the predominance of the word music. It is also possible that the word is derived from "svang" which in this region means impersonation. "Saang" also means mimicry and in the neighbouring States, the well-known 'nautanki' dance-drama is

also known as "saang" or "sangeet". In Haryana, "saang" or "sangeet" is an effective and common medium. If subscriptions are to be raised for building a school or hospital in a village or an entertainment has to be organised to celebrate a wedding, etc., a "saang" is arranged. Its popularity can be gauged from the fact that it needs no advertisement or broadcast. The news spreads quickly like a forest fire. People will walk miles to witness a "saang". A large crowd gathers as the drum announces the show. Fascinated they watch the performance and the musicians make the audience laugh or weep through their art. Haryana's "saang" is performed not in theatres but under natural surroundings, with the blue firmament above and the open ground below. The stage is formed by joining wooden planks but there is no curtain for there is no change of scenes or Acts. The entrance and exit of the actors as well as their makeup is in the open. On one side a scene may be enacted while on the other an actor may be fixing his moustaches and beard or wearing jewels. When the turn of an actor comes, he rises and begins his part, while others are puffing away at the hookah. The instrumentalists are seated at one end of the stage. Not only do they keep up the accompaniment of their instruments, but also maintain the refrain of the song. Thus the singers get some respite and the music goes on.

As the name itself implies, music is the cover in the folk drama of Haryana. A major portion of the "saang" as well as the conversation among the players is in rhyme though the narrator talks in prose in between to keep up the thread of the story. The present style "saang" is about 250 years old and the name of Shri Rajaram Shastri comes uppermost in this connection. The origin of the village stage of Haryana is ascribed to Vishanlal Bhat who lived 225 years ago. Earlier it was an age of mimics and dancing girls. The establishment of Vishanlal's folk stage was greatly appreciated by the people whose minds were diverted from the singing by professional women and the mimicry.

Pandit Deepchand can be called the originator of the age of Haryana "saang", which became extremely popular during the first World War. He was a very good singer whose songs captivated the people. It was he who ended the practice of the instrumentalists on the stage moving round the actors. He allotted a fixed position for the instrumentalists from where they played on their instruments. His popularity was so great that the British government made use of his songs in their recruit-

ment drive during the war. In appreciation of his services he was made a Rai Bahadur and awarded a prize. Even today those recruitment songs are heard all over Haryana. A new tradition of "saang" acting began with Deepchand. Many of his actors acquired renown, but Lakhmichand became specially famous. He was a learned person and a Vedantic scholar. Many of his "saangs" were staged but none of them was published. Today there are several ascribed to him but nothing definite can be said about their genuineness. Pandit Lakhmichand was a gifted singer and his compositions became very popular. He can well be called the father of musical codes and their present position is largely due to him. Today Pandit Lakhmichand and musical notations are synonymous terms. He freed the themes of the "saang" from religious and *puranic* subjects to which they had become confined, and included in them a blend of love themes and of youth. Thus the "saang" was made into a more ornate and realistic medium. There is a long list of "saangs" published in his name, among the better known of which are "Sangit Mirabai" and "Sangit Satyavan-Savitri". Starting with Vishanlal Bhat, the names of Pandit Netaram, Pandit Deepchand, Pandit Lakhmichand, Sarupchand, Hardeva, Bharatu, Sultan, Chandan, Ratiram. Ramkrishna Vyas, Chandgi Ram, Ramanand Azad, Dhanpat, Chandralal Wadi, Ramsingh, Banwarilal, etc., are prominent in the field of "saang" art.

FOLK SONGS

There are songs to suit all occasions in Haryana—festivals and ceremonies. The women in the villages take great interest in witnessing the arrival of the bridegroom when all of them congregate. They show their interest and impatience in the event as is clear in the following song :

"In the palace I came to see the nuptial garland
But I grew frightened.
I came as a peahen,
But I was stung by a wasp.
When I entered your courtyard
My foot slipped for it had rained."

In the songs of the rainy season, the Haryana bride is keen to visit her father's home. See the expression of the natural desire and impatience in these lines :

“The month of Savan has come, has come,
Let me go to my father's house.”

Lord Krishna gave his immortal message to the world from the battle field of Kurukshetra, and in freedom's battle, the heroes of Haryana have always been in the front line. A folk song describes the dauntless group of fighters going out to battle thus :

“Never has the warrior shrunk from battle,
He who does not know how to die
Is afraid of everyone.
Haryana's heroes are never afraid.
Only those are frightened of death
who have greatly sinned;
The brave never crave for mercy.”

Several songs sung during festivals, change of seasons etc., mirror the people's thoughts and feelings. In language and music they are better than songs on other topics.

