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FOR CONSULTATION ONLY

CHIEFS AND FAMILIES OF NOTE IN THE PUNJAB.

DEPARTMENT OF EDUCATION
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A REVISED EDITION OF "THE PUNJAB CHIEFS."

BY

SIR LEPEL H. GRIFFIN, K.C.S.I.,

AND OF

"CHIEFS AND FAMILIES OF NOTE IN THE PUNJAB."

BY

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Preface to the Original Edition of the “Punjab Chiefs.”

The histories of the Punjab Chiefs have been written by desire of Sir Robert Montgomery, Lieutenant-Governor of the Punjab.

The first portion of the work includes all the chiefs and Sardars of the plain country of the Punjab proper, from the Beas to the Indus. The second portion, which will be shortly published, treats of the outlying districts and dependencies of the province; the Cis-Sutlej States; the Jullundur Doab; the Rajput Hill States; the Derajat and Peshawar; Bahawalpur and Kashmir, and the Delhi territory.*

The intention of the work has been to give a picture of the Punjab aristocracy as it exists at the present day. No mention has accordingly been made of many families, Hindu and Muhammadan, once powerful and wealthy, which fell before the Sikhs. No mention has been made of many old Sikh families, whose *jagirs* were seized by Maharaja Ranjit Singh, and whose descendants are now plain husbandmen. A few notices of tribes and families of no present importance have, for special reasons, been given; but, as a general rule, only the histories of those men have been written who possess, at the present time, rank, wealth or local influence.

It has not been found practicable to give, in the body of the work, the authorities for every statement advanced; and it may therefore be well to mention here the sources from which the information has been derived.

* Sir Lepel Griffin did not carry out his intention of publishing this second portion of the work.



In the first place, each chief has sent a history of his family : sometimes meagre and fragmentary, sometimes full and connected, in many cases exaggerated and false.

Secondly, the whole records of the Punjab Government from annexation to the present year, the letters of the British Agents at Delhi and Ludhiana from 1809 to 1845, and the records of the old Sikh Government, have been largely made use of.

Thirdly, almost all histories, travels and memoirs relating to the Punjab, in English, Persian and Urdu, have been consulted.

Fourthly, the actors in, and eye-witnesses of the events described have been questioned ; a large number of the chiefs and Sardars, with their bards and family priests, have been examined personally ; and from their statements much new and interesting information has been gained.

Among those to whom acknowledgments are due for assistance in the preparation of the work are Pandit Manphul, Extra Assistant Commissioner, attached to the Secretariat, whose learning and great local knowledge have been invaluable ; Syad Hadi Hussain Khan, Extra Assistant Commissioner, Gujrat ; and Maulvi Rajab Ali Khan, Khan Bahadur, of Ludhiana.

LEPEL H. GRIFFIN.



Preface to the Second Edition of the “Punjab Chiefs.”

THE PUNJAB CHIEFS, published more than twenty-five years ago, is out of print. Sir Lepel Griffin, then an Assistant Commissioner, wrote the biographies of the leading families of the existing Lahore and Rawalpindi Divisions. In the present edition his text has not been interfered with ; and my share of the work has been confined to the mention of changes which have since affected the families. Some of the so-called chiefs, even in this short space, have sunk into insignificance, or have been thrust out of the front rank by the better educated and more pushing men of the present day. Others are rapidly passing out of importance. But as a literary and historical record, Sir Lepel Griffin's work will keep fresh to the end of time ; and as a book of reference, it will be prized as long as this country is administered by British officials.

Sir Lepel Griffin was unable to carry out his intention of completing the histories. His work on the Rajas of the Punjab was a step in this direction ; but he left untouched the whole of the North-West Frontier, most of the Himalayan tracts, and much of the Southern and Eastern Punjab. The duty of filling up these gaps has devolved upon me. The work is finished and will very shortly be published as a separate book.*

In connection with the present publication, I have to acknowledge the valuable assistance given me by Messrs. J. W. Gardiner, J. Wilson, E. Nicholl, and Baron Bentinck and Captain Dunlop Smith, as well as Rai Lachhman Das and Lala Ram

* Chiefs and Families of Note in the Punjab.



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Nath. The editing of this new edition was in the first instance entrusted to Colonel C. H. T. Marshall, who, before his transfer to Hyderabad, had collected some materials which I have made use of.

CHARLES FRANCIS MASSY.

KAPURTHALA :

1st September 1890.



Preface to the "Chiefs and Families of Note in the Punjab."

THE PUNJAB CHIEFS, written more than a quarter of a century ago, dealt with the histories of the leading men in the districts between the Beas and the Indus, now known as the Lahore and Rawalpindi Divisions. A new edition has been recently prepared by me, in which these histories have been brought down to date.

The present work practically completes the biographies of the families of note in the Province. It covers the Delhi, Jullundur, Peshawar and Derajat Divisions, and includes short notices of the Ruling Chiefs.

I was asked "to write a business-like book of reference for District and Administrative Officers, studying brevity and eschewing minute detail." These instructions I have obeyed at the sacrifice of much interesting matter which came under my hand. The book will not attract the general reader; but it will probably be found useful as one of reference, and every endeavour has been made to secure an accurate record of modern facts affecting the families. The histories were reviewed in type by the Honourable the Lieutenant-Governor, and by the various District Officers of the Province.

I have great pleasure in making my acknowledgments to the friends who assisted me in the preparation of this work. It had been, in the first instance, entrusted to Colonel C. H. T. Marshall, who collected a large amount of material before his transfer to Hyderabad. Mr. Longworth Dames placed at my disposal his manuscript history of Dera Ghazi Khan; and Mr.



Manuel, Head Clerk of the Dharamsala District Office, submitted excellent notes of the Kangra Rajputs, of which I have made much use. I have further received valuable help from Messrs. A. F. D. Cunningham, E. B. Francis, W. R. H. Merk, G. R. Drummond, J. Douie, A. Kensington and Baron Bentinck, as well as from Rai Lachhman Das, who helped me to correct the early proofs and Lalas Ram Nath, Gauri Shankar, Piyare Mohan, Rup Singh, Har Narayan and Amir Chand. In addition to the information furnished by the Darbaris themselves, I derived assistance from the various Settlement Reports of the Province, especially those of Messrs. O'Brien, Thorburn, Purser, Ibbetson, Fanshawe, T. G. Walker and Steedman. The accounts of the Ruling Chiefs are mainly an abstract of Griffin's *Rajas of the Punjab*, with modern facts added. It was thought advisable to include them so as to make the work complete as a book of reference.

CHARLES FRANCIS MASSY.

KAPURTHALA :

1st September, 1890.



Preface to the New Edition.

The last editions of the "Punjab Chiefs" and "Chiefs and Families of Note" in the Punjab were issued by Major C. F. Massy in 1890, and in the years that have since elapsed many changes have occurred among the families whose histories are included in the work. Early in 1907, His Honour Sir Charles Rivaz decided that revision and the preparation of a new edition should be undertaken, in order to rectify omissions and inaccuracies and to bring the work generally up to date.

Sir Lepel Griffin's original work dealt only with families of the present Lahore, Rawalpindi and Multan Divisions. Major Massy's "Chiefs and Families of Note" contained the histories of the leading families of the Delhi, Jullundur, Derajat and Peshawar Divisions, and those of the Ruling Chiefs of the Native States under the control of the Punjab Government. In the present editions the two books have been amalgamated. Families belonging to the present Frontier Province have been omitted; those belonging to British districts of the Punjab have been arranged in the topographical sequence of districts usually followed in Government publications; while the families of Ruling Chiefs have been arranged in the order of their official precedence.

As little change as possible has been made in the matter originally written by Sir Lepel Griffin, and the aim of the editors has been only to correct any obvious inaccuracies and to bring the histories and pedigree-tables up to date, by including in them an account of any changes that have occurred since the publication of the last edition. Information as to these changes had in most cases to be obtained through District Officers, to whose



assistance the editors desire to express their acknowledgments. Mention must particularly be made of the careful and accurate information submitted by Mr. T. Millar, Deputy Commissioner of Kangra, Mr. C. W. Jacob, Assistant Commissioner at Gujranwala, and Sayad Amir Ali Shah, Head Clerk to the Deputy Commissioner of Dera Ghazi Khan.

Certain families have been omitted from the new edition which, in the opinion of Government, now occupied a position that did not warrant their retention. On the other hand very many applications for inclusion in the new edition were received from families not mentioned in previous editions. In the difficult task of deciding which of these applicants to admit, Government has been materially assisted by a strong and representative Committee of the Punjab Chiefs' Association, to which the Honourable Sardar Partab Singh, c. s. i., of Jullundur, acted as Secretary. To him, and to the other members of the Committee, the thanks of Government are due.

The pedigree-tables, which appear at the head of the history of each family, have in many cases been considerably abbreviated in order to save space. The names of the less important members of each family have been omitted from these tables where their insertion was not required in order to follow the text of the history. Complete pedigree-tables of all families have, however, as far as possible been inserted in the Appendix.

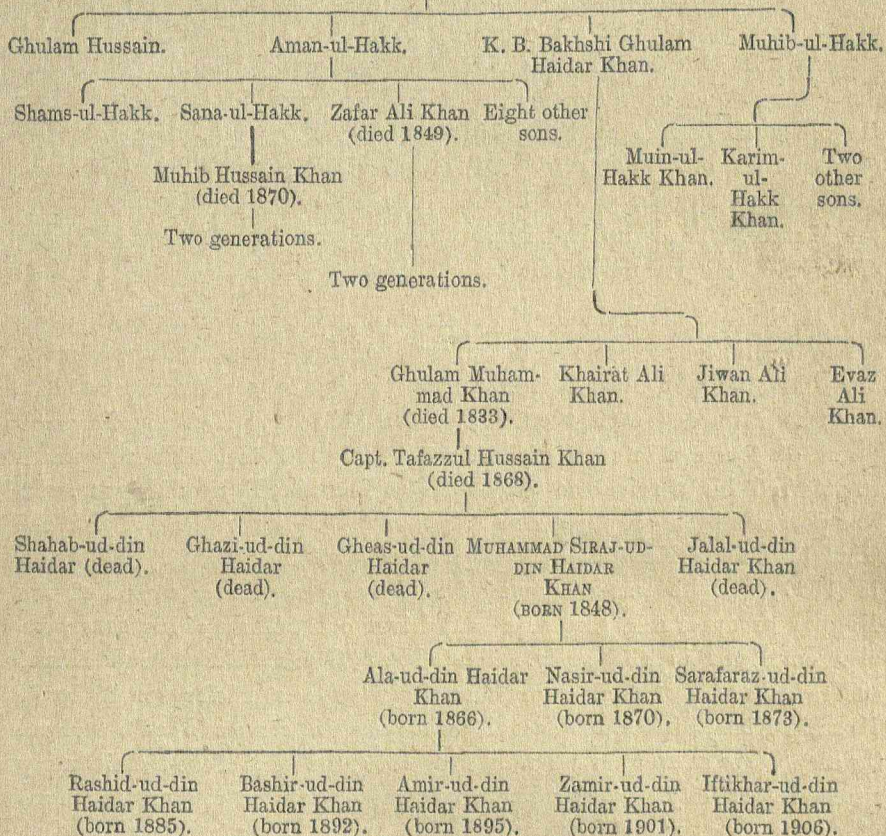
The task of editing and revising the work was originally entrusted to Major W. L. Conran, formerly Inspecting Officer of Imperial Service Troops, who assumed charge of his duties on April 5th, 1907. Major Conran was, however, compelled by ill-health to take leave in April 1908, and since that date I have been in charge of the work in addition to my ordinary duties.



CHIEFS AND FAMILIES OF NOTE IN THE PUNJAB.

MUHAMMAD SIRAJ-UD-DIN HAIDAR KHAN OF FARUKH NAGAR.

NUR-UL-HAKK.



Shaikh Umar-ud-din came from Bokhara with Sultan Shahab-ud-din Ghorî, and settled at Sultanpur near the junction of the Beas with the Sutlej. His sons moved down to Delhi and were appointed Muftis of the present town of Rewari. This honourable office remained



with the family for some generations. Aman-ul-Hakk, in the time of Akbar-i-Sani (Akbar II) of Delhi, took service with Raghoji Rao Bhonsle, Raja of Nagpur, and served him for many years. His grandson, Muhib Hussain Khan, was given the Subadarship of Bhandara in Nagpur; and when the British annexed the State in 1853 on the death of the third Raghoji Rao without issue, he was appointed an Extra Assistant Commissioner in the Central Provinces. He died in 1870. His eldest son, Nur-ud-din Hussain Khan, was for some years a Risaldar in the Nagpur Mounted Police.

Zafar Ali Khan, son of Aman-ul-Hakk, held the post of Subadar in Nagpur for nine years on a salary of Rs. 6,000 per annum, and after his death in 1840 his five sons received small pensions from the State. One of them, Inayat Ali Khan, was for some years an Honorary Magistrate at Rewari in the Gurgaon District, being in receipt of a pension of Rs. 600 for military services, and Abdul Ali Khan, another of the sons, was a Risaldar in the 2nd Punjab Cavalry during the Mutiny. Their uncle, Muhib-ul-Hakk, was for some years Judge of Nagpur before annexation.

Bakhshi Ghulam Haidar Khan, great-grandfather of the present head of the family, took service with the Nizam of Hyderabad, and commanded a small contingent under Wellington at the Battle of Assaye in 1803. He was rewarded with the title of Khan Bahadur, and received a *muafi* grant of fourteen hundred *bighas* in the Rewari Tahsil. He afterwards transferred his services to Raghoji Rao Bhonsle, Raja of Nagpur, who was poisoned by his nephew, Apa Sahib, in 1816. Khan Bahadur Bakhshi Ghulam Haidar Khan opposed Apa Sahib's attempt against the English in 1817, and he was continued for twelve years in command of the Nagpur troops after the Raja was driven out. Three of his sons were also employed in the army. The eldest, Ghulam Muhammad Khan, succeeded him in the military command at Nagpur and left a son, Tafazzul Hussain Khan, afterwards Captain, who was in command of the local Cavalry Corps at Nagpur when, in May 1857, the news of the Delhi Mutiny reached that city. To his exertions was in a measure due the failure of the attempt made by his regiment to stir up a rebellion in that part of India. He was rewarded with a commission as Risaldar in the Mounted Police and the title of Sardar Bahadur. In 1860 he was granted *biswedari* and *jagir* rights in Farukhnagar and Rewari in the Gurgaon District, yielding Rs. 6,000 annually, subject



GURGAON DISTRICT.

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to a *nazarana* deduction of Rs. 1,500. This grant was continued to his son, Muhammad Siraj-ud-din Haidar Khan, who succeeded him as head of the family and as a Divisional Darbari. In 1868 Muhammad Siraj-ud-din was appointed an Honorary Magistrate and Sub-Registrar of Farukhnagar, the registration powers being withdrawn in 1893 as there was no work. In 1877 he was given second class magisterial powers and also civil powers to hear cases up to a limit of Rs. 300. The latter powers were enhanced to Rs. 500 in 1884. He was also for a time President of the local Municipal Committee, but resigned this position in 1893. His extravagance unfortunately led the family into great monetary difficulties, and in 1886 his affairs were placed under the Court of Wards, and eventually the Government of India, in consideration of the services of his father and grandfather, sanctioned a loan at 4 per cent. of Rs. 42,000. This loan has been paid off, but the *jagirdar* is still said to be somewhat heavily in debt. Besides the money derived from the *jagir*, the family has no other source of income.

Muhammad Siraj-ud-din has three sons. The eldest, Ala-ud-din Haidar Khan, is Sarbarah Zaildar and helps his father in the management of his estate. The second, Nasir-ud-din Haidar Khan, was educated at the Aitchison College, Lahore, and was appointed a Naib Tahsildar in 1902 in the Hissar District. Sarafaraz-ud-din Haidar, the third son, is a Judicial Muharrir at Palwal in this district. His name is entered in the Divisional list of candidates for the post of Naib Tahsildar.

Mauz-ud-din Hussain Khan, a member of this family, holds an appointment as "Mansabdar" under the Nizam's Government.



Mirza Suraya Jah *alias* Kaiwan Shah takes the leading place on the list of Provincial Darbaris of the Delhi District. He inherited position and fortune from his father, Mirza Ilahi Bakhsh, whose devotion to the British cause in 1857 was of the highest value ; and he is connected with the Royal House of Delhi through Nawab Umda-tuz-Zamani Nisa Begam, daughter of Alamgir II. Mirza Ilahi Bakhsh had considerable influence in the Palace through the friendship borne him by the Begam Zinat Mahal, favourite wife of Babadur Shah, last King of Delhi. A daughter of the Mirza was married to the King's eldest son, Fateh-ul-Mulk Mirza Fakhru, who died shortly before the outbreak of the Mutiny. Mirza Ilahi Bakhsh remained inside the city during the siege, and was able to furnish important intelligence of the movements of the rebels, and to assist and protect our agents. He did his utmost to save the lives of a party of 50 Christians, who were cruelly massacred, ostensibly with the King's knowledge, within the Palace precincts, and materially assisted our military operations by cutting the bridge-of-boats over the Jumna, opposite the city, thus stopping the entry of supplies and rebel reinforce-

ments from the eastern side. Later on he brought about the peaceful surrender of the King, and helped Hodson in effecting the capture of the Princes Khizar Sultan and Abul Bakar, thus dealing the rebellion a death-blow by depriving the disaffected of their hereditary leaders. The Mirza's conduct was fully enquired into at close of the rebellion and suitably rewarded. Hereditary pensions, aggregating Rs. 22,830 per annum, with effect from 1st May 1857, were granted to him and his family in the following proportions :—

					Rs.
To the Mirza personally	...	...	...	...	9,550
„ his wives	...	...	...	...	4,530
„ his daughters	...	...	...	...	7,670
„ his other relatives	...	...	...	...	1,080

Further, in 1861, in lieu of an assignment enjoyed by him jointly with others before the Mutiny from the villages of Sampla and Asanda in the Rohtak District, the Government of India granted to the Mirza solely a perpetual *jagir* of the value of Rs. 5,000 per annum, and in 1866 released to him and his family the revenues of certain villages in the Delhi and Meerut Districts yielding Rs. 2,226 annually. He was awarded Rs. 1,14,376 as compensation for loss of property incurred during the siege. In 1872 he was allowed to borrow Rs. 35,000 from Government. More than one-half of this sum was subsequently wiped out of the accounts as a matter of favour to the Mirza. An addition of Rs. 2,250 was made to his pension in 1877 on the occasion of the assumption by Her late Majesty of the title of Empress. Mirza Ilahi Bakhsh died in 1878 and was succeeded by his eldest son, Mirza Suleman Shah, who died in 1890. In the same year Mirza Suraya Jah *alias* Kaiwan Shah was recognized as chief representative of the Mughals in place of his elder brother. The Mirza is exempt from personal appearance in the civil courts; is an Honorary Magistrate and Municipal Commissioner, and is also a member of the Managing Committee of the Jama Masjid, the Fatehpuri Masjid and the Anglo-Arabic High School. The pension inherited by the Mirza and his family amounts to Rs. 2,090 per mensem, of which Rs. 876 are the Mirza's personal pension, the rest being divided among his relatives. When the Delhi College ceased to exist in 1877 the Mirza made great efforts to re-establish the institution, securing promises of subscription amounting to Rs. 72,000, but his exertions did not meet with success. He subsequently founded the Shahzada High School on the 9th November 1889. The expenditure on this school,



DELHI DISTRICT.

amounting to Rs. 300 per mensem, after deducting the grant-in-aid of Rs. 49 per mensem, is met by the Mirza from his own pocket. He has also given the building called "Chandni Mahal", rentable at Rs. 40 or Rs. 50 per mensem, rent-free for the use of the school.

As a member of the Managing Committee of the Jama Masjid he superintended the expenditure of Rs. 1,55,000 given by the Nawab of Rampur for the repair of the masjid. He is a Haji and a Hafiz.

The Mirza married the daughter of His late Highness Nawab Muhammad Ali Khan of Tonk. His mother, Nawab Abadi Begam Sahiba, was a grand-daughter of the Emperor Akbar Shah.

Through the Mirza's intercession the Government of India sanctioned pensions in 1891 for 50 females and 5 males, and in 1897 for 62 females and 40 males, of Mughal origin, on the ground of their poverty.

The following persons, of Mughal descent, also deserve mention :—

Mirza Farkhunda Jamal, son of Mirza Fateh-ul-Mulk, late heir-apparent to Bahadur Shah, the last King of Delhi, receives a pension of Rs. 161 per mensem through his grandfather, Mirza Ilahi Bakhsh.

Khurshed Alam, also a son of Mirza Fateh-ul-Mulk, receives a pension of Rs. 50 per mensem from Government and of Rs. 200 per mensem from the Nizam's Government.



THE KARNAL DISTRICT.

The interesting sketch which follows, of the modern history of Karnal, is from the pen of the late Sir Denzil Ibbetson, at one time Settlement Officer of that District :—

Towards the end of the seventeenth century the Delhi Empire was fast falling to decay, and the Sikhs rising to power. In 1709 Bunda, some time the chosen disciple of Guru Gobind Bairagi, raised his standard in these parts, and collecting an army of Sikhs, occupied the whole of the country west of the Jumna. He laid the whole neighbourhood waste, and especially the neighbourhood of Karnal, where he killed the Faujdar and massacred the inhabitants.

In 1738 Nadir Shah, enraged at not being recognised by the Delhi Court, invaded India. On 8th January, 1739, he reached Sirhind, where he learned that Muhammad Shah with an enormous army occupied a strongly fortified camp at Karnal. He marched on to Taraori, on which he had to turn his guns before it would open its gates to him. Here he learned from some prisoners that the approach to Karnal from the direction of Taraori was through dense jungle and exceedingly difficult; and that Muhammad Shah had no room to move in, being encamped in a small plain which was hardly sufficient for his camp, and surrounded on three sides by thick woods. He accordingly resolved to take the enemy in flank from the south-east. On the 15th January he left Taraori, and, marching round by the banks of the Jumna to the back of the city, advanced to a position close to the Delhi camp. Meanwhile he sent Prince Nisar-ullah Mirza with a considerable force to a spot north of the canal and close to Karnal. All this time Muhammad Shah was not even aware that Nadir Shah was in the neighbourhood. Just at this time a detachment which had been sent to oppose Saadat Khan, Viceroy of Oudh, who was marching from Panipat with reinforcements, came to close quarters with him. Nadir Shah and Prince Nisar-ullah at once marched to the support of their detachment, which was the first intimation the Imperial army had of their presence. The engagement which followed was not decisive. But the army of Muhammad Shah, which had already been encamped for three months at Karnal and had suffered greatly from want of supplies, was now cut off from the open country in the rear, and food became so scarce that a seer of flour could not be bought for four rupees. Thus Muhammad Shah was starved into submission, and on the 13th of February yielded to the invader, who led him in his train to Delhi. In 1748 Ahmad Shah was met at Panipat by the royal paraphernalia and the news of the death of Muhammad Shah, and there and then formally assumed the royal titles.

From this time to the establishment of English Rule, a time of horror followed, which is still vividly remembered by the people, and was fittingly ushered in by the greatest of all the battles of Panipat. In the rainy season of 1760, Sadasheo, the Mahratta Bhao, marched upon Kunjpura, an Afghan town close to Karnal, which was then strongly fortified and at which 20,000 Afghan troops were then encamped. He put the whole of them to the sword, and pillaged the country round. Ahmad Shah, who was in the Doab, was unable to cross the Jumna in time to prevent this disaster; but at length he forded the river near Bagpat and

CHIEFS AND FAMILIES OF NOTE.

advanced against the enemy, who retreated to Panipat. There the Mahrattas strongly fortified themselves. The Duranis encamped close in front of them, and for five months the two armies, numbering more than 400,000 souls remained engaged in fruitless negotiation and constant skirmishes. The Durani army had free access to their camp on all sides, while they gradually confined the Mahrattas more and more to their entrenchments. The latter had long ago consumed all the provisions obtainable at Panipat; at length supplies wholly failed; and on the 6th January 1761, the Bhao advanced to action. The Mahrattas were utterly routed, and many of them were driven into the town of Panipat, whence next morning the conqueror brought them out, distributed the women and children, and massacred the men in cold blood. The fugitives were followed all over the country, and killed wherever they were overtaken. It is said that 200,000 Mahrattas were slain in this battle.

