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To these he added Khiali and Sahur, wresting them from the Rais of Raikot in 1807. He gave assistance to the British authorities in 1815 during the Gurkha War, and in other ways showed a desire to be on good terms with the new Power then beginning to make itself felt. Sardar Dalal Singh died in 1824. His eldest son Fateh Singh took two-thirds of the patrimony in accordance with the established custom of the family. In his share were included the villages of Ramgarh and Shaina. To Sardar Mit Singh came Malaudh and Dhapali. Both brothers were present with the British troops at Mudki and Ferozeshah, and helped in the matter of carriage and supplies. Sardar Fateh Singh's services were again utilized in establishing a civil Government in the Sikh Cis-Sutlej districts annexed in 1846. He died in 1850. His son Uttam Singh, a minor, inherited the whole property on the death of his brother Hazura Singh, in 1854. He behaved with conspicuous loyalty during the Mutiny, helping with money and men. His services were suitably acknowledged by a permanent remission of one-sixteenth of the revenue demand in his villages, and he was made a *jagirdar* Magistrate in 1861, shortly after attaining his majority. He was forward in offering his services during the last Afghan War, but they were not required. He was a Provincial Darbari, and took seniority over the other three Darbaris of his family. His *jagir* income amounted to Rs. 43,136 per annum. He lived at Ramgarh, in the Ludhiana district, and died in 1895. He was succeeded as head of the family and its senior Provincial Darbari by his first cousin Sardar Badan Singh, C.S.I., son of Sardar Mit Singh; whilst his *jagir* was divided between this Sardar and his brother, Sandar Singh, in the proportions of two-thirds and one-third, respectively.

Sardar Mit Singh, like his other relatives, assisted the Government both at annexation and in 1857; and his services were suitably acknowledged. He divided his estate between his two sons, giving a two-thirds share, according to family usage, to the elder, Sardar Badan Singh. He died in 1878. Sardar Badan Singh showed a bold front to the insurgents during the Kuka disturbances, defending his fort, which was attacked with the object of procuring weapons, and killing and capturing about a dozen fanatics. He is known as a thoroughly loyal subject of the Crown, and his services have been recognized on many occasions. The Sardar has evinced much liberality in contributing to various public funds and to works of public utility, his expenditure in this direction during the





last few years reaching a total of Rs. 80,000. Amongst several examples of the Sardar's generosity may be mentioned the erection and endowment of a dispensary at Malaudh, his contribution to the Khalsa College at Amritsar and his donations of the relief of sufferers from famine in his district and to the victims of the Kangra earthquake. Sardar Badan Singh is an Honorary Magistrate, Sub-Registrar of Malaudh and a Member of the District Board, but the civil and criminal powers formerly exercised by him are now exercised by his son Dal Singh, who has been appointed an Honorary Magistrate, 1st class, and a Munsif, 2nd class. The dignity of a Companionship of the Star of India was conferred on the Sardar in 1903. His *jagir*, including his two-thirds share inherited from his cousin, now yields an annual income of Rs. 45,398 in addition to Rs. 8,000 per annum accruing from his landed property situated in Pakhoka, Malaudh, Somal, Bundhari, Burkhera and Teh Loharan, all in the Ludhiana Tahsil.

His younger brother, Sardar Sundar Singh, as has already been stated, succeeded to one-third of Sardar Uttam Singh's *jagir* and other landed property. His *jagir* income, therefore, now amounts annually to Rs. 22,565, besides Rs. 3,668 derived from his other lands. He is a Provincial Darbari and a Member of the District Board. Like his brother, he is a liberal subscriber to charitable objects.

Sardar Hakikat Singh succeeded his father Bhag Singh in 1820. To him fell the villages of Chima and Ber, in the latter of which his branch of the family still reside. He performed good service in the Mutiny, and encouraged education by founding and endowing a school at Ber, which still exists. Balwant Singh, his son, was a minor when Hakikat Singh died in 1875, and was educated at the Ambala Wards School. He is a Provincial Darbari, an Honorary Magistrate, a Member of the District Board and was at one time a Civil Judge in his *Ilaka*. One of his first acts on attaining his majority was to provide funds to found a hospital for the Aitchison College, Lahore. He has a *jagir* yielding Rs. 19,050 per annum, and his lands in the villages of Rohli, Sohian, Chima, Bawarpur and Ber (Ludhiana) yield an annual income of over Rs. 1,600 exclusive of the Government demand.

The family *jagirs* are subject to a commutation allowance which aggregates Rs. 9,332 annually.

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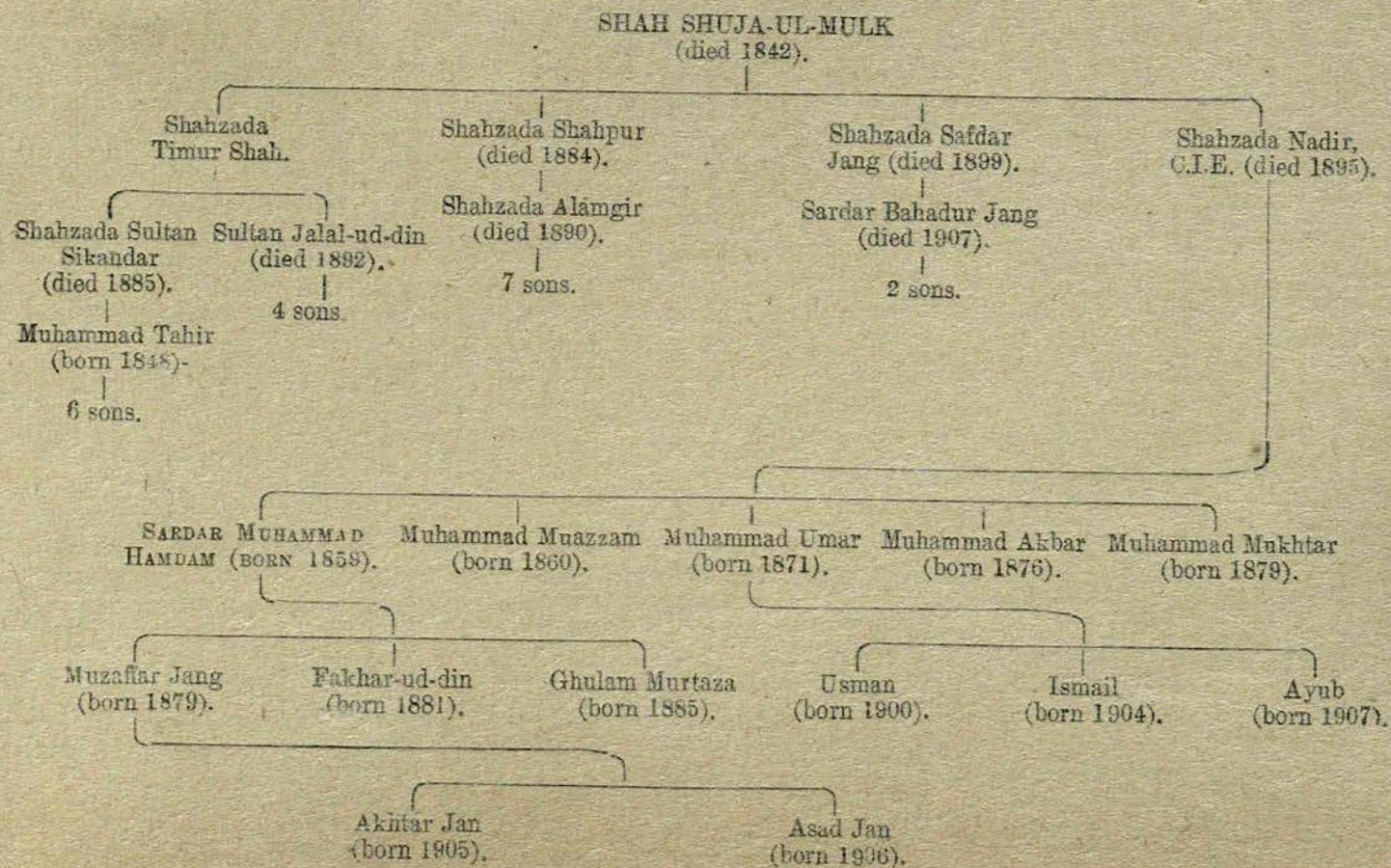




## SARDAR MUHAMMAD HAMDAM SADOZAI.

LUDHIANA DISTRICT.

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Ludhiana is the home of the descendants of Shah Shuja-ul-Mulk of Kabul. The circumstances under which that unfortunate ruler twice gained and lost a throne, are matters of general Indian history, and need only be touched upon here. It will be remembered that Shah Zaman returned to his capital after his second unsuccessful invasion of the Punjab in 1799, merely to be supplanted by his brother Mahmud, who took the precaution of incapacitating him from future Kingship by putting out his eyes. But the blind monarch was speedily avenged by another brother Shuja-ul-Mulk, who in 1803 deposed Mahmud, and installed himself as Ruler of Afghanistan. Seven years later, Shah Shuja was, in his turn, driven out by Mahmud, and forced to seek assistance from Maharaja Ranjit Singh. This he did not receive, although the Sikh Chief used the King's name in attempting to seize Multan, which he intended keeping for himself. The expedition was a failure. After holding Peshawar for some months, and trying in vain to establish his sovereignty over Multan, Shah Shuja one day found himself a prisoner in the hands of Jahan Dad Khan, Afghan Governor of Attock, who deported him to Kashmir, and had him kept there for over a year. He was released by Wazir Fateh Khan, who had crossed the Indus to re-assert Afghan dominion over Kashmir. In 1813 he visited Lahore, still in search of some one who would help him to re-conquer his kingdom. There Ranjit Singh exchanged turbans with him as a token of the sincerest friendship, and after a little manœuvring, induced him to give up the *Koh-i-Nur* diamond, which the Maharaja had longed to possess. Shah Shuja was now made to perceive that his presence was only desirable in so far as it enabled the Maharaja to take action against Kashmir in his name. He managed to remove the ladies of his family to Ludhiana without Ranjit Singh's knowledge and himself fled shortly after to the Kishtwar Valley, whence, aided by the local chief, he made an abortive descent on Kashmir. Beaten back, he followed the mountains through Kulu, and crossing the Sutlej high up, came round to Ludhiana in September, 1816, having kept well out of the Maharaja's reach throughout the journey. He was granted an allowance of Rs. 50,000 per annum by the British Government, and was treated with the respect due to his rank. But Shah Shuja's nature was too restless to allow him to sit long inactive at Ludhiana. In 1818 he again started on his travels towards Kabul, and receiving assistance from the Nawab of Bahawalpur, seized Dera Ghazi Khan, while his son Timur marched further south and took





possession of Shikarpur. Shah Shuja proceeded along the Indus to Peshawar, where he was successfully opposed by Muhammad Azim Khan, Wazir of Ayub Khan, and obliged to take refuge in the Khyber. Thence he was driven, step by step, back to Shikarpur, and finally found himself once more a refugee at Ludhiana after wandering for months through Rajpntana and the Eastern Punjab. Here he met his blind brother, Shah Zaman, who, after nearly similar adventures, had also become a guest of the British Government. This was in 1821. Twelve years later Shah Shuja again set out for the recovery of his patrimony, now in the hands of the Amir Dost Muhammad Khan. His English hosts had told him that they had no objection to his making the attempt, though they could not promise a continuance of hospitality were he again, through stress of circumstances, obliged to knock at their door. He had with him about three thousand armed followers and two lakhs of rupees. The Bahawalpur Nawab gave him a gun and some camels. He defeated the Sindhians at Shikarpur, and levied from the townspeople a contribution of five lakhs. Thus enriched, he proceeded towards Kandahar, but remained in that neighbourhood only until Dost Muhammad had time to march down from Kabul and administer a crushing defeat to him. Once more he was forced to turn towards Hindustan for safety and once more the English gave him shelter at Ludhiana. In money he was half a lakh richer; but in prestige more damaged than ever. Next came the triple alliance for the subversion of the power of the Barakzais, broken by the death of the Maharaja in 1839, and followed by the return to Kabul of Shah Shuja and the re-establishment of his dominion with the aid of British troops and British money. The unfortunate Shah Shuja was assassinated immediately after the disaster to our Kabul Garrison in 1842; and his family, no longer able to make head against Dost Muhammad's faction, returned to their asylum at Ludhiana, which has been their head-quarters ever since.

Shahzada Shahpur, son of Shah Shuja, was in receipt of an allowance of Rs. 4,800 per annum from Government until his death in 1884, when Shahzada Nadir, his youngest brother, became head of the family. Shahzada Nadir was President of the Municipal Committee, an Honorary Magistrate, Sub-Registrar of Ludhiana, a Provincial Darbari, and enjoyed a pension of Rs. 3,600 per annum. His offers of service during the Mutiny were duly acknowledged by Government. In 1877 he and his brother, Shahzada Shahpur, received a grant of 4,000 acres of land in the





Montgomery district, and in 1888 he was created a Companion of the Indian Empire. He died in 1895 and Rs. 1,200 per annum of his pension were continued to his eldest son, Sardar Muhammad Hamdam, who is a Tahsildar in the Gujrat district and a Divisional Darbari. Two of his other sons, Muhammad Akbar and Muhammad Mukhtar are Sub-Inspectors of Police in Alwar and Upper Burma respectively. Shahzada Shahpur's son, Alamgir, became an Extra Assistant Commissioner and died in 1890. All his sons are in Government employ, five in the Police, one as a Naib-Tahsildar and the youngest as a Sowar in the Native Cavalry.

Shahzada Safdar Jang, also a son of Shah Shuja, died in 1899 and his pension of Rs. 3,000 lapsed to Government, except a compassionate allowance of Rs. 1,080 per annum which was divided up between his 3 widows and his 5 daughters. Of his sons, Haidar Jang was at one time an Extra Assistant Commissioner, and Bahadur Jang was a Tahsildar in the Kohat district. The latter, who was a Divisional Darbari, died in 1907. Another son Muhammad Rafiq Jang, is a Record-keeper in Ludhiana.

