

## CHAPTER IV.

### Places of Interest.

#### Karnal town.

Karnal town, where the head-quarters of the Karnal district and of the Karnal tahsil are situated, is on the old bank of the Jamna, about seven miles from the present course of that river. It is a station on the Delhi-Umballa-Kalka Railway. The population is about 23,000. Its name is derived from Karna, the rival of Arajana in the epic of the Mahabharata, by whom it is said to have been founded. It would seem to have been a place of little importance in early historical times, as no mention of it occurs until towards the end of the Pathan period. Karnal was plundered in 1573 by Ibrahim Hussain Mirza in his revolt against Akbar, and its neighbourhood laid waste by Banda Bairagi in 1709. In 1739 it was the scene of the defeat of Muhammad Shah by Nadir Shah. After the fall of Sirhind in 1763 the town was seized by Gajpat Singh, Raja of Jind, but in 1775 it was recovered by Najaf Khan, Governor of Delhi. It again fell into the hands of Gajpat Singh, but his son, Bhag Singh, lost it to the Marathas in 1787, and it was subsequently made over by them to George Thomas. It then came into the hands of Gurdit Singh of Ladwa, from whom the British took it in 1805. A cantonment was formed at Karnal which was abandoned in 1841 owing to the unhealthiness of the station. The place is still unhealthy, though drainage and sanitation have done much to improve its condition. There is a fine marble tomb built by the Emperor Ghyas-ud-din to the memory of the saint Bu Ali Qalandar. The Society for the Propagation of the Gospel has a mission at Karnal and also maintains a female hospital and dispensary. A new Civil Hospital, equipped with the most modern appliances, was opened in 1912. The cost was defrayed by subscriptions from the district as a memorial to the late King Emperor Edward VII.

The municipality was created in 1867, the income being mainly derived from octroi. The chief manufactures are country cloth for local consumption and shoes. The principal educational institution is the Anglo-Vernacular High School managed by the Education Department.

#### Panipat town.

Panipat is built upon a small promontory round which the old bed of the Jamna flows, and the city is well raised on the accumulation of centuries. The town is embowered in trees and the white buildings shining through them present a pleasing appearance. The city must in old times have been of much larger size than it now is, and Jacquemont describes it as the largest city

except Dehli which he saw in Northern India. Ruins of old shrines extend to a considerable distance round the town, and many mosques, shrines and gardens of very considerable pretensions still existing, but now in sad disrepair, tell of former importance.

CHAP. IV.

---

 Places of Interest.
 

---

Panipat town.

The town is of great antiquity, dating back to the period of the war between the Pandavas and the Kauravas, when it formed one of the well-known five "pats" or "prasthas" demanded by Yudishthira from Duryodhana as the price of peace. During Muhammadan rule Panipat was closely associated with the principal events already described in the historical chapter of this gazetteer (Chapter I, section B), and the plains near the city have thrice formed the scene of decisive battles which sealed the fate of Upper India.

In the first battle of Panipat (1526 A.D.) Ibrahim Lodi was slain and was buried near the city. It was one of Sher Shah's dying regrets that he had never fulfilled his intention of erecting a tomb to the fallen monarch. A memorial of some kind, however, appears to have existed which used to form a place of pilgrimage for the people of Gwalior, since the last Raja of the old Tomara dynasty of Gwalior fell in the same battle. This memorial, according to General Cunningham, was destroyed when the Grand Trunk Road was made. In 1866 the District Committee built a masonry platform, with an inscription commemorating the Sultan, just outside the octagonal tower of a garden wall standing between the tahsil and the city. After the battle Babar built a garden with a mosque and tank as a record of his victory and in 1556 A.D., when Humayun defeated Salem Shah some four miles north of Panipat, he added a masonry platform and called it Chabutra Fatteh Mobarak. These buildings and the garden still exist under the name of Kabul or Kabil Bagh. Till about 20 years ago a black mango tree in the village of Sua Kheri to the north-west of the city marked the site of the third battle of Panipat (1761 A. D.)