No sooner had the Mahrattas temporarily disappeared than the Sikhs appeared on the scene. In 1763 they defeated Zain Khan, the Durani Governor of Sirhind, and took possession of the whole of Sirhind as far south as Panipat. Raja Gopal Singh on this occasion seized Jind, Safidon, Panipat and Karnal, though he was not yet strong enough to hold them; but in 1772 he was confined in his possessions up to within a few miles north of Panipat and west of Karnal, as a tributary of the Delhi Emperor. At the same time Raja Gurdit Singh seized Ladwa and Shangarh up to within a few miles north of Karnal.

Recalled by these events, Ahmad Shah once more appeared for the last time in Hindustan in 1767, and, conquering the Sikhs in several battles, marched as far as Panipat; but as soon as he disappeared the Sikhs again resumed their hold of the country. In 1774 Rahim Dad Khan, Governor of Hansi, attacked Jind; but was defeated with heavy loss, while Gajpat Singh again seized Karnal. In 1777 Najaf Khan, the Imperial Wazir, marched in person to restore his authority. The Sikhs invited the aid of Zabita Khan, a Rohela Chief, who had rebelled; and, joining their force with him, encountered the Imperial army at Panipat, and fought a battle said to have been only less terrible than that of 1761. No marked advantage remained with either side; and by a treaty then concluded between the Rajas and the Emperor, the Sikhs relinquished their conquests in Karnal and its neighbourhood, excepting seven villages which Gajpat Singh was allowed to keep. But the treaty was not observed; and in 1779 a last attempt was made by the Delhi Court to recover its lost territory. In November of that year Prince Farkhunda Bakht and Nawab Majid-ud-daula marched out at the head of a large army, 20,000 strong, and met some of the minor Sikhs at Karnal. He made terms with these chieftains, who were jealous of the growing power of Patiala; and the combined forces marched upon that State. While negotiations were in progress, reinforcements advanced from Lahore, the Karnal contingent deserted, bribery was resorted to, and the Imperialists retired precipitately to Panipat. About this time Dharam Rao held the greater part of the tract on the part of the Mahrattas, and was temporarily on good terms with the petty Sikh Chiefs north of Karnal. In 1785 he marched, at the invitation of the Phulkian Chiefs, against Kaithal and Ambala; and after some successes, and after exacting the stipulated tribute, withdrew to his headquarters at Karnal. In 1789 Scindia marched from Delhi to Thanesar and thence to Patiala, restored order more or less in the country west of the Jumna, and brought the Patiala Diwan back with him as far as Karnal as a hostage. In 1794 a large Mahratta force under Anta Rao crossed the Jumna. Jind and Kaithal tendered their homage; but the Patiala troops surprised the army in a night attack, and Anta Rao retired to Karnal. In 1795 the Mahrattas once again marched north, and defeating Raja Bhag Singh at Karnal, finally wrested that city from him and made it over to George Thomas, who took

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part in the fight. He had, however, obtained the *jagir* of Jhajjar, and making himself master of Hissar, harried the neighbouring Sikh territories; meanwhile Raja Gurdit Singh, of Ladwa, obtained possession of Karnal. In 1798 Begum Samru was stationed with her forces at Panipat to protect the western frontier during the struggle with Jaipur. In 1799 Scindia sent General Perron, to whom the *pargana* of Panipat had been granted, to bring the Sikhs to order. He recruited at Karnal, where the Nawab of Kunjpura joined him; but matters were settled amicably. In 1801 Thomas made a foray through Karnal and Panipat, and then retreated to Hansi. The Sikhs asked the Mahrattas for help against him; and Scindia on the Sikhs promising to become his subsidiaries and pay him five lakhs of rupees, sent General Perron against him. In the battle that followed Thomas lost all his conquests, retired to British territory, and shortly afterwards died. Safidon and Dhatrat were then made over again to Jind by the Mahrattas.

On the 11th September, 1803, Lord Lake defeated the Mahrattas at the battle of Delhi; and on the 30th December, Daulat Rao Scindia, by the treaty of Sirji Anjanam, ceded his territories in the north of India to the allies; while the Partition Treaty of Poona, dated five months later, gave the provinces about Delhi, from that time known as the conquered provinces, to the English. Immediately after the battle of Delhi Begum Samru made her submission to General Lake; and the Rajas of Jind and Kaithal were hardly less prompt. Their advances were favourably received; and in January 1805 they joined their forces with ours. The other Sikh Chiefs, including Ladwa and Thanesar, had actually fought against us at Delhi, and for a whole year they constantly displayed active hostility, till they were finally routed by Colonel Burn at the end of 1804. In March 1805, an amnesty was proclaimed to all the Sikhs on condition of peaceable behaviour; but Raja Gurdit Singh of Ladwa was expressly excluded from this amnesty, and in April of the same year the English forces marched upon his fort of Karnal and captured it.

Meanwhile Lord Wellesley had returned to England, and Lord Cornwallis had been sent out expressly to reverse his policy. The leading feature of the new programme was the withdrawal from all the recently acquired territory west of the Jumna. And as that territory had to be disposed of, it was natural that the petty chieftains who had done us service in the late struggle even, if only by abstaining from or relinquishing opposition to us, should be rewarded. The whole tract was therefore parcelled out between them and others.

The sovereign powers of the Rajas of Jind, Kaithal, Ladwa, Thanesar and Shamgarh, and of the Nawab of Kunjpura, were confirmed; and they were continued in the lands held by them under treaty from the Mahrattas, except that Ladwa was deprived of Karnal as already mentioned. The Jind Raja was granted the *pargana* of Gohana, and he and the Raja of Kaithal had the *pargana* Barsat-Faridpur made over to them jointly. Eight villages were made over to the Nawab of Kunjpura. The Mandals, who held large *jagirs* in Muzaffarnagar, were induced to exchange them for so much of *pargana* Karnal as was left unallotted.

Begum Samru received considerable grants, including some villages of the tract, in addition to her original fief of Sardhana; and considerable grants were made to people who had done good service, and notably to Mirza Ashraf Beg and Mir Rustam Ali.

The policy which bade us abstain from interference west of the Jumna did not long stand the test of actual practice. In 1806 Ranjit Singh crossed the Sutlej with his army and marched to Thanesar; and it soon became apparent that either he or we must be master in the tract. The events and negotiations that followed, how the Sikh army marched about



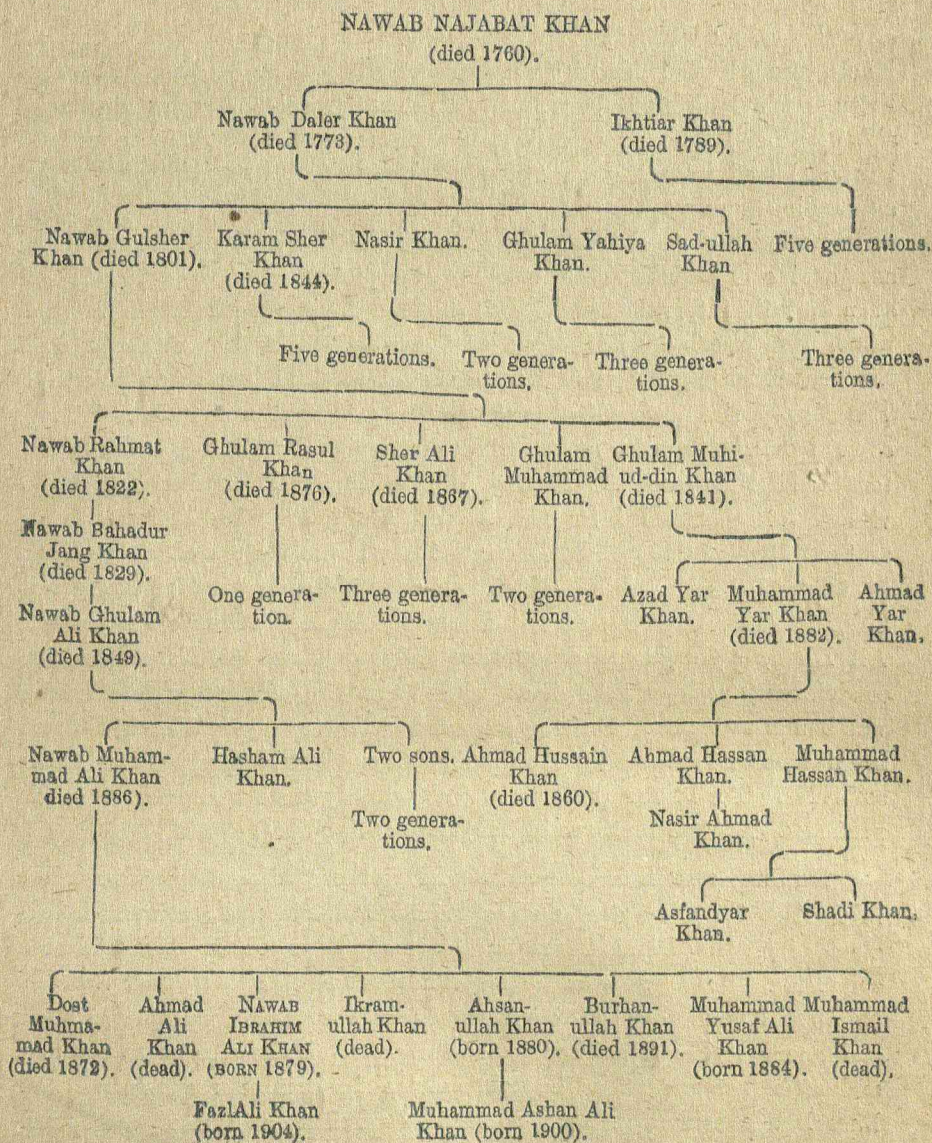
within twenty miles of our lines at Karnal, and how we were compelled to insist upon Ranjit Singh's withdrawal beyond the Sutlej, are told in most interesting detail by Sir Lepel Griffin in his *Punjab Rajas*. The Treaty of Lahore, dated 25th April, 1809, and the Proclamation of the 3rd of May following, finally included the country to the west of the Jumna in our Indian Empire; and with this event ended the political history proper of the Tract.

It will be useful to note the dates of a few events subsequent to the treaty of 1809. About 1810 the *jagir* grants which had been made in 1805-06 were declared grants for life only, and were taken under our police supervision. They were gradually resumed on the death of the holders. Bhai Lal Singh died in 1816, and Raja Bhag Singh in 1819; and these two, with the Mandals, held the greater portion of the Tract. *Pargana* Karnal was continued to the Mandals in perpetuity on a fixed quit-rent in 1806. In 1834 part of Jind and in 1843 the whole of Kaithal, lapsed to us on the failure of the reigning line. In the latter year parts of Safidon and Asandh were acquired from Jind by exchange. In 1845 we confiscated the Ladwa estates bordering on the tract as a punishment for treason in the Sikh War. And in the same year the Sardars of Thanesar, Kunjpura and Shamgarh were deprived of sovereign power, and reduced to the position of simple *jagirdars*. In 1850 the whole of Thanesar lapsed on the death of the widow of Fateh Singh, the last Chief of Thanesar.

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NAWAB IBRAHIM ALI KHAN OF KUNJPURA.



The Kunjpurias are amongst the best known of the Muhammadan families in the Delhi Division. The head of the house enjoys the title of Nawab, and their jurisdiction as semi-independent Chiefs was only lost to them under the operation of Lord Hardinge's order, dated 17th November 1846, affecting all but nine of the petty rulers in the plains south and east of the Sutlej. They are Rohilas of Yusafzai origin, and class themselves with other Pathans settled in the Panipat Tahsil as Zakka Khels, though their identity with any existing tribe on the Peshawar Frontier has long since been lost. They marry amongst themselves, and all their social observances assimilate with those of their Pathan neighbours, classed generally as "Hindustanis." Yet it may be mentioned, as tending to prove the undoubted Trans-Indus connection at some remote period and as showing the desire of the Kunjpurias to be esteemed as genuine Yusafzais, that even to the present day they are visited at uncertain intervals by men of the clan from Attock and Peshawar, whom they receive with honour as "cousins," and who, no doubt, find the occasional pilgrimage to Karnal one of profit as well as of pleasure. The Kunjpurias are credited in the earlier Government records as having come from "Gurgusht in the Sind country." By Sind is probably intended in this case the country of the Upper Indus, for the large village of Gurgushti in the Attock District is close to the Indus or Sind River, in the Chach plain north-east of Attock; and the Pathans of Gurgushti are especially given to claiming kinship with the Kunjpura Chiefs. Thus in 1886, on the death of the late Nawab Muhammad Ali Khan, a Gurgushti deputation duly appeared at Karnal to offer condolences, and to take back with them the presents such attention was bound to secure. But here the connection always ends, and there are no modern instances of Kunjpurias having secured Gurgushtian ladies as brides. The border Pathans would probably smile were such a request preferred by their brethren of the Lower Punjab.

Nothing certain is known regarding the settling of the Gurgushtis in India. They were classed as Rohila Pathans, and received employment about the Delhi Court in the early days of the Muhammadan conquests. But they were of small account until one of their number, Najabat Khan, founded the fortunes of the family by his own pluck and energy. He flourished in the early part of the eighteenth century, and after serving as a Captain in the Imperial Forces, secured for himself a considerable tract of fertile land along an arm of the Jumna



as it then flowed in a channel, now dry, known as the Puran, in the present Pipli Tahsil of the Karnal District. He plundered the Bazidpur villages in the Bidauli Pargana of Saharanpur, and built for himself in the Jumna marshes a strong tower which he named Kunjpura, or the Heron's Nest. His sons re-named it Najabat Nagar in his honour; but their children have ever since been known as Kunjpurias. Najabat Khan was not allowed peaceful possession of his acquisitions. The old Bazidpur owners complained to Izat Khan, the Chakladar of Saharanpur, who advanced against the freebooter with such forces as he had at his command; but Najabat held his own and slew the Imperial agent. This was more than even the effete Muhammadan Government of that day could stand. Mul Raj, Governor of Panipat, was ordered to seize the person of the rebel and produce him before the Emperor at Delhi. But he was released in a few years, after the manner of the age, upon promise of paying a fine, which was never redeemed.

Najabat Khan sided with Nadir Shah in his conquest of Delhi in 1739, and was recognised by the new power as rightful owner of the Kunjpura lands. Kunjpura itself was regarded as a post of strategical importance, covering the Begi Ferry on the road from Saharanpur to Delhi, and commanding the Imperial bridge over the canal between Karnal and the fortified *sarai* at Gharaunda, in the direction of Panipat. It was the scene of many a struggle between the Imperialists and the Mahrattas in the middle of the eighteenth century. In one of these castles, in 1760, Najabat Khan met with his death, defending the stronghold in the interests of the Abdalis against a sudden attack made by the Mahratta General, Sada Sheo, who put the garrison to the sword and levelled the place with the ground, burning most of the villages in the neighbourhood. Najabat's eldest son, Daler Khan, succeeded in escaping across the Jumna, and had his revenge in the following year by taking part in the battle of Panipat, when the Mahrattas suffered a crushing defeat at the hands of the Duranis.

Daler Khan's assistance to the Duranis was evidently of considerable value, for the family possess sanads bearing the seal of Ahmad Shah, reciting his services and those of his father to "this God-given Government," and confirming him in the rule and revenues of Kunjpura, Indri and Azimabad. The grant extended over 150 villages in the modern divisions of Karnal, Indri, Thanesar, Shah-

abad and Badauli. The Chief was bound to render active assistance in times of trouble, and he was made to keep up a large force of horse and foot for the Imperial services. The *mahals* of Karnal and Safidon were afterwards bestowed in lieu of certain other villages resumed. Upon Daler Khan personally was conferred about this period the title of Bakhshi and Arjamand. But he lost much of his property shortly before his death in 1773, owing to the incursions of Raja Gajpat Singh of Jind and the other Sikh Chiefs, who were now busily feeling their way towards Delhi. His successor, Gulsher Khan, was unable to resist this forward movement, and gradually lost what remained of the family estates west of the Jumna. But the fortunes of the Kunjpurias revived about the year 1787, when Scindia checked the growing power of Patiala and expelled the Jind Raja, Bhag Singh, from Karnal. Ten years later we find Gulsher recognised by General Perron as Nawab of Kunjpura for help rendered in chastising George Thomas and the Jind and Ladwa Chiefs, whose successful adventures had begun to awaken the fears of the Mahrattas for the safety of their north-western border. Thus Rahmat Khan, who succeeded his father Gulsher as Nawab in 1801, was a personage of importance, whose alliance Lord Lake was glad to secure when gathering strength early in the century to crush Holkar and the combination of Sikh States headed by the Ladwa Chief. His son, Bahadur Jang Khan, was awarded a *jagir* on life tenure in seven villages of the Karnal Pargana under a *farman* signed by Lord Lake in 1806, afterwards confirmed by a sanad of Lord Minto, Governor-General. We find by a return prepared in 1809 that the Kunjpura Chief Rahmat Khan with his brother Ghulam Muhi-ud-din Khan and their uncle Karam Sher Khan were then possessed of 120 villages in the *parganas* of Karnal, Indri and Badauli, yielding a revenue of nearly Rs. 90,000. Their holdings were subject to the condition of furnishing a contingent of 20 horse and 600 foot. Rahmat Khan's estates in the Indri-Thanesar tract, yielding Rs. 72,000 per annum, were, under the Governor-General's Proclamation, dated 22nd August 1811, confirmed to him as an independent and protected Chief. His son's *jagir* was situated in the Delhi territory, and was valued at Rs. 2,900 per annum. The Saharanpur lands were held on *zamindari* tenure. By an *Itillanama* issued in 1809 the Kunjpura Chiefs were estopped from levying tolls and customs duties upon goods crossing the Jumna in the neighbourhood of their estates. This curtailment of their privileges



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appears to have been the subject of a remonstrance on the part of the Nawabs, for various sums were paid to them from year to year after 1813 by way of compensation for loss of revenue; and they continued to levy *chungi* upon articles consumed within the limits of the estate until 1843, when it was abolished under an order of Sir Henry Lawrence, then Assistant to the Governor-General's Agent. Since 1852 the Nawabs have been allowed a fixed sum of Rs. 3,210 annually in lieu of all claims to tolls and customs dues of every description. As already mentioned, the Nawabs lost their independent status in 1846; and three years later Lord Hardinge's action was confirmed by Lord Dalhousie, who, under a Proclamation of June 1849, declared that, with the exception of nine States specified, "all the Chiefs would cease to hold sovereign powers, would lose all civil, criminal and fiscal jurisdictions, and would be considered as no more than ordinary subjects of the British Government in possession of certain exceptional privileges." Henceforth the Nawabs of Kunjpura were mere *jagirdars*, occasionally exercising judicial powers specially conferred.

Much of the legitimate power and influence which this family might reasonably have exercised had been lost by the unhappy relations of different members who have quarrelled with each other, and especially with the head of the house, for their own individual objects.

As far back as 1806 the differences between Rahmat Khan and his brother Ghulam Muhi-ud-din, regarding the succession to the patrimony, terminated in an open rupture. Their armed retainers came to blows, and antiquated pieces of cannon were used by the combatants within hearing of the cantonment of Karnal. The Kunjpura people were described in an official report of those days as "turbulent and unruly beyond any other race in India, given to habits of aggression, violence and contempt of all order and authority." The aim of the younger brother, Ghulam Muhi-ud-din, was to dismember the inheritance on the strength of an alleged custom, under which the sons of the Chief by his first wife were said to have the right to share the patrimony between them. Being unable to prove this allegation, he repeated his demand in another form, requiring the assignment of a number of villages, equal almost to one-half of the estate, for his separate maintenance. After much squabbling and not a little bloodshed the parties referred their quarrel to arbitration, and formally agreed to abide by the finding

in presence of Mr. Metcalfe, Agent, and his Assistant Mr. W. Fraser. Hereunder certain villages were assigned to Ghulam Muhi-ud-din for the purpose of providing him with a proper maintenance, and not with the object of giving him a separate share or splitting up his father's property. The grantee was in 1822 held free from liability to contribute towards the support of his younger brother, whose maintenance became a charge upon the possessions of the Nawab. In reporting this decision the position of Ghulam Muhi-ud-din was explained by Sir C. T. Metcalfe in the following terms:—"Had the question then been as to the right of Ghulam Muhi-ud-din to a portion as one of several younger brothers, he must, I conceive, have received a smaller provision than he obtained. But that was not the question, nor was the matter settled on any ground of right. The adjustment was simply an agreement between the parties, both yielding to the opinions of the arbitrators. Ghulam Muhi-ud-din Khan was more in the character of a rival than of a younger brother. His pretensions arose out of circumstances antecedent to our rule. We had strictly refrained from interference in the affairs of the petty States on our frontier. The two brothers were at war, and if the scene of action had not been within a few miles, or perhaps within sight, of one of our cantonments, they would have been left to fight it out, and would probably have destroyed each other, or would have fallen under the domination of some superior State. The arrangement concluded between them was considered by me more as a treaty of peace between contending parties than as a legal settlement of mutual rights."

Nawab Rahmat Khan died in 1822, and was followed by his son Bahadur Jang, who held the estate for six years. On his death the life-jagir in Pargana Karnal lapsed to Government under the terms of the Sanad of 1806. He was succeeded in default of male issue by his next brother Ghulam Ali Khan, who was duly recognised by the Governor-General as "rightful successor to the principality of Kunjpura." Ghulam Ali's younger brothers lost no time in following their uncle's example, and in 1834 one of them, Shahbaz Khan, put forward a claim to ownership in one-third of the estate. This was rejected by Sir George Clerk, Political Agent at Ambala, who, in reporting the case to the Governor-General's Agent at Delhi, remarked:—"If the Kunjpura lands are to be regarded as private property, no time should be lost in subjecting this inheritance to the rules of *Shara*. But if it be deemed expedient to maintain the Chief in respectability and authority, the pro-



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vision of *guzara* for his brother should be left in a measure to the Nawab's discretion." Sir Charles Metcalfe in reply (dated 12th December 1836) laid down on the authority of the Lieutenant-Governor, North-Western Provinces, that "Kunjpora must be regarded as a principality, and the younger branches must depend upon the older for support; the amount of this provision being regulated by the custom of the family."

On the death of Ghulam Muhi-ud-din in 1841 his assigned villages reverted to Nawab Ghulam Ali Khan, with the exception of the one village of Biana and the lands of seven wells in Kunjpura, which were apportioned for the maintenance of Muhammad Yar Khan, son of Ghulam Muhi-ud-din.

In 1843 the Nawab had an opportunity of proving his loyalty by furnishing a party of 50 sowars to assist in suppressing the disturbances at Kaithal, described in another chapter, brought about by the decision of Government to treat the estate as an escheat on the death without issue of Bhai Udai Singh. The men remained at the disposition of Sir Henry Lawrence for two months, and their services were duly acknowledged in a letter of thanks to the Nawab. He was again forward in assisting during the First Sikh War with carriage and supplies.

Nawab Ghulam Ali Khan died in 1849, and was succeeded by his son Muhammad Ali Khan. His latter years had been embittered by violent family quarrels, instigated by Ghulam Muhi-ud-din's son Muhammad Yar Khan of Biana. These unfortunate dissensions, adverse to the best interests of the family, brought the estate to the verge of ruin, and paralyzed all attempts at vigorous action during the crisis of 1849, when a display of active loyalty would have for ever secured the Kunjpurias a high place in the esteem of the Paramount Power. Nawab Muhammad Ali Khan was only 20 years of age when his father died. He was beset with troubles from the commencement, due to the active opposition and underhand intrigues of his uncles, Shahbaz Khan and Janbaz, who were leagued with their cousin, Muhammad Yar Khan of Biana, to bring the head of the house to ruin, and thus secure a partition of the property amongst all the cousins. They accused the Nawab, through his step-mother, of having poisoned his elder brother in order to secure his own succession. But the charge was declared after investigation to be unfounded.

His next trouble was concerning the succession to the estate of his cousin, Tafazzul Hussain, who died in 1851, and whose grandfather,



Karam Sher Khan, had been assigned lands for his maintenance in Ghir and portions of Kunjpura Proper. These duly passed to Tafazzul Hussain, and his widow now set up Barkat Ali, the son of a slave girl, as his rightful successor. The decision of Government was in favour of direct heirs of Karam Sher Khan, excluding illegitimate offspring. With regard to the Nawab, it was held that his rights were only reversionary on the failure of all Karam Sher's immediate heirs.