Timur Shah's son, Sultan Jalal-ud-din, was instrumental in saving the lives of some members of the American Christian Mission at Ludhiana in 1857, for which service he received a special reward. He died in 1892, and half of his annual allowance of Rs. 3,000 was granted to his three surviving sons and his widow and daughter-in law.

Muhammad Tahir, grandson of Shahzada Timur, receives a pension of Rs. 3,000 and is a Provincial Darbari ; one of his sons, Sultan Ali, is a Clerk in the Punjab Chief Court.

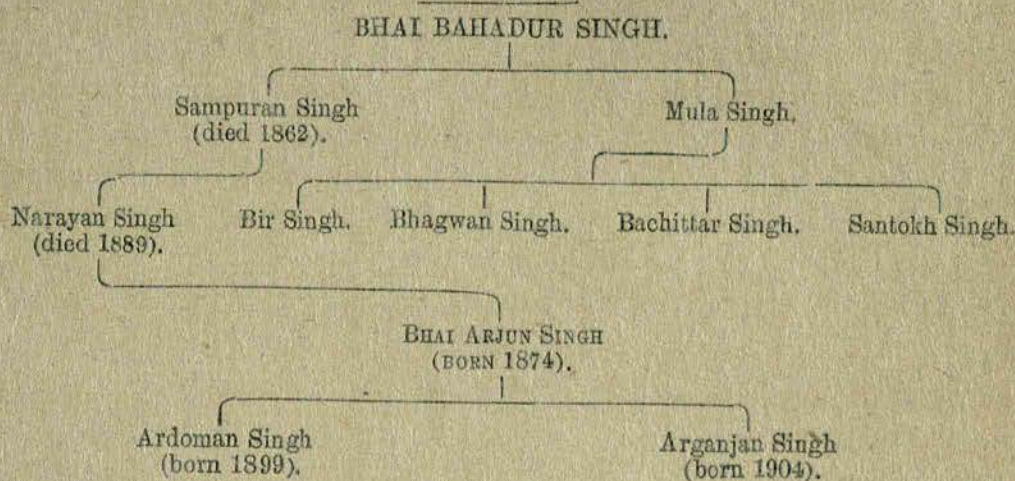
Abdul Wahab, a grandson of Shah Zaman, retired from the Police as Inspector and is now an Honorary Magistrate and Sub-Registrar of Ludhiana.

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## BHAJ ARJUN SINGH OF BAGARIAN.



Bhai Arjun Singh's adoptive father, Bhai Narayan Singh, submitted a pedigree table of his ancestors, going back thirty generations, which perhaps need not be reproduced here. Centuries ago, according to him, his people were Rajput Princes in the Marwara country. One of them, by name Bhadan, being childless, was advised by a fakir to take unto himself a wife of another caste. He allied himself with the daughter of a carpenter against the consent of her father, who is said to have complained to "the Emperor of Delhi." This potentate, to avenge the wrongs of the carpenter, led an army against the Rajput King, who was duly slain; but not before his consort had presented him with a son and heir whom they called Puran. Puran found himself coldly received by his father's relatives, who refused to regard him as a proper Rajput; and when the time came for him to marry, none of the pure blooded would give him a daughter. So he was obliged to turn towards the carpenters, as his father did before him; and thus it came about that Bhai Narayan Singh's immediate ancestors lost the higher caste status and became simple village *tarkhans*. The Emperor of Delhi (his name is not stated) was greatly incensed when he heard the son of his old enemy Bhadan was grown up; so he despatched an army against him and drove him out of the Marwara land into the Punjab. Puran settled in a village called Mania Kal Jharani, near Bhatinda, and maintained himself by husbandry and carpentry. Sudhu, sixth in descent from him, settled at Tanglani in Nabha, and married a lady of Sikh parentage, against her will, evidently; for it is said she left him on the night of her marriage, and sought comfort and consolation from a





neighbouring Guru, who told her to be of good cheer as her husband would certainly adopt the Sikh faith; and this actually happened. Sudhu tracked her up, and so overpowered was he by the Guru's eloquence that he there and then went through the necessary formalities and became a Sikh. His son Rup Chand, so named by reason of his extraordinary beauty, was taken as a boy to Amritsar and there given the *pauhal*. Many tales are still told of his devotion to the new faith. On one occasion, when Guru Hargobind was at their village, Rup Chand and his father fainted from thirst while ploughing in the field, rather than put their lips to a vessel of cold water which they desired to offer to the Guru in the evening as a special delicacy. So pleased was the Guru with this exhibition of self-denial that, after bringing them round, he directed them to follow him as his disciples. He gave his cloak and sword to Rup Chand who carried them on his head, regarding them as things too sacred and too precious to be worn in the ordinary fashion. The Guru, pleased at this fresh act of reverence, settled the father and son in a village, which he re-named Bhai Rupa, near Sangalani, in Nabha. This was in 1630. In the following year the Guru Sahib again passed that way, and was royally entertained, with three thousand of his followers, by the devoted Rup Chand, to whom he gave the title of Bhai, and put him in spiritual charge of the Cis-Sutlej country, promising that his children should one day come to be venerated as Sodhis. Bhai Rup Chand lived to a great age, and acquired immense influence, doing much for the spread of Sikhism in the neighbouring Jat villages. Amongst those who listened to his teaching were Tilokha and Rama, sons of Phul, to whom the present Rulers of Patiala, Jind and Nabha owe their origin.

The descendants of Maha Nand, eldest son of Rup Chand, are still to be found in the villages of Bhai Rupa (Nabha), Sheraj (Ferozepore), Kotha Guru (Patiala), and Bawal Heri and Lakhneri, in the Ambala district. The children of his remaining six sons have also spread themselves about the Malwa country. From Rup Chand's seventh son, Dharam Singh, comes Narayan Singh, the best known member of the family. His son Dayal Singh founded the village of Dayalpur, now belonging to the Nabha State, the revenues of which (Rs. 4,620) go to the support of the *langar* at Bagarian. Dharampura in the Ferozepore district was also founded by Dayal Singh, and the proprietary dues are still levied by the family. Of Dayal Singh's sons, Godar Singh is particularly remembered for his piety and holy living. It is related of Gajpat Singh,





first Raja of Jind, that, having no children, he came to confide his troubles to his friend Godar Singh. After thinking it over, the Bhai pronounced in the matter as follows:—"This is indeed a misfortune; for you of all men should have offspring. In my fate it is written that I shall have children, as it is in yours that you shall have none; but I will gladly transfer to you this portion of my good fortune if my wife will give consent." His wife, the good Mai Baji, willingly agreed, whereupon Godar Singh performed certain rites over the Raja, who returned home with the Bhai's "luck", and in due time became the father of several sons and daughters. One of the latter, Raj Kaur, was eventually the wife of the celebrated Sardar Mahan Singh, Sukarchakia, and the mother of the still more celebrated Maharaja Ranjit Singh.\*

Later on, in 1754, it fell to Godar Singh's lot to have to entertain Dina Beg and Sadik Beg, Governors of the Delhi Emperor, and so well pleased were they with his hospitality that they procured for him the *jagir* rights of the Bagarian village in which Bhai Arjun Singh now lives. He soon after founded the villages of Diwala and Kalahar in Ludhiana, Gungrali and Vahra, in Faridkot, and Vandran and Talwandi, in Ferozepore. In 1763 his old friend, Raja Gajpat Singh of Jind, presented him with six villages in the Karnal and Panipat districts, which he had just overrun; but he had to surrender them again shortly after, as the Raja was rapidly beaten back within the proper limits of his State. However, in those days land had not the value it now has, and to receive a present of a deserted village, with all the conditions attached of revenue payments, was often regarded by the donee more as a misfortune than a blessing. The next member of the family to acquire property was Bhai Mohar Singh, who early in the present century was given two villages by the Jind Raja, one by Sardar Hari Singh Khana, and one by the Sardar of Ladhwa. In 1807 Maharaja Ranjit Singh honored him with a visit at Bagarian on the occasion of his second invasion of the Cis-Sutlej districts. Mohar Singh acted up to the family reputation for hospitality, and received the villages of Sadhowala and Sujana in *jagir* from the Sikh Chief as a grant-in-aid towards the expenses of the *langar*. The Maharaja also presented him with five hundred maunds of salt, promising that this article should

\* In connection with Raj Kaur's birth there is a tradition that the Raja, enraged when the expected child proved to be a daughter, ordered her to be buried alive, a not uncommon habit amongst disappointed Jats even at a later day. And it was only on the faith of Godar Singh's assurance that she would certainly be the mother of a great ruler, that the Raja was induced to allow her to live.





be in future supplied to the kitchen, without charge, from the stores of the royal palace. Raja Fateh Singh, Ahluwalia, of Kapurthala, who was with Ranjit Singh on this expedition, also presented Mohar Singh with a village named Gangrali.

Mohar Singh died in 1820, leaving the property to his nephew Bahadur Singh, a minor, whom he adopted. The family affairs were looked after by his widow Mai Gauhran, who was fortunately a clever woman; for the growing power of the Bhais had begun to excite the envy of Raja Karam Singh of Patiala, who, by way of exercising authority as suzerain, established a Tahsil and Thana at Bagarian. For this unjustifiable trespass he was at once reported by the widow to Captain Murray, Political Agent, who requested the Raja to withdraw his posts. This order was duly complied with, but Karam Singh sat uneasy under the rebuke, and soon after he found means of setting Bahadur Singh against Mai Gauhran, from whom he demanded the surrender of his patrimony. But the widow appealed, again successfully, to Captain Murray, and she was allowed to hold the estates in life-tenure, it being considered certain that Bahadur Singh, if his own master, would fall an easy prey to his Patiala neighbours. When, however, Mai Gauhran died in 1838, and the property was taken over by Bahadur Singh, it was found he was perfectly able to look after his own interests, as he fully proved in more than one victorious tussle with Maharaja Karam Singh. On one occasion, in 1840, under cover of active loyalty towards the British Government, the Maharaja sent one of his Colonels, Mansa Singh, to seize all the camels he could find in Bagarian for use in connection with the Afghan Campaign. The Colonel had not driven the camels very far before he was overtaken by Bahadur Singh, captured, and led back in triumph to Bagarian. Karam Singh, enraged at this act of insolent insubordination on the part of one whom he desired to treat as a vassal, sent a portion of his troops, including a solitary gun, to effect the Colonel's release, and level Bagarian village with the ground. But the ever-watchful chiefs of Jind and Nabha and Maler Kotla, who had no desire to see Patiala grow larger on a frivolous pretext, sent "armies of observation" to that neighbourhood, and Karam Singh withdrew his forces, *re non effecta*. Bahadur Singh had next to assert himself against the Raja of Faridkot, who, in 1840, seized the village of Talwandi, founded by Bhai Godar Singh, holding it with his horsemen, and building a mud wall around so as to convert it into a fort. But this





time Bahadur Singh used the weapons of diplomacy, and complained to Sir George Clerk, who had just relieved Colonel Wade in charge of the British relations with the Punjab. The Raja was made to retire after pulling down the walls he had so hastily put up in token of possession.

Bhai Bahadur Singh was the first of his house who had the honour of receiving a seat in the Governor-General's Darbar. On his death, in 1847, seven of the *jagir* villages were resumed, and his son Sampuran Singh was confirmed in possession of one-fourth of Mauza Vandu (Ferozepore), half of Mahalan Kalahar and Ismailpur, and the whole of Shahjahanpur, Umarpura, Thriki, Gangrali, Taharwal, Talwandi and Bagarian; also in two-thirds of Ranta, Diwala and Kishangarh. \*During the Mutiny, Sampuran Singh behaved loyally, remaining under the orders of the Deputy Commissioner of Ludhiana with a small body of horse and foot, maintained at his personal cost. For this service a year's revenue was remitted to him, and the commutation charge in lieu of service was reduced to one anna per rupee. In 1860 he was made an Honorary Magistrate and Civil Judge in the Jhajjar *ilaka*. He died two years later, and was succeeded in the estates by his son Bhai Narayan Singh, born in 1848. Bhai Narayan Singh was invested with the powers of a Magistrate and Civil Judge in Bagarian. His influence extended all over the Malwa country, and most of the Phulkians used to take the *pauhal* at his hands. Sir Henry Davies, Lieutenant-Governor of the Punjab, styled him some years back an excellent example to the rising generation of the Sikh aristocracy; and a Deputy Commissioner, who had ample opportunity of judging, put him down as one of the most loyal and enlightened *Raises* of the Ludhiana district. He was a Viceregal Darbari.

He died in 1889, and was succeeded in his estates by his adopted son, Bhai Arjun Singh, who is well educated, knowing English, Persian and Gurmukhi. Like his predecessors he is regarded as the Guru of the Phulkian Chiefs, who give him handsome grants from time to time.

He maintains a "*langar*" at Bagarian, at which poor travellers are fed daily, and has contributed several thousands of rupees towards various works for the public benefit.

The Bhai is a Provincial Darbari, an Honorary Magistrate and Civil Judge in Bagarian, President of the Chief Khalsa Diwan and a Member





of the Managing Committee of the Khalsa College, Amritsar, to the funds of which he has liberally contributed.