The principal building of antiquity within the city walls is the Dargah Qalandar Sahib. Bu Ali Qalauddin was the son of Salar Fakir-ud-din, and is supposed to have been born in 602 A.H. and to have died in 724 A.H. This tomb, with the exception of the pillars of the *dalan*, or hall, which are of touchstone, was erected by Khizi Khan and Shadi Khan, sons of the Emperor Khilji. The touchstone pillars were erected by one Razakulla Khan, son of Nawab Mubarak Khan, a Hakim in the service of the Emperor Akbar.

## CHAP. IV.

Places of  
Interest.Panipat  
town.

Under British administration Panipat has made steady progress. Mr. Ibbetson attributed the unhealthiness of the place to the Rer Escape, but the arrangements for carrying off flood water have been improved and Panipat to-day is considered more healthy than Karnal. The atmosphere is less heavy and the drinking water purer.

The internal administration of the city is in the hands of a municipal committee of the second class originally constituted in 1867 and at present consisting of sixteen members, of whom five, including the Tahsildar as president, are appointed by Government. Since 1906 the municipality has employed a paid Secretary. The income averages Rs. 30,000 per annum, the chief objects of expenditure being the schools, the hospital, and the municipal police. The committee supports one Anglo-Vernacular Middle School, with two Primary Branches, the "Ansar" and the "Rajput" branches. There are also two aided indigenous schools and one District Board School for girls.

The city is well lighted, and well kept. The streets are for the most part narrow, but the main bazaar is sufficiently broad for a carriage and pair to drive through. There are two police stations, one for the city and one for the surrounding villages, but crime is light.

The old district offices approached by fine avenues of trees lie about a mile from the town and are now used as a rest-house. Close by are the ruins of the old jail.

The opening of the Dehli-Umballa-Kalka Railway has brought some increase of commercial prosperity to the town which now contains three cotton-ginning factories and one cotton press. The manufacture of copper vessels for export is of some importance. There are several large establishments for the manufacture of glass for ornamenting women's dress. The glass is blown into large globes, and into these, while still hot, some amalgam is poured and the globes turned about, receiving an internal coating of quicksilver. They are then broken up into small pieces which are used as spangle ornaments by women for their dress and for the decoration of the walls of rooms. The only other manufactures are cutlery and the making of silver beads in imitation of pearls.

Out of a population of some 26,000 only 7,000 are Hindus, including some 700 Jains, who have recently built a very fine temple in the centre of the town. The owners of the valuable town lands are Rajputs, Ansaris, Makhduzadas and Afghans, the

whole estate being free of revenue. Mr. Ibbetson's description of the Mussalman of Panipat is well-known. But it is only fair to add that the present generation have shown a praiseworthy desire to profit by the educational advantages of institutions such as the Aligarh College, and enter Government service and embark in private enterprises with considerable energy. Panipat enjoys some reputation as a literary centre, the works of the modern poet "Hali" are well known in India, and have been translated in England.

CHAP. IV.

Places of  
Interest.Panipat  
town.

Kaithal is a municipal town and administrative headquarters of a tahsil of the same name and the station of an Assistant Commissioner in independent charge of the subdivision. It has a population of 13,000, consisting of 7,000 Hindus and Sikhs and 6,000 Muhammadans. It is picturesquely situated on the bank of an extensive artificial lake or moat, which half surrounds it, with numerous bathing places and flights of steps. A high wall, partly pakka and partly of mud, encloses the opposite side of the town. It has eight gateways, of which the Karnal gate to the east, the Keorak and Surajkund gates to the north, and Kasai gate to the west, are the principal ones. Most of the streets are well paved or metalled, but are nearly all narrow and crooked. The principal buildings of antiquarian interest are as under :—

Kaithal town.

1. *Tomb of Sheikh Shahab-ud-din, Balkhi, at the Siwan gate.*—This prince is said to have come from Balkh to Hindustan in 673 Hijri; he was slain in battle at Kaithal; his grandson built this tomb to his memory; the pillars and cupola are entirely of stones; the inscription is in Arabic on the cupola; the *tawiz* was removed from the tomb by one of the Rajas of Kaithal.