Meanwhile the Biana branch had not been idle. Muhammad Yar Khan continued to press his suit, reducing the demand to one-fourth of the whole estate; but this was finally rejected, in 1851, by the Commissioner of Ambala. A fight next took place over the Nawab's reversionary rights in Muhammad Yar's Biana holdings, which dragged through the courts for many years. The Financial Commissioner ruled, in 1857, that Muhammad Yar was merely a life-tenant, as his father Ghulam Muhi-ud-din had never been acknowledged owner of a separate estate.

In 1857 Nawab Muhammad Ali Khan responded to the call of the Commissioner and placed the whole of his horse and footmen at the disposal of Government. They were stationed at Thanesar, and assisted in preserving order and in supporting the executive authority. The Nawab's service commutation payment was remitted for one year, and the demand was permanently reduced by one-half. The family quarrels, which had been allowed to pend during the Mutiny, broke out afresh in 1859. Amongst other enormities the Nawab was charged with attempting to assassinate one of his kinsmen. This accusation of course fell to the ground. He was next reported as being in league with the Wahabis of Satana. The matter was enquired into, and the result was communicated to the Nawab in a letter from Government to the Commissioner, in which the following paragraph is deserving of record:—"The Lieutenant-Governor requests you will inform the Nawab that in the opinion of the Government, so far from the accusations made by informers having brought any discredit on him, the enquiries made have resulted highly to his honour as tending to show that, although efforts were made to implicate him by sending the messenger of the fanatics to him on the ostensible plea of obtaining charity from him, these efforts proved wholly unsuccessful."

Nawab Muhammad Ali Khan's life was spent to the last in defending himself against a series of wholly groundless attacks made by his numerous



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relatives. It will serve no purpose to describe them here, and a mere list of the disputes would be of no value to those who have access to the fuller records of the public offices. But in the course of these disputes, settled either judicially or by interference of the executive, certain matters were decided which deserve a short notice. The sons of Sher Ali Khan, granduncle of the Nawab, were, in 1875, awarded a joint maintenance of Rs. 666 per annum by the Nawab, voluntarily at the suggestion of the Commissioner of Delhi. Next Faiz Muhammad Khan, son of the Nawab's granduncle Ghulam Rasul, who died in 1876, claimed to retain three wells in Kunjpura and an annuity of Rs. 167 as his hereditary right. The case dragged on until 1884, when Sir Charles Aitchison consented to act as arbitrator. His Honour found that as Faiz Muhammad Khan refused compliance with the conditions as to service and obedience to the Nawab, which are usual in the family on the part of those who receive maintenance, he was not entitled to the same amount as had been granted to others in the same degree of relationship, and that Rs. 293-7-0 a year was a proper sum for his maintenance.

A third dispute arose after the death of Muhammad Yar Khan in 1882 on the application of his son Ahmad Hassan to be recorded as *Jagirdar* of Biana and owner of sundry plots in that estate and in Kunjpura. He gained his suit in so far as he was permitted to retain possession of the so-called fort in Biana with a few acres of land in the neighbourhood, but the assigned revenue was declared to have reverted to the Nawab. In addition the Nawab's estate has been charged with a life provision of Rs. 1,200 per annum for the support of his cousin Ahmad Hassan. Finally, Nazar Muhammad, son of the Nawab's uncle Janbaz Khan, put in a claim for continuance to him of his deceased father's maintenance allowance of Rs. 1,200 per annum. The decision of the Lieutenant-Governor was communicated in a letter to the Commissioner of Dehli, dated the 2nd July 1888, in which His Honour recorded his opinion that, according to precedents, "the allowance granted to the son of a Nawab of Kunjpura is reducible when he dies, unless there is some special agreement or order of Government or of the courts to the contrary in any particular case." The claimant was accordingly awarded a life allowance of Rs. 900 per annum, subject to deduction of commutation and income tax, and to acquiescence in certain



conditions which may be summarized as follows :—That the grantee bring no suit against the Nawab, nor attempt to alienate or pledge his allowances, and that he acknowledge the grant as strictly limited for the period of his own lifetime, his heirs having no claim whatever upon the estate.

Nawab Muhammad Ali Khan died in 1886. His name stood third on the list of Provincial Darbaris in the Delhi Division. He had exercised powers as a Magistrate and Civil Judge since 1860 within the limits of his estate. The present Nawab, Ibrahim Ali Khan, his eldest surviving son, was educated at the Aitchison College, and the estate was managed by the Court of Wards during his minority. He has succeeded to his father's seat in Provincial Darbars. The late Nawab had arranged for the maintenance of his younger sons by assigning them certain lands acquired for this purpose some time before his death, but the only two of them who are still alive, Ahsan-ullah Khan and Muhammad Yusaf Ali Khan, lately brought a suit against their half brother, the present Nawab, for a four-fifth share in all the *jagir* and other property left by their father, Nawab Muhammad Ali Khan. The Chief Court has decreed the claim with regard to all property acquired by the late Nawab after 1849. Nawab Ibrahim Ali Khan has now decided to take the case up to the Privy Council.

The Kunjpura estate consists of *jagir* and revenue-paying lands near Indri in the Karnal district and in the districts of Muzaffarnagar and Saharanpur, as well as of numerous houses in Karnal, Kunjpura, Indri and Taraori. At the last-named place the Nawab is owner of the ancient Imperial *Sarai*, a building of considerable architectural interest. The land revenue assignments after deducting one-sixteenth as service commutation are assessed at about Rs. 32,000 per annum, derived from 38 villages, mainly in the Khadar portion of the Indri *Pargana*. In some of these villages the revenue is shared with Sikh *Jagirdars*. In Taraori, for instance, the Sardar of Shamgarh takes two-fifths of the demand. The proprietary holdings comprise 12 entire villages and portions of 46 villages. These yield a rental of Rs. 23,130 annually while about Rs. 14,000 are received in the form of house-rent, garden income and miscellaneous revenue.

Further mention may be made of the Ghir Branch, now represented by Ahmad Hassan Khan, grandnephew of Ghulam Nabi, the eldest son of Karam Sher Khan, and his nephews Hamid Hussain Khan and Hamid



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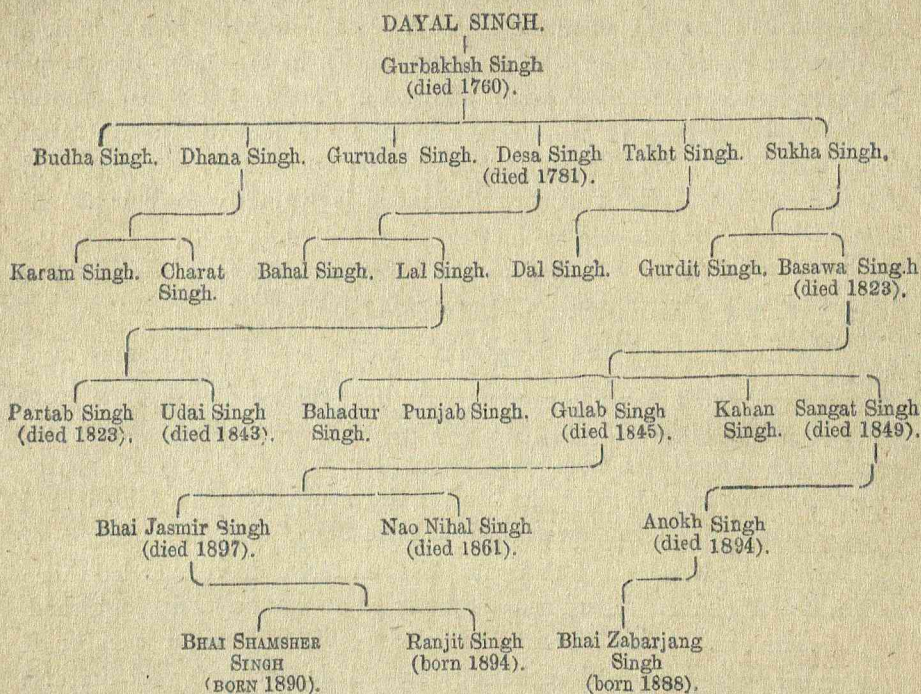
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Hassan Khan. A portion of the Ghir lands had been held by Jamiat Singh of Thanesar. The remainder was so badly managed by Ghulam Nabi Khan that in 1837, on the complaint of the cultivators, his judicial powers were cancelled, and in 1860, in lieu of *jagir* rights, his nephews were awarded a cash allowance of Rs. 4,000 per annum. This is still paid from the district treasury to Hamid Hussain Khan and Hamid Hassan Khan, although they persist in styling themselves *Jagirdars*. The existing arrangement is distinctly to their benefit, inasmuch as the assessment of their old holding under the settlement is considerably less than the pension they are permitted to enjoy. Hamid Hussain Khan is a Divisional Darbari.

The branches of the Kunjpura family are so numerous and their members so scattered that it is a matter of difficulty to trace every individual. Many of Najabat Khan's descendants have disappeared for years past from the parent home, and have permanently severed their connection with the head of the house. Ghulam Muhammad Khan, son of Game Khan, quarrelled with the Chief, after the manner of his kinsmen, and settled at Panipat. His children have married there and acquired lands. The line of Ikhtiar Khan claims a distinguished representative in Ghulam Ahmad Khan of Gwalior, formerly a member of the Council of Regency and author of many Urdu works of great literary merit. His sons received their education at the Aligarh College, and one of them, Sultan Ahmad Khan, is now a Sessions Judge in the Gwalior State.

With two or three exceptions, no other member of the family appears to have attempted to make a career for himself, the system of splitting up allowances into equal shares having seemingly extinguished in the holders all natural desire to rise above the level of petty pensioners.

BHAI SHAMSHER SINGH OF ARNAULI.



The Bhaïs of Kaithal are an important family, whose past history is much interwoven with that of Patiala and the net-work of minor chiefships which was spread out between the Jumna and the Sutlej when Lord Lake first established himself at Delhi. They are of the same original stock as the Phulkians, going back to the celebrated Rajput Jaisal, whose appearance is a matter almost of obligation in the pedigree table of a respectable Malwai Jat. Dhar, son of Sidhu, was the immediate ancestor of the Kaithal family, as well as of the houses of Sadhwai, Jhumba and Arnauli. He settled at Bhatinda about the middle of the fourteenth century; and his son Manak Chand founded the existing village of Bhuler and acquired many others around Bhatinda. Manak's grandson Bhagtu was a disciple of Guru Arjun and was called *Bhai*, a title still used by the family, which has had a semi-religious status ever since the days of Bhagtu. The next man of note was Gurbakhsh Singh, who flourished in the time of the Patiala Raja Ala Singh and was his fast friend. He was a fine soldier, with very little of the saintly *Bhai* about him. He and Ala



Singh joined forces and went on many expeditions together, annexing villages on all sides and sharing the spoils. On the death of Gurbakhsh Singh in 1760, his possessions passed to his six sons, of whom Budha Singh, the eldest, became a great warrior, seizing the districts of Thanesar and Pihowah, and building himself a strong fort at Kahod, which he made his head-quarters. His brother, Bhai Desa Singh, captured Kaithal from the Afghan owners, Bikh Bakhsh and Niamat Khan, and he stripped the Sayads of their Pundri lands. The brothers were afterwards attacked by the celebrated Thanesar Sardar Bhangra Singh, the fiercest and most feared of all the Cis-Sutlej Chiefs of his time. Bhangra Singh made a sudden descent upon Thanesar, in which were two forts, held respectively by Budha Singh and by a Rajput Chief named Nathe Khan. The latter surrendered after a weak attempt at resistance; but the Bhais held out, and their stronghold was only won by a stratagem some years later. The Sadhwal Sardars were finally driven out of the Thanesar district in the time of Desa Singh's son Lal Singh. This latter Chief had been for some years on bad terms with his father, who had placed him in confinement, being anxious that the estates should pass to the elder brother Bahal Singh. But Lal Singh managed to get free, and after killing Bahal Singh secured the whole patrimony for himself. He proved the greatest of all the Sadhwal Chiefs, and was regarded as the most powerful of the Cis-Sutlej Sardars, after the Raja of Patiala, at the time of the British advance northwards in 1809. He is described as having been a very able man, though utterly untrustworthy, and so violent and unscrupulous that the English authorities had the greatest difficulty in persuading him to preserve order in his territories. He acquired immense tracts of country by plundering his neighbours on all sides, and he succeeded in regaining possession of much-coveted Thanesar after he had been kept out of possession for many years by his old enemy Bhangra Singh. He waited upon General Ochterlony and, having offered his assistance in the Gurkha War, was liberally treated, and was allowed to retain the *ilakas* of Chausatha and Gohana, under condition of furnishing 500 sowars, for whose support eight additional villages were set apart. He joined the British in the pursuit of Jaswant Rao Holkar up to the Sutlej border, and received a sanad acknowledging his services in connection with the treaty made on that occasion with Maharaja Ranjit Singh. In 1819 he was allowed to



succeed to the share of the family estate held by a childless widow of his cousin Karam Singh, which under the rules was justly an escheat to the Government. He had been a firm ally all his life of the Raja Bhag Singh of Jind, and on more than one occasion had come to his assistance in repelling the attacks of George Thomas, the celebrated Hansi adventurer.

Sardar Lal Singh's son, Udai Singh, was of very different calibre. He was a weak-minded youth, without ambition, and without the energy to keep what his father had acquired. During his Chiefship the disorder and affrays on the Kaithal frontier became so serious, stopping all trade and disturbing the peace of the whole country, that a strong remonstrance was addressed to him and the neighbouring Sardars, who were in a measure jointly responsible for the good government of the district. Things were in this state when Bhai Udai Singh died childless in 1843. The Chiefship, with territory yielding one lakh of rupees, representing the acquisitions of Gurbaksh Singh, the original founder of the family, was conferred upon Bhais Gulab Singh and Sangat Singh of Arnauli, collaterals of Udai Singh in the third generation. The remainder of the estate, including Kaithal, which had been acquired by Lal Singh and other members of the family following Bhai Gurbaksh Singh, valued at four lakhs per annum, fell as an escheat to the British Government. This lapse was highly distasteful to the Phulkian Chiefs, who, as relatives of the deceased, were naturally desirous of retaining the possessions in the family. They were also fearful that the precedent might at some future day be used against themselves; for at that time their dominions had not been guaranteed to them by sanads in the event of failure of heirs. The Rajas of Patiala, Jind and Nabha accordingly sent special agents to Kaithal for the purpose of protesting before Mr. Greathed, specially deputed to carry out the Government orders, against the alleged act of spoliation. They were, however, ultimately recalled, and nothing was left to the Kaithal Council but to submit to the Paramount Power. But knowing that they had with them the sympathies of the Sikh Chiefs, and instigated probably by secret intrigue, the people of Kaithal broke out into insurrection while the matter of taking possession was still pending, and the town and fort had to be captured at the point of the bayonet.

Bhai Jasmir Singh, son of Gulab Singh, and Bhai Anokh Singh, son of Sangat Singh, behaved loyally in the two Sikh Wars and again in



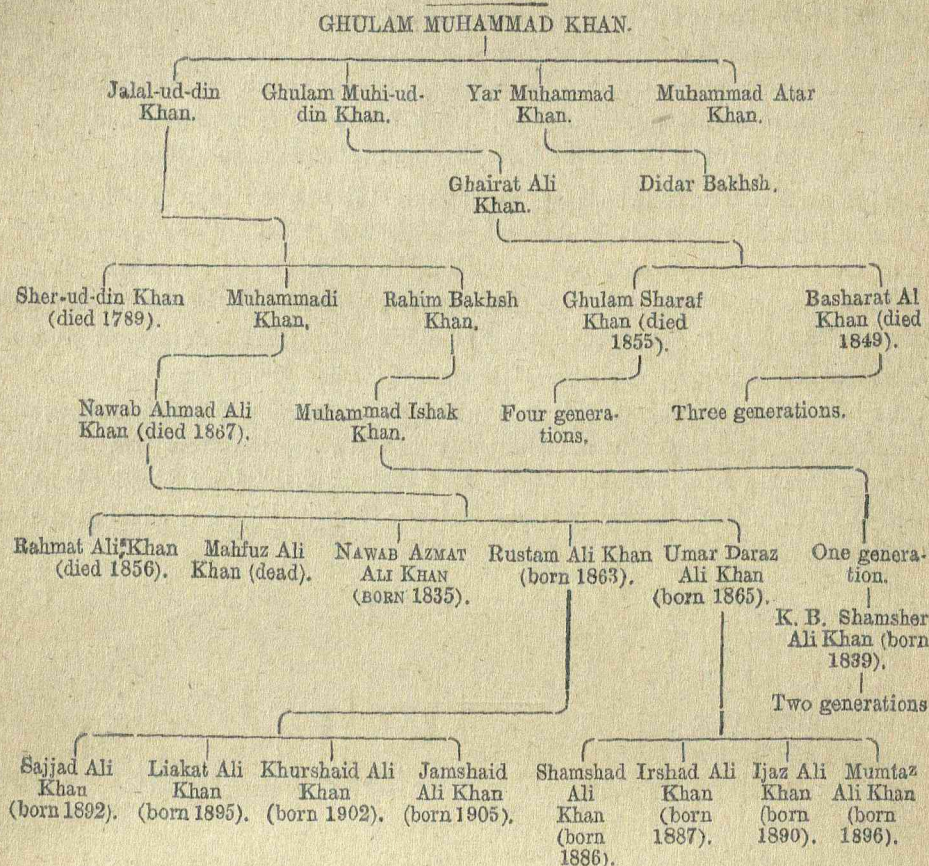
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the Mutiny of 1857. Bhai Anokh Singh in this latter crisis placed himself at the head of a body of horse and foot of his own raising, and helped to patrol the road between Ambala and Delhi. Jasmir Singh's services were also valuable. They were rewarded with the remission of one year's commutation charge, Rs. 3,577, on their estates; and the demand was reduced by one-half during the lifetime of the Bhai.

Bhai Jasmir Singh lived at Arnauli till his death in 1897, and Bhai Anokh Singh at Sadhowal till he died in 1894. Each exercised civil and criminal judicial powers within the limits of their estates. The former was a Provincial and the latter a Divisional Darbari. Bhai Jasmir Singh was succeeded by his eldest son Shamsheer Singh and Bhai Anokh Singh by his son Zabarjang Singh. They are both being educated at the Aitchison College and their estates are under the management of the Court of Wards. Shamsheer Singh's income from *jagir* and other property is about Rs. 50,000 and that of Zabarjang Singh about Rs. 42,000. The former's younger brother Ranjit Singh is also at the Aitchison College.

NAWAB AZMAT ALI KHAN, MANDAL



Nawab Bahadur Azmat Ali Khan, titular Nawab of Karnal, is the head of that section of the Mandals which was found by Lord Lake, in 1804, established on the eastern bank of the Jumna in certain tracts included in the modern districts of Meerut and Mozaffarnagar.

The Mandals of the Jumna Doab are described in the early British records as Pathans, and are usually so classed in official documents to the present day; but Sir Denzil Ibbetson, a high authority, considered that they are of Jat origin. They came, it is said, from the ancient town of Samana in Patiala, where several branches of the clan are still living; and the leading members still hold considerable grants from the Patiala Chiefs, under whom they have freely taken service. Samana was a place of importance in the fifteenth century, and its rulers appear for a time to



have asserted their independence of the Lodi Kings, and even to have held the southern country up to the walls of Panipat.

The traditions of the Kaithal border suggest that in the confusion which marked the close of the seventeenth century the Mandals, pressed by the Sikhs under Banda, their Bairagi leader, moved from Samana to the neighbourhood of Pihowah, on the Saraswati stream. The remains of one of their forts are still to be seen at Murtazapur, between Pihowah and Thanesar. From the Thanesar tract they appear to have been dislodged by the Sikh *misals*, and in 1805 we find them settled in the Saharanpur District, having for neighbour Raja Bhanga Singh of Thanesar. In 1804 the confederacy headed by the Rajas of Ladwa and Thanesar, which had continued to oppose the British forces in the field, was finally broken; and in March 1805 a conditional amnesty was proclaimed for all but the Ladwa Chief, followed by steps for transplanting to the right or western bank of the Jumna those troublesome bands whose presence in the Delhi Province was deemed undesirable on political grounds. The Mandals were included in the list for deportation on the recommendation of Lord Lake, who, in April 1806, reported that they had agreed to give up their *jaidad* lands in the Jumna Doab in exchange for the *pargana* of Karnal, which would be held by the present heads of the family in *jagir*, and by their descendants on *istamrari* tenure. The *jaidad* or military fief referred to was claimed under a grant which Sher-ud-din Khan, Mandal, obtained in 1779, from Farkhunda Bakht of Delhi, when that Prince vainly attempted to arouse the patriotism of the Muhammadan Chiefs of the Jumna Provinces in opposing the advancing Mahratta hordes. The sanad under which they hold is said to bear the seal of the Imperial Minister, Nawab Majid-ud-daula Abdul Ahad; but the title was regarded at the time as of doubtful value, and from Sir David Ochterlony's correspondence there appears to have been a desire to ignore it and hand over the Karnal *Pargana*, on the expulsion of the Ladwa force, to Raja Bhag Singh of Jind. The Mandals were, however, finally recognised as owners of the *parganas* of Muzaffarnagar, Shoran and Chitrawal, which on the death in 1789 of Sher-ud-din, the original grantee, were given to his brother Muhammadi Khan by Daulat Rao Scindia on condition of maintaining a body of 200 horsemen for military service. When the transfer was arranged by Lord Lake, the Mandals in possession were Muhammadi Khan, his nephew Muhammad Ishak Khan, and his cousin Ghairat Ali 3 Khan. The 6



villages thus assigned them in the Karnal Pargana were estimated to yield Rs. 48,000 per annum; and in order to induce them to accept the exchange the more readily, they were allowed to hold such portions of the *pargana* as had not already been given to other settlers. Muhammadi Khan was further allowed to retain a small *jagir* in Muzaffarnagar which had been assigned to him personally for services rendered. It was on the express application of the Mandals that Government accorded the additional privilege, by order dated 9th April 1806, of allowing the heirs of the three Chiefs to continue to hold on an *istamrari* tenure, subject "to payment of an annual rent of Rs. 15,000 of the current coin."

Violent quarrels broke out amongst the three assignees shortly after they had been put in possession of the grant; and this led in 1807 to a partition of the villages, under a deed attested by the Resident of Delhi according to the following estimated annual value:—

			Rs.
Muhammadi Khan	...	...	15,000
Ghairat Ali	...	...	13,000
Ishak Khan	...	...	12,000

The city of Karnal and one or two other estates were still held jointly.

The Karnal Fort was taken from the Mandals in 1809 under Lord Lake's order; a compensation payment of Rs. 4,000 having been made for disturbance of possession. It was used for military purposes until the cantonment was abandoned, and it then passed under the civil control, and was assigned to the Department of Education for the accommodation of a school. In 1886 it again changed hands, and is now occupied as a *tahsil*.

In 1844 the Lieutenant-Governor of the North-Western Provinces marched through what was then known as the *Mandal Pargana*, and was so impressed with the state of disorder, arising out of the perpetual struggles between the owners and the cultivators, that he deputed Mr. Gubbins to effect a settlement, which was completed in 1847, and sanctioned for a period of five years. At the end of this term heavy arrears had accumulated, and Mr. J. G. Ross was appointed to revise the assessments. His final proposals were ready in 1856, but the events of the following year prevented the passing of orders, and soon afterwards the *pargana* became a portion of the Punjab. Mr. Ross's assessment was thus not sanctioned until 1860. The Government of the Punjab in accepting his settlement took occasion to record that the Mandals were



merely assignees of the revenue ; and their rights did not extend to the management of the land, except in those estates, 24 in number, in which they had acquired entire ownership.