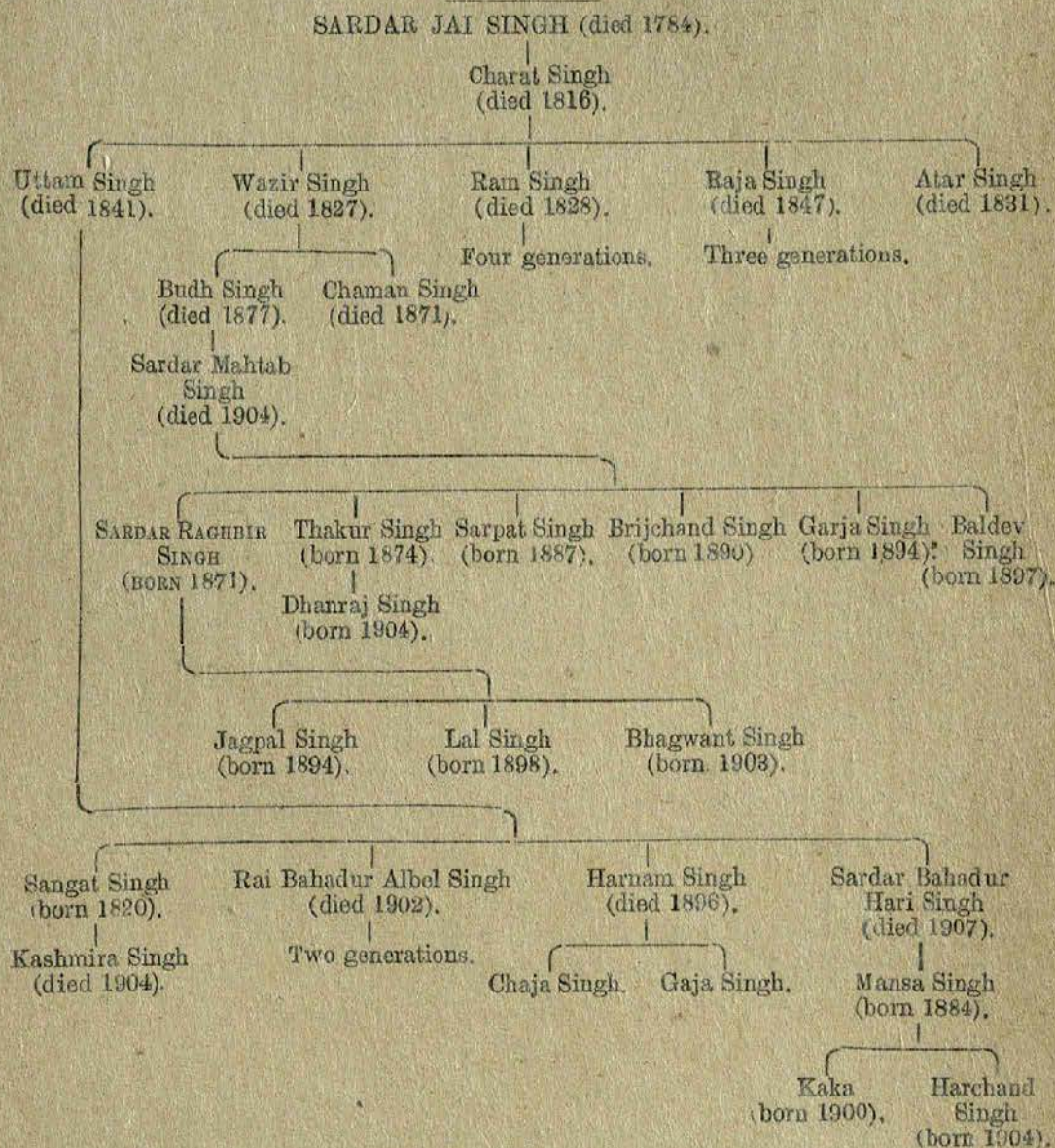
The *jagir* income of the Bhai is over Rs. 14,000 per annum.

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## SARDAR RAGHBIR SINGH OF LADHRAN.



Sardar Jai Singh was a Dharam Jat Sikh of the Manjha, living near Atari, in the Amritsar district. He joined the Nishanwala Confederacy, twelve thousand strong, in their invasion of the Cis-Sutlej tracts in 1768, when the battle of Sirhind was fought, and assisted at the seizure of Ambala, Shahabad, Ladhran, Amloh and Sarai Lashkar Khan. His share of the spoil was thirty-four villages around Ladhran and Kharar, roughly estimated to be worth Rs. 60,000 per annum. Jai Singh with his fellow-Sikhs suffered defeat shortly afterwards at the hands of Ahmad Shah





Durani, and had to abandon his holdings and take refuge in the hilly country north of Ambala. Raja Amar Singh of Patiala took the opportunity of annexing the Kharar villages, and this led to a serious quarrel as soon as Jai Singh found himself strong enough to return and claim what he considered his own. The matter was subsequently compromised by the rendition by Patiala of four of the villages. Jai Singh was a man of consequence, and the Raja Jaswant Singh of Nabha felt honoured by receiving his daughter in marriage. But, like many others of the minor Sardars, he and his son Charat Singh, after him, lived in constant fear of being swallowed up by the powerful ruler of Patiala. Charat Singh was glad to accept British protection when it was offered in 1809. He accompanied General Ochterlony's force into the Simla hill country in the campaign against the Nepal General, Amar Singh Thapa, in 1814, and gave good help in the matter of carriage and supplies. On his death his lands were divided into three equal portions, representing the numbers of his wives—the sons of each wife taking a third share. This splitting-up of the property had the effect of weakening the position of the family, and they were obliged in the same year to place themselves under the protection of the Nabha Chief, agreeing to supply him with fifty horsemen, and to come to him in full strength whenever he required their services. But they still strove to maintain their independence in all respects, save the obligation to assist against a common foe, while the Raja Jaswant Singh was more than ever anxious to hasten on the day when the Ladhran family must merge as common vassals with his other subjects. A struggle thus went on for some years, the Raja doing all in his power to bring his weaker neighbours under subjection; the brothers steadily resisting the attempts of the Raja to deprive them of the position their grandfather and father had won and maintained. The question was taken up in 1827 by Sir Charles Metcalfe, Agent to the Governor-General in Delhi, on the joint representation of the Ladhran and Sonti Sardars, and referred by him to Captain Murray, who considered that although the chiefs should continue to furnish contingents for service to the Raja, they must be protected from his oppression, and their disputes heard and decided by the British Agent at Ambala. But the Resident held the Sardars to be dependents of Nabha, and that any interference on the part of the British Government would injuriously affect the position of the Raja. The case was again taken up by Sir George Clerk in 1836, when this view was





somewhat modified. The chiefs for some years, it was admitted, rendered suit and service to the Raja, and their obligation to do so had been maintained on many occasions by the British Government. The Government of India did not, therefore, deem it expedient to declare the Sikhs of Sonti and Ladhran altogether independent of Nabha. The complaints which they had made of harassing and perpetual demands for service were nevertheless regarded, and the Raja was directed to dispense with their services altogether, except on the occasion of the birth of a son, the marriage of one of his sons or daughters, the death of the reigning Prince, or in time of actual war.\* This decision satisfied neither party. The ill-feeling continued, and exists in a measure to this day. In 1851 Government admitted the claim of the Raja to feudal supremacy, and withdrew its own criminal jurisdiction; but this was rescinded later on, in 1860, and when a *Sanad* was granted by Lord Canning to the Raja Bharpur Singh, the Ladhran Sardars were excluded in the schedule from the list of feudatories and tributaries of the Nabha State.

The Ladhran Sardars have always loyally assisted the Government when occasion has required their services. They supplied horses, grain and carriage to the army of the Sutlej in 1845, and again in 1848 in connection with the suppression of the Multan rebellion. During the Mutiny the family rallied round the Deputy Commissioner of Ludhiana. Sardars Budh Singh, Kishan Singh, Sahib Singh and Albel Singh took up duty as a personal escort to Mr. Ricketts, while Sardars Chaman Singh and Harnam Singh helped to hold Jagraon with a body of their own horsemen.

Sardar Budh Singh died in 1877 and his son Mahtab Singh succeeded him as senior member of the family. Sardar Mahtab Singh died in 1904 and his eldest son Raghubir Singh has inherited the title of Sardar and occupies his father's seat in Provincial Darbars. Sardar Raghubir Singh now owns nearly one-twelfth share (Rs. 2,282) of the whole *jagir* held by the Ladhran Sardars both in the Ludhiana and Amritsar districts, besides which the office of *Adalat-i-Sadr* in the Nabha State brings him in Rs. 200 per mensem.

Several other members of the family have ranked as Darbaris, namely, Rai Bahadur Albel Singh, Sardar Harnam Singh, Sardar Bahadur Hari Singh and Sham Singh. Of these the first three were sons of Uttam Singh, who was present with our army in Kabul during the first Afghan War, while Sham Singh was the eldest son of Raja Singh. All are now dead.

\*Vide Griffin's *Rajas of the Punjab*.





Hari Singh was present as a boy in Major Broadfoot's camp when the battles of Ferozeshah and Mudki were fought. Shortly after the Mutiny broke out he acted on orders received from Sir John Lawrence and raised and equipped a full troop, which became a portion of the 12th Bengal Cavalry. He received the rank of Risaldar, and fought well all through the campaign. He also did good service in Abyssinia and Afghanistan. He retired in 1885 on a pension of Rs. 1,080 per annum, after holding a Risaldar's commission for twenty-three years, during which period he earned and retained the highest regard and respect of every officer with whom he served. He enjoyed the title of Sardar Bahadur. He died in 1907. His son Mansa Singh is an accepted candidate for the post of Extra Assistant Commissioner.

Sardar Albel Singh was, perhaps, even more distinguished than his brother. After helping the Deputy Commissioner at Ludhiana in the earlier stages of the Mutiny, he elected for active service and joined Watson's Horse, now the 13th Lancers, bringing with him one hundred sowars and receiving the rank of Risaldar. He fought splendidly in many battles beside his gallant Commander General Sir John Watson, V. C., who in 1876 wrote to his old comrade as follows:— "If any one should ask anything concerning you, show him this letter, and he will read that for seventeen years I have known you as a valuable servant of the State and never ceased to regard you as a personal friend, and to esteem you for your many good qualities of head and heart." Sardar Albel Singh was entrusted for years with the enlistment and management of the Sikhs of his regiment, and his tact and intelligence secured him the love and esteem of all the men, who regarded him in the light of a father. He possessed handsome testimonials from many distinguished officers who knew him well, including Sir Hugh Gough, General Sir R. C. Low, and Colonel Macnaghten. He took part in the Afghan War of 1879, and was in Egypt with the Expedition of 1882. Lord Northbrook conferred upon him the title of Rai Bahadur in 1875. He was for a short time an *Aide-de-camp* to His Excellency Lord Napier of Magdala, and he was attached as Orderly Officer to His Royal Highness the Prince of Wales in 1876. At the close of the Egyptian Campaign he visited England and received his War Medal from the hand of Her late Majesty the Queen-Empress; obtaining at the same time rank of Risaldar-Major in his old regiment. He retired on a pension of





## LUDHIANA DISTRICT.

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Rs. 1,560 per annum and was granted three thousand acres of land in the Shahpur district, the assessment of which, Rs. 562, was remitted in acknowledgment of his gallant services. He died in 1902.

Sardar Albel Singh's son, Chatar Singh, was a Risaldar in his father's regiment and many of his relatives took military service. Beside Sardar Raghubir Singh two other members of the family are in the service of the Nabha State, Balwant Singh, son of Mangal Singh, who is a Colonel in the State Army, and Randhir Singh, son of Sheo Deo Singh, who is a Naib Nazim. Both these are grandsons of Ram Singh.

The Ladhran family cannot be said to be in flourishing circumstances, and were it not for remittances of savings made by those who are in military employment, many of its members would be in a state of comparative poverty. The *jagir* comprises the revenues of twenty-five villages in Ludhiana and four in the Ambala district, yielding Rs. 27,000 annually. But it is split up amongst numerous branches of Charat Singh's descendants, and Sir Thomas Gordon Walker, at one time Settlement Officer of Ludhiana, was of opinion that at no very distant date the shares would be insufficient for their maintenance.

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graph TD
    RS[RAI SINGH] --> CS[Chet Singh.]
    CS --> US[Uttam Singh.]
    US --> DS[Daya Singh.]
    US --> SS[Sher Singh.]
    US --> LS[Lehna Singh.]
    DS --> GS[SARDAR GANDA SINGH  
(BORN 1839).]
    SS --> BS[Bishan Singh  
(died 1898).]
    SS --> KS[Kishan Singh  
(died 1907).]
    SS --> HS[Hari Singh  
(died 1902).]
    GS --> NS[Natha Singh  
(born 1866).]
    GS --> CSingh[Chanan Singh  
(born 1883).]
    GS --> CHS[Chatar Singh  
(died 1900).]
    GS --> HNS[Harnam Singh  
(born 1888).]
    GS --> MS[Mohar Singh  
(born 1877).]
    GS --> MSingh[Mangal Singh  
(died 1900)]
    NS --> KRS[Kartar Singh  
(born 1887)]
    MS --> FS[Fateh Singh.]
    MS --> JSingh[Jaimal Singh.]
    MS --> KSingh[Karam Singh  
(died 1905).]
    FS --> DLS[Dalip Singh  
(born 1867).]
    FS --> BSingh[Bagga Singh  
alias  
Partab Singh  
(died 1907).]
    FS --> NLS[Nihal Singh  
alias  
Tara Singh  
(born 1876).]
    BSingh --> HDS[Hardayal Singh  
(born 1901).]
    JSingh --> ISingh[Ishwar Singh  
(born 1877).]
    JSingh --> KRSingh[Kartar Singh  
(born 1892).]
    ISingh --> JSingh2[Jai Singh  
(born 1900).]
    KRSingh --> HSingh[Hardit Singh  
(born 1902).]
    KRSingh --> KRSingh2[Kartar Singh  
(born 1906).]
    KSingh --> RBS[Raghbir Singh  
(born 1879).]
  
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The Jhabu and Dhiru Mazra *jagirdars* of the Samrala tahsil, Ludhiana, are now only of small importance. Sir Thomas Gordon Walker, at one time Settlement Officer, wrote of them:—"There is little to distinguish these men from the Jats around them, except their extravagance; and not one of them is in service." The founder, Rai Singh, a Kang Jat from Anritsar, entered the Malwa country about 1763, and secured sixteen villages to the south-west of Khana. After a long struggle for independent existence, the holders found themselves swallowed up by the Raja of Patiala, who annexed the villages to his own State. An appeal made to Mr. Fraser, Resident at Delhi, resulted in the restoration of eight of them to the Mazra Sardars who thenceforward came under British protection, furnishing three sowars for duty at the Samrala tahsil in token of feudal service.