2. *Masjid of Sheikh Tayub.*—Built by himself in the time of the Emperor Akbar Jalal-ud-din; the cupola is coated with enamel.

3. *Tomb of Shah Wilayat.*—It was built in the reign of the Ghoris. Shah Wilayat's father built the tomb. Some lands in the village of Siwan are released for the support of this shrine.

4. *Tomb of Shah Kamal.*—Faqir Shah Kamal is said to have come from Baghdad 250 years ago; the tomb was erected by his descendants; twice every year a fair is held at the spot: lands and a well have been released for the support of the shrine.

5. *Asthan Anjni, mother of Hanuman.*—This temple of Anjni, the mother of Hanuman, was lately repaired by the Hindus of Kaithal.

## CHAP. IV.

Places of  
Interest.

## Kaithal town.

The ruins of the old fort, or residence, of the Kaithal family stand out prominently on the high bank of an extensive artificial lake of irregular form, which sweeps half round the town, and seems to have been partly made by the excavation of bricks for building the town and fort, and partly formed to act as a moat for defence. Its margin is ornamented with extensive flights of steps leading down to the water, and with numerous bathing places for men and women, all built of solid masonry. The tank is one of the holy places of the Kurukshetra.

This town is said to have been founded by the mythical hero Yudisthira, and is connected by tradition with the monkey-god Hanuman. It bears in Sanskrit the name of Kapisthala, or the abode of monkeys—a name which still applies. The town was renovated, and a fort built under Akbar. In 1767 it fell into the hands of the Sikh chieftain, Bhai Desu Singh, whose descendants, the Bhaïs of Kaithal, ranked amongst the most important and powerful Cis-Sutlej chiefs. Their territories lapsed to the British Government in 1843. For a few years Kaithal formed the head-quarters of a separate district; but in 1849 it was absorbed into the district of Thanesar, and again transferred in 1862 to that of Karnal (see Chapter II). The ruins of the fort or palace of the Bhaïs stand out prominently on the bank of the lake.

The municipality of Kaithal was first constituted in 1867. The committee now consists of thirteen members, four of whom are appointed by Government. The Sub-Divisional Officer is *ex officio* president. The annual income is about Rs. 20,000. The Committee assists in the support of a medical dispensary, and keep-up an Anglo-Vernacular Middle School with the aid of a Government grant. A boarding-house is attached to the school, but the building is old, badly lighted and poorly ventilated. A new building is in contemplation. The town also contains an Islamia School which is State aided, a girls' school, and Arya Samaj and indigenous Hindi School.

Trade is not brisk. The only indigenous manufactures are lacquer work and the weaving of coarse blankets. The lacquer work takes the form of decorated toys, household utensils, and the legs of charpoys. The centre of trade was formerly within the town, but since the opening of the Southern Punjab Railway a *mandi* was constructed by the District Board for the convenience of through traffic. A site was taken up, and sold in parcels for shops, the profits on the transaction being expended for the benefit of the market. The *mandi* now contains a post

and telegraph office and a metalled road has been constructed. Expenses are met by the levy of a shop tax of ten annas per mensem. The *mandi* was constituted a notified area in 1909.

Five factories for cotton ginning and pressing, rice-husking and corn-grinding have been built in the vicinity of the station, but although success attended the first enterprise, they have proved too numerous for the demand. It is, however, anticipated that the branch line of the Delhi-Umballa-Kalka Railway recently constructed between Kaithal and Thanesar will make Kaithal an important trading centre.

