Chapter I

INTRODUCTION

The state of Haryana emerged on the political map of India as a result of bifurcation of the Punjab state on November 1, 1966. Haryana, as a geographical entity, has since time immemorial enjoyed prominence on account of its strategic position. Without understanding the details of geo-political conditions in its proper historical perspectives of the region which now has come to be known as Haryana state it will not be sufficient to study the socio-economic conditions of the area, because these conditions are always influenced by the various geo-political factors such as boundaries, rivers, soil, climate and various historical events which have a direct bearing on the lives of the people.

The Origin and Shaping:

Various scholars have put forward different theories as to the origin of the name Haryana. The Imperial Gazetteer of Indias traces its origin to Hari (Green) as it was a green land full of forests.1 The Settlement Report of Hisar district also corroborates this view wherein it is recorded

1. Imperial Gazetteer of India, Vol. XIII, p.54.
that the name Haryana is derived from Hariban, a wild plant with which the area was formerly said to be overgrown. The Hissar District Gazetteer gives credence to the oral traditions when it attributes the origin of the name to Rājā Harish Chandra of Ayodhyā who is said to have established a settlement here. Maharaj Krishan, the author of Tarikh-a-Zila Rohtak, traces its origin from Harap (robbery) as the region is said to have been infested with robbers and dacoits in the pre-Mughal times. The name Haryana finds expression in R̄igvada where it is used as an adjective with the name of king Vasurāja, who ruled over this region. Muni Lal asserts that the region was the abode of Āryāns in the Vedic Age and hence it was called Āryāṇa. On this basis, he holds the view that Haryana is a corrupt form of Āryāṇa. Bhagwan Deva believes that the name is derived from Hara (Mahādeva), whose worship is still popular among the people of this region. According to Budha Parakash, this region was inhabited by Abhirās during the post Mahābhārata period, and after the name of these people, it became Abhīryāṇa and

Haryana. The *Kumarika Khand" of *Sakahda Purana composed in 9th century refers to Hariyala as a territorial designation which manifestly stands for Haryana. According to this *Purana, this Hariyala was a populous region consisting of 5 lakh villages.  

The word Haryana finds expression in the Badaun inscription of 13th century A.D. wherein it is recorded that an ascetic named *Isanāsiva, the son of *Varaṇāśiva, was a resident of Simpha-Pali in Hāryāna country. A reference to Haritānka, another corrupt form of Haryana, is found in the *Bjolia inscription of Vs (1226 AD 1169). The fragmentary Chahāmana *Parāsti of *Ajmer Museum also refers to this term (Haritānaka), wherein King *Arnorāja is described as "carrying arms into the Haritānka up to the Siṃdu and the Sarasvati rivers and that, his soldiers' march rendered muddy water of river *Kalind (Yamunā) and the women of Haritānka country shed tears". The Ladanu inscription belonging to the time of *Qutub-uddin Abek records that Delhi is a big
town in the country of Haritāna (Haryana).\(^{13}\) Reference to Hariyāṅka, a variant form of Haryana, is also found in Palam Baoli inscription of the time of Balaban V.S 1337 (AD 1290).\(^{14}\) According to Delhi Museum inscription of Vs 1384 (AD 1328), Tomaras were ruling over Haryana.\(^{15}\)

The above mentioned sources both literary as well as epigraphic clearly reveal that the region during the period of our study has been variably known as Hariyāla, Haryāṅka, Haritānaka, Hariyāṇa and Haryana. We can safely assert that the word Haryana, in fact, signifies a land which abounded in greenery and vegetation. This assertion is further proved by a seventh century composition known a Vāmana Purāṇa, which clearly mentions that Bhudāṅaka was a Janapada of Uttrāpada.\(^{16}\) It was in all probability the same occurring as Bhudhāṅaka in the Bijolia inscription.\(^{17}\) Bhudāṅaka as mentioned in the Vāmana Purāṇa means the land of fertility, which in all probability is the Haryana region. On the basis of the dialect Dashratha Sharma identifies that the Bhudāṅaka region comprised the tract including the present

district of Gurgaon, a part of Alwar and Bhiwani Tehsil of Haryana.\(^{18}\)

Though broadly known as Haryana, the region was also known by different names in the contemporary literature. The *Vāmana Purāṇa* again refers to this region as *Kurujāṅgala* and Kurukshetra. The name *Kurujāṅgala* perhaps denotes the forest region of Haryana. Elsewhere the *Vāmana Purāṇa* mentions the belt of seven forests in this region. These are named as follows: Kāmaya (Kamoda - a village in Kurukshetra), Aditi (Amin), Vyāsa (Baras Vyasathali a village in Karnal district), Phalikī (Pharal, a village in Kurukshetra district), Sūrya (Sanjuman in district Jind), Madhu (Mohana in district Kurukshetra), Sīta (Sivana in Kurukshetra district).\(^{19}\) According to V.S. Agrawala, *Kurujāṅgala* corresponds to Rohtak, Hissar and Hansi,\(^{20}\) while B.C. Law places it somewhere in Sirhind\(^{21}\). But looking at the formulation of the term which is connected with the Kurus, earlier view seems to be quite plausible. H.C. Ray