Sardar Uttam Singh about this time took up his abode at Dhiru Mazra, dividing off the villages with his nephew Gurbakhsh Singh, who thenceforward became the head of the Jhabu Mazra branch. The family was of assistance to Government during the Sikh War, furnishing supplies and helping with carriage.

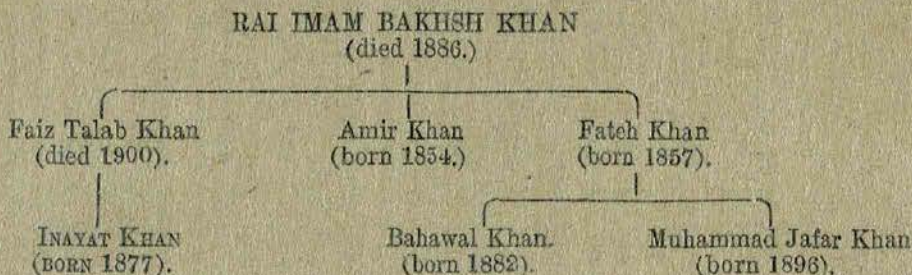
Sardar Ganda Singh is a Zaildar, a member of the District Board, and a Provincial Darbari. He has received the acknowledgments of Government for having built a school in his village. His *jagir* share yields Rs. 1,903 per annum. He is owner of eleven hundred *bighas* of land in the Samrala tahsil, and of forty-five *bighas* in Mauza Ghamapur, Amritsar. His eldest son, Natha Singh, now discharges the duties of Zaildar on his behalf, and his grandson Kartar Singh is a Darbari of the Faridkot State and as such receives Rs. 30 per mensem.

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## INAYAT KHAN OF RAEKOT.



Rai Imam Bakhsh Khan was the nephew of Rani Bhag Bhari, who nominated him as her successor. The last of the male issue was Rai Alyas, who died in 1802. He was succeeded by his mother the Rani Nur-un-Nisa, after whom followed the Rani Bhag Bhari. The family is of Hindu Rajput origin, tracing itself back to the Chandar Bansi dynasty. Mention is frequently made of the chiefs of Raekot in Griffin's *Rajas of the Punjab*. Their ancestor Tulsi Ram, a Hindu Rajput, left Jaisalmir early in the fourteenth century and settled at Chakar, in the Jagraon district, adopting the Muhammadan faith. He took the name of Shaikh Chaku. His grandson, Rai Chaku, occupied a high post under Sultan Ala-ud-din Ghauri, who made over to him the revenues of thirteen hundred villages south of the Sutlej, subject to an annual payment of five lakhs of rupees. The family continued to prosper, and for many generations ruled the country between Ludhiana and Ambala. One of them, Rai Ahmad, founded the existing town of Raekot in 1648. Jagraon was built by his nephew Rai Kamal-ud-din, whose son Rai Kulha was the first of the family called upon to protect the patrimony from the incursions of the Manjha Sikhs. This he effectively did with the aid of Shah Ali Khan, Nazim of Sirhind. But they took advantage of his death and of the minority of his successor, Rai Alyas, to try their fortunes once more in the Malwa country. The celebrated Bedi Sahib Singh of Una, who four years earlier had devastated Maler Kotla with sword and fire, swept down upon Raekot in 1798 at the head of a numerous rabble, announcing his determination to exterminate the kine-killing race whose presence polluted the land. Jagraon, Raekot and Ludhiana were speedily overrun, and a fierce battle was fought at Jodh, where the Raekotias made a gallant stand under Roshan Khan; but their leader was killed.





towards the end of the day, and victory remained with the Sikhs. The Bedi was, however, obliged ultimately to retire upon Ludhiana, pressure having been put upon him by the Phulkian Chiefs whose aid the Raekotias had sought. The Sikhs of Ludhiana opened the gates of the city to the Bedi, but the fort held out, defended by Hassan Khan. It was regularly invested, and would no doubt have fallen had not Rai Alyas in his last extremity sent for the celebrated George Thomas of Hissar, who was only too happy to fight when loot was to be the reward. George Thomas was not, however, destined to draw his sword on this occasion, for the Bedi hastily raised the siege on hearing of his approach and betook himself to his home beyond the Sutlej.

But Raekot only escaped the ravages of the Bedi to be ruined by a more terrible foe. The Phulkian Chiefs were at this period fighting amongst themselves. The weak-minded Raja Sahib Singh of Patiala was completely in the hands of his violent-tempered, semi-masculine wife, the Rani Aus Kaur. This lady had involved her husband in a quarrel with the Rajas of Nabha and Jind in which much blood was shed on both sides. Ultimately the Jind Raja, Bhag Singh,<sup>a</sup> whose sister, Bibi Raj Kaur, was the mother of Maharaja Ranjit Singh, applied to his nephew for aid against the Rani Aus Kaur. This was most readily granted by the Maharaja, who was only too pleased to have an opportunity of interfering in Cis-Sutlej politics. He did little to restore friendship between the contending parties, but he took the opportunity of breaking up the Raekot chiefship on the plea of avenging Bedi Sahib Singh's defeat, prompted, probably, by the feeling of fanatical hatred borne towards Muhammadans generally by the majority of his followers. "The chief representatives (at Raekot) were at the time," writes Griffin, "two women, Nur-un-Nisa, mother of Rai Alyas Khan, and Lachmi; but Ranjit Singh had no generosity, and preferred despoiling a widow to attacking a chief who was better able to resist. From the plunder of this family, Raja Bhag Singh received the districts of Ludhiana, Jhandala, Kot, Jagraon and Basia, including fifty-four villages, of an annual rent of Rs. 23,260; Sardar Gurdit Singh of Ladwa, the districts of Badowal, with portions of Jagraon, thirty-two villages worth Rs. 23,540; Raja Jaswant Singh of Nabha, portions of Kot Basia, Talwandi and Jagraon, thirty-one





villages worth Rs. 26,590; Sardar Fateh Singh, Ahluwalia, portions of Dhaka Kot, Basia, Jagraon and Talwandi, one hundred and six villages, worth Rs. 40,505; Diwan Mohkam Chand, portions of Ghila, Kot, Jagraon and Talwandi, seventy-one villages worth Rs. 33,945; Sardar Basawa Singh, ten villages, in Kot and Jagraon, worth Rs. 5,714; and Sardar Bhanga Singh, one village in Talwandi, worth Rs. 400."

The Rani Nur-un-Nisa thus found herself left with only Raekot and portions of Malha, Jhajewal, Hiran and Talwandi out of all the fertile country bequeathed her by Rai Alyas Khan. Nur-un-Nisa was succeeded by Alyas Khan's widow, the Rani Bhag Bhari. She represented the interests of the family when the British forces fought the campaign on the Sutlej, and helped them to the best of her power with carriage and supplies. On her death in 1854 the property passed to her nephew and adopted son Rai Imam Bakhsh Khan. In lieu of *jagir* rights he was awarded a pension of Rs. 2,400, with a *muafi* grant of one hundred acres in Raekot. He behaved loyally in the Mutiny. His three sons received allowances aggregating Rs. 1,800 per annum. Faiz Talab Khan, the eldest son, retained the *muafi* grant. He was an Honorary Magistrate and a Provincial Darbari, and died in 1900. His son Inayat Khan is now the representative of the family. He has had half the allowance of Rs. 840, drawn by his father, continued to him and also enjoys the *muafi* grant. He is President of the Municipal Committee of Raekot and occupies his father's seat in Darbar. Six hundred *bighas* of land jointly owned by Inayat Khan and his uncles is all that remains to the once powerful chiefs of Raekot. Bahawal Khan, son of Fateh Khan, is a Jamadar in the 8th Cavalry.

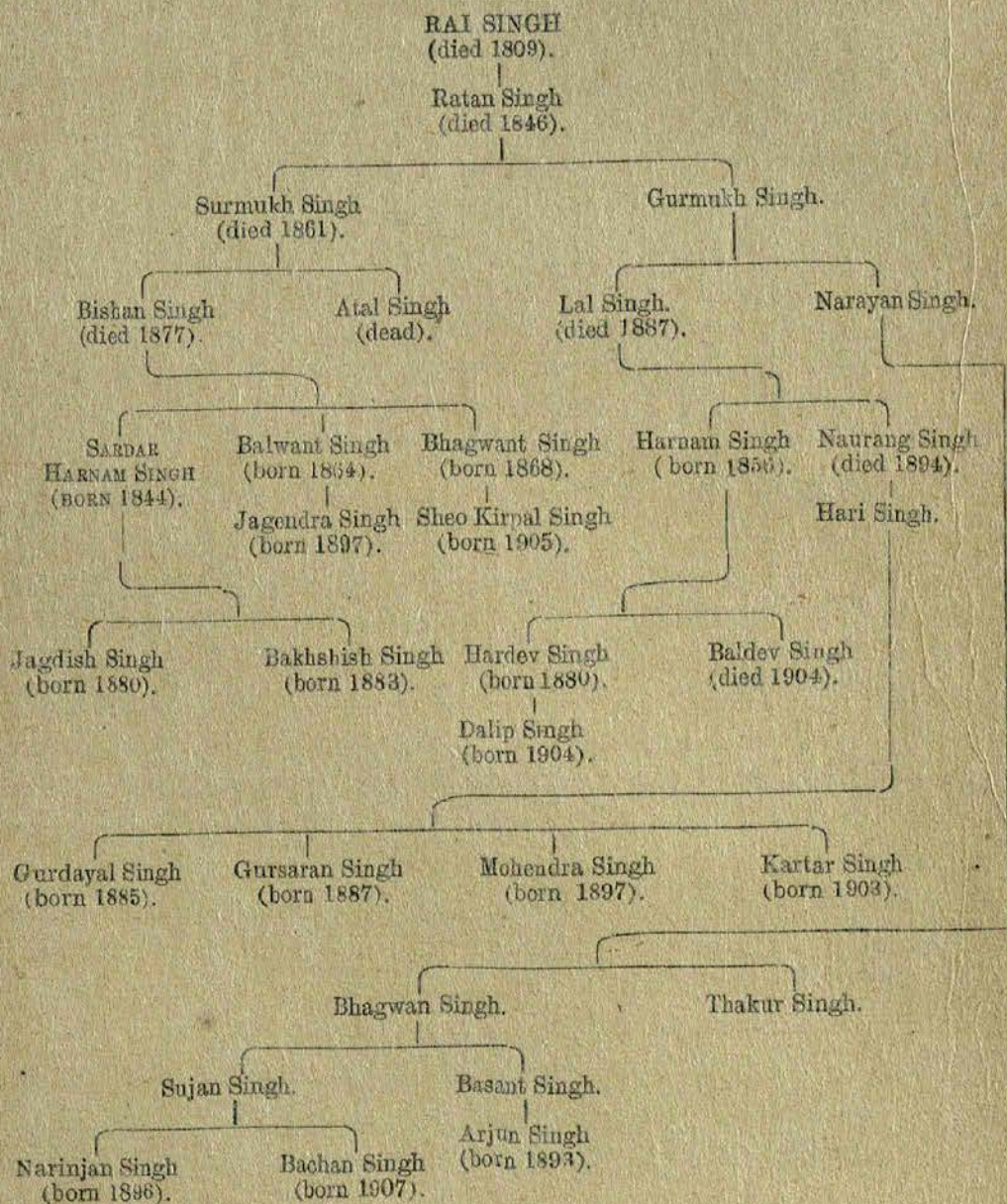
The family is proud of its Hindu Rajput origin, and many old Hindu customs are still observed in connection with marriages and other ceremonials.

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## SARDAR HARNAM SINGH OF BHARI.



The Kotla Badla family, Tahsil Samrala, Ludhiana, is another of the many petty chiefships, owing their origin and prosperity to the adventurous spirit of a Manjha ancestor who, when the Muhammadan power was weak, crossed the Sutlej and helped himself to as much as he was able to hold of the good lands in the Malwa. It is scarcely necessary to give an account of the fights which resulted in acquisitions, or of the struggles that were





of every-day occurrence for their retention. Many of the stories now submitted for the manufacture of history are manifestly exaggerated, and few of them are of interest to any one outside the family circle.

Rai Singh's father Mahtab Singh was taken and killed for the murder of Masa Khan, Muhammadan Governor of Amritsar, in the time of Nadir Shah, about the middle of the eighteenth century. Rai Singh, then an infant, was saved from his father's fate by a sweeper who sheltered him while the search was being prosecuted, and ultimately left him in a jungle. Here he was found by a Kamboh woman, and taken to her husband's home. But he never lost his identity, and when he grew up, Sardar Sham Singh, founder of the Karora Singhia Confederacy, gave him his daughter in marriage. He accompanied his father-in-law on most of his plundering expeditions, receiving his reward in villages many of which are still held by the family. At Miran Kot he built a mud fort, and here he lived until his death in 1809. Of his four sons, the descendants of Gurbakhsh Singh and Kunwar Singh now reside at Kotla Badla, Ludhiana, while Ratan Singh's children have their head-quarters at Bhari, in the Samrala tahsil. Ratan Singh was a man of culture. He was a good Persian scholar, and at the request of Captain Murray, Agent to the Governor-General, wrote a history, called the *Panth Parkash*, of the various families then celebrated in the Punjab. He, moreover, rendered assistance in carriage and supplies during the Afghan War, and again when the troops were assembling for the campaign on the Sutlej; his son, Gurmukh Singh, accompanying the army with four armed retainers. For these services, and others rendered in 1857, half the commutation payments were remitted by Government. Gurmukh Singh's best act, perhaps, was to found a school in his village, for which he duly received a *khilat* and *sanad*.