The following note by the late Sir Denzil Ibbetson, formerly Settlement Officer, shows how the fortunes of the Mandals have fallen since their removal to Karnal in furtherance of the policy of Lord Cornwallis, which had for its object the delegation of our rights beyond the Jumna to a number of petty Chiefs who were to be entrusted with the keeping of the North-West border. However advantageous such a policy may have proved to the Paramount Power, it has evidently in no way bettered the position of Sher-ud-din's successors. "The constant and bitter disputes which have been rife among the Mandals ever since their first settlement in Karnal have had the effect which might have been expected upon their position as a family. Other causes, too, have contributed to their decay. As each generation increased the number of the family, the sons, all sharing in the inheritance of the father, not only were relieved from the necessity of earning their livelihood, but also felt it incumbent upon them to keep as far as possible the style which was traditional in the family on a reduced income which was quite insufficient for the purpose. Being almost without exception uneducated, they fell wholly into the hands of an unscrupulous band of rapacious stewards, who found their interest in introducing them to money-lenders as unscrupulous as themselves." The decadence of the family began early. In 1817 Sir Charles Metcalfe wrote :—

"They have suffered much since they were established in Karnal ; and the period of their transfer from the Doab was the commencement of the decline of their prosperity. Their respectability, in all external appearances, has been dwindling away before my eyes in the course of the last ten years. It may be said with justice that their decline is in some measure owing to their own mismanagement as they received an extensive district capable of great improvement. It must, however, be admitted that something unfavorable in the change must also have operated ; otherwise why did not their mismanagement ruin them in the Doab, where I remember meeting them in 1805, equipped in a style of considerable pomp and splendour ? Their present appearance is very different ; and their tone to me, since 1806, has invariably been that of complaint."

Of course the position of a *jagirdar* was, as pointed out by Mr. Fraser, very different under Native and British rule ; and this difference would



have been felt even if the Mandals had remained in the Doab. In point of mere income they benefited considerably, the revenue of the *pargana* in 1890 being Rs. 65,265, as against Rs. 25,000 (after deducting *nazarana*), when the estates were made over to the family in 1806.

The late head of the Mandal house, Nawab Ahmad Ali Khan, rendered loyal services in 1857, and these were duly acknowledged in a letter from Lord Canning to the Chief Commissioner of the Punjab in the following terms:—"His Lordship is of opinion that the liberality of Government in the acknowledgment of the Nawab's services should be as unstinted as his support and assistance have been unhesitating. The Nawab's services have been most valuable, as testified by all officers, both Civil and Military, who have had an opportunity of forming a judgment on the subject. From the first the Nawab openly and fearlessly espoused the cause of the British Government, and his acts have been throughout in accordance with his professions. He neither spared personal exertions nor withheld material aid, but freely placed all his establishments and all his resources at our disposal. Conduct such as this calls for marked recognition. The Governor-General, therefore, is pleased to direct that the quit-rent of Rs. 5,000 now paid by him be remitted to the Nawab and heirs male of his body lawfully begotten in perpetuity, and that a *khilat* of Rs. 10,000 be conferred upon him in as public and honourable a manner as possible. His Lordship also requests that you will deliver to the Nawab the accompanying sanad, acknowledging the conspicuous loyalty of his conduct and the value of the service performed by him in placing his resources at the disposal of the British Government." In 1860 Nawab Ahmad Ali Khan was appointed an Honorary Assistant Commissioner in the Karnal District, and he exercised revenue and magisterial powers up to the time of his decease. He died in 1867, and was succeeded by his son Nawab Azmat Ali Khan, the present head of the family. Besides the present Nawab there are two sons, Rustam Ali Khan and Umar Daraz Ali Khan, by a lady known as Lali Begam, who, in 1872, claimed a share for her children and herself in the property and emoluments of the late Nawab. It was then held by the Chief Court that there existed a custom excluding widows from inheritance, but that there was none excluding younger sons from inheritance, or reducing their share below that of their elder brothers. It was further held that sons of concubines legitimatised by acknowledgment, although the marriage of their mothers might not be proved, were entitled to inherit under the



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grants of 1806 and of 1858. Under orders of the Chief Court a Manager was appointed for receiving the share decreed to the half-brothers in the person of Kazi Ahmad Shah, a Sayad of Taraori, in the Karnal District, since deceased.

The *jagir* and private property of the Nawab in the Karnal District were divided by a quasi-official proceeding in 1884. The same partition dealt with the property held by him in proprietary right in the districts of Muzaffarnagar and Meerut, as well as sundry rights in lands and houses in Delhi. The income of the three brothers is understood to stand at present as follows :—

Nawab Azmat Ali Khan—

<i>Jagir</i> in Karnal	...	...	Rs.	6,207 per annum.
<i>Jagir</i> in the North-Western Provinces	...	...	"	9,884 "
Proprietary rights in land	...	...	"	52,535 "
Rent from houses	...	...	"	9,504 "

Rustam Ali Khan and Umar Daraz Ali Khan—

<i>Jagir</i> in Karnal	...	...	Rs.	12,379 per annum.
<i>Jagir</i> in the North-Western Provinces	...	...	"	3,000 "
Proprietary rights in land	...	...	"	1,54,994 "
Rent from houses	...	...	"	2,658 "

In 1891 Nawab Azmat Ali Khan was granted the title of Nawab Bahadur, and both he and his half brothers, Rustam Ali Khan and Umar Daraz Ali Khan, are Provincial Darbaris, the last named being Honorary Magistrate.

The representative of Muhammad Ishak Khan is Shamsher Ali Khan, born in 1839. His *jagir* holdings under the recent assessments yield Rs. 11,219 per annum. He is also owner of two entire villages and of portions of eight others worth about Rs. 10,600 per annum. He was elected Chairman of the Local Board of Karnal in 1885, and was nominated President of the Municipal Committee in 1884, being re-elected in 1889; but is now no longer a member of either the Board or the Committee, though still an Honorary Magistrate. He has on different occasions received official acknowledgment of services rendered in matters of local improvement, such as vaccination and education, and he was invested with a *khilat* in general recognition of his services at a Darbar held by His Honour the Lieutenant-Governor of the Punjab at Delhi in 1883. He is a Divisional Darbari, and in 1892 was granted the title of Khan Bahadur. Fateh Muhammad Khan, son of Mehr Ali Khan, was a Provincial Darbari.

On his death, without issue, his *jagir* devolved on his uncle Karam Ilahi Khan, who was a Provincial Darbari, and on Karam Ilahi Khan's death, shortly after, Shamsheer Ali Khan inherited both shares of the *jagir* valued at Rs. 4,779 per annum.

Another scion of the same branch as Shamsheer Ali Khan, Azam Ali Khan, succeeded his father Ghulam Rasul Khan in 1880, and enjoyed a *jagir* of Rs. 9,106 spread over 17 villages. He was reported to have no proprietary holdings. Ghulam Rasul Khan left heavy encumbrances on his estate, the bulk of which were notoriously based on very inadequate consideration. Azam Ali Khan contested his liability for these debts, and after litigation, which lasted for several years, a decision was given by the Chief Court of the Punjab in his favour. He died in 1903, and his son Zafar Hussain Khan, who is a Divisional Darbari, has inherited his father's *jagir* worth about Rs. 9,060.

The Chief Court's decision in the case brought by Azam Ali Khan to contest his liability for his father's debts is one of the deepest importance for the whole Mandal family ; and it has now been definitely settled—

- (i) that the Mandal grant is essentially a *jagir*, and that the term *istamrar* refers only to certain special incidents, notably the continuing character of the assignment and the condition of a fixed amount, by way of fee or quit-rent, payable to the State by the assignee ;
- (ii) that each descendant of the original grantees on succeeding to a share takes a fresh estate through, but not from, the preceding holder ; in other words, that each fresh sharer takes from the Crown and not from his immediate predecessor in the *jagir* ;
- (iii) that the power of sharers to deal with their holdings beyond the term of their proper lives depends strictly on the terms of the sanads of 1806, and not on those of any regulations which may have been in force in the Karnal *Pargana* in the year in question ;
- (iv) that a sharer in the *jagir* is not competent to create a valid charge thereon so as to encumber the income beyond the period of his individual lifetime.

Faiz Ali Khan, a descendant of Ghairat Ali Khan, who was a Divisional Darbari, is at the head of the third or youngest branch of the family. His *jagir* income is Rs. 5,275 per annum. He holds seven entire



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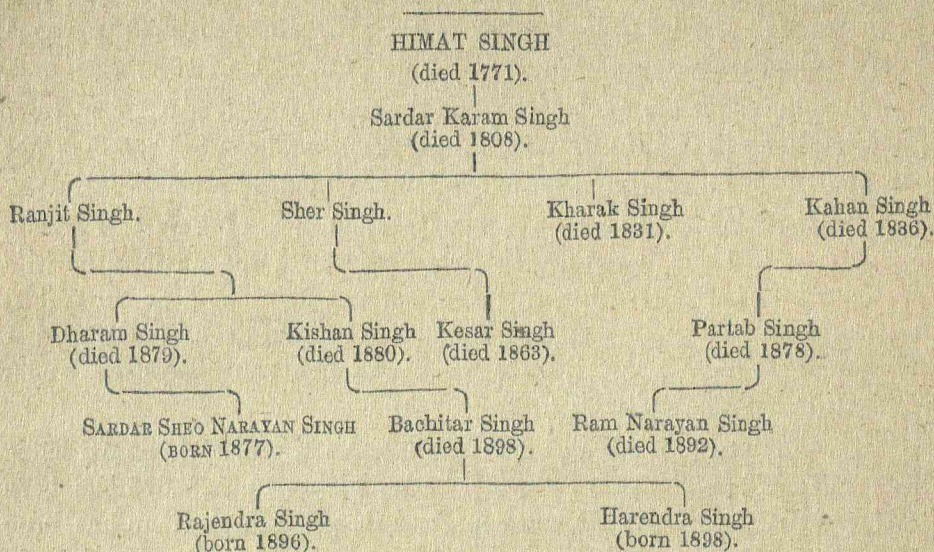
villages and shares in three others, all in the Karnal Tahsil, subject to a commutation payment of Rs. 1,250 per annum. He also owns portions of the villages of Goli and Waisri in Panipat, but resides at Delhi.

Faiz Ali Khan's branch of the family also holds a feudal grant from the Patiala State, in the original Samana tract, valued at Rs. 6,000 per annum.

During 1857 Kutab-ud-din Khan, grandfather of Faiz Ali Khan, was prompt in complying with the requisitions of the Civil authorities at Karnal and Panipat for supplies and carriage, and he furnished sowars for patrolling duty on the Trunk Road near Larsauli, and in other ways proved actively loyal. Ten of his sowars were employed under Government until April 1858.

Of the remaining grandsons Ghairat Ali Khan, Najabat Ali Khan and Akbar Khan are dead. Najabat Ali's *jagir* worth Rs. 4,875 has been equally divided amongst his four sons, and that of Akbar Khan has been inherited by his brother Kamar-ud-din Khan, Ghairat Ali Khan's only surviving grandson, whose *jagir* income now amounts to Rs. 7,327. Kamar-ud-din Khan is a Divisional Darbari and both he and his nephews are heavily in debt.

SARDAR SHEO NARAYAN SINGH OF SHAHABAD.

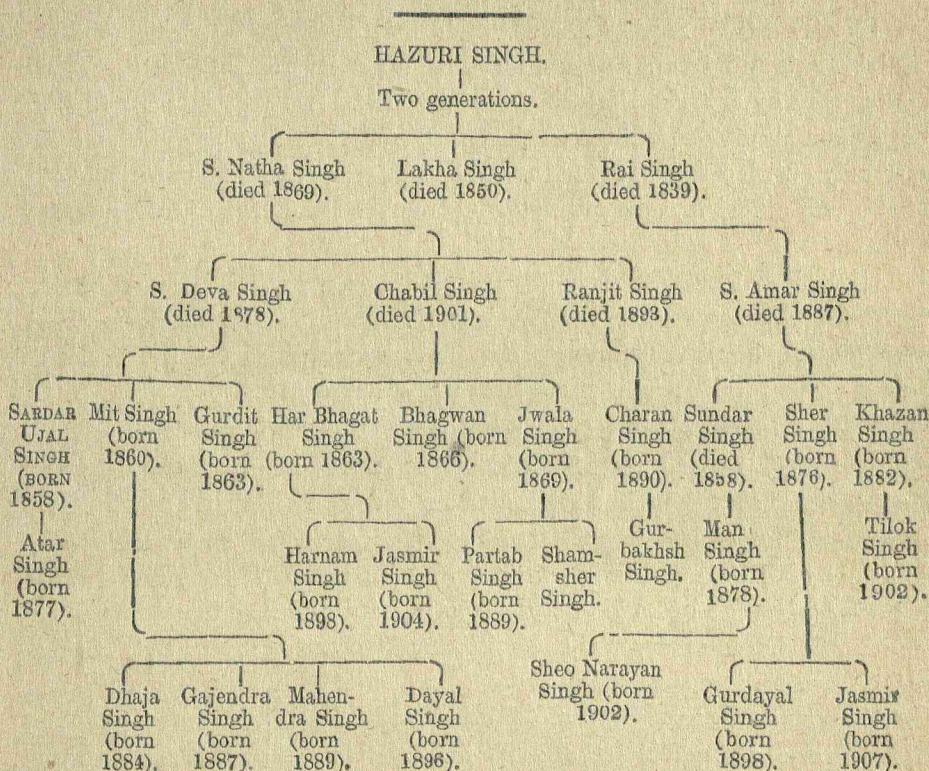


The Shahabad Sardars are a branch of the Nishanwala Misal. Their ancestor was Lal Singh, a successful adventurer from the Manja. His cousin Himat Singh pushed on his conquests in 1763 so as to embrace the whole of the Shahabad District, a large portion of which he shared with his followers Bhagwan Singh and Diwan Singh. He died in 1771, and was succeeded by his nephew Karam Singh, whom he had adopted. He was friendly with the Mughal Governors, and received from Ahmad Shah a *jagir* in the Shikarpur *Taluka* and the title of Sardar for services rendered. Most of his lands were, however, wrested from his sons shortly after his death.

In 1864 the joint holdings of the cousins Partab Singh, Kishan Singh and Dharam Singh in the Karnal District were assessed at Rs. 5,800 per annum, subject to a service commutation charge of Rs. 613. The family behaved well both in the Sutlej Campaigns and in the rebellion of 1857. The present representative is Sardar Sheo Narayan Singh, who is a Provincial Darbari. His *jagir* is worth about Rs. 3,000 and he holds private property bringing in about another Rs. 4,000.



SARDAR UJAL SINGH OF DHANAURA.



Sardar Ujal Singh is at the head of the Dhanaura family in succession to his father Deva Singh. His ancestor, Hazuri Singh, an Upal Khatri of the Karora Singhia Misal, lived at Panjgarh in Amritsar, and was one of the first of the Manjha people to adopt Sikhism. His son Sada Singh came south and took military service under Raja Amar Singh of Patiala in 1770, receiving as his reward a quarter share in 48 villages in the neighbourhood of Dhanaura. He afterwards conquered 7 villages on his own account, and established his head-quarters at Dhanaura. He was succeeded by his nephew Sahib Singh. On the latter's death in 1842 there was a dispute amongst his surviving sons and his grandson regarding the succession; and the estate was divided equally under Government orders passed in 1848. The family behaved loyally in the Sikh wars and again in the Mutiny. Sardars Natha Singh and Amar Singh placed themselves, in 1857, under the orders of the Deputy Commissioner with a body of horse of their



own raising, and in reward one-half of their commutation charge was remitted for ever.

Shortly after Sardar Deva Singh's death in 1878, his brothers Chabil Singh and Ranjit Singh applied for a partition of the estate. This was opposed by Sardar Ujal Singh, who claimed the whole for himself, based upon an alleged custom in the family under which younger brothers were only entitled to maintenance. The matter was fought out in all the courts, and a decision was ultimately pronounced in favour of the younger brothers.

Ujal Singh holds the title of Sardar in hereditary right as a conquest *jagirdar*. His name is on the Divisional Darbar List, and he has the privilege of being exempted from personal attendance in our Civil Courts. The family are in very straitened circumstances.

His cousin, the late Sardar Amar Singh, Chief of the Labkari family, died in 1887, leaving his affairs in an embarrassed condition. Amar Singh's eldest son, Sundar Singh, died in the year following, leaving an infant son, Man Singh, whose estate was taken under the management of the Court of Wards and who, on attaining his majority, succeeded to his father's *jagir* and also to his seat in Divisional Darbars. The Dhanaura property is shared amongst the relatives as follows:—Sardar Ujal Singh and his two brothers one-third; the sons of Chabil Singh one-third; and the sons of Ranjit Singh one-third. Sardar Ujal Singh's share of the *jagir* is worth about Rs. 360 and his income from other landed property is about Rs. 300 per annum. The joint family estate consists of five entire villages and two-thirds of Dhanaura. The remaining one-third of Dhanaura, with Labkari and two other villages, belong to the children of Sardar Amar Singh, the value of whose *jagir* is Rs. 2,985 per annum. For services rendered in 1857 the Sardar and his uncle Natha Singh were awarded the remission of their commutation tax at Rs. 925 for one year, and the charge was permanently reduced by one-half.

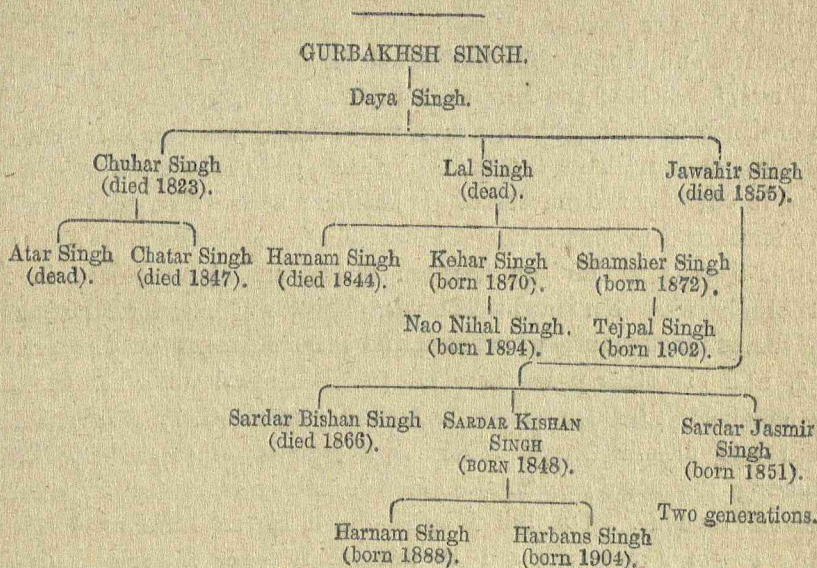
Khazan Singh, one of the sons of Sardar Amar Singh, is an accepted candidate for the post of naib-tahsildar.



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SARDAR KISHAN SINGH OF TANGAUR.



Sardar Kishan Singh and his brother Jasmir Singh are the principal men of the Tangaur branch of the Shahid Confederacy. The Shahid Sikhs were so called by reason of the crushing defeat their fathers suffered at the hands of the Governor of Jullundur, Adina Beg, in 1743, when led by their Chief Dip Singh, whom they believed to be invincible. Dip Singh was the *mahant* in charge of the *Damdama Sahib* or temple near Talwandi in the Sirsa District, where, in the time of the Emperor Aurangzeb, Guru Gobind Singh once took refuge from the fury of the Muhammadans, with whom he was constantly at feud. Dip Singh is said to have had his head severed from his body early in the fight; but he nevertheless remained on his horse, and for several hours after rushed madly over the battle-field, cutting and hacking at the foe, and dealing out death at every stroke. Yet, in spite of this supernatural help, his followers were slain almost to a man; and the few who survived to tell the tale, as well as the children of those who fell, have ever since been known as *Shahids* or martyrs.

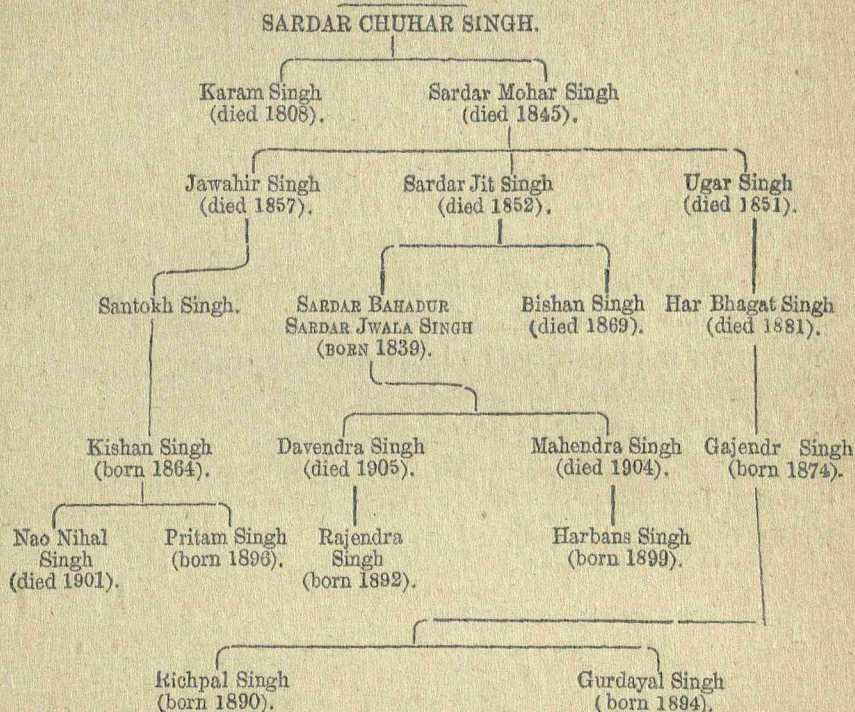
The Tangaur branch is included among the leading houses of the Cis-Sutlej Districts. Gurbakhsh Singh, ancestor of Sardars Kishan Singh and Jasmir Singh, came from Gaggobua, a village in the Tarn Taran Tahsil of Amritsar, where many members of the family still live. He was a wor-

shipper at the *Damdama* Temple, and became a recognized leader of the Shahid Confederacy with Dharam Singh and Karam Singh, ancestors of the Shahzadpuria Sardar. They started on a career of conquest South of the Sutlej, and of the spoils Gurbakhsh Singh received many rich villages in the *bet* tracts of the Markanda River. On the death of Daya Singh, son of Gurbakhsh Singh, the estate was divided amongst his two sons and one grandson Chatar Singh. Lal Singh, one of the sons, was dispossessed in 1839 for the murder of his brother's wife. Two of his villages were made over to his nephew Chatar Singh, and the remainder were allowed to pass to his son Harnam Singh, on whose death, in 1844, Lal Singh was reinstated. The two villages which Chatar Singh had received as blood-money were resumed by Government on his death in 1847, and his other possessions fell to his uncle Jawahir Singh. These are now held, together with their father's own share by Sardars Kishan Singh and Jasmir Singh. Their own *jagir* is valued at Rs. 7,700 after deducting the usual commutation charge of two annas per rupee of the assessed revenue. On Lal Singh's death his sons Kehar Singh and Shamsber Singh were allowed to succeed to their father's *jagir*. The family behaved well in the Sikh wars; and during the rebellion of 1857 they were forward in the supply of carriage and provision for the troops at Delhi. Their sowars were posted in charge of the Police Stations of Rajanaoh and Asandh-Salwan within the limits of their estates. Of Sardar Jasmir Singh's sons, Sheo Narayan Singh is in the Police, and the youngest, Har Narayan Singh, is at the Aitchison College with his nephew Pritam Singh. Both Kishan Singh and Jasmir Singh are Provincial Darbaris.

KARNAL DISTRICT.

41

SARDAR BAHADUR SARDAR JWALA SINGH OF JHARAULI.



Sardar Jwala Singh's best known ancestor was Chuhar Singh of Chang near Kasur. He was a near relative of Sardar Rai Singh Bhangi, the conqueror of Jagadhri and Dayalgarh, and a prominent member of the Shahid Misal. He received the Jharauli *Ilaka* as his share of the spoils after the sack of Sirhind in 1768. He retained ten villages for himself, giving the others to his lieutenants, and returned to Amritsar, where he held charge of the Shahid Bunga for many years. He acquired much land on either side of the Ravi, and was considered one of the most powerful Sardars of his day. He placed his younger son Mohar Singh in charge of the Jharauli villages, while Karam Singh, the elder, subsequently succeeded to the family estates north of the Sutlej. These were appropriated by Maharaja Ranjit Singh on Karam Singh's death, sonless, in 1808. In the meanwhile Mohar Singh was faring almost as badly at Jharauli; for Sardar Bhangra Singh of Thanesar took advantage of his being a minor to wrest most of his patrimony from him, leaving him only with Jharauli, Fatehgarh Atari and Ajrana, yielding about Rs. 10,000 revenue. Mohar



Singh gladly acquiesced in the arrangements which brought his property under the protection of the British Government in 1809. Since then his family have enjoyed a comparatively peaceful existence. Just before his death in 1845, Sardar Mohar Singh made a will, giving three out of ten shares of his estate to each of his three sons, and one-tenth in addition to the second, Jit Singh, whom he desired to appoint as his successor in the chiefship. Sardar Jit Singh died in 1852, and was succeeded by his son, Jwala Singh, who is now at the head of the family. The latter's brother Bishan Singh died without issue in 1869.