Thanesar is the head-quarters of the tahsil of the same name in Karnal District, Punjab, situated in 29° 59' north and 76° 50' east, on the banks of the Saraswati, and on the Delhi-Umballa-Kalka Railway. It is famous as the most sacred place in the holy land of Kurukshetra, its name meaning "the place of the god" (Staneshwara). In the time of Hiuen Tsiang, Thanesar was the capital of a Vaisya (Pais) dynasty, which ruled parts of the Southern Punjab, Hindustan, and Eastern Rajputana. In A.D. 648 a Chinese ambassador was sent to Harshavardhana of Thanesar, but found that the Senapati Arjuna had usurped his kingdom, and the dynasty then became extinct. Thanesar, however, continued to be a place of great sanctity, but in 1014 it was sacked by Mahmud of Ghazni, and although recovered by the Hindu Raja of Delhi in 1043 it remained desolate for centuries. By the time of Sikandar Lodi it had, however, been in some measure restored, for that emperor proposed to make a raid on it to massacre the pilgrims. In 1567 Akbar witnessed its great fair; but Aurangzeb desecrated the shrine and built a castle in its sacred lake, whence his soldiers could fire on pilgrims who attempted to bathe. At the annexation of the cis-Sutlej territory, the town and neighbourhood were in the possession of a Sikh, but they lapsed to the British Government in 1850. Thanesar was the head-quarters of a British District till 1862, but has since steadily declined in importance. The municipality was created in 1867. The town possesses a Vernacular Middle School and a Dispensary.

A bathing fair is held on the occasion of a solar eclipse, and is attended by pilgrims in numbers sometimes exceeding half a million, numbers which have increased since the completion of the railway. The sacred sanctity of the Sanyahet tank is due to the legend that on the occasion of the solar eclipse all the tanks and rivers of the Punjab come to visit the Sanyahet so that he who dips himself during the moment of the eclipse attains

CHAP. IV

Places of  
Interest.

Kaithal town.

Thanesar.

## CHAP. IV.

Places of  
Interest.

## Thane-ar.

the merit of having bathed in all these waters and many old and infirm come in the hope that they may die in the tank. The mosque adjacent to Sheikh Chili's tomb, itself a beautiful specimen of Moslem architecture and marble carving, is famous for the blue and yellow tiling on its roof and cupola. The temple of the Karus and the Pandus is displayed to every visitor, but it is less easy to view the shrine of Kali, depicted as gloating over a human sacrifice in a room apart.

## Shahabad.

Shahabad, with a population of some ten thousand persons, is situated close to the Grand Trunk Road, 12 miles distant from Ambala and 35 from Karnal. The Kharindwa station of the Delhi-Kalka Railway is only a short distance from the town. Shahabad was founded after the battle of Tirauri in 1192 by a follower of Shahab-ud-din-Ghori, the first Musalman conqueror of Dehli. The troops who were settled in the new town were granted 52,000 bighas of revenue free land, and the enjoyment of the revenue of several neighbouring villages. Shahabad itself was attached for purposes of administration to the province of Sirhind.

In 1525 A.D. the town assisted Ibrahim Lodi and in the following year was pillaged by his conqueror, Babar, the first Moghul Emperor. When the Sikhs came into power during the latter half of the eighteenth century Guru Banda Bairagi attacked the town which surrendered after vain appeals for help from Delhi. The Sikhs divided Shahabad into seven patts, the leading Sirdars of each *patti* distributing a rough justice. Ranjit Singh exacted tribute from them. When British suzerainty was established in 1802, the Sirdars of Shahabad elected to retain their administrative powers. But in 1850, after the capture of Lahore, the British assumed the reins of Government, the jagirs only remaining to the Sikhs.

The sacred buildings of the town reflect its history. The mosques, with their dark, squat domes are typical of Pathan architecture. Of these one of the finest shows the marks of Sikh bullets and has since been converted into a Gurdwara, to the perpetual discontent of the Moslem population. It is now called *Mastgarh*, *mast* being a corruption for *masit* or *masjid*. The curious spectacle of five Granths Sahibs enshrined in a mosque adds unusual interest to the building. An indigenous Gurmukhi school is attached to Mastgarh.

The Royal Sarai is one of the oldest buildings in the town. Constructed earlier, it was protected in the time of Shah Jahan

by a fortified wall in a style that recalls the red fort at Dehli. It contained the residence of certain Moghul officials, but it is most probable that the Sarai also was maintained with the main road to Delhi passing through it.

CHAP. IV.

Places of  
Interest.

Shahabad.