The present Sardar, Harnam Singh, is the son of Bishan Singh. The whole family *jagir* is worth Rs. 7,611 per annum, and of this Harnam Singh's share amounts to about Rs. 1,600. He owns a village in Nabha and collects his dues in kind. He is on the list of Provincial Darbaris.

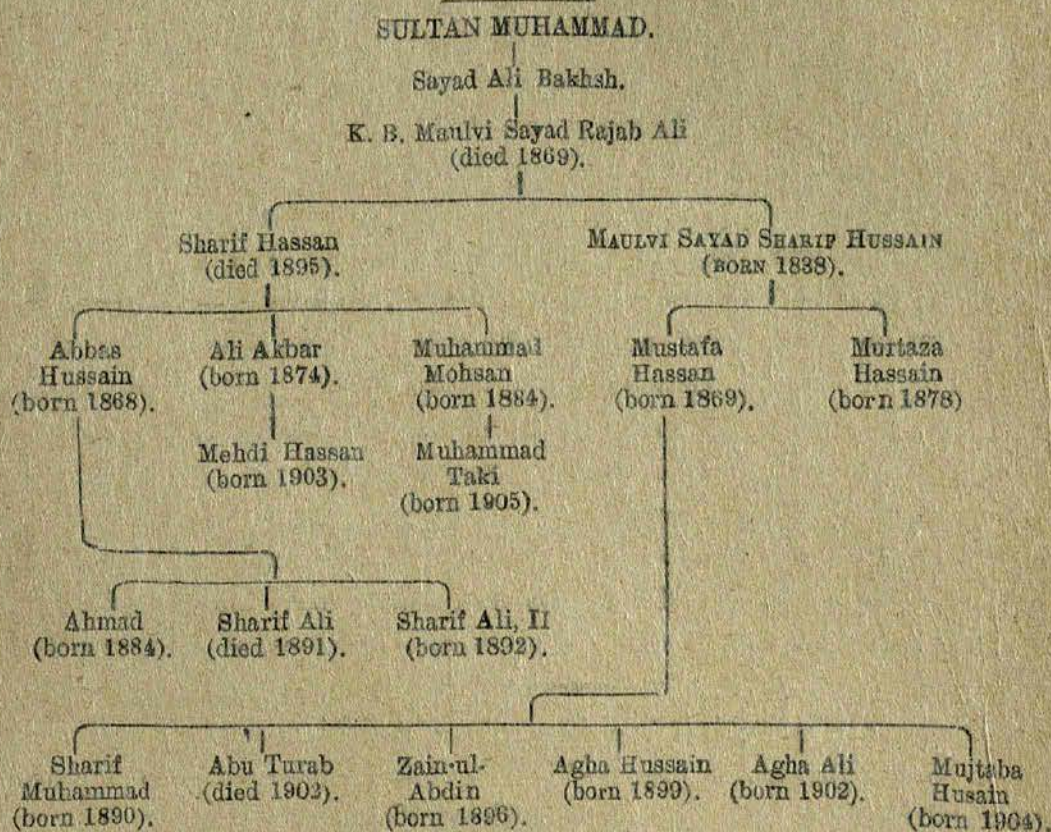
His eldest son Jagdish Singh is an accepted candidate for the post of Naib Tahsildar in the Ludhiana district, and his younger son Bakhshish Singh is a Naib Tahsildar in the Nabha State.

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## MAULVI SAYAD SHARIF HUSSAIN OF JAGRAON.



Sayad Sharif Hussain is the son of Maulvi Sayad Rajab Ali, one of the most worthy of the many excellent men who served Government in the days of the Board of Administration at Lahore. The family is beyond doubt an old one, and of the highest respectability. Their ancestry dates back to Sayad Mahmud, a celebrated theologian, who in 1502 left his home in Multan, and attached himself to Sikandar Lodi of Delhi. Fifty years later, in Akbar's time, the Sayad was given a *jagir* of five hundred *bighas* near Batala, in the Gurdaspur district. The Emperor Jahangir increased the holding, and the family resided at Panjgrain, near Batala, for several generations. During the reign of Muhammad Shah Sayad Muhammad Jafar was granted *istamrari* rights in twelve villages in the Ludhiana district, one of which, Talwandi, is still held by the family. They continued to flourish until the beginning of the last century, when Diwan Mul Chand, representative at Jullundur of Maharaja Ranjit Singh, seized the *jagir* and reduced its holders to poverty.

To Maulvi Rajab Ali was given the privilege of restoring the fortunes of the family. We find him in 1826, at the age of eighteen years





obtaining the Persian Essay Prize at the Delhi College, then the best educational institution in Upper India. He was not long in obtaining a small post in the office of the Political Agent at Ambala. He soon became Head Reader, and was sent forward in this capacity to Ludhiana, under Mr. Robinson, in 1839. Later on he accompanied the Lawrences to Lahore, and rapidly gained the confidence of the Punjab Chiefs and gentlemen with whom his work brought him in contact. The late Sir Herbert Edwardes held him in the highest esteem. In 1848 he recorded of him as follows :—"I believe his judgment on questions of policy to be valuable, and that he has always proved to Sir Henry Lawrence a trustworthy depository of the most secret information. I hope also to be able to testify that the Maulvi, though a *sahib-i-kalam*, is by no means afraid of the gleam of a *shamsher*. He behaved with very great coolness and bravery in the Cow Riot in Lahore in 1846." This opinion was endorsed by Messrs. F. Currie, George Clerk, Melvill, Barnes, Montgomery and Temple, all of whom knew him well, and had ample opportunities of studying Rajab Ali's character. Sir Henry Lawrence, in recommending him in 1853 as having earned the continuance in perpetuity of his ancestral *jagir* holding in *mauza* Aligarh, wrote :—"During the Lahore troubles I hardly know what we should have done without Rajab Ali; and he has ever since been of the greatest use to me in all political arrangements and negotiations."

The reward which Sir Henry Lawrence strove to obtain for him in 1853 was finally conferred by Lord Lawrence, Viceroy, in 1868. He received *jagir* assignments valued at Rs. 2,696 per annum in Aligarh and both Talwandi, Tahsil Jagraon, Ludhiana, "in consideration of most valuable services rendered to the State, at the time of the negotiations with the Ruler of the Punjab to obtain permission for the British Forces to cross the Sikh Frontier and proceed to Afghanistan in the campaigns which led to the annexation of the Punjab, and during the siege of Delhi in 1857." During the Mutiny the Maulvi's services were placed at the disposal of the Quartermaster-General before Delhi for the purpose of assisting Hodson in organizing and working the Intelligence Department, and he was thoroughly successful in the discharge of these important duties. He received cash rewards of Rs. 10,000 in recognition of his services during the siege.





The Maulvi was given the title of Khan Bahadur in 1846; that of *Arastu Jah* (the Aristotle of the age) in 1853. He died in 1869, beloved and regretted by all who had known him.

Half the *jagir* of Rs. 2,696 has been continued to Rajab Ali's two sons. The elder, Maulvi Sayad Sharif Hassan was a Viceregal Darbari, a Zaildar and a Member of the Municipal Committee of Jagraon where he resided. He shared with his brother the income of about eleven hundred *bighas* of land in the Jagraon tahsil, yielding Rs. 2,500 per annum. The brothers used to receive each an allowance of Rs. 100 per mensem from the Maharaja of Patiala in consideration of his friendship for their father. But this bounty has now been stopped. Sharif Hassan was during his father's life time for a few years in the service of Government as Nazir at Lahore, and as Naib Mir Munshi in the Rajputana Agency. He died in 1895 and his younger brother Maulvi Sayad Sharif Hussain is now regarded as the head of the family. He is a man of scholarly habits and deep learning in Persian and Arabic literature.

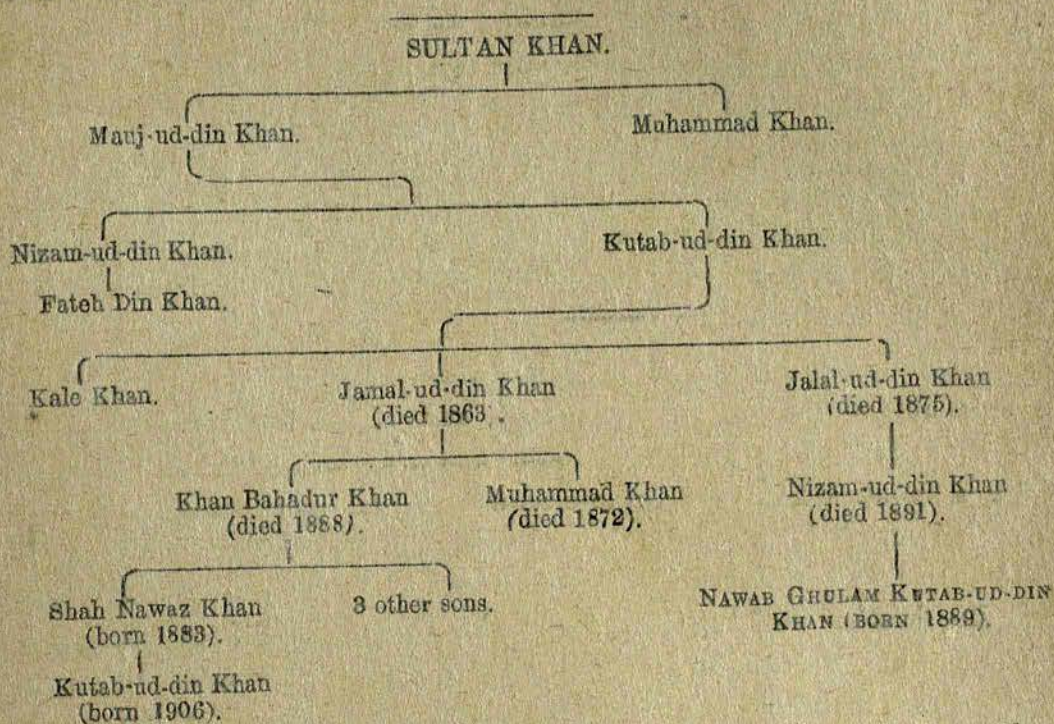
Abbas Hussain, eldest son of the late Maulvi Sayad Sharif Hassan, is a Tahsildar in the Ferozepore district. The family has no seat in Darbar at present.

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## NAWAB GHULAM KUTB-UD-DIN KHAN OF MAMDOT.



The ancient city of Kasur, situated some twenty miles to the south of Lahore, was, in 1570, by permission of the Emperor Akbar, settled by a colony of Pathans, numbering about 3,500 souls. Among these came from Kandahar the ancestors of the Mamdot chiefs of the Hassanzai tribe, and till the fall of the Mughal Empire, they lived at Kasur, sometimes traders, sometimes soldiers, as suited their inclination or their means. When the Sikhs rose to power, they experienced great opposition from the Pathan colony; but in the end the Bhangi confederacy overran and subdued the whole of the Kasur territory, under Sardar Gulab Singh; and the two brothers Nizam-ud-din Khan and Kutab-ud-din Khan entered the service of the conqueror. These young men, however, were energetic and brave, and in 1794, with the aid of their Afghan countrymen, expelled the Sikhs entirely from Kasur and established a chiefship of their own. They were not left unmolested. Sardar Gulab Singh made frequent attempts to recover his lost territory, and later the young Ranjit Singh attacked the brothers several times without success.

Nizam-ud-din Khan joined vigorously in the cabal against Ranjit Singh in 1800, when that Chief obtained possession of Lahore, and the next year





Kasur was more vigorously attacked, but Nizam-ud-din held out, though he agreed to pay tribute to Ranjit Singh. In 1802 Nizam-ud-din Khan was assassinated by his three brothers-in-law Wasil Khan, Haji Khan, and Najib Khan, whom he had ousted from their *jagirs*. Kutab-ud-din Khan has generally been accused of having been privy to the murder; but he appears to have been absent from Kasur at the time, and on his return he stormed and took the fort of Azam Khan, whither the murderers had retired, and put Wasil Khan and Najib Khan to death, Haji Khan escaping to the Deccan.

Ranjit Singh at the close of the year again invaded Kasur, but was not able to make much impression, and Kutab-ud-din held his own till 1807, when the Maharaja again appeared with a strong army, and after a month's fighting Kutab-ud-din gave in, and agreed to retire to his territory of Mamdot, on the other side of the Sutlej, holding it in *jagir* subject to the service of one hundred horsemen. Kutab-ud-din and his brother had conquered Mamdot from the Rai of Raikot, in the year 1800, with the assistance of the Dogars, a turbulent Muhamma-dan tribe inhabiting the district. Ranjit Singh gave to Fateh Din Khan a *jagir* at Marup, in the Gugera district, subject to the supply of the same number of horsemen as Mamdot. But Fateh Din Khan was not satisfied, and was always appealing to the Maharaja for the grant of Mamdot, which he considered his right.

At last, with the connivance of the Maharaja, he crossed the river in 1831, when his uncle's contingent was absent on service, and attacked him. The Dogars, ready for any change, joined him, and Kutab-ud-din was defeated, severely wounded and driven out of the country, and he died soon after at Amritsar. Ranjit Singh now thought fit to interfere on the other side. He recalled Fateh Din, and confirmed Jamal-ud-din Khan in his father's possessions. Once again Fateh Din tried his fortune, but the British Agent interfered, and the Maharaja ordered him back to Lahore.

The Mamdot chiefs were at no time invested with sovereign power, but were merely *jagirdars*; feudatories of the Lahore Government. Lahore was the high court of appeal; and there are many instances on record of fines imposed upon these chiefs. In 1824, Kutab-ud-din Khan was fined Rs. 12,567 for conniving at, and sharing in the plunder of cattle from the Lahore territories. In 1844 Jamal-ud-din Khan was





fined Rs. 11,100 for the murder of Suba Rai, the Lahore news-writer at his court, who had rendered himself obnoxious to the chief by giving information of the disorders committed in the district.