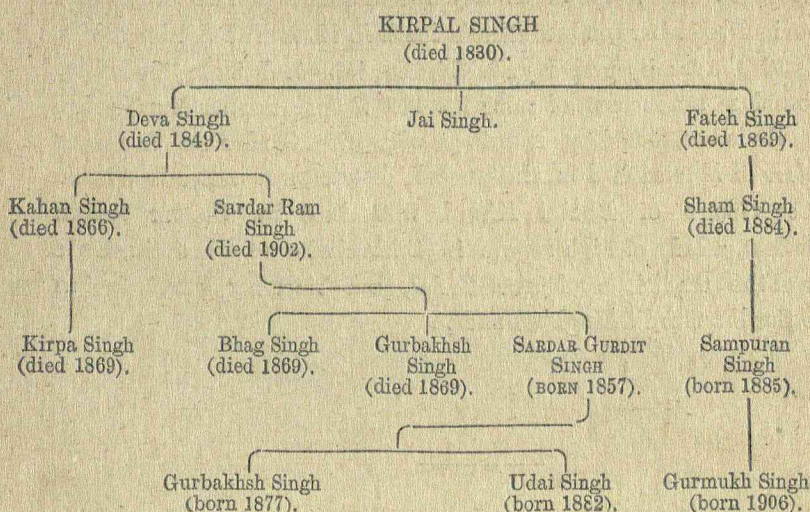
The family has on all occasions proved loyal to the British Government. Sardar Jwala Singh holds the village of Fatehgarh Atari in his sole possession as head of the house. The title of Sardar is hereditary in the family and has descended to him, and he holds a seat in Provincial Darbars. In 1892 he was granted the title of Sardar Bahadur in recognition of his services as an Honorary Magistrate. His *jagir* income is about Rs. 1,200 and he derives about Rs. 4,800 per annum from his private landed property. His grandsons Rajendra Singh and Harbans Singh are being educated at the Aitchison College, Lahore. Sardar Jwala Singh having accepted the rule of primogeniture in his branch of the family, his estate will descend to Rajendra Singh, and Harbans Singh will only be entitled to maintenance. The remaining villages of Jharauli and Ajrana are shared equally by the three branches of Mohar Singh's family. The other two branches are represented by Sardars Kishan Singh and Gajendra Singh. Their separate *jagir* income is Rs. 1,600 and they also receive about Rs. 800 from landed property. The total income of each is thus about Rs. 1,200 per annum.

Gajendra Singh was educated at the Ambala Government School. He married a daughter of Sardar Narayan Singh, *Jagirdar* of Khamanun.

KARNAL DISTRICT.

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SARDAR GURDIT SINGH OF SHAMGARH.



The ancestor of the family, Sardar Kirpal Singh, came from the neighbourhood of Batinda in 1770, and received the village of Shamgarh from Sahib Singh, Sardar of Ladwa, who had married his sister. He joined Sahib Singh in most of his expeditions, and received a share of whatever plunder was taken. His daughter Bhag Bhari married Kunwar Partab Singh of Jind, who gave her the villages of Asand and Salwan in dowry. Kirpal Singh was on the occasion presented with five villages in the Jind District of Safidon; but these were afterwards resumed by Raja Sarup Singh. He died in 1830, leaving three sons, Deva Singh, Jai Singh and Fateh Singh.

Fateh Singh's daughter married Shahzada Sheo Dev Singh, son of the late Maharaja Sher Singh of Lahore, who resided in Bareilly. Sheo Dev Singh received with his wife the villages of Saga, Kurak and Jatpura; and his descendant Sampuran Singh is the present *jagirdar* of Saga. On the death in 1869 of Kirpa Singh, son of Kahan Singh, the whole of the rest of the Shamgarh estate passed to Sardar Ram Singh, only surviving son of Deva Singh. His estates consisted of six entire villages and two-fifths of Mauza Taraori, yielding an income of Rs. 3,450, subject to a commutation charge of Rs. 426 in lieu of service. He and his brother Kahan Singh had done good service in the Mutiny, and were allowed a remission of the commutation for one year. Gurdit Singh, son of Sardar Ram Singh, is

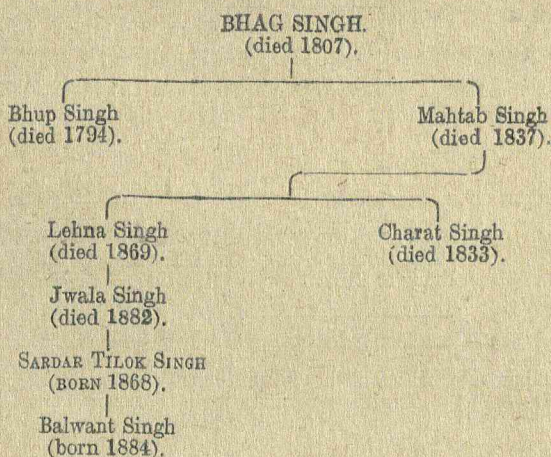


an Honorary Magistrate, and is at present the head of the Shamgarh family, having succeeded both to the hereditary title of Sardar and to the family seat in Provincial Darbars on his father's death in 1902. The Sardar enjoys two-thirds of the family property, which he inherited from his father, and has besides an income of some Rs. 12,000 per annum from landed property. He is connected by marriage with the Sardar of Lodhran, the *jagirdars* of Mustafabad in the Ambala district, and other families of note. The village of Bhaini Khurd was held by Sardar Kahan Singh's widow, a lady of high repute in Sikh circles as an enthusiastic supporter of the traditions of the Khalsa, but since her death it has come into Sardar Gurdit Singh's hands.

KARNAL DISTRICT.

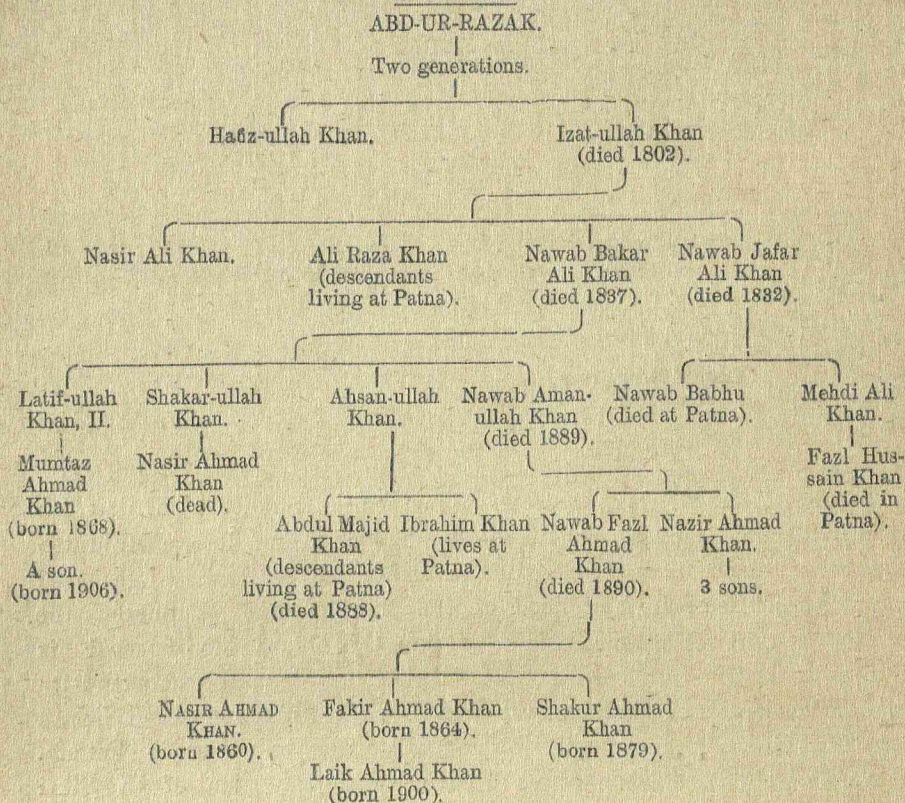
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SARDAR TILOK SINGH OF SIKRI.



Sardar Tilok Singh's ancestor, Bhag Singh, Sukarchakia, left his home in Bhara, Amritsar, to join the standard of Dhara Rao, a Mahratta adventurer, who towards the close of the eighteenth century had gathered around him some of the best blood of the Manjha, and dominated the country between Delhi and Patiala. It was this Dhara Rao who sold his services to the celebrated Diwan Nanu Mal of Patiala, and in concert with Raja Gajpat Singh of Jind, was the means of restoring the exiled Diwan and with him his young master, Raja Sahib Singh, to power in Patiala. Dhara Rao rewarded Bhag Singh's services with the grant of the Sikri *Ilaka*, consisting of six villages, taken from Sardar Bhang Singh of Thanesar. Bhag Singh afterwards acted as agent for the Cis-Sutlej chiefs at Agra. He rendered himself useful to the British officials in the early days, and the revenues of three villages in the Delhi *Pargana* were assigned to him on a life-tenure in acknowledgment of his services. On his death in 1807, a life pension of Rs. 1,800 per annum was sanctioned for his son Mahtab Singh. Sardar Lehna Singh was at the head of the family during the Mutiny. He behaved loyally, and his services were recognized at the time. The present Sardar Tilok Singh is a Divisional Darbari. His *jagir* income is about Rs. 3,000 per annum and he derives another Rs. 3,000 from land in the Karnal and Amritsar Districts.

NASIR AHMAD KHAN OF PANIPAT.



Nasir Ahmad Khan of Panipat, succeeded his father Nawab Fazl Ahmad Khan in 1890. His grandfather Nawab Aman-ullah Khan, who died at the age of 81 years, was one of the leading Muhammadans in the Karnal District, and was widely known and respected. He had acted for many years as an Honorary Magistrate and member of the local Municipal Committee. He was forward on all occasions in offers of assistance to the District authorities, and during the Mutiny he was actively loyal, helping to the best of his ability in preserving order in his native town and in furnishing supplies for the troops before Delhi. He was the recognised head of the Panipat Ansaris, or Helpers of the Prophet, who trace their descent from Khwaja Abdullah Pir of Herat, one of whose children, Khwaja Malak Ali, in the reign of Sultan Ala-ud-din Masud, grandson of Shamas ud-din Altamash, migrated to Delhi and finally fixed his abode at Panipat. The family is undoubtedly of great respectability, being one of the very



few in the Province able to prove beyond dispute that the highest offices in the old Muhammadan Empire were held by their ancestors for several generations. Khwaja Nasir, son of Malak Ali, obtained the hand of Firdausa, only daughter of Jalal-ud-din, head of the locally celebrated family of Makhdumzadas, with whom the Ansaris still intermarry; and with her he secured a portion of the Panipat lands ever since owned by the family. Twelve generations after Khwaja Nasir we find Abd-ur-Razak holding a high military command under Shah Alamgir. One of his sons, Muayan-ud-daula Dalerdil Khan, was for some years Viceroy of the Kabul Provinces; another son, Zakaria, was Governor of Lahore at the time of Nadir Shah's invasion; and a third, Lutf-ullah, held at different times the offices of tutor to Azim Shah, Warden of the Fort of Delhi, and Diwan to three successive Emperors. Muhammad Shah appointed him a *Shash Hazari* with the title of *Shamas-ud-daula* and he became Subadar of Multan, eventually succeeding his brother as Governor in Kabul. He spent considerable sums in the embellishment of his native town of Panipat, building the Lahori Gate and several mosques which are still in existence.

Shakar-ullah, second son of Abd-ur-Razak, was Governor of Malwa during the reign of Bahadur Shah, with the rank of *Shash Hazari* and a salary of 2½ lakhs per annum. Inayat Khan, son of Lutf-ullah, was a *Bakhshi* and *Naib Khansaman* under Muhammad Shah. He enjoyed the title of *Rasikh-ul-Itikad* and with it a salary of Rs. 84,000 per annum. His son Izat-ullah Khan drew the same pay as in charge of the elephant establishments, and ultimately retired from public life in order to look after his *jagir* estates in Shahjahanabad and Benares. These were seized later on by Aliwardi Khan, who, however, afterwards released 100 villages in his favour in the Behar Province. Izat-ullah Khan died at Patna in 1802, thirty-seven years after the authority had passed into the hands of the English Company, and was succeeded by his third son Nawab Bakar Ali Khan, who returned to the parent home at Panipat and distinguished himself by loyally assisting the British when Delhi and the surrounding territory was first brought under our rule. He was followed in 1837 by Nawab Aman-ullah Khan, of whom mention has already been made.

On Aman-ullah Khan's death in 1889 he was succeeded by his son, Fazl Ahmad Khan, who was well known to the authorities for many years as he acted for his father, who, by reason of chronic illness, was personally unable

to occupy the position his rank and reputation had secured him. Nawab Fazl Ahmad Khan was President of the Panipat Municipal Committee and a member of the Local and District Boards. He actively interested himself in several local charities, including the Islamia Free School, with which he was unofficially associated. He owned a large *zamindari* property at Mor Manorat, and enjoyed free of revenue estates, in Mor Gobardhan and Bakhtiarpur, all in the Patna District. He also held *istamrari* rights in lands in the Panipat and Sonapat Tehsils. He died in 1890, and his son Nasir Ahmad Khan is now the representative head of the family. He is a Zaildar in Panipat, a Lambardar and a Provincial Darbari. His income from *muafi*, house and landed property is about Rs. 2,000 per annum, including about Rs. 60 as his share of the Patna estate. Most of the latter has passed to his collateral relations.

There are numerous branches of the Ansari Shaikhs settled at Panipat in the present day. Many of the family are in service, especially in the States of Central and Southern India. But the minute sub-division of their holdings under the Muhammadan law of inheritance and the disputes constantly arising in connection with the rights of the *purdah* ladies have brought most of the members down to a common level of genteel poverty, threatening a serious struggle for existence in the near future. The Ansaris who settled at Patna are reported to be little better off than their cousins in the Punjab, though some of them have accepted employment under the British Government. Taffazul Hussain of Patna was for some years a Munsif in Bengal.

The family intermarry only with the Pirzadas or Makhdumzadas of Panipat and the Sayads of Barsat and Sonapat.



THE AMBALA DISTRICT.

Mr. A. Kensington, at one time Settlement Officer, prepared the note which follows, sketching the position of the leading families in Ambala:—

The first essential feature to be grasped is that by its geographical position the present Ambala district was long destined to feel the effects of every important campaign in Northern India. Hemmed in on one side by the hills and on the other by the great jungle tracts bordering on the Rajputana desert, Ambala was the central spot through or near which every horde of invaders was bound to pass on the way to the battle-ground of India at Panipat, with Delhi as its ultimate goal. This main fact is still reflected in the character of the village population. Placed in the direct track of successive invasions, they appear to have been ground down till they lost all power of resistance to difficulty, and the inherited attitude of submission to the inevitable has left effects which can be still traced even under the altered conditions of British rule. It is necessary to realise this to understand how the district fell, almost without a blow, into the hands of the Cis-Sutlej Sikhs in 1763.

The first direct experience of the Sikhs was in the time of Guru Tegh Bahadur, who roamed the country from Hansi to the Sutlej, and subsisted by plunder from 1664 to 1673. Under his successor Guru Gobind Singh a chain of forts was established at Anandpur in the Hoshiarpur district, a few miles north of the Sutlej, at Chamkor in the Rupar Tahsil, and at Nahan in the hills, commanding the whole eastern portion of Ambala. For the first half of the eighteenth century there was no recognised leader of the Sikhs, who were, however, engaged in frequent struggles with the Delhi Empire, and were rapidly forming into great confederacies or misals. The storm burst at last in 1763. The Sikhs of the Manjha country of Lahore, Amritsar and Ferozepore combined their forces at Sirhind, routed and killed the Afghan Governor Zain Khan and pouring across the Sutlej occupied the whole country to the Jumna without further opposition. "Tradition still describes how the Sikhs dispersed as soon as the battle was won, and how, riding day and night, each horseman would throw his belt and scabbard, his articles of dress and accoutrement, until he was almost naked, into successive villages, to mark them as his."* It is unnecessary to enter into a detail of the portion of the Doab among the different confederacies. It is enough to say that, with few exceptions, the leading families of to-day are the direct descendants of the conquerors of 1763, an aristocracy with no tradition but that of plunder, with no claims to respect as the scions of an ancient line, aliens and foreigners still, and with no sympathy for the people whose revenues are now guaranteed to them in perpetuity.

The history of the next forty years is made up of the endless petty warfare of these independent Sikh Chiefs among themselves, except when a common danger banded them to resist the encroachments of the more powerful States of Patiala and Manimajra on the north, and Ladwa, Kaithal and Thanesar on the south. Each separate family, and each group of feudatories strong enough to stand alone, built itself a strong fort as a centre from which it could harry the whole neighbourhood. Many of these are still in existence and a marked feature of the district, recalling the extraordinary lawlessness of a period when

* Cunningham's *History of the Sikhs*.



literally every man's hand was turned against his brother. No attention was paid to the country by the British Government which had fixed the Jumna as the furthest limit for political enterprise, and it is believed that the profoundest ignorance prevailed both as to the constitution, the rights and the political strength of the supposed rulers. From 1806 to 1808 the position rapidly changed. On the one hand, the Cis-Sutlej Chiefs themselves were panic-struck at the sudden danger threatened to them by the rise of Ranjit Singh's power from beyond the Sutlej. In the three successive years 1806 to 1811 raids were made by Ranjit Singh in person to Ludhiana, to Narayangarh and to Ambala. It was openly announced by him that he intended swallowing up the whole country to the Jumna, and it was realised that one power and one only could prevent his immediate success. On the other hand, the British Government feared a new danger from the north by a combined invasion of the French, the Turks and the Persians, and it was hastily decided to give up the Jumna as the boundary and to trust to the new principle of alliance with a strong buffer State at Lahore. At the same time it was recognised that Ranjit Singh was himself a source of danger not to be despised, and, with the Government in this mood in 1808, an impulse was easily given to the policy of active interference by the arrival at Delhi of a deputation represented by Jind, Patiala and Kaithal, to invoke assistance for the Cis-Sutlej States. Some help had been given to the British by Jind, Kaithal and Thanesar in the struggle with the Mahrattas five years before. It was apparently assumed that the whole territory to the Sutlej was parcelled out among a few leading States of the same character through whom the country could be strongly governed, and the efforts of the authorities were aimed at the two-fold object of, on the one hand, securing an effective alliance with Ranjit Singh, and on the other extending British protection to these lesser States ranging from the Jumna to the Sutlej.

The overtures were eventually successful, and a definite treaty was made with Ranjit Singh on the 25th April 1809, by which he surrendered his new acquisitions south of the Sutlej, and bound himself to abstain from further encroachments on the left bank of that river. The treaty was followed up in May 1809, by the celebrated proclamation of Colonel Ochterlony, on behalf of the British Government, to the Cis-Sutlej chiefs. This proclamation, beginning with the quaint wording that it was "clearer than the sun and better proved than the existence of yesterday" that the British action was prompted by the chiefs themselves, is given in full in *Cunningham's History*. It may be referred to by any one interested in studying the main charter by which the leading families of Ambala still hold their rights. It includes seven short articles only, of which Nos. 1 to 5 are important; Nos. 1 to 3 limit Ranjit Singh's power and declare the Cis-Sutlej chiefs sole owners of their possessions free of money tribute to the British; while Nos. 4 and 5 require them in return on their side to furnish supplies for the army, and to assist the British by arms against enemies from any quarter as occasion might hereafter rise. The whole document is, however, so short and so full of interest as the foundation of future difficulties that it will well repay perusal by any one wishing to understand what, read in the light of subsequent events, appears to have been almost unaccountable blindness in the agents of the Government of the day.

It is indeed impossible to read history of these transactions without seeing that the Government were in reality taking a most important step almost in the dark. Instead of finding the Ambala territory under the control of a few central States, they soon realised that they had given it over for ever to hordes of adventurers with no powers of cohesion, who aimed only at mutual aggression, and whose sole idea of government was to grind down the people of the



country to the utmost limit of oppression. The first point was easily settled by a sharp reminder given in a supplementary proclamation of 1811, that every man would have to be content with what he held in 1809, and that the British Government would tolerate no fighting among themselves. The golden opportunity for securing the welfare of the district was, however, gone, and the pledges hastily given in 1809 were soon found to be a constant source of difficulty and misrule, which have continued, with more or less gravity, almost to the present day. It was found that as a fact the so-called Cis-Sutlej Sovereign States were represented as far as Ambala was concerned, by some thirty petty rulers with estates ranging from twenty to over one hundred villages, and by a host of small fraternities comprising many hundreds of the rank and file among the followers of the original conquerors, who had been quartered over the country with separate villages for their maintenance, and who were all alike now vested with authority as independent rulers by the vague terms of the proclamation of 1809. Published works have no where very clearly recognised how sorely the Government repented of its mistake; but there seems no doubt as to the facts; and it is not to be wondered at that Sir David Ochterlony should have privately admitted to the Governor-General in 1818 that the proclamation of 1809 had been based on an erroneous idea.*

From 1809 to 1847, persistent efforts were made to enforce good government through the Political Agency at Ambala among the endless semi-independent States. The records of the time bear witness to the hopeless nature of the undertaking. They teem with references to the difficult enquiries necessitated by the frequent disputes among the principalities by their preposterous attempts to evade control, and by acts of extortion and violent crime in their dealings with the villages. Year by year Government was driven in self-defence to tighten the rein and every opportunity was taken to strengthen its hold on the country by enforcing its claims to lapse by escheat on the death without lineal heirs of the possessors of 1809 or their descendants. It was thus that the British district of Ambala gradually grew up, each successive lapse being made the occasion for regular settlements of the village revenues and the introduction of direct British rule.

Up to 1843, the Government had done its best to carry out strictly the unfortunate engagements of 1809, and till then little necessity had arisen for testing the gratitude of the States and seeing how far they were prepared on their part to carry out their promises to furnish supplies for troops and military assistance when called on. In 1844 and 1845, the conditions again changed with the disastrous campaign in Afghanistan and the increasing signs of restlessness among the Sikhs of the Punjab. In the words of Sir Lepel Griffin "The Cis-Sutlej chiefs had abundant leisure to observe the signs of the time. * * * Seeing that their resources in money and supplies were required for the English armies, they began to think that they were necessary to the existence of the British power, not that it was essential to their own. All fear of the Lahore monarchy was now over; there was no longer a strong and sagacious ruler like Ranjit Singh, who made British protection sound pleasantly in the ears of neighbouring Princes; and this protection now seemed little more than a restraint, without which each chief fancied that he himself might play the part which, under similar circumstances, the Raja of Lahore had played with so much brilliancy and success."† The result was, that when called on to help in the First Sikh War the States were for the most part passively obstructive, even where they did not venture to show open hostility. "Their prosperity had been so great, the benefits which British protection had conferred on them were so

* Canningham, page 152 and note.

† Punjab Rajas, pages 183, 184, 189, 190

CHIEFS AND FAMILIES OF NOTE.

undeniable, and ingratitude for benefits conferred is so certain, that it is no matter for surprise when at the first opportunity certain Chiefs turned against the power which had befriended them, and openly or secretly joined the ranks of its enemies." The more serious offenders were visited with signal punishment. Their possessions were confiscated to Government, and in some cases they were themselves removed as prisoners from the Province. One hundred and seventeen villages were in this way added to the British district in Pipli by confiscation from the Raja of Ladwa; one hundred and six in Rupar and Kharar from the Sardar of Rupar; seventy-two in the same Tahsils from the Sodhis of Anandpur, and eighty-nine in Narayan-garh from the Raja of Kapurthala. As regards minor chiefs, less severe measures were considered sufficient, though the majority "had not shown their loyalty in 1845 in any more conspicuous way than in not joining the enemy. Gratitude they did not understand, and to show them any special consideration at the close of the campaign was unnecessary. Several most important measures were then adopted by the Government. The first was the abolition of all police jurisdiction in most of the States; for the existing system was so favourable to crime that, in the midst of half a hundred conflicting authorities, the capture of a criminal was well nigh impossible. The second measure was the abolition of transit and custom duties, which were as injurious to trade as the police system was fatal to justice; and the last was to accept a commutation for the personal service of the chief and his contingent."