The Sikhs, though only about one-sixth of the population, are the dominant element in the town. A considerable number find employment in the army or police. The Mussalmans are a mixed population of Sheikhs, Sayads, Pathans, Rajputs and Arains. The town, which is the head-quarters of a thana, is managed by a Municipal Committee of six, all of whom, including the Tahsildar as President, are appointed by Government. The income averages Rs. 15,000. The principal objects of expenditure are the upkeep of the paved streets, the maintenance of a dispensary, the town police and a Vernacular Middle School with one branch. The District Board maintains a girls' school. The streets of the town are narrow, somewhat dirty and very tortuous. There is one post and telegraph office.

Pehowa, an ancient town and place of pilgrimage in the Kaithal tahsil of Karnal District, Punjab, is situated in 29° 59' north and 76° 35' east, on the left bank of the sacred Saraswati river, 16 miles west of Thanesar. It lies in Kurukshetra, and its name is said to be a corruption of the Sanskrit Prithudaka, the "Pool" of Prithu, the son of Raja Vena. Two inscriptions, dating from the end of the ninth century A.D., found at Pehowa, show that it was then included in the dominions of Bhoja and his son Mahendrapala, king of Kanauj. The more important inscription records the erection of a triple temple to Vishnu by a Tamur family, but no traces of ancient buildings remain, the modern shrines having been erected within the last century. After the rise of Sikhs to power Pehowa came into the possession of the Bhais of Kaithal whose palace is now used as a rest-house; but with Kaithal it lapsed to the British Government, and has since lost its importance, the population having decreased from 3,408 in 1881 to 2,080 in 1901 and 1,796 in 1907. It is still, however, a place of pilgrimage: and close to it are the temples of Pirthudakeshwar or Pirthuveshwar, built by the Marathas during their supremacy in honour of the goddess Saraswati (Sarsuti) and of Swami Kartik. The latter is said to have been founded before the war of the Mahabharata in honour of the war god of Kartaya. The modern town possesses a dispensary and a District Board primary school. The town contains two specially famous tanks sacred, the one to the Brahma, the other to the holy mother Sarusti. The Sarusti tank is the scene of an annual bathing fair held in March or April and attended by from half a lakh to a lakh of persons. The fair lasts

Pehowa.

## CHAP. IV.

Places of  
Interest.

## Pehowa.

for three days, the final ablutions taking place at the dark of moon by torchlight, the great majority of the people vanishing by the dawn of the day. Several interesting remains are enumerated in the Report of the Punjab Circle Archæological Survey for 1888-89; the most important of which is the carved doorway placed in its present position in a temple by Captain Lewis, late Deputy Commissioner of Karnal. Near the temple of Siddgir an ancient gargoyle was found, and some carved stones and inscriptions are to be seen in various parts of the city.

## Samalka.

Samalka, a village owned chiefly by Jats and with a population of 2,116, is a station on the Delhi Umballa-Kalka Railway, midway between Karnal and Dehli. It is the head-quarters of a thana, and a rest-house (Public Works Department inspection bungalow), and a District Board Village Primary School are maintained. The serai, noted by Mr. Ibbetson in 1880 A.D., as being a fine specimen of Moghal architecture, was demolished and the bricks sold for ballast to the Dehli-Umballa-Kalka Railway. A cotton-gining factory was erected in 1899 and employs in the busy seasons as many as 100 operatives drawn from Samalka and the surrounding villages. In the cold weather a large quantity of *gur* from the great sugar market, Chhaprauli, in the Meerut District, is carried across the Jamna on camels and placed on the railway at Samalka Station. There is also a considerable export of *ghi*.

## Siwan.

A large Rajput village, seven miles north-east of Kaithal, situated on the banks of the Sarusti river. There are a large number of wealthy Mahajans. In 1907 the population was 5,264. The name is a corruption of Seoban or Sitaka-ban: and it is said that the site was once the jungle home of Sita, the wife of the Hindu God Ram Chandar. A tank, on the four corners of which wells were sunk, still exists in her honour, but two of the wells have now fallen in.