In 1845, before the Sutlej Campaign, Jamal-ud-din Khan was told that if he stood on our side his possession would be confirmed to him; yet at Mudki and Ferozeshah he fought against us, and in the latter battle his cousin Fateh Din Khan was killed. Only towards the end of the campaign, when he perceived where the victory would eventually be, did he turn and render some trifling assistance to Sir John Littler, when that General was threatened by the Sikh army at Ferozepore. This induced the Government to grant him sovereign powers and to confirm him in his possessions. In 1848 his contingent, under his brother Jalal-ud-din behaved well at Multan, and Jamal-ud-din was granted the title of Nawab and the contingent of one hundred horsemen was reduced to sixty in time of peace and seventy in war.

Jamal-ud-din Khan was an example of the danger of entrusting irresponsible power to a wicked and sensual man. During the Sikh times his tyranny had been notorious, but under the British Rule his power was increased, and his tyranny grew in the same proportion. His revenue system was but robbery, extortion and violence. The Dogars were the especial objects of his hatred, for by their aid his father had been driven from the country; but all classes, Hindus and Muhammadans, felt his heavy hand. Robbery flourished under his protection, and even the property of British subjects was not secure from his gangs of thieves, who shared the booty with their master. At length all men of consideration or wealth left Mamdot. It had once been fertile and populous, with many wells and irrigation canals but these were all falling to ruin; the towns were deserted, and the corn fields, were again becoming jungle.

Retribution at length came. The British Government had, with its known policy, long refused to interfere with the internal arrangement of this estate; but affairs at length came to such a pass and the voice of the people was so unanimous against their oppressor, that an investigation was in 1855 made into the charges against the Nawab, and on their truth being established, he was deprived of his powers, and his territory was annexed to the Ferozepore district. The Nawab was pensioned, and till 1861 resided at Lahore. He then settled at Machiwara, in the Ferozepore district, where he died in March 1863 of apoplexy.





Then came the question of succession as between the sons of Jamal-ud-din Khan and his brother Jalal-ud-din. The latter was in no way concerned in his brother's misgovernment. He was a brave and intelligent man, who had fought well in many battles. He was against us in 1845, but at Multan in 1848 he did good service under Lake, and later in the war, under Lumsden. His fidelity was at that time fully proved. He also behaved very well in 1857, and laid a camel *dak* from Ferozepore to Bahawalpur. His conduct was at the time highly spoken of by the authorities.

Accordingly, in 1864, the Governor-General in Council declared Jalal-ud-din, brother of the late Nawab, to be the Chief, to the exclusion of the sons of Jamal-ud-din, with succession to his male issue, the law of primogeniture being established. On Jalal-ud-din also was conferred the title of Nawab, to descend to the eldest son in regular succession; and he was permitted to return and live at Mamdot. In 1870 he was invested with magisterial powers. He died in May 1875, and was succeeded by his son Nizam-ud-din Khan, during whose minority the estate was managed in the Court of Wards by the Deputy Commissioner of Ferozepore. Its resources were considerably developed by the construction of important irrigation canals, which resulted in an increase in the annual income from Rs. 52,000 to Rs. 1,30,000. The present town of Jalalabad was founded in a healthy locality and at a distance of about twenty miles from the old capital of Mamdot, which had been partly washed away by river action. It was named after Jalal-ud-din Khan. In fact, the property was made over to the Nawab in a most prosperous condition. Things did not thrive so well after 1883, when the Nawab attained his majority, and he became involved in debt. He received a Commission from Her Majesty in 1885 as a Lieutenant in the 2nd Punjab Cavalry. His interest in matters connected with horse-breeding was recognized by the bestowal upon him of a special diploma at the hands of the Viceroy. He died in 1891 largely in debt, and was succeeded by his infant son, Ghulam Kuttub-ud-din Khan, the present Nawab, who was born in 1889 and is being educated at the Aitchison College, Lahore. He is betrothed to a daughter of Sir Amir-ud-din Khan, the Nawab of Loharu.

Owing to the young Nawab's long minority, the estate, which has come for the second time under the Court of Wards, has greatly



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improved. The debts of the late Nawab, amounting to Rs. 3,57,647, have been paid off and promissory notes purchased to the value of Rs. 8,07,500, besides which many useful buildings have been erected and land added to the estate itself.

Jalalabad, the new capital of the estate, has now a railway station on the Mcleod Ganj Branch line of the North-Western Railway, and is thus directly connected with Karachi; it is rapidly growing in importance as a commercial town.

The sons of Jamal-ud-din Khan, namely Khan Bahadur Khan and Muhammad Khan, received allowances, the former of Rs. 6,000 and the latter of Rs. 4,800 per annum, during their lifetime. These pensions have been continued to their widows. Shah Nawaz Khan, eldest son of Khan Bahadur Khan, is employed in the Criminal Investigation Department of the Nizam of Hyderabad.

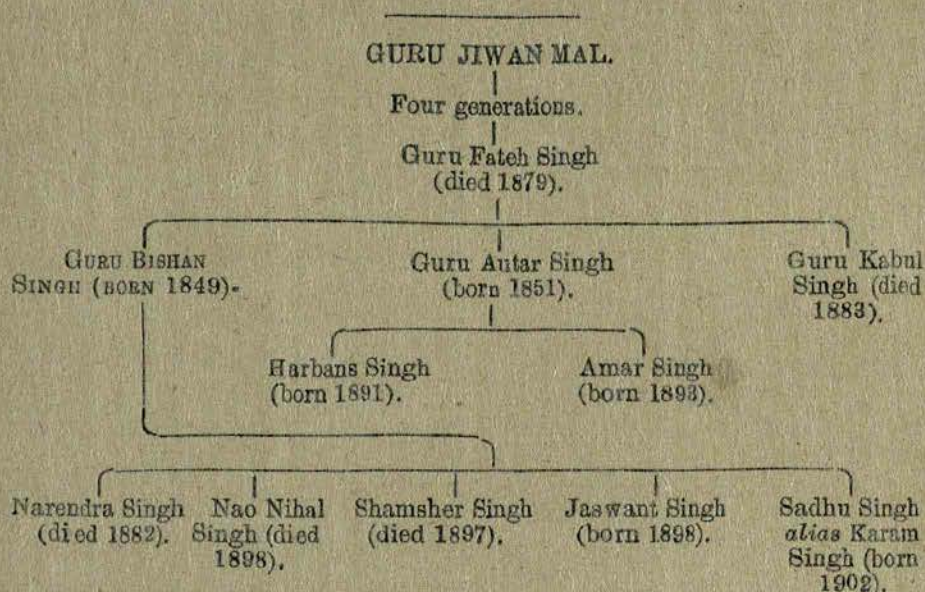
The young Nawab will, on attaining his majority, succeed to the premier seat in Darbar in the Ferozepore district.

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## GURU BISHAN SINGH OF GURU HARSAHAI.



About a hundred years ago there was a desert tract in the Muktsar tahsil, lying on the edge of the lands occupied by the Barars and the Dogars, who were constantly quarrelling over its possession. Upon this waste, one Jiwan Mal came and pitched his tent. He was a Sodhi, seventh in descent from the celebrated Guru Ram Das. He had been driven from his home at Muhammadpur, near Chunian in the Lahore district, by the *Kardar* who represented Ahmad Shah's government. No doubt he had made himself obnoxious by a display of fanaticism against the rival religion. The Dogar chief, Sultan, gave him protection and encouraged him to remain in the place, believing that his presence would in a measure stop the incursions of the Barars, and put an end to the disputes between the tribes. The Barars also regarded him with a favourable eye, as a priest of their own religion. He was thus permitted to establish a number of villages in the plain, and he fixed his boundaries by marking down the tracks of his horse's hoof as he took a long circuit one morning along the edge of the land he fancied. He named the *ilaka* Guru Harsahai after his eldest son, who eventually took his father's place as head of the family. Jiwan Mal appears to have made friends later on with Ahmad Shah, for he was allowed to hold his lands free of revenue; and the grant was renewed by Ranjit Singh when the Muhammadans disappeared from this part of the Punjab. In the time of Gurm. Gulab Singh, grandfather of Bishan Singh, the *jagir* income of several villages in the Chunian *ilaka* was assessed at Rs. 3,740 per annum.





The religious influence of the family was very great throughout the reign of Maharaja Ranjit Singh, and many of the Harsahai Sodhis were employed about the Court at Lahore, and accompanied the army on expeditions along the Frontier, when it was necessary to preserve the enthusiasm of the men at a high pitch. In making these journeys they seized the opportunity of recruiting followers under their own religious banner from amongst the scattered Hindu families of the Western Punjab; and they were, until quite recently, honoured and revered by large numbers of Sikhs, not only in their immediate neighbourhood but in Rawalpindi, Peshawar, Kohat and the Derajat. On the death, in 1869, of Guru Gulab Singh, only two-thirds of the *jagir* were continued to his successor, Fateh Singh, on a life-tenure. He was unfortunate in becoming involved in quarrels with his own son, and in his time much of the old influence of the family melted away. He was, moreover, on bad terms with Bishan Singh, his eldest son, and in order to despise him, made a gift of his property and of the Guru headship to his younger son Kabul Singh. A law-suit followed, in which Guru Bishan Singh was successful; but the expenses of litigation seriously crippled the property. On the death of Fateh Singh, in 1879, the *jagir* was temporarily resumed; and it was re-granted to Guru Bishan Singh in 1885 under a *sanad* from the Supreme Government.

Guru Gulab Singh and Fateh Singh both exercised magisterial powers within the limits of their *jagirs*, but these privileges were not continued to the present incumbent, who in 1896 was declared, at his own request, unfit to manage his estates, which were placed under the Court of Wards. The expenses incurred by the Guru in his case against his brother Kabul Singh amounted to about one lakh of rupees, and these and other debts have been now cleared off and many improvements effected, so that the income from the estates is now over Rs. 50,000 a year. The family own nearly 24,000 acres in nine villages in Muktsar tahsil. The Guru's only son by his first wife died at the age of fifteen, and he married as his second wife a daughter of a Khatri at Amritsar, by whom he has had several sons. He is a Provincial Darbari. His eldest surviving son Jaswant Singh is betrothed to a daughter of the late Baba Sir Khem Singh Bedi, K.C.I.E.

The Guru gave his brother Autar Singh half the property, excepting the *abadi* lands, for his lifetime, and the two brothers have jointly gifted a village to Hira Singh, son of their sister, in perpetuity.





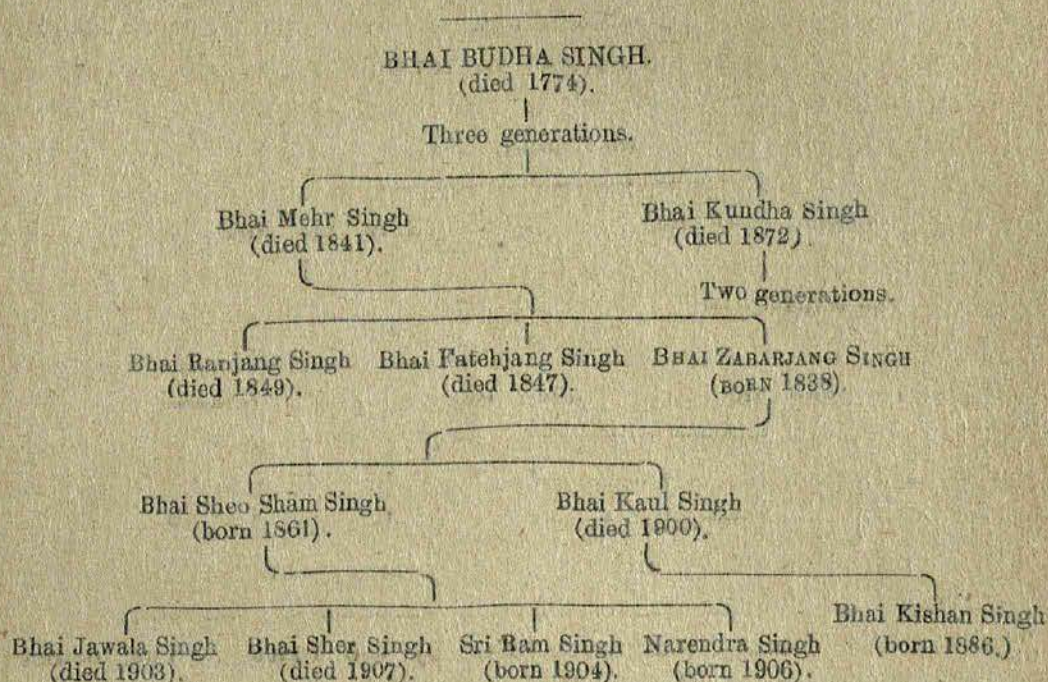
Guru Bishan Singh, as head of the family, is the guardian of a sacred book (*pothi*) and rosary (*mala*), which originally belonged to Guru Nanak. They are objects of high veneration, and people travel long distance for the privilege of seeing them.

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## BHAJ ZABARJANG SINGH OF JHAMBHA.



Bhai Zabarjang Singh is a Barar Sidhu Jat Sikh of the same stock as the ruling family in Faridkot. He lives at Jhamba, in the Muktsar tahsil, and has a perpetual *jagir* holding in five villages, which yields Rs. 6,683, after deducting the Government commutation charge taken in lieu of personal military service. His income, exclusive of the *jagir*, is about Rs. 9,800 per annum. He is one of the leading Darbaris in the Ferozepore district, and is exempted from personal attendance in our Civil Courts. He was an Honorary Magistrate from 1890 till he resigned in 1906.

Bhai Budha Singh, the founder of the family, took part in the union of Sikh confederacies in 1762, which attacked Sirhind and captured it from the Muhammadan Governor Zain Khan, who was slain. The spoils were divided amongst the victors according to the amount of assistance rendered, and Budha Singh received as his share the village lands of Sirhind, a camel-swivel and one hundred and fifteen matchlocks.