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C. Chaudhuri\textsuperscript{22} and N.L. Dey\textsuperscript{23} also connect it with Sarasvati and the kingdom of Thanesar. Kurukshetra, the region between the rivers Sarasvati and Drśadavatī, has been located in the North of Kurujāṅgała with its centers at Thanesar, Kaithal and Karnal.\textsuperscript{24} It was known through the ages as one of the greatest centers of pilgrimage. It had not lost its prominence as a pilgrimage center even at the time of Al-Beruni's visit in the early eleventh century A.D.\textsuperscript{25}

The region was also known as Šrīkanṭha Janapada with its capital at Thanesar situated on the bank of the river Sarasvati as is mentioned in Harsacarīta.\textsuperscript{26} The term Šrīkanṭha Janapada is also mentioned in Huen-Tsaiang's account of his travels.\textsuperscript{27} In Skaṇḍa Purāṇa we come across the word Hariāla, a territorial designation. Sant Garibdas identifies this Hariāla with the region of Delhi, Surgaon, Hissar, Narwana and Tosham.\textsuperscript{28} Rajasekhara places Prithūdka or Pehowa on the demarcating line between Uttarāpatha and


25. Sachau II p.147.

26. HC Tr, p.96.


28. Bhagwan Deva, \textit{op.cit.}
Mādhya-deśa. In the *Yasastilaka* Chāmpu (c.10th cen. A.D.), this region was mentioned as the country of Yaudheya.

Though the name and administrative divisions of Īrāvāna have been changing from time to time, its geographical area constituting present state has remained more or less the same. It lies between 27° 39′ x 35°-55° North Latitude and 70.5°-to 76.5° East Longitude, surrounded in the North by Sivalik Hills, by the river Yamuna in the East, the Aravali ranges and a part of Rajasthan desert in South and by the river Ghaggar in the West.

The Topography and Zones:

Physically, Haryana is and has been in the past a broad level plain covering the entire state except some parts of Hissar, Mahendergarh, Gurgaon and Ambala districts. Most of the plain is formed of alluvial soil. The alluvial deposit is composed of clay, silt sand and gravels brought by the Yamuna, and many other seasonal rivers. The land imperceptibly slopes from North to South. The average height of the topography ranges from 700 to 950 feet above the sea level.


On the basis of aridity the plain can further be subdivided into Eastern and Western zones. The Western zone includes Hissar and Mahendergarh districts. Its parched land is covered by steppe vegetation and with sand dunes of different shapes and sizes.\(^3\)

The Eastern zone includes the rest of Haryana. Its general elevation varies between 200 to 230 meters above the sea level. This area is most fertile and is locally known as khadar, except a narrow strip of low-lying flooded plain alongside the river Yamuna. The entire plain has a fertile, light and loamy soil. There are mainly two hill tracts - Sivalik and Aravali ranges-in the region. A narrow tract of Ambala district lies within the outer ranges of Sivalik hills. These hills in this area are mostly formed of barely coherent sand rocks, with occasional clay, gravels and conglomerates.\(^3\) These hilly areas are generally devoid of vegetation other than rough shrubs. The low hills are of little use except as grazing grounds.

There are some high ridges running throughout the tract from the North West to South East, with numerous spurs branching out in all directions. These hills are known as Morini (average elevation about 1065 meters) and Tipra (About

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In formation and character, they belong to outer ranges of the Himalayas. The highest point in the tract is the Karoh peak (1499 meters) on the Nahan border. The whole area differs completely from the rest of the district both in the physical features, its history and the races of its inhabitants.\textsuperscript{33}

In the Mahendergarh and Gurgaon districts, there occur isolated hillocks, seldom rising above 1300 feet sea level, which are known as ranges of Aravalis. The Aravali range is formed of a narrow strip stretching 90 kilometers all along Haryana from South West to North East direction up to Delhi.

**Forests**

In ancient times the Haryana region was covered with many forests. This is proved by many references which frequently appear in different literary works. In the tenth book of *Rigveda*, a whole hymn describes the forest (*Aranyānī*) of the region in poetic language. It is called musk scented, fragrant, fertile, uncultivated and the mother of wild animals.\textsuperscript{34} The *Vāmana Purāṇa* records the seven vanas of Haryana namely Kāmayaka Vana, Aditivana, Vyās Vana, Phalki Vana, Sūrya Vana, Madhu Vana, and Sita Vana.\textsuperscript{35} *Vāmana*

\textsuperscript{33} D.C. Verma, *Haryana*, p.2.

\textsuperscript{34} P.L. Bhargava, *India in the Vedic age*, Lucknow, 1971 p.78.