The estate is the most prosperous one in the Naili tract, the result of the annual damming of the Sarusti stream. It possesses a large amount of common land which has been divided by patts and thilas: and in 1910 the richest of the patts were making the income derived from their common land the basis of a patti co-operative credit society for which a successful future is anticipated.

The damming of the river used always to be cause of much discontent on the part of the villagers lower down, but in 1907,

at a cost of much voluntary labour and Rs. 10,000 a seven-arched masonry regulator, known as the Polar Regulator, was thrown across the stream. Of this Rs. 10,000 Government made a grant of Rs. 2,500 as a contribution towards the bridge over which will pass the Patiala-Kaithal road, when realigned. The remaining Rs. 7,500 was advanced as a taccavi loan to the village. The water-courses fed by this Regulator flow when there is eight feet of water at the Regulator and the water is forced from the channels on to the fields by small masonry dams constructed in the water-courses. The village possesses a town primary school, a cattle-pound and a post office.

Within the estate of Siwan, and close to the Regulator to which it has given its name, is the "Teh Pohlar" the site of a very ancient village which is said to have been founded, to have flourished and been destroyed before the wars of the Mahabharata commenced. In 1887 it was recorded that coins of a very ancient date were to be found there during the rainy seasons, but these are no longer found. Hindu mythology speaks of the village as Paluster,\* the fabled home of Rawan Palustumuni. An ancient bridge, the foundations of which can still be traced near the Pohlar Regulator, was destroyed in the Mahratta invasions.

Teh Pohlar.

The village of Fattehpur, "the place of victory," lies three-quarters of a mile to the north of Pundri. It was founded by Ala-ud-din in commemoration of the news which reached him when encamped on the site informing him simultaneously of the victory of his army and the birth of his son. The tribes whom he settled there were Kalals and Gujars from Pundri; but while the former continue to flourish the latter have become extinct.

Fattehpur.

The village contains a school and a rest-house, the supplies to the latter being furnished in monthly turns by the shopkeepers of Fattehpur and Pundri. The estate is commanded by the Sirsa Branch and contains five water mills, the leases of which are auctioned annually and usually fall to Panjabi Banias.

On the eastern side of the village is the tomb of the holy warrior Kutab-ud-din of Balkh, together with that of two companions who fell with him in battle fighting on behalf of Shahab-ud-din Ghorî. The tombs and a garden of some four bighas including a well are surrounded by a brick wall, and within the enclosure is a small mosque said to have been erected by Ala-ud-din to the memory of the warrior on the occasion of the

\* Sanskrit, marsh, Latin palus.

## CHAP. IV.

Places of  
Interest.

founding of the village. In 1685 A.D. Aurangzeb directed that 30 bighas of land be assigned for its support, but this muafi was subsequently confiscated.

Thaska Mi-  
ranji.

Thaska Miranji, with a population in 1907 of 2,664, contains a school, a post office, and a police station, but is difficult of access, except in dry weather because of the spilling and bifurcations of the Markanda and the Sarusti. The Markanda indeed actually washes the tomb which has made the village famous. This tomb, "Sahib Miranji," is of pure white marble, and of an architecture resembling that of Sheikh Chili in Thanesar, and is partly supported by assignments of land revenue. The village is the head-quarters of a tribe of Biloches infamous throughout India for their thefts and burglaries.

## Pharal.

Pharal is a large village of Brahmans and Rajputs built on a high eminence and situate about five miles from the Kaithal-Karnal road. It is celebrated because of the bathing fair held whenever the Amawas in the month of Asouj falls on a Monday. The holiness of the tank is ascribed partly to the fact that it lies within the bounds of the Kurukshe'ra, and partly to a legend which states that some five thousand years ago the site of the tank was visited by an ascetic of such exceeding piety that by his prayers the sanctity of a tank near Benares, till then held sacred, became transferred to Pharal.

There is a branch post office and Government primary school, at which both Nagri and Urdu are taught.