He returned to Jhamba, and shortly afterwards took possession of twenty-eight villages in the Bahor *ilaka*. He next joined with Maharaja Ranjit Singh, the Chief of Kot Kapura, and Bhai Desa Singh, in the spoliation of Bahak Bodla, which was divided among the allies in the





usual fashion, Budha Singh receiving one-eighth. He died at Kaithal after a fighting career of thirty-four years, in which period he managed to acquire lands yielding Rs. 84,000 in revenue. His son Tek Singh was killed in an endeavour to push the family boundaries beyond what his father had bequeathed him. Ram Singh, nephew of Tek Singh, exchanged the Sirhind lands for twelve villages in the Adampur *ilaka* with the Maharaja of Patiala. In the time of his successor Faujdar Singh, the Babarpur possessions were lost in a quarrel with the Raja of Nabha. After Faujdar Singh came Mehr Singh, who in 1835 received five villages in the Jhamba *ilaka* from the Maharaja Karam Singh of Patiala, in exchange for Bahor lands. But owing to a quarrel over the details the Maharaja refused possession; and in the fight which followed, Mehr Singh was worsted. He promptly placed himself under the protection of the Governor-General's Agent at Ambala, who decided the case in his favour; and the villages were duly made over. The brothers Mehr Singh and Kundha Singh effected a partition of the property in 1838, when the country was taken over by the British. The former received the villages of Jhamba-Hasana, Bahujatri, Piori and Ghagar, with half of Bahubian and a portion of Bahak Bodla. Mehr Singh died in 1841. He is supposed to have been poisoned by his brothers-in-law, who were desirous of securing the management of the estate during the minority of his sons. They were duly appointed agents of the property; but their oppression of the cultivators made them so unpopular that Bhai Kundha Singh, brother of the deceased, attacked and slew them with the approbation of the country side. This crime was punished by the confiscation of all the family *jagirs*, small pensions being fixed for the maintenance of Kundha Singh and his relatives. The case was made the subject of a revised order by the Board of Administration in 1850, when Bhai Zabarang Singh was reinstated in his father's *jagir* holdings in Jhamba, Ghagar and part of Bahak Bodla. Three ladies of the family were given *jagirs* in Hasana and Bahus Khurd and Kalan, with reversion to Bhai Zabarang. Bhai Sheo Sham Singh, eldest son of Bhai Zabarang Singh, was made an Honorary Magistrate in 1893, and an Honorary Civil Judge in 1895.

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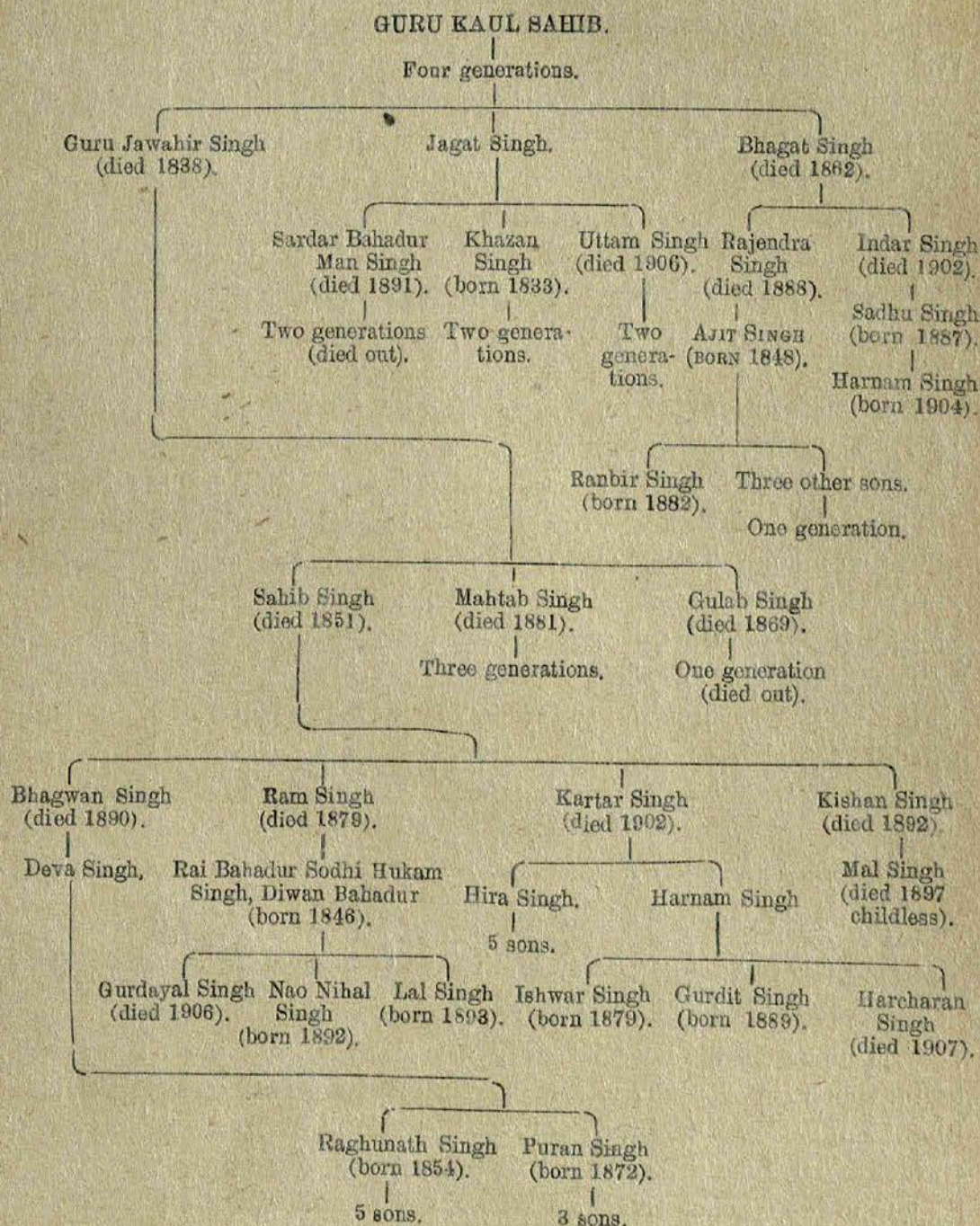




## FEROZEPORE DISTRICT.

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## SODHI AJIT SINGH OF BUTTAR.



The Buttar Sodhis are descended from Guru Mehrban, Khatri, grandson of the fourth Guru Ram Das, and uncle of Arjun, the sixth, from whom the Anandpur and Kartarpur Sodhis branch off.





The Sodhis of Moga, Sodhiwala and Chuganwan are descended from Chandsain, the youngest son of Pirthi Ghand, who was Guru Mehrban's father. The family became influential in the time of Guru Kaul, who founded the village of Dhilwan, and also Kotha Guru in Patiala. These possessions were added to by Guru Abhai Ram, who was in the confidence of the Patiala and Nabha Chiefs. He founded Gurukot, and received in gift the village of Dila Ram from the Diwan of that name. His great-grandson Jawahir Singh was a man of note early in the last century. He co-operated with Diwan Mohkam Chand, agent of the Maharaja Ranjit Singh, in the annexation of the smaller Cis-Sutlej chiefships. They took possession of Zira, Mudki, Kot Kapura, Badhni and Chuhar Chak. The last-named *ilaka* was bestowed upon Jawahir Singh. He founded Sibian, Sahu and Burji, and acquired Kaleke. In 1807, the villages of Manawan in the Zira tahsil, and Dosanjh in Moga, were taken by the Maharaja from the family of Tara Singh Gheba, and conferred upon Jawahir Singh as a reward for services rendered in many expeditions, including Multan and Peshawar. Maharaja Sher Singh gave him half of Khirkiwala and Nathewala. His brothers, Jagat Singh and Bhagat Singh, were associated with Jawahir Singh in the Chuhar Chak *jagir*, and their descendants now hold the village of Buttar. This is all that now remains to the Sodhis in that neighbourhood. Sahib Singh and Gulab Singh, sons of Jawahir Singh, joined the British at the time of the Sutlej Campaign. The following villages were confirmed to them :—

To Sahib Singh—Dhilwan, Burj Sarai, Gurukot, and half of Khirkiwala, all in Faridkot or Patiala.

To Gulab Singh—Manawan in Zira, Dosanjh, Kaleke, Sibian, Sahuki in Moga, and Bahbalpur in Ambala.

Rasulpur in the Hoshiarpur district was released to the sons of Sahib Singh in life-tenure. Half of Dila Ram was released to Gulab Singh and half to the Buttar branch for maintenance of the *samadh* of Guru Bishan Singh. Mahtab Singh took his share from the family holding in the Nabha State. In 1853 the sons of Sahib Singh acquired ownership in the village of Chotia in the Moga tahsil by paying the accumulated arrears of revenue due by the former proprietors. They behaved well in the Mutiny, and received *khilats* in recognition of their loyalty.





Gulab Singh's *jagir* lapsed at his death in 1869.

Sodhi Hukam Singh, son of Ram Singh of Dhilwan, entered the public service in 1866. He became Mir Munshi of the Punjab in 1875, and held that office for twelve years. He was appointed a Subordinate Judge in 1887, and was afterwards deputed for duty in the Bikanir State, where he became Vice-President of the Council of Regency during the Maharaja's minority. For his services in Bikanir he was made a Rai Bahadur in 1893 and a Diwan Bahadur in 1896. He is a Provincial Darbari. He owns, in addition to his ancestral property, sixteen hundred acres in Bhatianwala in the Lahore district. His share of the *jagir* amounts to about Rs. 900, and the income of his lands to Rs. 8,000.

Sodhi Man Singh, the eldest son of Sodhi Jagat Singh, served in the Police for a short time after annexation. He helped in the matter of supplies and carriage during the Mutiny, and his services were again conspicuous when the Kukas gave trouble at Maler Kotla in 1872. He was an Honorary Magistrate and Civil Judge and had the name of being a most energetic officer. He also worked as Sub-Registrar in his tahsil. His name was placed on the Viceroy's list of Darbaris in 1872, and five years later he received the honorary rank of Assistant Commissioner, carrying with it full magisterial powers. On three occasions he was presented with valuable *khilats* in public darbar in recognition of his services. In 1882 he was given the title of Sardar Bahadur. He died in 1891, and his second brother Sodhi Khazan Singh obtained one-twelfth of the *jagir* as *Sardari*. Khazan Singh's other sources of income arise from his own *jagir* and his private estates which are situated in Moga and Muktsar tahsils. He resigned his appointment as Honorary Magistrate about the year 1900. He is a Divisional Darbari. Sodhi Man Singh's other brother Uttam Singh was a Tahsildar, but was reduced to the rank of Naib-Tahsildar when he retired.

Sodhi Rajendra Singh, son of Bhagat Singh, died suddenly at Faridkot in December, 1888. He was an Honorary Magistrate in the circle of villages around Baghapurana in the Moga tahsil where he lived. Rajendra Singh was always forward in the performance of loyal services, especially in encouraging Sikhs of a good stamp to take service in our regiments. His income from *jagir* and land rents was about Rs. 9,500. His son Ajit Singh was for a short period a Naib-Tahsildar. He now represents his





branch of the family and occupies his father's seat in Divisional Darbars. As this is the highest seat in Darbar held by the family, Sodhi Ajit Singh may be regarded as its present head.

Sodhi Sadhu Singh, son of the late Sodhi Indar Singh, is, perhaps the most important member of the family owing to his personal influence, character and wealth. He owns about 10,000 *ghumaos* of land with an annual income of about Rs. 40,000. He is a model *zamindar* and much looked up to. His father was an Honorary Magistrate.

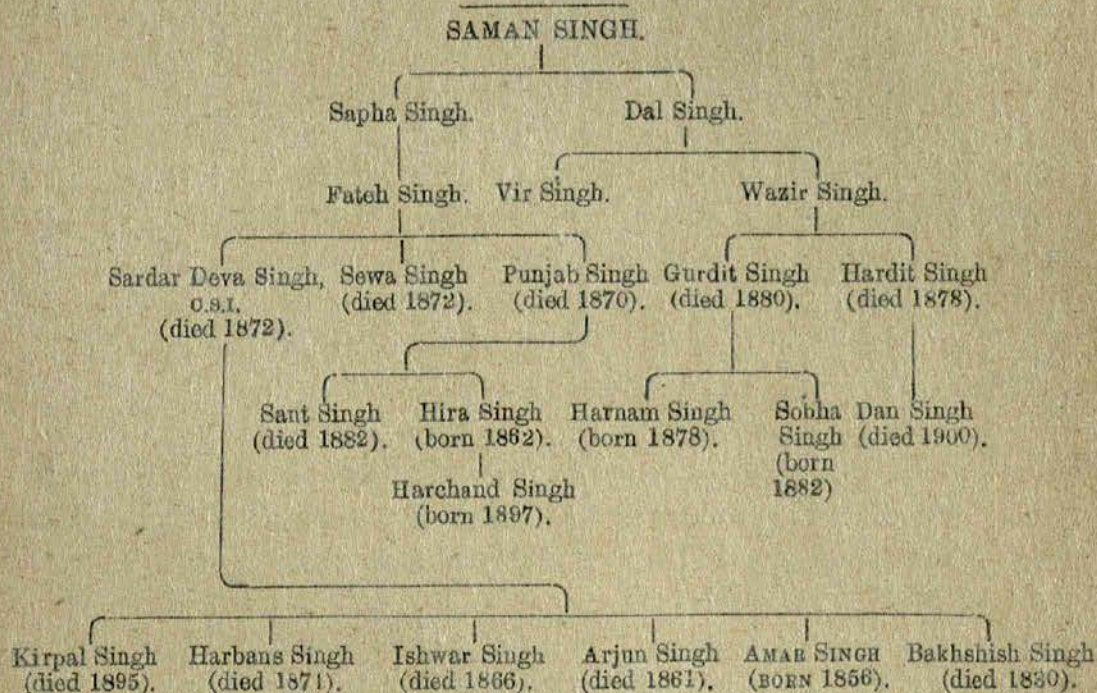
The late Sardar Bahadur Sodhi Man Singh, with his brother and cousins, owned two or three villages in the north of the Muktsar tahsil, and enjoyed the *jagir* of those villages and of half the village of Buttar, worth about Rs. 4,000 per annum. These *jagirs* were granted for the lives of Sodhi Jagat Singh's sons; but by their consent the sons of Sodhi Bhagat Singh enjoyed two-fifths of the income. One-fourth of the grant is in perpetuity.