These changes were not made before they were forced upon the Government by open disaffection or neglect on the part of the chiefs to obey orders which they were lawfully bound to fulfil. It was, however, soon found impossible to go so far without still further important steps. Hitherto the chiefs had levied revenue from their allotted villages in kind: an arrangement which left them free to rack-rent the land without any sort of restriction other than that imposed by the necessity for keeping the villagers from actually flying the country. The regular settlement of the British portions of the district began in 1847; and it was soon strongly urged by the district officials that the opportunity should be taken of once for all removing the grievances of the villagers by extending the benefits of a fixed money demand to the village still subject to the remaining States. The proposal was vehemently resisted by the chiefs themselves, and for some years they managed to delay the decisive step; but eventually they were brought to see that their own interests were concerned as well as those of the people for the very significant reason that they found themselves unable to collect their revenue when once their police jurisdiction was gone. Partly for this reason but still more because the existing dual system of cash revenues in British villages, side by side with collections in kind under the chiefs, was rapidly proving itself intolerable. The Government at last, in 1852, consented to finally break the power of the chiefs by enforcing the revenue settlement throughout the district, and reducing the so-called chiefs to the position of *jagirdars*. "With this decision of the British Government fell, for ever, the power of the petty Cis-Sutlej Chiefs, who had too long been permitted to play at independence, which for them had no nobler significance than the right to do evil without restraint, and to oppress the people who were so unfortunate as to be their subjects."*

This practically ends the history of the leading families. Their position as *jagirdars* has been defined and recorded with the greatest care. Pedigrees have been drawn out both for the leading Sardars and for the minor fraternities, whose descendants were even then counted by the thousand, tracing the descent in each case from the common ancestor of the year 1809 or

* *Punjab Rezas*, page 199.



AMBALA DISTRICT.

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subsequent year of status fixed as the basis for collateral succession under the varying conditions of different *jagirs*. The year 1809 has been recognised as the status for each of the leading Sardars, and even when the line becomes extinct, the *jagir* does not lapse in their case without a special enquiry and the orders of Government. There have been two important escheats in the last thirty years. The Sialba family of Tahsil Kharar died out in 1866, and fifty-nine villages, with a revenue of Rs. 26,000, passed to the Government: and in 1875 in the same Tahsil a like fate befell the Manimajra *jagir*, the largest in the district, covering sixty-nine villages, with a revenue of Rs. 39,100. Reference to the pedigree tables given for the various families will show that many of the leading houses are represented by not more than one or two members, and it is not unlikely that further lapses will occur in the near future. Nor is this to be altogether regretted even with every sympathy for the representatives of former power. With the exception of the Mir of Kotaha, the Baidwan Sardars of Sohana and Manimajra, the Rajputs of Ramgarh and Raipur, and the minor Pathan family of Kotla Nihang in Rupar, the whole of the existing larger *jagirdars*, and an immense majority of the lesser shareholders known as the *patidari jagirdars*, are still foreigners in the land as much as in the days of their ancestors, the invaders of 1763. They have not in any way identified themselves with the people of the district. They still look back on the Manjha as their real home, and if they notice the Ambala people at all, it is usually to recall the days when they had full license to oppress them, and to show too plainly what line they would take if those days should ever return. The one privilege they have hitherto retained as the symbol of their former independence is the right of collecting their revenue direct from the villages of their *jagirs*, and even this they have frequently abused so grossly that it is not certain whether it will be possible to retain the right for many years to come.

The general picture presented by this short sketch is not a pleasant one; but it is better to state the facts than to give the leading families a fictitious importance by dwelling on their large revenues, and the proud position which they are commonly said to hold. The condition of things is almost unique in the Punjab. In addition to the thirty-three leading families with *jagir* revenues alone of some Rs. 2,60,000, there are over five thousand lesser *patidari jagirdars* dividing over three lakhs a year. It is hardly too much to say that these men have no aim beyond living on their *jagir* where it is large enough, and starving on it where increasing numbers in the family have reduced each share to a miserable pittance. As a rule, they own no land and look down on a life of agriculture. The best of them are those who have returned to their native land and taken to regular employment. Those who remain for the most part either cannot or will not enter the service of Government, and their greatest pleasure lies in stirring up useless dissensions among the *samindars*. A few of the heads of the larger houses have been made Honorary Magistrates; but with some honourable exceptions, the powers are chiefly valued as a means of gratifying private enmities. One man, and it is believed one only, among the chief Sardars, has had the enterprise to send his son into the army—this notable exception being in the case of S. Partab Singh of Mainpur—whose son Shamsher Singh holds a commission as Jamadar in the 5th Bombay Cavalry. It is difficult to imagine any more striking illustration of the useless lives led by these men as a class, notwithstanding that Government has done all that can be done to strengthen them in the position they are meant to hold as the heads of the people. Service in the army is, above all others, the profession for which they should be qualified, alike by their traditions in the past and their ample revenues in the present and yet it is only possible to indicate one solitary instance in which advantage has been taken of this ready opening for the families of leading men. For the rest perhaps the less said the



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better. The really influential men can be counted almost on the fingers of one hand, and family after family is chiefly noticeable for the frequency with which drink and debauchery have brought their victims to an early grave. In not a few cases it is an open secret that vicious lives have led to a failure of lawfully begotten heirs, and that extinction of the house, with the consequent lapse of the *jagir* to Government, have only been avoided through the extreme difficulty attending any investigation into the private affairs of the family—a difficulty which makes it almost impossible to ascertain the truth even where the facts obtain an open notoriety. It is, however, not altogether fair to trace the degeneration of character among these Cis-Sutlej Sikhs to defects in the men themselves. The position secured to them, almost without effort on their part, has left them in the possession of abundant means without the necessity for exertion to sustain their place as rulers in the land, and they have naturally sunk under the strong temptations of a life of idleness and comparative luxury. The lesson to be learnt from their history appears to be that no good result can follow from the creation of an artificial aristocracy, and the state of things in the Ambala district makes it easy to understand the bitterness of the discussion when a similar question affecting the true Punjab came for decision before the Board of Administration in the early days of annexation. It may perhaps be added that, viewed in the experience of Ambala, there is much cause for congratulation that the sterner policy of John Lawrence caused that question to be finally decided in the Punjab on lines which effectually prevented the repetition of Ambala difficulties elsewhere.

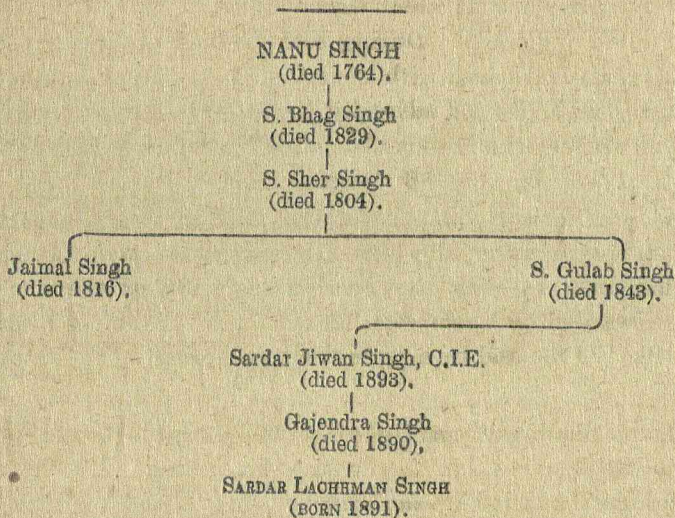
It only remains to add that the question of commutation for military service has remained settled on the lines of the orders of 1846. The general rule is that two annas are paid to Government for each rupee of *jagir* revenue. This was the rule governing all the leading families and the great majority of the *patidari jagirdars*, including all those who were recognised as entitled to the superior status of 1809. A comparatively small number of the *patidars*, chiefly in the Rupar and Narayangarh Tahsils, were given an inferior status on special grounds, and in their case the commutation paid is usually four annas in the rupee for the first and eight annas for succeeding generations. During the Mutiny many of the leading Sardars did good service by providing small forces as guards to the Tahsil buildings and to important posts on the lines of communication, and these services were gratefully acknowledged by a permanent reduction in their rate of commutation to one anna in the rupee. Subject to these small payments almost the whole of the *jagirs* of the district are now held in perpetuity on the sole condition of continuance of heirs in the direct line from the common ancestor of the recognised year of status.



AMBALA DISTRICT.

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SARDAR LACHHMAN SINGH OF BURIA.



The founders of the Buria Chiefship were Nanu Singh, a Jat of Jhawal Madan, near Amritsar, and the brothers Bhag Singh and Rai Singh, all Bhangi Sikhs, who, in 1764, seized the fort of Buria from some Narwaria Sikhs who had entered into possession a year previously. Nanu Singh was shortly afterwards treacherously murdered by the Afghans of Aurangabad, who enticed him inside their fort under pretence of showing him hospitality. His death was revenged by Rai Singh, the adopted son of Nanu Singh, who, with Bhag Singh, defeated the Aurangabadis, levelling their fort, and possessing himself of about 200 villages in the neighbourhood. These were divided between the brothers, Rai Singh receiving 84 villages in the districts of Jagadhri and Dayalgarh, while Bhag Singh became sole owner of the Buria estates, consisting of 120 villages. On the death of Bhag Singh in 1829, his son Sher Singh held the Chiefship. He was killed in an engagement with the English at Saharanpur in 1804. Then arose a long dispute between his widows and sons affecting the succession, which ended in the estate being held in equal shares by Jaimal Singh and Gulab Singh, the widows taking certain villages in life-tenure by way of maintenance. Gulab Singh ultimately succeeded to the whole estates on the death, without sons, of his brother Jaimal in 1816.

He himself died in 1843, leaving an only son, Jiwan Singh, not then a year old. Buria was reduced to the level of an ordinary *jagir* holding with the other minor Cis-Sutlej Chiefships in June 1849, when, immediately after the Second Sikh War, their criminal, civil and fiscal jurisdiction was annulled, and their lands came under the operation of the law as administered in the Punjab generally. During both the Sutlej campaigns Sardar Jiwan Singh's relatives behaved with conspicuous loyalty. In the war of 1849 they furnished levies and advanced Rs. 50,000 on loan to the military treasury. During the Mutiny the young Sardar himself commanded a body of 20 horsemen and 86 footmen locally raised and maintained at his own charge, and held the town of Jagadhri for some weeks. He, on this occasion, also lent a considerable sum of money to assist the authorities in meeting the current expenses of the war. His services were rewarded by a remission for one year of his commutation payment of Rs. 4,138, and by a permanent reduction of the demand to one-half.

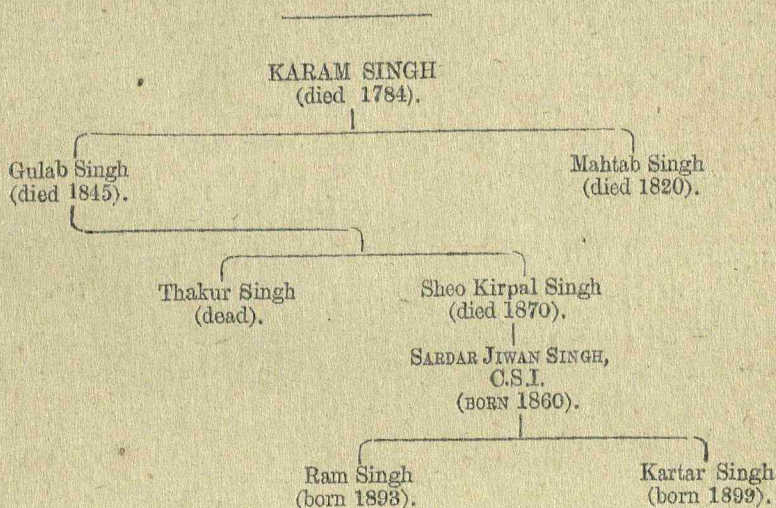
Sardar Jiwan Singh was an Honorary Magistrate, Honorary Civil Judge and Sub-Registrar within the limits of his estates. He was one of the most enlightened of the Sikh *jagirdars* of the Ambala district. He was a Provincial Darbari and was honoured in 1887 by being made the recipient of the Order of the Indian Empire, in recognition of his public services. His *jagirs* and *muafis* yielded an income of Rs. 47,700 ; and his rents from proprietary holdings amounted to Rs. 8,300 per annum.

The Sardar was connected by marriage with the ruling family of Patiala, his sister having married Maharaja Narendra Singh, great grandfather of the present Chief.

Sardar Jiwan Singh died in 1893 and was succeeded by his grandson, Lachhman Singh, a minor, whose estates are under the care of the Court of Wards. The Sardar is being educated at the Aitchison Chiefs College, Lahore.

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SARDAR JIWAN SINGH, C.S.I., OF SHAHZADPUR.



The Shahzadpur family first rose to importance in the time of Guru Gobind Singh, by whom Dip Singh, grandfather of Karam Singh, was installed as first Mahant of a newly-established Gurdwara, known as *Damdama Sahib*, a place of some celebrity in the Patiala State. His successors engaged in a series of struggles with the Muhammadan Governors of the Eastern Punjab, and acquired the title of *Shahid* (martyr), by which the family is still known in honour of the legendary exploits of its head. Under Karam Singh a strong footing was obtained in the neighbourhood of Sirsa, and advantage was taken of the general *melée* of 1763 to join the invasion of the Cis-Sutlej country by Sikhs from the Manjha. Karam Singh forced his way up from the south through the present Ambala Tahsil, where he acquired several villages, and finally settled down at Shahzadpur, in the present Naraingarh Tahsil. The estates were then divided for a time, Karam Singh retaining possession of the Kasri tract in Ambala, and making over the Shahzadpur villages to his brother Dharam Singh. The latter died childless, and Karam Singh thereon became sole possessor of the numerous scattered blocks of villages still held by his descendants in *jagir*. These were administered by the family as independent territory until 1847, when general orders were passed resuming the sovereign powers of all the separate petty States included in the Ambala District. The status of the family has ever since been that of *jagirdar* only; but, as such, it ranks second among the *jagirs* of the district,

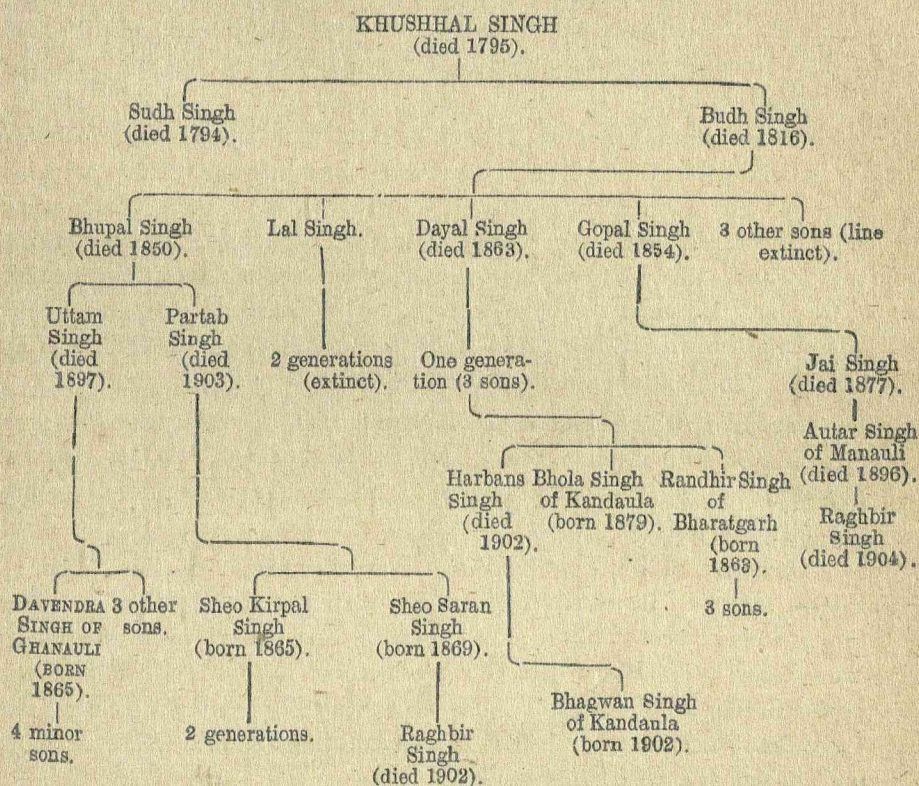


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The present Sardar, Jiwan Singh, was educated in the Government Wards' School of Ambala. He is an Honorary Magistrate, an Honorary Civil Judge, a member of the District Board and of the Committee of Management of the Aitchison College at Lahore and a Provincial Darbari. He is a man of high character, and commands universal respect. He is also a great sportsman and has a fine racing stable at Shahzadpur. As head of the family he is the second Provincial Darbari of the district and in 1891 was made a C. S. I.; he is entitled to be addressed as *Sardar Sahib Mihrban-i-Dostan*, but is more commonly known by the native title of *Shahid*, which ensures him respect from the Sikhs throughout the Punjab. The present Sardar was married in 1884 to a sister of the late Maharaja of Patiala, an alliance which has much increased the dignity and prominence of the house. One of his sons is married to a daughter of the late Maharaja of Bharatpur, and one of his daughters to Sardar Bhagwant Singh of Bhareli. The Sardar inherited a *jagir* of Rs. 26,000 from his father and owns in addition large landed property in various districts of the Punjab and United Provinces. The law of primogeniture prevails in the family.



SARDAR DAVENDRA SINGH OF GHANAULI.



The above pedigree includes the leading branches of the great Singhpuria family. The Sardar of Manauli used to be regarded as the titular head of the clan, which holds large *jagirs*, aggregating Rs. 80,000 in the Kharar and Rupar Tahsils. The remaining branches hold separate estates known as Bhareli, Bunga, Ghanauli, Bharatgarh and Kandaula; but as, with the exception of the Bhareli Sardar, all are descendants of Budh Singh, the possessor of 1809, they have common rights of succession in favour of the survivors on failure of heirs to any separate Sardar. From 1809 to 1847 the family ranked as independent protected chiefs, losing their status in the latter year and being reduced to the position of ordinary perpetuity *jagirdars*, under the general proclamation issued on the close of the first Sikh War. During the last half of the nineteenth century the family was unfortunately more distinguished for its vices than its virtues.



None of its representatives have been men of mark, and again and again various excesses have brought their victims to an early grave. The Bunga line became extinct in 1890, one-half of the *jagir* going to the Ghanauli Sardars, one-third to Kandaula, and one-sixth to the Bharatgarh branch.

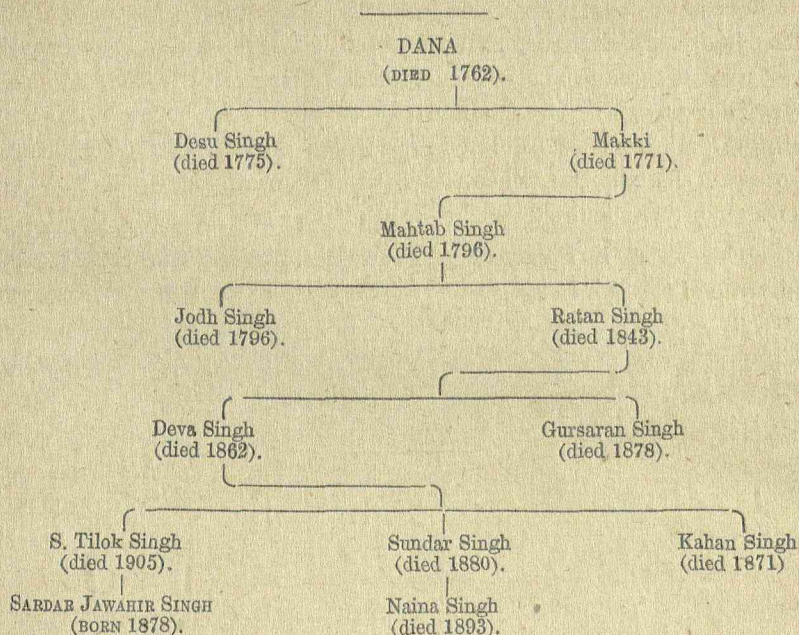
Sardar Autar Singh of Manauli died in 1896, and his son, Raghhir Singh, who succeeded him, in 1904. Sardar Autar Singh's widow brought forward a boy, named Umrao Singh, alleging him to be a posthumous son of the Sardar, but Government refused to recognise him and orders were given for the Manauli *jagir* to be parcelled out amongst the Sardars of Ghanauli, Bharatgarh and Kandaula. The Sardarni instituted a civil suit which was decided against her by the District Judge of Ambala early in 1908. She has appealed to the Chief Court.

Sardar Harbans Singh of Kandaula died in 1902 and his son Bhagwan Singh is a minor, and a pupil in the Aitchison College, Lahore. His share of the Kandaula estate is under the management of the Court of Wards.

Davendra Singh, Raghhir Singh, Narendra Singh and Sheo Narayan Singh, sons of Uttam Singh, and Sheo Kirpal Singh and Sheo Saran Singh, sons of Partab Singh, are known as the Ghanauli Sardars; Bhagwan Singh and Bhola Singh as Sardars of Kandaula; Randhir Singh as the Sardar of Bharatgarh. The latter is an Honorary Magistrate and Provincial Darbari, while Sardars Davendra Singh and Sheo Kirpal Singh are Divisional Darbaris.

The total value of all the *jagirs* is Rs. 69,316 from 24 villages in the Kharar tahsil and 57 in Rupar. In addition the Manauli branch owns a large amount of land and houses in proprietary right. This personal property is under the management of the Court of Wards.

SARDAR JAWAHIR SINGH OF MUSTAFABAD.



When the Sikh invasion took place in 1763, Desu Singh, Dalawala, Jat of Lalpur, near Tarn Taran, took possession of Mustafabad and some neighbouring villages now in the Jagadhri Tahsil and of Dera and Tandwala in Ambala. He was killed at the battle of Chandausi in 1775, and was succeeded by his nephew Mahtab Singh, who obtained possession of the whole estate. His eldest son, Jodh Singh, who followed him, was slain in 1796 at Biana, fighting against the Mahrattas. One of Mahtab Singh's widows, Mussammatt Gauran, then managed to secure possession. After a time her claim was disputed by Jodh Singh's younger brother Ratan Singh, who wrested Dera and Tandwala from her. He appears to have surrendered these villages as the price of protection to Sardar Bhangra Singh, the powerful chief of Thanesar, who gave him Talheri in exchange. On the death of Mussammatt Gauran in 1833 the whole estate was made over to Ratan Singh. Later on the estate was divided between Ratan Singh's grandson, Tilok Singh, and his great-grandson, Naina Singh. The latter died without issue in 1893 and on Tilok Singh's death in 1905, his only son Jawahir Singh, the present Sardar, was recognised as the sole possessor of the *jagir*. The Sardar has now executed a



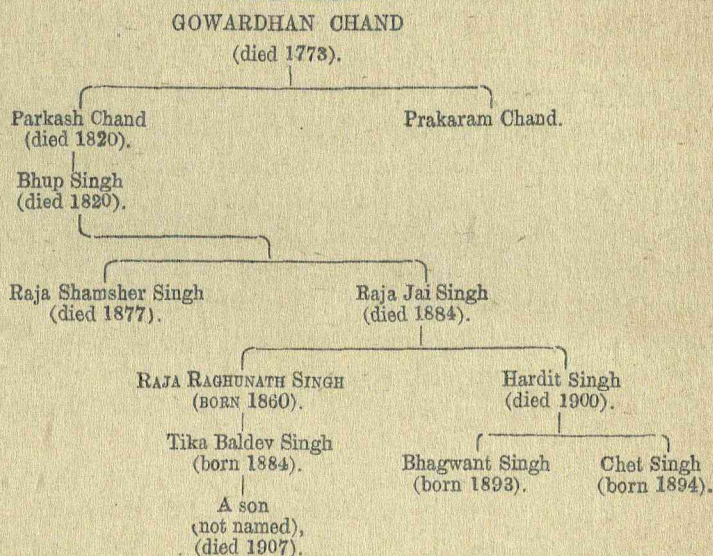
written deed whereby primogeniture has become the rule of succession in his family.