\textsuperscript{35} V.S. Agrawala, *Vāmana Purāṇa-*A Study, op.cit. p.196.
Purana further mentions that Kāmayaka forest situated on the bank of river Sarasvatī was visited by the Paṇḍyas. The Vana Parava of Mahābhārata mentions a forest called Dvaitvana which was full of Sala trees, where Paṇḍyas are said to have offered ablutions to their ancestors. Another well known forest was Kurujāṅgala. It stretched from the Kāmayaka forest in the North up to the Khandva forest in the South. It is also known that Khandva forest was situated on the banks of Yamunā near Indraprastha. At present hardly any forest exists in Haryana.

Rivers and Streams

The Haryana region forming a part of Indo-Gangetic divide has been fed by several rivers and rivulets since the time immemorial. These rivers obviously have played a significant role in every aspect of social, economic and religious life of the people of this region. In the ancient literature a number of rivers of the region are mentioned. According to Rigveda, on the banks of the rivers such as Sarasvatī, Drādvadātī and Āpāyā the Vedic sages and seers kindled the sacred fire. Seven rivers of the region namely Sarasvatī, Drādvadātī, Vajrārīṇī, Āpāyā, Amsumatī, Kauṣikī

and Hirayavati find mention in the Vāmāna Purāṇa. Besides the rivers other streams like Mārkanda, Sahibi, Kasāvati, Indori and Dohan also flow through the region.

The Sarasvatī was the holiest and the most important river of the Ṛigvedic times flowing through Haryana region. It can be identified with the modern Sarasvatī which flows to the West of Thanesar and passes through Pehowa and Sirsa and disappears in the desert of Rajasthan near Bhatner. According to D.C. Sircar the Saraswatī river rose from the Sivalik ranges of the Himalayas and entered into the plains near Al-Badri in Ambala district. It disappeared once at Chalaur but reappeared at Bra Khera. It was further joined by Mārkanda at Urnai near Pehowa and the united stream was still called Sarasvatī. Ultimately it fell into Ghaggar and finally disappeared at Vinasana (near Sirsa).

In the Ṛigveda Sarasvatī was also called Saptathi i.e. one of the seven great rivers. The Mahābhārata also mentions the seven rivers of the Sarasvatī which are as follows (a) Suprabhā (b) Kančanas (c) Viśāla (d) Manoramā

42. Ṛigveda, III, 36,6.
43. Salyaparava XXXVIII.
several hymns were written in the praise of river Saraswati. In one of verses it is called the best of mothers, best of the rivers, and best of the Devis, while another verse calls it the dearest of dear stream. According to M.L. Bhargava the Sarasvatī was joined by the Sutlej and continued to flow as long river in the Sindh province near about the end of 7th century. Utabi has referred to the Saraswati as 'having its bed full of large stones and with precipitous banks, and impetuous stream.'

According to Mahābhārata the river Drāḍavatī flowed through Kurukshetra and formed its southern boundary. The Sakahdapurāṇa mentions Drāḍavatī as a tributary of Sarasvatī. This river has been differently identified with modern Chitang and Ghaggar. Cunningham identifies it

44. Rigveda, II, 41.16.
45. Ibid, IV, 61.10.
47. CASR, Vol. XIV, p.88.
48. Vanaparava, 3.2.
49. Sakandapurāṇa, VII, ii,1,36.
with the river Raksi that flows to the South East of Thangesar. Further he adds that probably Vaitariqi may be another name of Drsadvati or Raksi. The old course of Drsadvati is traceable down the Sivalik Hills to Suratgarh (Rajasthan) through Jagadhri, Ladwa, Nilokheri, Nissang, Dhatrath, Hansi, Nissar, Bhadra, Nahar and then it joined the Sarasvati near Suratgarh.

The river Āpaya finds mention in Rigveda along with the Sarasvati and the Drsadvati. Cunningham identifies the Āpaya with the Oghāvatī river and explains that Āpaya or Oghāvatī is a branch of Chitang which separated from the main stream a few miles to the west of Ladwa and flows past Palwal to Pabnawa where it is lost in the sand. P.L. Bhargava is of the opinion that it flowed between Sarasvati and Drsadvati.