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## SARDAR AMAR SINGH OF MANSURWAL



About five hundred years ago there lived in the Ferozepore district a Jat Zamindar named Gil, of Rajput Ragbansi descent. He must have been a man of some wealth, for he was the happy owner of two wives and seven concubines; but, although of mature years, he had no children. At length one of his wives became pregnant, to the vexation of the other women who fancied the affection of their lord would be all given to her who should bring him a child, perhaps a son and heir. They, accordingly, when a son was born, stole it away and carried it far into the jungle where they left it to perish, placing in the mother's bed a large stone, of which they asserted she had been delivered. The next day the family bard, wandering in the jungle, saw with astonishment a lion, common in those days to the south of the Sutlej, licking and fondling a new-born child. He ran home to tell the strange news, and returning with assistance, drove away the beast and brought the child to Gil, by whom the conspiracy was discovered and the boy, to whom the name of *Shergil* (or Lion-Gil) was given, acknowledged to be the rightful heir. After this, by his slave girls, Gil had eleven other sons, whose descendants are still numerous in many parts of the Punjab. *Shergil* had four sons. The two youngest died without issue; but from the eldest, Rana Dhar, has descended the great house of Majitha





and from Jubal the second, Deva Singh, in the twentieth generation, and the founders of the Nishanwala Misal. Such is the traditional origin of the Jat tribes, Gil and Shergil.

Saman Singh, the great-grandfather of Deva Singh, was third cousin of Sangat Singh, the leader of the Nishanwala confederacy, of which he himself was a member, although he does not seem to have been of a very warlike disposition. Sapha Singh was one of the Sardars who held Sonti so gallantly against Jaswant Singh, Raja of Nabha, and subsequently his own fort of Jahangir against Maharaja Ranjit Singh, who besieged it in 1806. The fort would have fallen but for the remonstrances of Bedi Sahib Singh, to whom Sapha Singh had given a tenth of his *jagir*, and who persuaded Ranjit Singh to raise the siege. Sapha Singh would not enter the Maharaja's service; but his son Fateh Singh did so, and under Diwan Mohkam Chand became a very distinguished soldier. He received Jahangir Burj and Barampur in *jagir*, besides large cash allowances. He accompanied Diwan Kirpa Ram to Kashmir and remained high in his favour till his recall and disgrace, when the *jagirs* of Sardar Fateh Singh north of the Sutlej were resumed, and he retired to the Cis-Sutlej estate of Sonti, where he remained till his death, although the Maharaja more than once tried to induce him to return to Lahore.

Deva Singh entered the service of the Maharaja in 1816, at a very early age. He went to Kashmir with his father, and when the latter retired across the Sutlej, he received the command of two hundred and fifty of his sowars, and the charge of the *ilaka* of Durpana. After a year and a half he was placed under the orders of Sardar Lehna Singh Majithia, who made him commandant of the regiment of his brother Gujar Singh, the black sheep of the Majithia family. In 1834 he accompanied the young Sardar to Calcutta on a mission half complimentary, half political. On his return he was transferred to the Dhonkalwala regiment as commandant. He did not, however, join his new corps, but remained with Sardar Lehna Singh. In 1842 he was transferred to the Gurkha regiment, with which he did service in Hazara. Under the Darbar he was posted at Dera Ismail Khan in command of the Surajmukhi regiment, and when the outbreak at Multan took place, he proceeded with his regiment to join Edwards and Van Cortlandt, with whom he





served throughout the campaign. He was present at the battle of Kaneri, on the 18th June 1848 ; the battle of Sadosam on the 1st July, and during the first siege of Multan. When the Katarmukhi regiment, was disaffected and ready to join the rebels, Deva Singh was transferred to it that he might repress its disposition to mutiny, and improve its discipline. After the fall of Multan, he marched with his regiment to Isa Khel, and had there several skirmishes with the Waziris, in which he showed his well-known courage and energy.

When the Punjab Military Police was formed in 1853, Deva Singh was selected to raise and command the 7th Police Battalion at Amritsar. After the native corps had been disarmed at Amritsar, on the outbreak of the mutinies of 1857, this battalion was the only armed force at that important station, to watch the two disarmed regiments of Hindustanis, to preserve order in the city, to guard the treasury, and to uphold the civil authority, and that this work was so well and successfully performed must be in a great measure attributed to the energy, ability and unswerving loyalty of Deva Singh. He also rendered great assistance in raising levies for service at Delhi, and during 1857-58 a very large number of recruits were enlisted and sent down country by him. For his services, Deva Singh was granted the Star of the Order of British India with the title of Sardar Bahadur, and a personal allowance of Rs. 1,200 a year.

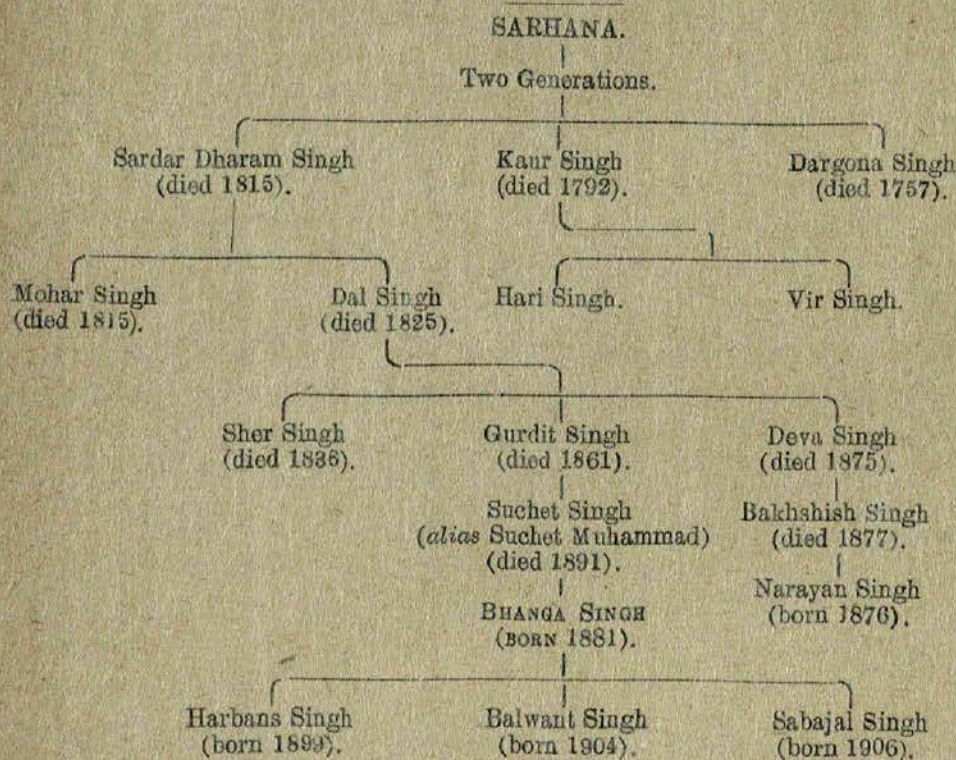
On the re-organisation of the Punjab Police, and the disbandment of the old force on the 1st January 1861, Deva Singh retired after a long and honourable military career. He received a special pension of Rs. 3,000 per annum, and a grant of six hundred acres of waste land, the proprietary rights of which his family hold in perpetuity. He died in 1872. His son Amar Singh received a good education, and was for some time a candidate for employment as a Tahsildar; but he has not taken service. He was at one time Secretary to the Local Board of Zira, and is the *Zaildar* of his *ilaka* and Sub-Registrar of the Zira tahsil sub-division. He is a Provincial Darbari and lives at Mansurwal.

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## BHANGA SINGH OF DHARMSINGHWALA.



Bhanga Singh is the great-great-grandson of Dharm Singh, first cousin of the celebrated Sardar Tara Singh, Gheba, whose history has been given in another chapter. These chiefs joined the Bhangi Sardars in the sack of Kasur in 1758, enriching themselves with the booty. They grew in power and acquired large estates in the Nakodar tahsil of the Jullundur Doab and in Ferozepore. They took Dharmkot from the Rais of Raikot, and strengthened their position by building a mud fort within the village. They also captured Ramanwala and Mari in the Moga tahsil.

Kaur Singh, brother of Dharm Singh, took Kang in Nakodar and Fatehgarh Panjta, an important place in the Zira tahsil. His descendants now live in the Jullundur district. The brothers separated in 1768. Dharm Singh founded the existing village of Dharmsinghwala and made it his head-quarters. Maharaja Ranjit Singh gave him a cluster of villages in the neighbourhood, taking away from him the Lohian *ilaka* in Nakodar, north of the Sutlej. His grandson Sher Singh was killed at Peshawar in 1836, fighting under Maharaja Ranjit Singh. Gurdit Singh and Deva Singh were confirmed at annexation in the *jagirs*





which they had inherited on the death of their grandfather Dharm Singh ; comprising the villages of Dharmsinghwala, Ramgarh, Khara Daroli and Milak Akalian in tahsil Zira, and half of Mahla Khurd in tahsil Moga. This last village was afterwards exchanged for Shadiwal, Sayad Muhammad and Rajanwala, all in the Zira tahsil. To Deva Singh fell Phida, Kot Karor and Kotla in tahsil Ferozepore.

Gurdit Singh, who was an Honorary Magistrate, died in 1861. He received a *khilat* and *sanad* for services rendered during the Mutiny. Suchet Singh, his son, married a Muhammadan lady in 1884, and adopted her religion, taking the name of Suchet Muhammad. The relatives of his Hindu wife obtained the conveyance to her son, Bhanga Singh, then an infant, of half the property, both *jagir* and ownership rights.

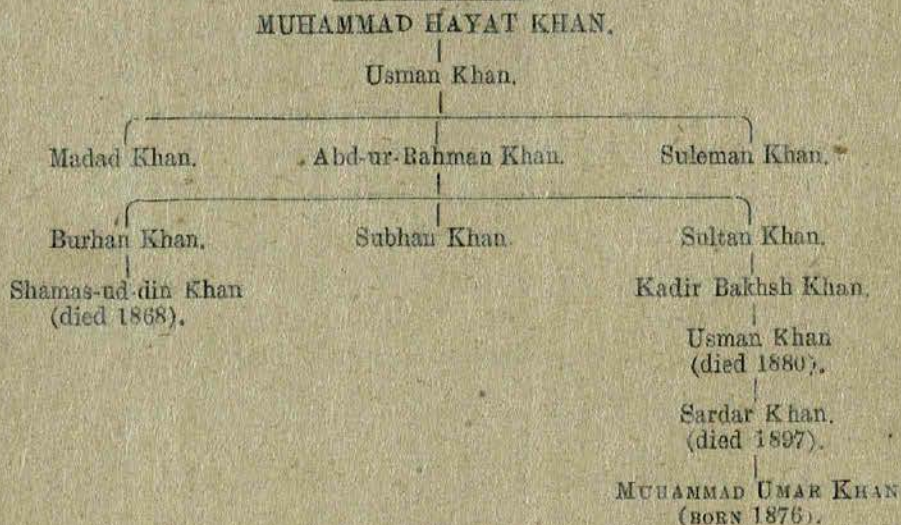
On the death of his father, however, Bhanga Singh, who was educated at the Aitchison College, Lahore, succeeded to the whole of the estate and *jagir*, the value of the latter being now Rs. 1,483 per annum. His proprietary holdings consist of the whole of the villages of Dharmsinghwala, Ramgarh and Daroli, and one-half of Raswal. He has gifted the entire village of Kanuwala to his wife for her maintenance. He takes no interest in public affairs.

Narayan Singh, grandson of Deva Singh, enjoys a *jagir* worth Rs. 2,000 per annum, in addition to an income from other sources of about Rs. 4,000.

The family has no seat in Darbar.

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About one hundred and fifty years ago Muhammad Hayat Khan, of Bhati Rajput descent, settled at Thathi Kotna, a now deserted village near Kasur, and set up in trade. Kasur, some two hundred years before this, had been settled by a colony of Pathans and into the service of their chief, Nizam-ud-din Khan, the three sons of Abd-ur-Rahman Khan entered. They fought in many engagements, and at Chunian, in the great battle between the Imperial forces and the Kasur Pathans, who had refused to pay tribute, Subhan Khan was slain.

After the assassination of Nizam-ud-din Khan, Sultan Khan remained in the service of his brother Kutab-ud-din, and retired with him to Mamdot, when Kasur was conquered and taken possession of by Ranjit Singh in 1807. Shamas-ud-din Khan was also for many years a servant of the Mamdot Chief, and attended the Lahore Court as his *vakil*; but for some fault he was summarily dismissed, and became afterwards the confidential agent of Raja Lal Singh. This position he held at the time of the Sutlej Campaign, and was the medium of communication between the Raja and the British officers.

As the conduct of the Sikh leaders in 1845 has been variously represented, it may be interesting to state what amount of information was really given by Raja Lal Singh, and how far he was a traitor to the Sikh Government. On the 12th December 1845, when the Sikh army was crossing the Sutlej, the Raja sent Shamas-ud-din Khan to Captain Nicholson at Ferozepore to assure him that both he and the Maharani were the friends of the British, and desired nothing more than that the Sikh army might be destroyed; that he would keep his force back

\* Griffins' *Punjab Chiefs*, original edition.