The *jagir* consists of eight villages, of which seven are in the Jagadhri Tahsil and one in Ambala, the revenue being Rs. 5,336, on which the *jagirdar* pays a service commutation charge of two annas in the rupee. During the Mutiny the Sardars of Mustafabad maintained a small number of horse and footmen for police service at Jagadhri. One year's commutation money was remitted as a reward for their services.

Sardar Jawahir Singh is a Provincial Darbari and an Honorary Magistrate of the third class.



RAJA RAGHUNATH SINGH GOLERIA.



From time immemorial the Kangra Hills have been inhabited by Hindu races living under the government of their own chiefs. Among these petty States, the oldest and most extensive was Kangra. According to local legend the Katoch family, as the house of Kangra is designated, is not of human origin. The first Raja, Bhum Chand, sprang to life fully grown, having been created from perspiration off the brow of a goddess enshrined at Kangra; and became the progenitor of a line of five hundred Kings. The ancient name of his dominions was Trigart, an evident attempt to identify the dynasty with the princes of Trigarta, mentioned in the *Mahabharat*.

Boastful and illusory as the local traditions are, there is no reason to question the antiquity of the Katoch Chiefs. The "Mountain Kings north of the Punjab" are referred to by the Greek Historians of Alexander more than three hundred years before Christ; and Farishta alludes to the Raja of Kot Kangra in narrating the exploits of a former ruler of Kanauj who overran the hills from Kumaon to Kashmir, subduing five hundred petty

chiefs. The time when this conqueror flourished is within the limits of authenticated history, about the twentieth *Sambat* of Vikramajit, or over nineteen hundred years ago. The ancient origin of the family is still further corroborated by the number of its branches and the extent of country over which it has spread. Throughout the lower hills, from the Sutlej to the Ravi, there is scarcely a clan of any mark that does not lay claim to Katoch blood. Four independent principalities—Jaswan, Haripur, Siba and Datarpur—have been founded from the parent house. The fraternity of Sadu Rajputs with their seven Raos or chiefs, who occupy the Jaswan Valley between Una and Rupar, claim descent from the same stock; and the colony of Indauria Rajputs, at the other extremity of the district, boast that their ancestor was an emigrant Katoch. The earliest records refer to the Katoch monarchy as a power which had already attained the vigour of maturity. But the traditional story of the circumstances under which Haripur was separated from Kangra may be accepted as trustworthy, inasmuch as it is implicitly believed by the general body of Rajputs whom it most concerns. Hari Chand, Raja of Kangra, was out hunting in the neighbourhood of Harsar, a village of Goler, still famous for its extensive woods stocked with various kinds of game. By some mishap he fell into a dry well unobserved by his companions, who, after a long and fruitless search, returned to Kangra fully impressed with the belief that he had become the victim of a beast of prey. His loss was mourned as the loss of one who was dead, and his brother Karam Chand ascended the throne. But Hari Chand was still alive. After the lapse of several days he was discovered and extricated by some shepherds, from whom he learned the story of his brother's accession. His position was embarrassing; his name had been effaced from the rolls of the living, and another ruled in his stead. A return to Kangra would cause obvious confusion; so he generously resolved not to attempt the recovery of his birth-right. Selecting a spot on the banks of the Ban Ganga opposite Goler, he built the town and fortress of Haripur, called after himself, and made it the head-quarters of a separate principality. Thus, the elder brother reigned at Haripur on a small scale, while the younger sat, without real right, on the throne of the Katoches.

Since the days of Hari Chand twenty-six generations have passed away; but the ancient limits of his principality are preserved almost intact in the present Dera Tahsil. Datarpur is alone excluded, as it now



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belongs to the district of Hoshiarpur; and the only addition is Tapa Ghagot, formerly a portion of Jaswan. With these exceptions the Dera Tahsil, as it stands in the map of Kangra, represents pretty accurately the Haripur of Hari Chand's time.

Dealing with comparatively modern history, we find Raja Rup Chand of Goler allied with Shahjahan in the subjugation of the Jamwal and Mankotia Rajas, who had rebelled against the imperial authority in alliance with the Katoches. For this assistance the Emperor conferred upon him the title of Bahadur, a dress of honour, and two weapons which are still preserved in the family as things to be prized.

Raja Man Singh, who flourished in the first half of the seventeenth century, paid court to the Mughals, who sent him on an expedition to Kandahar, which failed. He was subsequently employed with better success in punishing Raja Jagat Chand of Nurpur, who had been neglectful in some matter of etiquette to Aurangzeb. The Emperor Shahjahan conferred upon Man Singh the title *Sher Afghan*, the Lion-killer, and appointed him head of the Kangra Chiefs. Raja Bikram Singh took service under Aurangzeb, and was sent with an expedition beyond Kabul, where he died. He was famous for his physical prowess, and the Goler historians relate that he could break a cocoanut into pieces by pressing it in his fingers.

Raja Bhup Singh, in whose time the Sikhs began to appear on the scene, distinguished himself by fighting the Katoches and gaining a victory over them. Maharaja Ranjit Singh at first treated him with respect, and called him Bawa; but later on, in 1812, he seized his territory, worth about Rs. 90,000 per annum, and ejected the Raja, allotting him a *jagir* of less than one-fourth of the revenues. This operation was not effected without the exercise of some questionable diplomacy on the part of the Maharaja. Having lessened the chances of local resistance by borrowing a strong contingent of Rajput soldiers from Bhup Singh, he took advantage of the Prince's presence in Lahore, to impress upon him the desirability of complete submission to the paramount power, emphasising his arguments by threatening to detain him until consent had been given. The Raja perforce agreed; but only in order to regain his liberty. Once free, he protested against the confiscation, and refused to touch the Rs. 20,000 which had been fixed for his maintenance. The allowance eventually went to the support of the ladies of his family. When the



country was taken over by the British, this *jagir* of Rs. 20,000 was confirmed to his son Shamsher Singh, who had succeeded Bhup Singh as titular Chief in 1820. The grant was spread over twenty villages; and together with two detached *muafi* plots and three gardens in *Talukas* Nandpur and Haripur, was estimated to yield Rs. 20,711. The right of raising revenue on drugs and spirituous liquors was also continued to the Raja.

Shamsher Singh was the last of the old Rajput chiefs of Kangra. He was a rough, uneducated soldier, celebrated for his honesty and straightforwardness. In the first Sikh War he gathered his retainers together and turned the Sikhs out of Haripur, the old stronghold of his State. He shared the disappointed feeling of the Rajput chiefs generally when they learned that the supremacy of the English was to bring them no relief from the degradation which the Maharaja Ranjit Singh's ambitious policy had caused them. Yet Shamsher Singh remained outwardly loyal and refused to give countenance to the rebellious movement set on foot by some of his kinsmen immediately after annexation. He died in 1877, leaving neither widow nor son; and his *jagir* consequently lapsed, as no provision for collateral heirs had been made under the Sanad given him in 1853. But as an act of grace the estate was continued to his brother Jai Singh and his legitimate heirs male. The conditions accompanying the new grant were mainly, that he should hold as a simple *jagirdar*, that the levy of excise duties and other rates should cease, and that no police or magisterial powers should be claimed by the Raja as of right.

Mian Jai Singh was gazetted in 1878 to the title of Raja, conferred upon him as a hereditary distinction. As the estate had been heavily encumbered, Government stepped in shortly before the Raja's death and saved him from hopeless insolvency by granting a loan of Rs. 86,000, recoverable in half-yearly instalments of Rs. 6,000, and bearing interest at six per cent. This sum was recovered in full.

On Jai Singh's death in 1884, he was succeeded by his son Raghunath Singh, the present Raja, a man of fair educational attainments. The value of the *jagir* is Rs. 24,000, according to the regular settlement of 1892; of this Rs. 20,000 is land revenue and Rs. 4,000 *talukdari* allowance at 20 per cent. The Raja is the leading Provincial Darbari of the Kangra district. His sister was married to the late Raja of Mandi.



KANGRA DISTRICT.

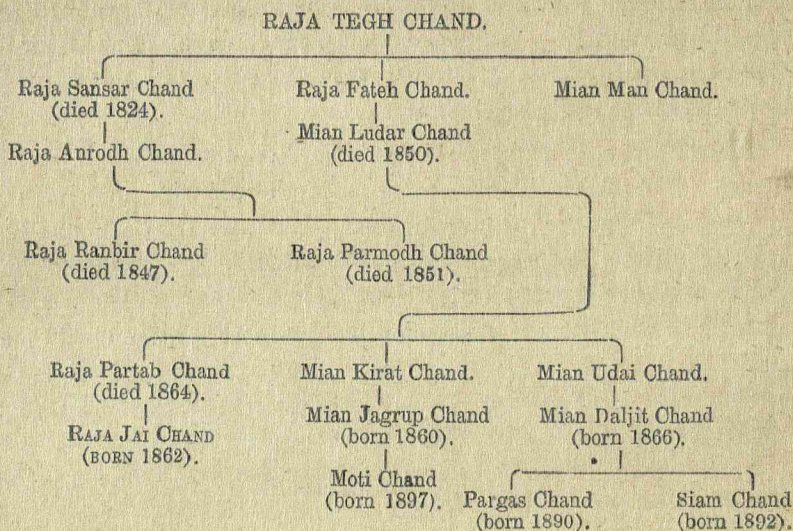
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The living Katoch representatives in the Kangra district are Raja Raghnath Singh of Goler, Raja Jai Chand of Lambagraon, Raja Jai Singh of Siba, and Raja Narendra Chand of Nadaun. The Goler family is, however, usually called Goleria; the Sibas, Siviya; the Datarpuras, Dadwal; and the Jaswans, Jaswal.

Tikka Baldev Singh is married to the daughter of the Raja of Tehri, Garhwal. The Goler Estate being encumbered with numerous debts was brought under the management of the Court of Wards in 1899 and a loan of 2 lakhs, free of interest, was granted by His Highness the Raja of Tehri to clear off most of the debts.

The *jagir* is exempt from attachment by process of the Civil Courts.

RAJA MAJOR JAI CHAND OF LAMBAGRAON.



Raja Jai Chand is the representative of the younger branch of the ancient Kangra dynasty, whose origin, antiquity and former greatness have already been touched upon in the history of the Goler branch, which seceded from the parent house in the thirteenth century. He is said to be the four hundred and eighty-fifth Raja of Kangra in lineal descent.

In times comprised in modern history, Raja Sansar Chand, great-granduncle of the present Chief, was the most renowned of the Kangra Princes. He flourished early in the last century, and was a contemporary of Maharaja Ranjit Singh. With the assistance of the Sikhs he regained possession of Fort Kangra from Nawab Jiwan Khan, son of Saif Ali; the Emperor Jahangir having some generations previously captured the place from Raja Chandra Bhan. Sansar Chand soon became powerful in the Kangra district, and annexed several *parganas* in the Jullundur Doab, including Hoshiarpur and Bajwara, and portions of Mandi, Kutlehr, Chamba, Jaswan and Kahlur. The yield of the whole was not less than nine or ten lakhs of rupees. For twenty years he reigned supreme throughout these hills and secured a name never attained by any of his ancestors. Had he remained content with his possessions he might have bequeathed a princely portion to his children; but his aggressive nature brought him into collision with a power mightier than his own, involving him in irre-



trievable ruin. In 1805, Sansar Chand fell upon the State of Kahlur and seized the *Taluka* of Bati, adjoining his own district of Mahal Mori. The Kahlur Raja, not being in a position to retaliate alone, solicited the aid of the Gurkhas, who had already overrun the hills between the Gogra and the Sutlej three hundred miles beyond their proper border. They gladly responded, and crossed the Sutlej. The first action was fought at Mahal Mori in 1806, when the Katoches were signally defeated and fled in confusion to Tira, a fortified position within their own territory. Then followed a period of anarchy. Certain portions of the country were subdued and held by the Gurkhas; while Fort Kangra and the principal strongholds remained in the hands of the Katoches. Each party plundered the districts held by the other, so as to weaken his adversary's resources. The people, harassed and bewildered, fled for refuge to the neighbouring States; some to Chamba, some to the plains of Jullundur. The other chieftains, incited by Sansar Chand's former oppressions, made inroads on his holding and aggravated the general disorder. At last the Katoch Chief in despair invoked the succour of Ranjit Singh. This was readily granted. The Sikhs entered Kangra and gave battle to the Gurkhas in August 1809. The Gurkha army had suffered severely from sickness; yet the field was long and obstinately contested. But fortune finally declared in favour of the Sikhs, who followed up the victory by pressing close upon the enemy, obliging them to abandon all their conquests on the right bank of the Sutlej.

Ranjit Singh was not the man to confer so large a favour for nothing. In remuneration for his services he took Fort Kangra and the sixty-six villages in the valley allotted by ancient usage for its maintenance; guaranteeing to Sansar Chand all his other dominions, unfettered by conditions of service.* This was in 1810. But in the same year Ranjit Singh withdrew from his engagement and began to encroach more and more on the Katoch Chief's possessions, until nothing was left but the bare title, and a small *jagir* to save him from begging his bread. Raja Sansar Chand died in 1824, having sunk into the position of an obsequious tributary of Lahore. Twenty years earlier he was lord paramount of the Hill States, and almost a rival to the great Maharaja himself. He was succeeded by his son Anrodh Chand, from whom the Sikhs exacted a lakh of rupees as

* At the end of this history is given a copy of the Treaty granted to Sansar Chand by the Maharaja. It was executed in the holy temple of Jawalamukhi, and was stamped by Ranjit Singh with his own hand coloured with saffron.



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succession money. In 1827 Ranjit Singh took advantage of Anrodh Chand's presence at Lahore to demand his sister's hand on behalf of Hira Singh, son of his Minister Dhian Singh. Surrounded by Sikhs, and fearing the consequence of abrupt refusal, the timid chief acquiesced and returned homewards. He had no intention, however, of being bound by such a promise, and was prepared to lose his kingdom and live in exile rather than compromise the honour of his ancient house. Knowing the folly of resistance, he quietly left his home, and crossing the Sutlej with all his household, sought refuge within British territory. Ranjit Singh was naturally enraged at this passive defiance of his authority ; but the person and honour of the Raja were safe. His country was of course annexed in the name of the Khalsa.

Shortly after reaching Hardwar, his chosen retreat, Raja Anrodh Chand gave the girl who had been the innocent cause of his misfortunes to Sudarshan Shah, Raja of Garhwal. He died of paralysis while still in exile. His son Ranbir Chand obtained an asylum near Simla from the Rana of Baghal with whom he continued to reside for some years.

Ultimately, Lord William Bentinck, Governor-General, interested himself in the case and advised the Raja to go to Lahore and make terms with Ranjit Singh, promising him his sympathy and support. This the Raja did, accepting a *jagir* of the *pargana* of Mahal Mori in his own country, yielding annually Rs. 50,000. When the war with Lahore was declared, Ranbir Chand assisted to his utmost in expelling the Sikhs from his native valley. He and his brother Parmodh Chand collected a large following of Rajputs and in 1846 attacked and captured the Forts of Tira and Riah, which had once belonged to the family. Subsequently the Katoches possessed themselves of Pathiar and Karot, in Palam, and the Forts of Sola Singhi and Chaumukhi in Nadaun. Chauki was seized and occupied by the Kutlehr Raja.

Ranbir Chand was confirmed by our Government in possession of his *jagir* of Mahal Mori, and he was reimbursed for the charges he had incurred in the war. He died in 1847, when the Chiefship passed to his brother Parmodh Chand.

The fate of the Kangra Princes is a remarkable contrast to the fortunes of the Hill Chiefs across the Sutlej. There, the British Power delivered the country from the yoke of the Gurkhas and restored the native rulers without exception to independence. The knowledge of



this generosity made the dethroned chieftains look forward with anxious hope to the coming of the new power, and converted them into desperate and discontented subjects, when they found that the English intended these conquests for themselves. So strong was this feeling that three of the Kangra Princes actually rose in insurrection during the Sikh War of 1848-49. Emissaries had been sent into the hills inciting them to rebel, and promising them restoration to their hereditary kingdoms if the movement proved successful. Parmodh Chand was among those who received the Sikh overtures with favour and returned promises of assistance. Towards the end of 1848 his intentions became clearly defined. He had advanced from Mahal Mori and taken possession of the neighbouring forts of Riah and Abhemampur. A salute was fired, and the people were informed that their hereditary chief had again assumed kingship in his dominions. The district officer used every exertion to bring the foolish youth to his senses, offering still to procure him pardon if he would disband his forces and return peaceably to his home. But these good offices were rejected; and on the 3rd December intelligence was brought that an army of eight hundred Katoches had crossed the river with the intention of attacking the British encampment which was halted at about ten miles from Tira. Soon afterwards the insurgents were described on the opposite bank of a broad ravine. They were met by a well-directed volley; their leader was wounded, and after a short engagement they had to turn, and were chased back to the walls of Tira. Parmodh Chand was taken prisoner and deported to Almora, where he died three years later, leaving no sons. He was thus the last of the lineal descendants of the great Sansar Chand.

Ludar Chand was the representative of the younger branch when the country was taken over by the British. He was confirmed in possession of his *jagir* of Rs. 35,598, which was to remain in the family and descend according to the Hindu law of inheritance. His conduct during the rebellion of 1848-49 was unimpeachable. He not only refused to join his misguided relative Parmodh Chand, but actually went to Jullundur to inform the Commissioner, John Lawrence, of the excitement prevailing in the hills, and to warn him of the coming insurrection.

Ludar Chand died in 1850, and was succeeded by his son Partab Chand. In the following year, on the demise of the exiled Chief Parmodh Chand, he was constituted a Raja, and acknow-



ledged as head of the Katoch Rajputs. The opportunity was taken of lifting the *jagir* grants out of the operation of the ordinary law of succession, and making them heritable by a single son. This was a measure of great importance, securing as it did a continuance of the principle of chiefship; and it was shortly afterwards accepted by the whole of the Kangra Rajas and made to include their rights of every description in land. They were not slow to perceive that on this principle alone could they continue to maintain even a semblance of the authority and dignity enjoyed by their fathers. Partab Chand's younger brothers Kirat Chand and Udai Chand by private arrangement received annual allowances of Rs. 3,000 and Rs. 2,000, respectively, in lieu of a *jagir* share.

Raja Partab Chand was extravagant in his tastes and careless in money matters, and when he died in 1864 his affairs were found to be considerably involved.

The present Chief, Jai Chand, was only two years of age when he succeeded his father. His property was taken over by the Court of Wards, and the old debts were cleared off. The Raja resides at Lambagraon, a picturesque locality on the right bank of the Beas, within a few miles of the old home of his ancestors. He was educated in Ajmere at the Chiefs' College. He speaks and writes English fluently, and is fond of sport and manly exercises. In January 1888, he was granted the honorary rank of Major in the 37th Dogras. He exercises the powers of a first class Magistrate and first class Munsif within the limits of his *jagir* and is a member of the District Board. Raja Jai Chand is the second Provincial Darbari in Kangra. He was employed in the Hazara and Chitral expeditions and received medals on both occasions. In 1903 he was appointed a member of the Punjab Legislative Council and received the honour of the entree at the levees of His Excellency the Viceroy and was allowed powers of adoption. As head of the family, he was granted the title of Raja as an hereditary distinction in 1908. His cousins Mians Jagrup Chand and Daljit Chand are also Provincial Darbaris. The latter is of weak intellect, and has squandered his inheritance and contracted debts to a large amount. His affairs have been taken in hand by the Court of Wards.

Raja Jai Chand is married to a daughter of the Raja of Bilaspur (Kahlur), and his sister has married Raja Ram Singh, brother of the Maharaja of Kashmir. His mother is a sister of the late Raja of Sirmur.



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A summary settlement of the Lambagraon estate was made while the property was under the management of the Court of Wards. The Raja was declared *Talukdar* or superior proprietor of the lands included in his *jagir*. In 1892 there was a regular settlement and the revenue payable to the *jagirdar* was assessed at Rs. 34,628 together with an additional *talukdari* allowance of Rs. 4,986, in all Rs. 39,614. The *jagir* figures include the allowance of Rs. 5,000 which was assigned in the Raja's father's time for the maintenance of his younger brothers Kirat Chand and Udai Chand, since deceased. Their sons enjoy the allowances originally granted to their fathers.

Raja Jai Chand has no sons and no brothers.

Translation of a Treaty concluded by Maharaja Ranjit Singh of Lahore with Raja Sansar Chand of Kangra, dated 5th Sawan, 1866 Sammat, corresponding with 1809 A. D.

(Seal of Ranjit Singh). (Original signature in Gurmukhi).

A treaty and solemn compact is hereby concluded with Raja Sansar Chand, who agrees to transfer the Fort of Kangra and district of Sandhta to the Government of Lahore subject to the following conditions. Accordingly, after being duly signed and sealed, this instrument is delivered to the Raja.

CLAUSE I.—By the favour of Sat Guru Dayalji, the whole of the Gurkhas shall be driven across the Sutlej and the Jumna.

II.—Whatever countries have been alienated from the Raja since the arrival of the Gurkhas shall be, as hereinafter set forth, restored to his possession according to the best of my ability, *viz.*, Bhorot, Muhara (the Khalsaji will not retain these), Chauki, Kotwal Bah, Siba with Chanaur Ghoasan, Charatgarh and Talhati, Chadhiar and Chando, Baira, &c., in Mandi.

III.—The entire revenues of whatever countries were in the possession of the Raja previously to the Gurkha advent, shall be left to the free and exclusive use of the Raja; and until the before-mentioned arrangements are effected for the Rajaji, the Thana of Bhai Sahib Bhai Fateh Singh (Ahluwalia) shall remain in the fort. But if one or two only of the before-mentioned places shall not be transferred, the garrison of the Khalsa shall nevertheless be introduced into the fort, and the remaining places shall subsequently be conquered.

IV.—Except Kila Kangra with the *Taluka* of Sandhta, the Government of Lahore has no claim whatever on the Raja, whether for life,

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property, dignity, service or revenue ; and in exchange for Sandhta, some other places in the hills will be conferred on the Raja.

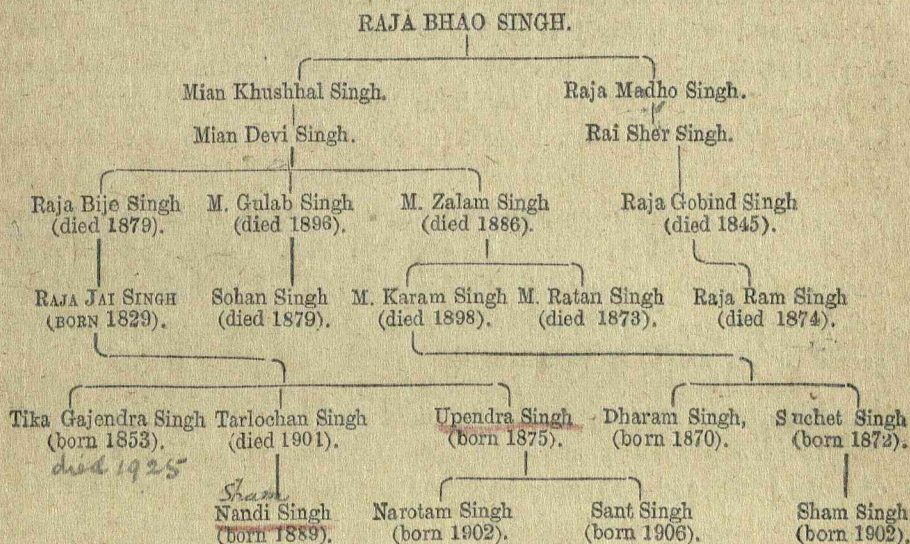
V.—The foregoing clauses in this Treaty shall remain in full force, and not be disturbed by any of the descendants of the concluding parties.

I hereby swear by Akalpurakji, Sri Jawalamukhiji, Sri Baba Nanakji, Sri Guru Hariji, Sri Amritsarji, Sri Guru Arjunji, Sri Guru Gobind Singhji, Sri Baba Gurdataji, Sri Anandpurji, that I will faithfully maintain the whole of the provisions of this Treaty to the best of my ability.