The river Yamunā flows on the Eastern boundary of Haryana and separates it from Utter Pradesh. The earliest reference of Yamunā is found in Rigveda, where it is

55. *CASR* Vol. XIV, p.89.
56. *India in the Vedic Age*, op.cit. p.67.
referred as the one of main rivers\textsuperscript{57} and its valley is
described as famous for cattle and horses.\textsuperscript{58} According to
Raikes\textsuperscript{59} in olden days the course of Yamuna was a part of
Indus system and later it changed its course and ultimately
captured the Gangetic system. Dr. Suraj Bhan notices the dry
bed of Yamuna from Indri, along Gagsina, Munak, Safidon,
Seeni, Bhagru, Kirsola, Paoli, Farmana, Saman, Singhwa,
Chang, Mithathal, Tigrana, and Tosham passing through
Haryana.\textsuperscript{60} The course traced by Dr. Suraj Bhan below
Safidon, runs North-south and was East in the desert near
Tosham. Dr. Silak Ram does not agree with this view and
points out that the course of the Yamuna below Safidon
passed through Asan, Brah, Jind, Rabhigarhi, Sasai Chanot,
Maiyad, Satrol, Takas and Siswal. After entering Rajasthan
it took Western course and reached Bhatner and fed the
course of present Hakra and ultimately fell into the sea.\textsuperscript{61}

The Ghaggar rises from the outer Himalaya ranges
between Yamuna and Satlej. It passes near Ambala and after a

\begin{itemize}
\item \textsuperscript{57} Rgveda, X. 75.5.
\item \textsuperscript{58} Ibid, V.52, 17.
\end{itemize}
South westerly course of about 70 miles, chiefly through the Patiala district of Punjab, where it is joined by the united stream of the Sarasvati, Markanda and other numerous hill currents which cross the Ambala district. It bends to West through Hissar district and the Bikaner division of Rajasthan where it is finally lost (most probably near Bhatner).\footnote{62}

The Sahibi river which is identified with the Rigvedic Rasa\footnote{63} by Bhargava is probably the Rasa of Kāmanapurāṇa\footnote{64}. It is a powerful seasonal stream which rises about 150 km. away in Jaipur and flows North-Westwards passing through Rewari Tehsil. It has been notorious for its vagaries and when rains are heavy the river comes down with great force flooding many villages. It has a broad sandy bed in Rewari Tehsil. It is first joined by the Sota near Behroda, then by the Banna Ganga near Bijvoda and further in Pataudi territory by the Indori. It passes through Rewari and Pataudi to Jhajjar tehsil. On reaching this point, it divides into two branches near Kutani in Rohtak district and again re-units near Sondhi. From here, the re-united stream turns to the North and joins the combined stream of Nai-
Ksawati-Dohan, which further passes into Delhi territory where it is joined by the Yamuna through a channel.

The Markanda is a seasonal stream which flows across the Ambala and Karnal districts. It is distinct from the rest of the hill streams by its extensive flooding and by the heavy deposit of silt. Its surplus water finds its way into the Saniso Jhil where it falls the Sarasvati.

Indori, Ksawati, Dohan and Nai are other seasonal rivulets of Southern Haryana. Indori rises from Alwar Hills and flows through Tauru, Bhondsi, Sohna and Nuh and falls into the Sahibi near Pataudi. Ksawati rises in Jaipur hills and enters in the Haryana territory near Narnaul. Then it turns Eastward toward Dahina and finally joins Sahibi near Kasni village of Rohtak district. According to P.L. Bhargava the river also called Krsnavati, may be associated with Krsna, a people who lived in its valley in Rigvedic times. Dohan identified with the river Vadhusara finds mention in the Mahabharata. The Nai which takes its main flow of water from Chautang and Raksi passes west of Rohtak, then turning South it is joined by the Dohan near Marot.

69. Ibid.
then further by Sahibi and Kasvhi, turning South East and passing through Sura and Dadri and Badli, it finally falls into the main marsh of Najafgarh. 70

Fauna

In ancient times the region was covered with big, dense and green forests. So in old times lions and tigers were not uncommon in the hilly tracts and forests of Ambala and some parts of Karnal, popularly known as Nardaka. The tract had special attraction for the Mughal Emperors to hunt lion. 71 But now wild animals are fast disappearing due to growing population, extensive cultivation of land and decimation of forests and barren land.

Not much wild life is found in Kurukshetra, Rohtak Jind, Sirsa, Sonepat and Karnal districts. But Ambala district is still very rich in the wild life. Hyenas, panthers, & wolves are commonly found in the forests of the foot hills. Wild pigs and boars are found in the high reaches of Morni forests. Sometimes wolves, hyenas and bears are also seen in the Aravali ranges near Firozpur Jhirka, Bhondsi and Sohna. The common fauna of Haryana region includes jackals, hares, deers, foxes, wild cats, nilgais which are found almost everywhere.

70. Srik Ram op.cit. pp.15-16.
Peacocks, partridges, quails, sandgrasses, pigeons, sparrows, crows, bayas, storks and parrots are the common birds of Haryana. Many types of snakes are found here of which the cobra and kara it are the most venomous.

**Flora**

Various kinds of trees and shrubs grow in different parts of Haryana. The scope of growing different trees and shrubs is restricted from region to region and time to time due to the climatic changes, shortage of water and water logging. Trees and shrubs found grown in Haryana tract two decades ago are fast vanishing and new species are cropping up. On account of pressure of population and extensive land cultivation, very little flora has been left in Haryana region.