## Ladwa.

Town in the Thanesar tahsil of Karnal district, Punjab, situated in 29° 59' north and 77° 3' east. Population (1907) 3,403. The town and neighbourhood belonged to a Sikh family and were confiscated in 1846 in consequence of their conduct in the first Sikh War. The place is of no commercial importance. The municipality was created in 1867 and abolished in 1908, the town being converted into a notified area. It contains a rest-house, a police station, a vernacular middle school, and a post office.

## Indri.

A decadent village, containing now only 1,266 inhabitants. The village is owned almost entirely by the Nawab of Kunjpura. The present Nawab Ibrahim Ali Khan has built a bungalow, but the fort, which must be of great antiquity, is now uninhabited and in ruins. The surrounding country suffers from water-logging caused by the heading up of water at the Indri Canal lock. Attempts have been made to remedy this state of things

by silting reaches, but the only premanent cure for the evil is the realignment of the canal. The swamps are a favourite resort of wild fowl of every description.

The village contains a canal rest-house, branch post office, and a town primary school. A fair is held every Tuesday.

Radaur is a small town of 3,585 inhabitants containing two primary schools, one for boys and one for girls, a branch post office and a police station, but is not important as a commercial centre.

(The heron's nest.) An estate, founded by Najabat Khan, a Ghorgashat Pathan and soldier of fortune under the Moghal emperors. Najabat Khan built a stronghold in the marshes of the Jamna early in the eighteenth century and then revolted against the Imperial Government. Siding with Nadir Shah in 1739, Najabat Khan was recognized by him as Chief of Kunjpura and held it till he was killed in 1760, when the Mahrattas razed his stronghold to the ground. His son, Diler Khan, received large grants of territory from the Durranis, but he and his successor were driven out of their land west of the Jamna by the Raja of Jind and other Sikh Chiefs. In 1787, however, Sindhia expelled the Jind Raja from Karnal, and ten years later General Perron recognized Gulsher as Nawab of Kunjpura. His son, Rahmat Khan, who succeeded him in 1801, allied himself to Lord Lake and in 1811 was recognized as a protected chief by the British Government. In 1846 the Nawab of Kunjpura lost his sovereign powers. The present Nawab Ibrahim Ali Khan succeeded in 1886. He holds a jagir of 38 villages with a revenue of Rs. 31,000, besides which his estate yields an income of nearly Rs. 32,000.

Pipli, once the head-quarters of a tahsil, which was removed on 1st October 1897 to Thanesar, is now a deserted village on the Grand Trunk Road with a population of 147 and a few ruins to mark its former story. A police road post, however, and a D. P. W. road bungalow are maintained there, the place being still used as an encamping-ground.

A village owned by Sayads who trace descent from Abdul Farah of Wasat in Arabia, a companion of Mahmud Ghaznawi. The village was founded in 662 Hijra by Ghulam Haidar who migrated from Mahmudpur. The name Barsat is said to be due to the fact that it gives the date of foundation by the *abjad* computation. The Sayads differ in their customs in certain

CHAP. IV.

Places of  
Interest.

Indri.

Radaur.

Kunjpura.

Pipli.

Barsat.

## CHAP. IV.

Places of  
Interest.

particulars from the other Sayads of the tahsil. The village has a population of 1,050 only and contains two primary schools, one for boys and one for girls and a branch post office. The place suffers much from floods.

## Ismailabad.

A village, with a population of 1,616, a post office, and a district board primary school. The thana, which used to exist here, was removed in 1904 to Thaska Miranji because of the unhealthiness of the village.

## Arnauli.

A small village, about 8 miles from Patiala, containing a population of 754, is famous only as being the seat of the Arnauli family. With the exception of the fortified residence of the jagirdars there is no building of importance.

## Sidhowal.

Like Arnauli, Sidhowal is famous only as the seat of the Sirdars of Sidhowal. The village is three miles to the north-west of Patiala.

## Gharaunda.

A large village on the Grand Trunk Road, 10 miles from Karnal with a population of 5,184, a district board vernacular middle school, a branch post office, and a railway station on the Delhi-Umballa-Kalka Railway. Of the historical sarai nothing is left but the gateways, and they are fast falling to ruin. The walls and buildings were pulled down and the bricks sold as ballast to the railway between 1880 and 1890.