Life's canvas covered in these songs is vast; there is no activity of the people which has remained outside the purview of these songs, for they reflect the innermost desires and aspirations of the people. They bring us face to face with the need to labour and remind us of our duties. They sing of the simple, happy life of its people which echo through Haryana's fruit orchards, its swaying fields of ripening grain, in its drum beats and in the songs of its “saang” and they will ever continue to do so.

8. PLACES OF INTEREST

ON account of its unique history, literary traditions and religious importance Haryana is a standing invitation to students of historical research and the religious-minded to travel there. Punjab and Haryana situated in the north-west have always had to face foreign invasions. Haryana's towns and beauty spots have often been ravaged. Its ancient centres have been subjects of research for archaeologists, but its stupas, hills, lakes, ghats, temples and its ruins tell their fascinating story to the traveller. The names of Haryana's towns and tanks have their origins in the names of great men of the past or ancient cities.

Haryana has many sacred tanks to which all through the year, the religious-minded come to have their bath. These are Pandara, Ramrah, Phalgu, Pehowa, Agroha, etc. Among these, the tanks near Kurukshetra are of the greatest importance. From all over India, lakhs of pilgrims gather here to take a dip on the occasion of the solar eclipse.

From the historical and natural points of view, the main tourist spots are : Surajkund, Badkhal lake, the hot spring of Sohna, Kurukshetra, Pinjore Gardens and Tajewala. Surajkund is a few kilometres south of Delhi. It was founded before Moghul rule and is a centre for sun-worship. Built as an amphitheatre, here is a tank in the shape of the rising sun. The amphitheatre is in the middle of the pond, built on layers of rock and presents a magnificent old-time pond in a lonely spot. The tourist organisations of the Centre and the State are trying to develop this centre of tourist attraction.

In the Gurgaon district, is the Badkhal lake, 21 kilometres from Delhi and 3 kilometres from Faridabad, in the lap of a rising rock. This lake is an isolated spot. Behind it is a chain of clouds ringed by bare rocks; in the front is a stretch of white sand, and thorny hedges and Ber trees stretch into the distance. It can be developed into a more alluring tourist spot. There is a proposal to have here a Japanese style 'hanging garden', boating facilities and connecting pucca roads. Similarly there is another lake in Bibipur in Qarnal district.

SULPHUR SPRING

Near Delhi is a sulphur spring at Sohna, whose hot water has the property of curing gout, rheumatism and diseases of the skin. A bath in its hot water in winter is believed to be specially beneficial and invigorating. The State's department of tourism is contemplating to construct a club here for the convenient stay of tourists. Here are two mosques built in the 13th and 14th centuries, a tomb and a dargah. The State is alive to developing Surajkund, Badkhal lake and the Sohna spring as tourist centres.

Haryana has several places of religious significance. In the month of April every year, the big fair of Kalimata is held here. Similarly at Beri is an image of goddess Kali where villagers congregate in large numbers for offering pooja, and in district Ambala is held the Gopal-mochan fair. Eight kilometres from Narnaul is the religious centre, Kosi. Legend says that the sage Chyavan performed penance here and founded an ashram. Pilgrims come to have their bath at the Madhogarh fort tank on Dosi hill. A tourist spot and a shikar centre can be developed here.

KARNAL

Karnal has been intimately connected with many of the major developments in India's history, from Vedic times to the downfall of Sikh power. Its name is believed to have been derived from Raja Karna, the half-brother of the Pandavas. A tank and the main gate of the tower named after him are still to be found. Gurdwara Manji Sahib is another sacred place here. Guru Nanak is believed to have met Qalandar here. Guru Teg Bahadur, before going to Delhi to offer the supreme sacrifice, paid his respects at this place.

ROHTAK

We have already discussed in some detail the historical importance of the old town of Rohtak, which in ancient times was situated north of the present site. The older site is known as Khokhrakot (fort of the Khokhras) where extremely valuable materials have been discovered. The town is also of religious importance. Wrestling bouts are held here in which State gallants dressed in fancy attire show their prowess.

(It may be mentioned here that Haryana's Chandgi Ram is the champion wrestler of India.)

THE GURUKUL

Jhajjar, is noted for its antiquity and its ancient museum and the famous Gurukul. The town was established about one thousand years ago and was a very important place under the Moghul emperors. During British rule, many Nawabs were in power and the last of them, Nawab Abdur Rahman Khan played an important part in the 1857 war of independence. Even today can be seen the "Nawab mahal" (palace), his residence and the bathing tank "Jangla Johad" near Jhajjar. The Gurukul here is run according to Arya Samaj teachings. It was established over fifty years ago. Its present director, Acharya Bhagwandev, has contributed in a large measure to its advance. Being an uncommon lover of archaeology, Bhagwandev has built a vast library of Hindi and Sanskrit books. He has conducted research into the ancient places in Haryana. Through his own efforts and through other sources he has collected in the archaeological museum, material belonging to earlier ages. This museum in Jhajjar is a special attraction to tourists.