Forest in higher ranges of Morni and Kalesar is of dense growth and is composed of miscellaneous shrubs intermixed with Cheer, while Siris, Kachnar and Kail, Mahwa, Toon and Bamboo are found in the lower ranges. Sal is a common tree in the Kalesar forest. The districts of Karnal, Jind, Kurukshetra and Ambala are well-wooden. In these districts, Mango, Mulberry, and Sisam are the common trees. Jamun, Pipal and Dhak are also found in these districts. Hisar, Sirsa, Rohtak,Mohindergarh, Bhiwani and Gurgaon districts are not well wooden. Alongside the village roads Kikar is found all over the region. Nim, Pipal and Ber are
found near the village ponds and alongside the roads. Jant tree is found in Gurgaon, Mohindergarh and Bhiwani districts. Beri is planted for the sake of its fruits in Mohindergarh, Narnaul, Rewari and Dadri areas. The existence of trees like Kikar, Jant and Kair, Dhak etc. indicates dry hot climate.

Dawn of Civilization

Apart from the geographical conditions, it will be worthwhile to study the political process which invariably affects the socio-economic conditions of the people of the region. The excavations and explorations conducted by various scholars and agencies in Haryana region at various places like Mithathal, Rakhi Garhi, Daulatpur etc. suggest the beginning of civilization in this region as early as 2400 B.C. In this period the region was occupied by civilized agricultural communities. 72

An important phase of history of this region starts with the advent of the Harappan civilization. The excavation of important sites like Mithathal and Rakhi Ghari have yielded the remains of both Harappan and pre-Harappan people and shows that these people lived in similar houses. 73 The sites like Rakhi Garhi and Mithathal were the

seats of government and the trade centers of the Harappans. The excavation at the sites of Daulatpur reveals a settlement of people who grew and consumed corn, and also fished. The use of pottery having geometric designs in black over red surface shows that the Harappan culture in its highly urbanized form registered a tardy advance over this region.

The painted gray ware is generally associated with the Aryans. The earliest work of the Aryans is the Rigveda. On the basis of language, the Rigveda is said to be of about 1000 B.C. On the other hand, the archaeological evidences advocate that the painted gray ware can be dated to 1100 B.C. to 600 B.C. while the overlap of the Harappan and painted gray ware culture at the site like Bhagwanpura has been dated between C 1600 BC to 1200 BC. So there is every possibility that the P.G.W. period associated with the later Harappans belongs to the early wave of the Aryans.

75. Budha Parkash, Haryana Through the Ages, Kurukshetra, p.3.
76. B.B. Lal, Ancient India, No. 10-11, p.147.
77. R.C. Majumdar & A.D. Fusalker, The Vedic Age (Ed.) Bombay 1951, p.208.
According to Dr. Suraj Bhan the historical era was ushered in Haryana region toward the middle of the first millennium B.C. Several important cities grew among which the most noteworthy are Asandha, the ancient Asandivat and Sugh, the ancient Srughana. In this period iron had come in common use and the introduction of coins replaced the barter system.

Dynastic Retrospect

In the Rigvedic times the region around the Sarasvati and Drasadvati was occupied by the Bharatas and it is mentioned that Divodasā, who was the son of Vadhryasva and the prince of Trtṣu clan, fought against the Pāṇis. Sudās, the son of Divodasā, became so powerful that he defeated the confederacy of ten kings on the banks of Yamuna. The victory made him the paramount ruler of the entire Sapta-Sindhu region. The Purus who were the neighbouring rulers of the Sarasvati region, somehow, mixed and merged with the Bhartas and both became one people under whom the Vedic culture reached its climax.

81. Rigveda, VII 18, 19, 33.
Then the Kurus succeeded the Puru Bharatas. The Kurus launched an ambitious plan to reclaim the vast Sarasvati valley in order to improve their economic power. Under the Kurus, the vast region which comprised the Sarasvati and Yamunā valley, a sort of Vishal Maryana became the center of agricultural development and political power.

After the Mahabharata battle, the Kuru region was laid desolate. The decline of the Kurus after the great war brought many other tribes in the Sarasvati valley. Among them Abhira (the modern Ahir) and Jats were prominent people.

During the Mauryan period the region of present study might have formed a part of Magadhan empire as is supported by the discovery of Ashokan edicts at Topra, Missar, Bairat and the Stupa at Chaneti and Thanesar. Under the Mauryan period, Kurukshetra was a center of cultural and

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83. Ibid., p.5.
84. Chandyoga Upanishad 1, 10, 1 of Ibid. p.10.
85. Ibid., pp.10-11.
86. JRAS, (of Great Britain and Ireland) 1 & II 1967, pp.96-97.
89. IAR, 1963-64, p. 27.
spiritual education. The following account of the region is given by Megasthenes: "This region on the bank of Saraswati, which is called Kurukshetra is beautiful and peaceful. Art & literature are flourishing here under the state patronage." About the year 305 B.C. Seleucus invaded India with the object of reclaiming the conquests of Alexander which had passed into the hands of Chandragupta. The Greek writers do not give any account of the conflict but record the results. Seleucus withdrew yielding the provinces of Kabul, Hirat, and Kandhar to Chandra Gupta in return for 500 elephants. He also married his daughter to the Maurya king.