## Jundla.

A village of 3,290 inhabitants on the high road from Karnal to Asandh. The village is now the head-quarters of a zail and contains a district board vernacular primary school and a post office. A local fair is held on Thursday in June and July. The Jundla Rajputs are considered the aristocracy of the Chauhan Rajputs of the district.

## Shamgarh.

Shamgarh, a village of some 1,500 inhabitants, contains a fort, used by the Sirdar of Shamgarh as a residence.

## Pundri.

The town of Pundri lies within the 48 kos of the Kurukshetra. The name is derived from the Pundrak tank which was dug out in the time of Mahabharata, and is fringed by many picturesque bathing ghats and temples.

The town is chiefly important as a grain market, being the centre at which the grain produced in the southern half of the Kaithal tahsil is collected for transference by the main road to Karnal. The population is estimated at nearly 6,000. The municipality no longer exists.

## KARNAL DISTRICT. ]

## [ PART A.

There is a post and telegraph office and a flourishing Anglo-Vernacular middle school with a boarding-house and a girls' school.

CHAP. IV.

Places of Interest.

Asandh is a large village of Mussalman Rajputs lying on the Kaithal-Panipat road. In 1857 the villagers refused to pay revenue, drove out the patwari and assaulted the constables. The Police fled to Rajaundh, a village which not only remained staunch but patrolled the road for some distance to guard against the dacoities of the men of Asandh, who left their homes to pillage the countryside. The Deputy Commissioner marched to the spot and gave Asandh to be looted, an act which compelled to loyalty many wavering villages. The fort was demolished in 1857. The village previously enjoyed an evil reputation for cattle thieving. But the introduction of the canal and the consequent increase in prosperity has somewhat diminished the prevalence of the crime. The village contains two rest-houses, a dispensary, a police station, a primary school and a post office.

Asandh.

This village contains an old fort belonging to the Kunj-pura family. It has a population of 1,433, with a District Board primary school.

Bisau.

A Rajput village in the Nardak, with a population of about 2,600, lying 15 miles west of Karnal, first stage on the road to Kaithal. It contains a public rest-house, a police station, a branch post office and a district board village primary school. Adjoining the police station is a branch of the Karnal Military Dairy Farm.

Nisang.

The village is of extreme antiquity, being mentioned in the Mahabharata. The name is said to be derived from "Raja-hand" or the prison of the Rajas, and to be due to the fact that it contained a fortress used as a prison, the well of which remains to this day. The village became deserted, but was repopulated by one Raja, a Rajput, whose five sons sub-divided the estate into the five pattis at present existing. The village contains a district board primary school, a police station with accommodation for officers and a post office. A Canal rest-house is situated at Mandwal, 4 miles distant. The village stood firm in the mutiny when Asandh revolted.

Rajaundh.

Budha-Khera is a village in the Karnal tahsil with a population of 794, containing no Government buildings, but a centre of local interest.

Budha-Khera.

## CHAP. IV.

Places of  
Interest.Budha-  
Khara.

The name is said to be derived from a Joqi named Budha, who, about the 12th century, built a temple here. But there was no cultivation until Bu Ali Shah Qalandar induced his relatives to found the village. The original wall, on which the saint rode, has been enclosed by a masonry dome and is held in reverence. Services are maintained by a faqir and the shrine is in part supported by muafi grants.

Guhla.

Guhla, a small village near the borders of Patiala, is the head-quarters of a sub-tahsil, and contains a bungalow and a thana. The situation is not a happy one, water being bad, the inhabitants few, and the white ants abundant. Half the villages is in jagir to the Sayad family which at present hold the zaidari, and they have hereditary charge of a local shrine. An annual fair is held in June at which scolding women are compelled to duck their heads through a hole in a wall and be thereby cured of their failing. Moreover wishes made by ordinary persons during the lucky day are ensured of fulfilment. Guhla is mentioned by Timur in his memoirs as the place where his invading army crossed the Ghaggar by a bridge which is still to be seen in the old Puran Branch of the river.