HISSAR

Hissar is the largest district of Haryana. Hissar town was founded by Ferozshah Tughlak and is the birth place of Shershah Suri. Hissar is a Persian word, meaning "fort". The surrounding walls of the town are in existence to the present day. Its historical monuments are the minarets of Jama Masjid, Firozshah's palace, the summer house outside the fort, Baholshah's mosque, the tomb of Chalis Hafiz and the Ashokan pillar.

The old centre Agroha is in the Hissar district, which in ancient times was a largely populated town, mostly inhabited by the trading class. An inscription has been found on some coins discovered here, which are in the archaeological museum. It is said that Aggarwal community's main city was Agroha.

Bhiwani has carved a place for itself on the industrial map of Hissar district. Hissar also has the Haryana Agricultural University.

KURUKSHETRA

Kurukshetra, the birth place of Bhagwad Gita and an ancient centre of Aryan civilisation is the pride of Haryana. Its name is derived from Kuru who became an ascetic on the banks of the holy lake lying on the south of Thanesar. It is situated on the Delhi-Ambala rail line, 37 km. from Karnal. Here are the sacred pilgrim water spots of Sannihit and Brahma lake. As it has been mentioned earlier, lakhs of pilgrims take their bath in these lakes during the solar eclipse. According to Pandava Purana, whoever takes the dip gets the benefit of a thousand Aswamedha Yajnas. It has 365 places of pilgrimage within a radius of 13 kilometres. Worth seeing are the temples of Sthanishwar, Lakshminarayan and Pandavas and also the one built by Birla. On the hallowed spot of Jyotisar, are a temple and a pond. It is said that on this spot Lord Krishna preached to Arjuna the message of the Gita at the start of the Mahabharat war. Round about the religious spot of Kurukshetra are Vanganga and other pilgrim centres. Thanesar (Sthaneshwar) near Kurukshetra was the seat of Harsha Vardhana in the 7th century. The Kurukshetra University is also located here. Facilities are available for both students and professors to carry on research in practically all departments of the University. Worth seeing are the university buildings and their green lush lawns.

PANIPAT

Panipat, located 32 km. from Karnal and 80 km. from Delhi, is another historical place. It is one of the five 'pats' (places) demanded by Pandavas from Kauravas as the price of peace. The plains of Panipat became the "crucial battle field on the threshold of northern India" in the medieval period. In 1526, 1556 and 1761 it witnessed three decisive battles. The first and the second battles facilitated the establishment of Mughal rule in India and the third imposed a major defeat on the Marathas at the hands of Ahmad Shah Abdali which paved the way for the British ascendancy. The tomb of Ibrahim, the last Lodhi Sultan and ruins of a mosque and a tank in the Kabuli Bagh built by Babar can be seen here.

SACRED PEHOWA

Pehowa (Karnal district) is a sacred town mentioned in the Mahabharat and Puranas. It is believed that a bath taken here by a fallen

woman or man brings forgiveness and the bathers reach heaven. Sage Vishwamitra is said to have won the title of Brahmarishi here.

Ambala is believed to have been the first permanent home of the Aryans in India and the place where Hindu religion took shape. Gurdwara Manji Sahib here attracts a large number of pilgrims.

According to a legend, Yudhishtira gave Gurgaon to his Guru, Dronacharya, in whose name a tank lies nearby. Dronacharya is said to have taught the Pandavas and Kauravas here.

Chandigarh is at present a Union Territory and the capital of both Punjab and Haryana. After visiting this beautiful city, the tourist enters the Pinjore gardens and its natural peaceful atmosphere. Thus ends the tourist's journey. The layout of the gardens goes back to the reign of Emperor Jahangir. The main entrance is on its topmost stair, after which seven stairs go down. The playing fountains, the flower beds and the cut terraces of fruit orchards are worth seeing. Under the lighting at night, this Moghul-style garden dances in delight. Its rest house, Rang Mahal, provides many a convenience to visitors.

To the south-west, Tajewala headworks of the Yamuna is an inviting spot for the tourist. The thick forest of Kalesar can be developed into a *shikar* centre. There is a rest house at Hathnikund nestling amid the lap of beautiful natural scenery. The Morni Hills are known as the queen of the hills of Haryana. The scope for developing tourism is vast in the State.

HARYANA

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HARYANA

RAJASTHAN

- District Headquarters
- +++ Railway
- = Road
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