He sent his ambassador Megasthenes to the Mauryan court who wrote an account of India in his book. After Chandragupta, his son Bindusara ascended the throne in about 300 BC and ruled upto 272 B.C. He seems to have retained undiminished the empire built up by his father. Bindusara was succeeded by Ashok, whose above mentioned inscriptions and Stupas in Haryana proved that the region of present study was also a part of his kingdom. He ruled upto 232 B.C. After Ashok the Mauryan empire became weak and began to decline.

It is evident from the literary and numismatic evidences that in the second-first century B.C., the Yaudheys occupied the Bahudhāhyaka country (Haryana).

91. Cf Manmohan Kumar, *op.cit.*, pp.263-64.
Their coins found from Sonepat have been classified into two categories by Cunningham.\(^{73}\) Coins of the first category belong to the 1st century B.C. and bear the legend Yaudheyana Bahudhānyaka, and those of category IIInd belong to the second and third century A.D. which legend—Yaudheya Ganaṭya-Jaya with addition to Dau or Tri. The region under the Yaudheyas was well known for political stability and economic prosperity. Rohtak city of present-day was the center of their power. Greek historian Arrian writes about them: "It was reported that the country beyond the Hyphasis (Beas) was exceedingly fertile and that the inhabitants were good agriculturists, brave in war and living under an excellent form of government, for the multitude was governed by the aristocracy who exercised their authority with justice and moderation. It was also reported that the people there had a greater number of elephants than the other Indians and they were superior in size and courage".\(^{74}\)

According to P.L. Gupta, the Yaudheyas migrated from the Haryana region to the South-East in the first century B.C. when they felt pressure from the foreign invaders of the North-West and occupied the North Eastern area of Rajasthan up to Bharatpur. Sometime earlier than 150 A.D. when they were defeated by Rudradaman I, they retired to the

\(^{73}\) CAI, P.76.

\(^{74}\) J.W.M. Criddle, The Invasion of India by Alexander the Great, London, 1896, p.121.
hilly region of the Himalayas, as the neighbours of Kunindas. The foreign invaders who attacked the Yaudheyas could be the Indo-Greeks. However, it seems that under the pressure of the Indo-Greeks, a section of the Yaudheyas might have migrated to Rajasthan but the majority of them remained in their habitation and they first acknowledged the suzerainty of the Indo-Greeks and later on of the Sakas of Mathura.

It is evident from the coins that after the Yaudheyas the region of present study was ruled over by the Indo-Greek rulers. The coins of Indo-Greek rulers have been recovered from Jind, Sonepat, Khokhrakot, Naurangabad, Sugh, Jagadhari, Raṣṭakaraṇa-Kā - Quila, Theh Polar, and Agroha. The region has also yielded some Indo-Scythian

101. AI, No.9, p.130.
102. HASI, No.61 (Delhi, 1952), PLXIII.
coins which show that the region might have been occupied by these people after the Indo-Greeks.103

After Indo-Scythians the Haryana region seems to have been occupied by the Kuśānas in about 78 AD. The Kuśāna power reached its glory in the time of Kanishka and Huvishka, and that is why the Yaudheyas were not in a position to raise their head in revolt against the foreign yoke.104 The Kuśānas continued their rule over this region throughout the second century A.D. But in 3rd century when the Kuśāna power began to decline, the Yaudheyas launched a wide movement to throw away the yoke of Kuśānas and become independent. This is clear from the fact that at the mint site of Naurangabad, which is said to be the strong hold of the Kusanas, the coin moulds of Kanishka and Haviska are found with the coins of the Yaudheyas.105 A few coins of the Yaudheyas of 3rd century A.D. found from Asandh, bear great Kuśāna influence.106

In the last quarter of 4th century A.D., Samundra Gupta subjugated the powerful Yuadheyas of this region.107 But

103. Amar Singh, op.cit.
probably he did not include their territory in his empire and left it as an autonomous but tax giving state. These evidences are also supported by the discovery of a gold coin of Smudragupta from Jagadhari and a coin of Chandra Gupta from Kurukshetra.

After the fall of the Guptas, chaotic conditions once again prevailed in Northern India. In about 510 AD, Hunas under Toramana swooped from North West and ransacked the cities upto Kausambi near Allahabad. We can thus assume that Haryana region remained under the Hunas for some times. This fact is corroborated by the numismatic evidences. Some coins of the Hunas are reported by Rodgers from Ambala and an inscribed stone seal of Toramana from Sugh. But soon after the Hunas, there arose a powerful dynasty of the Puspadhūtis at Thanesar.

The rise of the Puspadhūtis is a landmark in the history for the Haryana region. The founder of this dynasty was Puspadhūtis. Under the Puspadhūti the region around Thanesar was known as Śrīkaṇṭha. It is believed that the ruler of Puspadhūti dynasty probably started his career as feudatory either of the Guptas or the Hunas or of the both at different times. The Harṣacarīṭa of Bāṇa and Sonepat

110. Ibid, p.270.
Copper seal of Harsha furnish the genealogy of this dynasty but they all start from Naravardhana. 111

After Naravardhana, the copper seal mentions the name of Rājyavardhana and Ādityavardhana (545 to 565 A.D.). Ādityavaradhana strengthened himself by marrying the sister of late Gupta king Mahasena Gupta. Roy Chaudhari while explaining the importance of the matrimonial alliance writes that "Puspabhusis alliance of Mahāsena Gupta was probably due to his fear of the rising power of the Maukharis". 112

Ādityavaradhana was succeeded by his son Prabhākāravardhana. With the accession of Prabhākāravardhana, Thanesar, the capital of Śrīkaṇṭha, became the center of northern Indian politics. He established friendly relations with the Maukharis of Kanauj by giving his daughter in marriage to Maukhari king Grahavaraman. But at the same time he is said to have been a "lion to Huna deer, a burning fever to the king of the Sindhu land, a billious plague to that rutting elephant-the lord of Gandhara, a trouble of the sleep of the Gurjara king, a loofer of the lawlessness of Lata ruler, an axe to the creeper of Mālva'sglory". 113 Prabhākarvardhana died in 605.

A.D., and was succeeded by his elder son Rājayavardan, who ruled for a very short time and was killed by the king of Gauda at Kanauj, where he went to help Garahavarman.  

In such adverse circumstances Harsavaradhana ascended the throne in 606 A.D. With courage and valour he faced all the difficulties and punished the murderer of his brother, defeated all his enemies and became the paramount ruler of Northern India. Though upto now, Thanesar had become the nucleus of a powerful kingdom, but at the same time the danger from the North-West was formidable. Moreover, Harsa was offered the throne of Kanauj by his sister Rājayāśirī who was the widow queen of Kanauj. According to Tripathi "being already king of Thanesar by succession, the amalgamation of the two powerful northern kingdoms resulted, which helped Harsha greatly in extending the sphere of his influence and jurisdiction over the numerous warring states that continually disturbed the political equilibrium of the north."  

The post-Harsha period spanning over three quarters of a century, upto the rise of Yasovarman was followed by a period of anarchy and confusion throughout the north India. The first monarch whose name has been recorded in literature

114. Ibid., p.154.
116. Ibid., p.77.
after Harsh's death is Yasovarman (c. 725-752 A.D.). During his digvijaya, he is referred to by his court poet Vakapatiraja in Gudavaha as, "advancing towards Srikantha, after passing by sea coast and marching towards Marudesa (desert of Rajasthan)." Thus, the region under the present study became the part of Yasovarman empire. But his empire proved short lived. Lalitaditya Muktapida of Kashmir marched toward Kanauj at the head of a vast army and inflicted crushing defeat on its king. Yasovarman was uprooted and the whole of Haryana from Yamuna to Kalka came under the control of Lalitaditya Muktapida.

But after Lalitaditya, his successors were not so strong and the region of Haryana seems to have been occupied by a prince of Bhandi clan. But very soon the Bhandi clan was defeated by Vatsaraja (AD 775 to 792), a Pratihara king. He also defeated the Gauda king Dharampaia of Pala dynasty. Unfortunately he himself became unable to save his empire. The Rastrakuta king Dharuka and Pala king Dharamapala defeated him and compelled him to take shelter.

117. Ibid., p.192.
118. Gudavaha, Verse,434.
120. IA, XI, p.157, EI, VI, p.248.
in the desert of Rajasthan. Dharmapāla (A.D. 770 to 810) installed his own nominee Chakrayudha on the throne of Kanauj. It shows that the region of Haryana came under the sway of the Pālas.

The Pratihāra king Nagabhata II (A.D. 792 to 833), the successor of Vatsaraja, defeated Dharmapala and conquered Kanauj from his nominee Chakrayudha. He also occupied the Haryana region which remained in the Pratihara empire till its end. According to Skanda purāṇa the region between Saraswati and Dṛṣadvatī was under the influence of Nagabhata II. It is further proved by the inscriptions found at Pehowa, Sirsa and Delhi that the region of Haryana continued to be a part of the Pratihāra empire. Another inscription from Pehowa of the Pratihāra ruler Mahenderapāla (C.A.D. 865-910) attests to the continued sway of the Paratihāras over this region. Mahipāla (c.A.D. 914-930), who was the son and successor of Mahenderpāla, conquered the Ramathas as well as the Kulutas—the North-

123. R.S. Tripathi, op.cit. p.234.
125. IA, Vol.XII, pp.186-189, V.P.38.
Western neighbouring people of Haryana.\textsuperscript{129} This shows that probably he extended the boundaries of his empire beyond Haryana. After the death of Mahipāla, the Pratihāra empire disintegrated and the Tomaras, the Chauhānas and others became independent.

The Tomaras originally were the feudatories of the Pratihara rulers as it is attested by the undated Pehowa\textsuperscript{130} inscription of Mahendrapāla. According to Harṣanāth\textsuperscript{131} inscription, the Tomaras came into conflict with the powerful Chauhāna king Simharāja in 10th century A.D. and in the battle the Tomara king Salvana was defeated. On the basis of the Palam baoli\textsuperscript{132} and Delhi museum\textsuperscript{133} inscriptions, Dasarattha Sharma argues that the country of Haritānka (Haryana) was ruled over by the Tomaras before its conquest by the Chauhānas and Delhi was their capital.\textsuperscript{134}

In 1014 AD the Tomara king Jayapāla was defeated by Mahmud Gaznavī at Thanesar. The details of the attack are given by Farishta\textsuperscript{135} and Utabi.\textsuperscript{136} After the death of Mahmud

\textsuperscript{129} Amar Singh, \textit{op.cit.} p.302.
\textsuperscript{131} EI, Vol.II, pp.121-22.
\textsuperscript{132} JASR, Vol.XLIII, pp.104-105.
\textsuperscript{133} EI, Vol.I, pp.93-95.
\textsuperscript{134} Early Chauhan Dynasties, pp.45-46.
\textsuperscript{135} \textit{Tarikh-i-Farīshta,} Vol.I, pp.27-31.
in 1031 his son and successor Musud again attacked the region and conquered Sirsa, Hansi and defeated the governor of Sonepat. He appointed his son Majbud as the governor of Hansi so that he might control the conquered region of Haryana. With Musud death in 1142 A.D. the Tomaras got an opportunity and under the leadership of Mahipala they captured Thaneser, Hansi and Sirsa, and conquered Kangra from Ghaznavis. But the Gazani rulers again conquered and ransacked Haryana region under Ibrahim. But the Tomaras continued to rule the Haryana region till the middle of the 12th century A.D. when they were completely overthrown by the Chauhanas.

Ajmer museum inscription informs us that in the beginning of 12th century A.D., the Chauhāna Arnorāja (1136-51 A.D.) defeated the Tomaras by invading Haryana. But the final conquest of Delhi and Haryana about 1156 A.D. was due to Viṣṇuladeva Vigrāharāja IV, as is known from the Sivalīk pillar inscription. He is said to have defeated the Bhadnakas - the people of Haryana and captured Delhi and

138. Ibid., p.31.
140. EI, Vol.XII, p.23, ff.
Hansi from the Tamaras who continued to rule over some parts of their lost kingdom as the feudatories of the Chauhanas. Vigararājā IV was succeeded by Apargangeya who was slain by Prithvirāja II. He appointed his maternal uncle Kilhana as Governor of Hansi in order to guard the frontiers of his empire from Mlechchas (Muslims). The next Chauhān ruler was Someśvara, an uncle of Prithvirāja II, whose successor was his son Prithvirāja III (AD 1182-1192). He was the most powerful ruler of the Chauhāna dynasty. In the early stage of his rule he had to fight with Bhadānakas and defeated them which shows that he had to face hard time in Haryana.

Mohamad Gauri, who was appointed as the governor of Gazani in 1173 AD, started attacking India. When Prithvirāja learnt about Gauri's advance toward his empire, he rushed with his army to fight with the Muslims. A fierce battle took place in 1191 A.D. near Tarain in which Prithvirāja achieved success and Mohamad Gauri had to run to Gazani. In order to avenge the defeat Mohamad Gauri reorganized his army and the second battle of Tarain was fought between the same parties in 1192 AD. Prithvirāja II was defeated, taken prisoner and probably executed. Thus, the Muslim rule was

143. R.C. Majumdar, The Struggle of Empire, op.cit, p.107.
144. Ibid., p.109.
established in India which continued up to the advent of the Britishers and the region of present study also passed under the Muslim rule.

The above survey of geographical and political conditions of Haryana region proves that because of its special geographical location viz., Himalayas in the North, the Yamuna in the East, and great desert of Rajasthan in the West, Haryana has played a vital role in the history of India. The security and independence of northern Indian plains entirely depends upon the stability of this region. Haryana is dotted with battle fields like Karnal, Kurukshetra, Panipat and Traori where the fate of India continued to be decided for centuries. It has places of pilgrimages like Kurukshetra, Pehowa, Amin etc. where the people come from all over the country. The foreign invaders like the Greeks, the Kušāṇas, the Hunas and the Muslims marched through this route to conquer India and thus brought vital changes in the political, social-economic and religious history of India.