This solemn compact is written that it may form an absolute and complete instrument.

Written at Sri Jawalamukhiji on Tuesday, 5th Sawan, 1866 Sammat.

RAJA JAI SINGH OF SIBA.



Raja Jai Singh is the representative of another branch of the ancient Kangra Kings. As Goler seceded from Kangra, so Siba separated from Goler. In the fourth generation after Hari Chand, about six hundred years ago, a younger brother of the reigning Chiefs, by name Sibaran Chand, managed to make himself independent in some *Talukas* south of the Beas, calling them Siba after his own name of Sibaran. The domains of Siba proper are maintained in their old limits, under the title of *Taluka Siba*. In 1808, Raja Bhup Singh of Goler seized this country from Raja Gobind Singh and his cousin Devi Singh. Ranjit Singh took it from the Goler Chiefs ten years later, and in 1830 restored it to Gobind Singh. Siba alone of all the petty States in Kangra escaped untouched in the game of grab that went on all through the palmy days of the Sikhs. Ranjit Singh at one time had doomed it to destruction; but his Minister, Raja Dhian Singh, had married two ladies of the family, and through his interest the Raja escaped with a yearly tribute of Rs. 1,500 and the surrender of his principal fort. The estate was, however, divided between the cousins. The Tappa Kotla, worth Rs. 5,000, was made over to Mian Devi Singh, and on his death, it was continued in favour of his eldest son Bije Singh, father of the present Raja. The remainder of the estate equivalent to about Rs. 15,000

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was made over to Gobind Singh, who was required to maintain a service contingent costing two-thirds of the grant. Raja Gobind Singh died in 1845, and was succeeded by his son Ram Singh. During the Sikh War, Ram Singh, under the terms of his feudal tenure, was obliged to join the Sikh army with one hundred men, and was present at the battle of Ferozeshah. But he had no stomach for the fight, and was glad to escape back to Kangra in the confusion that followed. He drove the Sikhs out of his fort of Siba with the aid of his own people, and then proceeded to oust his cousin Bije Singh out of his Siba possessions, in which he had been confirmed by the Maharaja. These he took; but he was obliged to restore them shortly afterwards under orders passed by the British Government.

The cousins were subsequently confirmed in their respective *jagirs*. Ram Singh's portion consisted of villages of the aggregate annual value of Rs. 14,200, and was granted to him and his male issue, for ever, subject to a tribute deduction of Rs. 1,500 per annum. Bije Singh was given six villages, yielding Rs. 4,800 per annum, which after his death were to descend according to the Hindu law of inheritance. He, however, forfeited his rights by taking part in the Katoch insurrection of 1848, and his share was resumed. It was restored to him nine years later in consequence of the loyal behaviour of his younger brother Gulab Singh, who commanded one of the regiments of the Jammu Contingent, which marched to Delhi and did excellent service in the Mutiny. The restitution was made at the personal intercession of the Maharaja of Jammu with whom Bije Singh was connected by marriage. Raja Ram Singh's own loyalty in the crisis of 1857 was undoubted. He had no children, and his request to be allowed to adopt an heir was refused. But when he died in 1874 the *jagir* was re-granted to Bije Singh of Tappa Kotla, his nearest male relative, and confirmed to Bije Singh's heirs male, in perpetuity, subject to an annual tribute payment of Rs. 1,500. The *jagirdar* was at the same time made responsible for the maintenance of his brother Gulab Singh and his nephew Karam Singh at a cost not exceeding Rs. 3,000 per annum. The title of Raja was conferred upon him as a personal distinction in 1878. He died in the following year. The *jagir* was continued on the same terms to his son Jai Singh, who also received the title of Raja. In 1908 this title was granted as an hereditary



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distinction, to be used by the head of the family on formal recognition of his succession.

On the death of Raja Ram Singh the Siba *jagir* was brought under summary settlement, and in 1892 it was brought under regular settlement. The revenue for Dada Siba proper was assessed at the regular settlement at Rs. 13,245 with an additional *Talukdari* allowance at 20 per cent. of Rs. 2,649, and the revenue for Tappa Kotla (the grant originally held by Bije Singh) at Rs. 3,692, giving a grand total of Rs. 19,586.

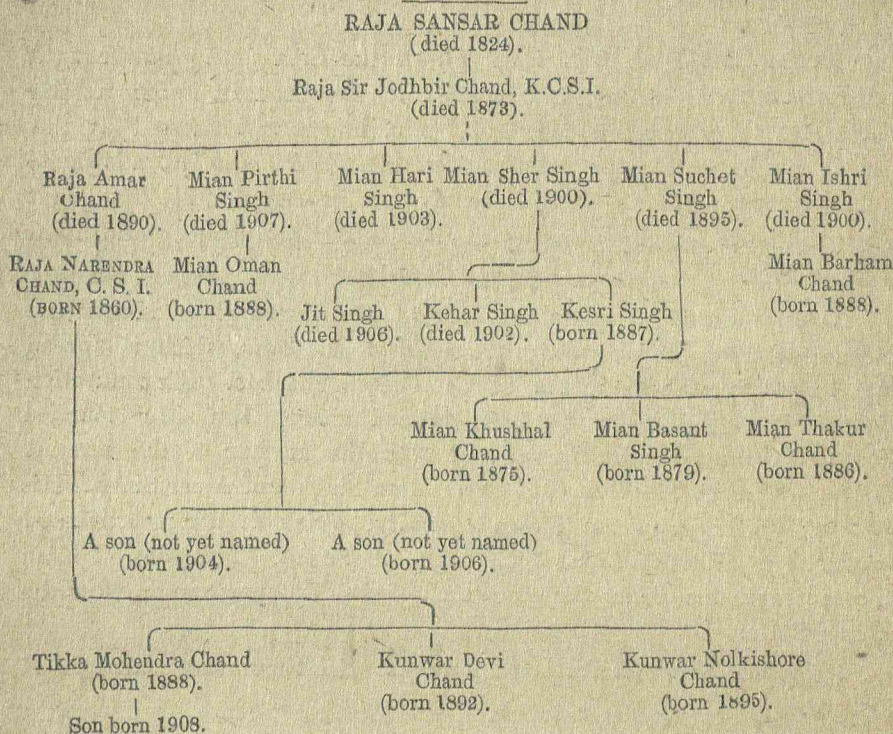
Raja Jai Singh exercises the powers of a second class Magistrate and second class Munsif within the limits of his *jagir*, which is spread over forty-two villages in the Siba and Kotla *Talukas*. His connection with the house of Jammu has been noticed above. His sister married the late Maharaja Ranbir Singh, and was the mother of the present Maharaja Partap Singh and of Rajas Ram Singh and Amar Singh. His own wife belongs to the Bilaspur family, which is again connected by marriage with the Raja Moti Singh of PUNCH. The sons of Mian Karam Singh receive an allowance each of Rs. 720 per annum from the Jammu State.

Raja Jai Singh ranks third amongst the Provincial Darbaris of Kangra.

The *jagir* is exempt from attachment by process of the Civil Courts.

Tika Gajendra Singh exercises magisterial and civil powers within the limits of the *jagir*, and is entitled to sit behind his father in Darbar.

RAJA NARENDRA CHAND, C. S. I. OF NADAUN.



Raja Narendra Chand, C.S.I., is the son and successor of Raja Sir Amar Chand, and grandson of Raja Jodhbhir Chand, K.C.S.I., and great-grandson of the celebrated Sansar Chand, mentioned in the family history of his collateral descendant, Raja Jai Chand of Lambagraon. Jodhbhir Chand, who was the son of a Gaddi wife, laid the foundation of his fortune by giving his two sisters in marriage to Maharaja Ranjit Singh, who created him a Raja, and conferred on him the *Taluka* of Nadaun, yielding about a lakh of rupees. This was the northern portion of the possessions of the Katoch Chief, Anrodh Chand, who had fled rather than give his sister to the son of Sardar Dhian Singh, as already mentioned. Jodhbhir Chand at first acquired great influence at Lahore, being a personal favorite of Ranjit Singh; but by degrees the friendship lessened, and he was gradually stripped of the *jagir* lands he had acquired when his sisters were in high favour. His allowances had thus dwindled down to Rs. 30,000 when the Sikh War broke out, and he had to choose on which side to fight. He had received orders from Lahore to enlist a number of men and advance



into Kahlur to occupy the ferries on the Sutlej, opposite Bilaspur, in support of the Sikh detachment, thus threatening the British districts on the left bank of the river. Jodhbir accordingly advanced from Nadaun with a few hundred men and took up a position on the boundary of the Katoch and Kahlur countries. The movement caused some excitement, as he was known to be a good soldier. It was, however, pointed out by Mr. Erskine, Superintendent of the Hill States, that his interests were on our side, and that he would do well to preserve a neutrality if he were not prepared to throw in his lot with us altogether. Jodhbir followed the good advice, and carefully refrained from assuming the offensive, though there was strong temptation to cut in on our unprotected flank and give trouble where we were least prepared for it. As a reward for his consistent behaviour in this crisis he was confirmed in his *jagir* of Rs. 26,270, which was to be treated as perpetual, and he received recognition as head of his branch of the family. In 1852 the grant was, at his own request, made tenable by a single heir, the others being entitled only to maintenance at the hands of the Chief for the time being.

Raja Jodhbir Chand subsequently gave proof of his loyalty on more than one occasion. During the Katoch insurrection he assisted in holding the Nadaun Tahsil, capturing several of the rebels. His services were acknowledged by Mr. Barnes, then Deputy Commissioner, in a letter to the Commissioner. His son Pirthi Singh fought during the Mutiny in Central India, winning the Order of Merit and receiving a *khilat* of Rs. 500. For his good services generally, the Raja was made a Knight Commander of the Star of India in 1868, and was granted a salute of seven guns as a personal distinction. Other concessions were made him in the form of rights to *muafi* escheats within his *jagir*. He thus, by his own merits, became one of the foremost of the Hill Rajputs, standing high in the esteem of the district officers. On his death in 1873, the Lieutenant-Governor, Sir Henry Davies, expressed regret at losing a friend "whose upright and honourable character had secured the respect and esteem of all, while he had discharged the duties of his position to the entire satisfaction of Government." The succession of Amar Chand to his father's *jagir* was duly recognised, provision for the other sons being regulated in accordance with the rules already laid down. Raja Amar Chand was at the same time invested with the

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powers of a Magistrate and of a Civil Judge as exercised by his father, within the limits of his *jagir*.

In 1878 he obtained from Government a loan of Rs. 50,000 on the security of his estates, to enable him to discharge the heavy liabilities incurred by his father. This advance was duly repaid. Of his brothers, Mian Hari Singh was an Extra Assistant Commissioner, and Sher Singh an Assistant Superintendent of Police.

Raja Amar Chand, who was married to a niece of Raja of Jasrot, died in 1890 and was succeeded by Raja Narendra Chand, who stands fourth on the district list of Provincial Darbaris and is allied by marriage with the Jubal (Simla) and Mankotia families. Raja Narendra Chand exercises the powers of a Magistrate and Munsif of the first class. He was made a Companion of the Star of India in 1907, and in 1908 the title of Raja was conferred on him as an hereditary distinction, to be assumed by his successors in the headship of the family.

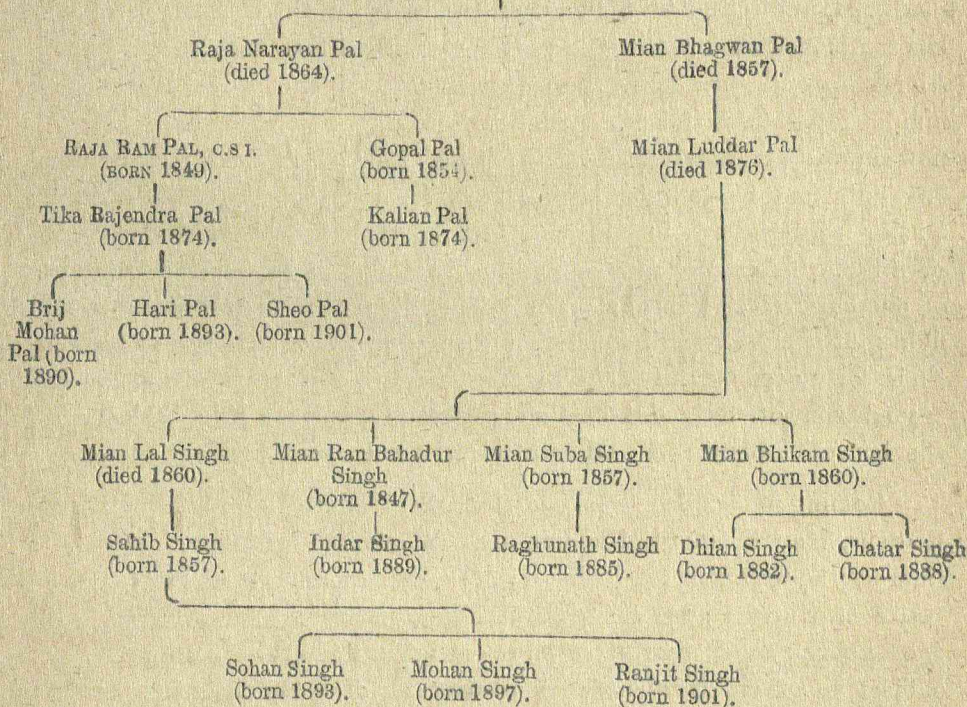
The *jagir* was brought under regular settlement in 1892, and the revenue then assessed was Rs. 34,984 together with an additional Rs. 4,421 *Talukdari* allowance, or a total of Rs. 39,405.

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RAJA RAM PAL, C.S.I., OF KUTLEHR.

RAJA DHARAM PAL.

Two generations.



Kutlehr is the smallest of all the Kangra kingdoms. The territory has been formed by a break in the continuity of the second or Jaswan chain of the hills. As this ridge approaches the Sutlej, it suddenly divides into two parallel branches; and the valley between them, with a portion of the enclosing hills, is the petty State of Kutlehr. The dynasty is one of considerable antiquity, numbering according to local accounts forty generations. The first Raja was a native of Sambhal near Moradabad, originally a Brahmin; but after acquiring temporal power he and his descendants were considered Rajputs or members of the military class.

The above account of the origin of his family is that given by Mr. Barnes. It differs from the local account, which traces its descent from Raja Gobind Pal of Poona, from whom the present Raja claims to be the three hundred and seventy-seventh in lineal descent. At the close of the *Duapar Yug*, or third age of the world, there flourished in Poona the Raja Gobind Pal, who traced his descent from the moon. He had two sons,



Ajain Pal and Dharam Pal. While Ajain Pal was away on a pilgrimage, his father died and his birth-right was usurped by Dharam Pal. Finding himself expelled from his home he wandered to the Punjab with his son Sukh Pal, and settled at Babhaur on the Sutlej, in the Hoshiarpur district. His son moved on into the Kangra Hills, and was fortunate in securing the friendship of Sansar Chand, a Katoch Raja of that period, who gave him his daughter in marriage, and appointed him to rule over the country now known as Nadaun. The twentieth Raja after Sukh Pal, by name Jas Pal, is said to have been a powerful monarch, who made himself master of "the whole country west of the Sutlej"; an evident exaggeration. This much may be said for Jas Pal, that he was the progenitor of one hundred and one Rajas, counting down to his representative now living at Kutlehr, and excluding younger sons who became chiefs on their own account out of the regular line. One of these, Gajendra Pal, second son of Raja Jas Pal, emigrated to the Simla Hills and founded the houses of Bhaji and Koti, still in existence as independent States.

Coming to modern facts, we find the Kutlehr Rajas holding Chauki Kutlehr, Man Khandi in Nadaun, and Talhati in Hoshiarpur, about the time of the first Mughal Invasion. The Emperors granted Sanads to the Rajas of Kutlehr addressing them as Rai, and recognising their rights in the above-named tracts on payment of a tribute of Rs. 1,600, and subject to their furnishing a contingent of forty horsemen and five hundred foot.

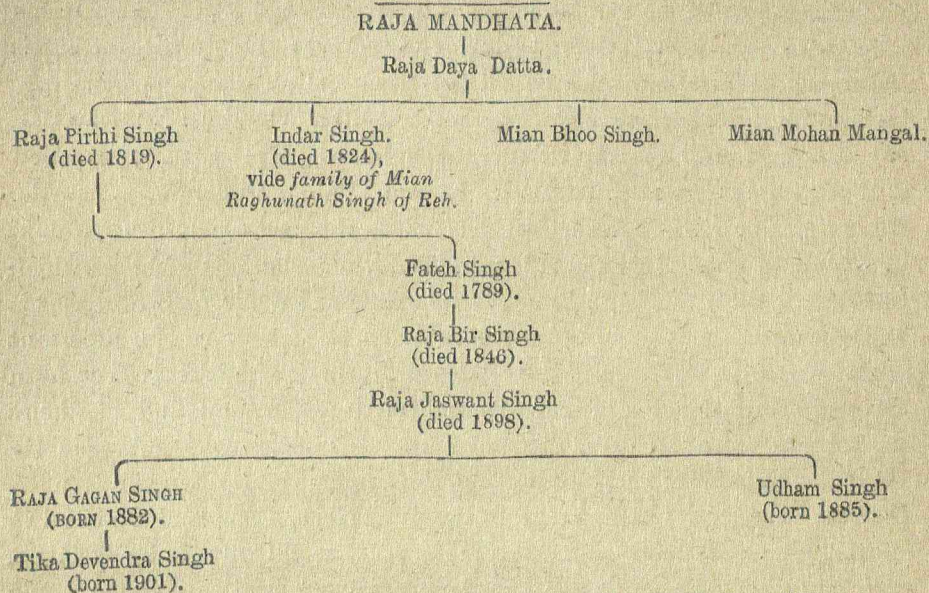
In later times the aggressions of the Katoch, Jaswal and Kahlur Rajas limited the Kutlehr possessions to their present small dimensions. This was immediately before the coming of the great Maharaja, who swallowed up all the Kangra kinglets with the utmost impartiality. Kutlehr had for years past maintained a precarious existence. In the time of the Katoch Chief Ghamand Chand, grandfather of Sansar Chand, one-half the principality had been annexed to Kangra, and during the zenith of Sansar Chand's power, the Kutlehr Raja became entirely dispossessed. But when Sansar Chand was pressed by the Gurkhas, Narayan Pal took the opportunity of recovering the Fort of Kotwal Bah, a hereditary stronghold on the second range of hills overhanging the Sutlej. Then came the Sikhs. In 1825 they laid siege to this fort for two months without making much progress, though they had more than one severe brush with the garrison, commanded by Raja Ghamand Chand in person. Finally,



Jamadar Khushhal Singh compounded by promising the Raja a *jagir* of Rs. 10,000, should he surrender without further fighting. These terms were accepted, and the Raja duly entered into the enjoyment of his allowances. This *jagir* comprised the tract called Charatgarh in the Jaswan Dun, Hoshiarpur. During the First Sikh War Raja Narayan Pal, at the instance of the Superintendent of Hill States, expelled the Sikh garrisons and seized Kotwal Bah. Later on, when the valley came to the British, he demanded the restoration of his Chauki Kutlehr property. This was refused; but in consideration of hopes which the Raja alleged had been held out to him by our officers when his alliance was a matter of consequence to us, he was awarded a life-grant of Rs. 10,000 in addition to the *jagir* of like value he had received from Maharaja Ranjit Singh, which was confirmed to the Raja and his heirs lawfully begotten for ever. An exchange of villages was subsequently effected with the object of giving the Raja a compact *jagir* in the Kangra district. The new villages were Tapas, Tira, Heru, Thara and Dhiungli in Hamirpur; and as their value exceeded that of the old villages by Rs. 1,188, this sum was made payable by the Raja to Government as *nazrana*. The Raja was also allowed three-fourths of the income of the forests within his *jagir*, subject to a small annual deduction. Raja Narayan Pal died in 1864. His property had become involved from various causes, and two years before his death it was taken over by the Court of Wards, and retained during the minority of the present Raja Ram Pal, which ceased in 1869. Ram Pal received a good education. His estate is well managed, and he is always forward in loyal offers of assistance to Government. He exercises criminal and civil judicial powers within the limits of his *jagir*. His income from miscellaneous sources is estimated at Rs. 1,200 including Rs. 200 paid him in lieu of forest fines, which are now wholly credited to Government. The Raja stands fifth on the local list of Provincial Darbaris. He was granted Sanads in the Darbar of 1877 and in the Delhi Darbar of 1903, and was made a C. S. I. in 1904. The title of Raja was conferred on the head of the family, as an hereditary distinction, in 1908. The Raja's brother Mian Gopal Pal is a Divisional Darbari. Tika Rajendra Pal, who was educated at the Aitchison College, Lahore, is an Extra Assistant Commissioner.

The *jagir* is exempt from process of attachment by the Civil Courts.

RAJA GAGAN SINGH, PATHANIA OF NURPUR.



Raja Gagan Singh is the representative of the old Rajas of Nurpur, a small State to the west of Goler. The original founder was a Tawar Rajput, Jeth Pal, an emigrant from Delhi. About seven hundred years ago he established himself at Pathankot near Gurdaspur, whence his descendants are called Pathanias. Subsequently the family removed to the hills, probably for seclusion and safety, as the plains were open to incessant attacks. Nurpur became the capital in the reign of Raja Basu, about two hundred and fifty years ago. Between Jeth Pal, also known as Rana Bhet, and the present representative, thirty-one generations have elapsed. The boundaries of the old principality are retained almost entire in the British *pargana* of Nurpur. During the period of Muhammadan ascendancy several members of this family were appointed to places of high trust, and deputed on hazardous expeditions in the service of the Empire. In the reign of Shahjahan, Raja Jagat Chand of Nurpur, at the head of a large body of Rajputs, raised in his own country, conducted a difficult enterprise against the Uzbegs of Balkh and Badakhshan; and in the early part of the reign of Aurangzeb, Raja Mandhata, grandson of Jagat Chand, was deputed to the charge of Bamian and Ghorband, on the western frontier of the Empire. After a lapse of twenty years he was a second time appointed to this honourable post, and created a *Mansabdar* of two thousand horse.



In later times Raja Bir Singh of Nurpur fell a victim to Ranjit Singh's aggressions. At the commencement of the cold season of 1815 the Maharaja had appointed a grand rendezvous of all his forces, personal and tributary, at Sialkot. But Bir Singh failed to obey the summons, and as a penalty was fined a sum designedly fixed beyond his ability to pay. After vainly endeavouring to meet the demand, even, it is said, by the sale of his sacrificial vessels, Bir Singh found himself forced to quit his home. He crossed the border into Chamba, whither he was followed by many of his subjects and retainers, who voluntarily shared the bad fortunes of their old chief. Urged by some of the bolder spirits, he presently made a descent upon Nurpur, determined to strike one desperate blow for the recovery of his patrimony. But the tactics and resources of the simple hill chief were of no avail when opposed to the disciplined skill of veteran battalions. He was beaten, and forced to fly in disguise through unfrequented mountain paths to the British posts across the Sutlej.

In 1816 Bir Singh was at Ludhiana, plotting with Shah Shuja against the Government of Ranjit Singh, who considered their machinations of sufficient importance to make them matter of remonstrance with the British Agent. Bir Singh was requested to leave Ludhiana, as his presence there was objectionable to the Lahore Darbar with which we were on terms of amity. He retired to Arki in the Simla Hills, where he lived for ten years in constant correspondence with his Wazirs, never abandoning the hope of ultimate success. In 1826, encouraged probably by the dangerous illness of Ranjit Singh, he determined on another struggle for his rights. Starting in the garb of a *fakir* he reached Fatehpur, a village of Nurpur, bordering on Haripur. The headman recognised the Raja in spite of his disguise, and basely betrayed his presence to the Sikh *Kardar*. News was sent by express to Lahore that the hills were in rebellion; for when the arrival of their old chief was known the people rose to a man and joined his standard. Nurpur was invested; but within a week Sardar Desa Singh had arrived at the head of an overwhelming force, and Bir Singh was a second time obliged to seek refuge with the Chamba Raja, who handed the unfortunate man over to his enemies. He was sent to Gobindgarh, and there kept for seven years.

Bir Singh's wife was sister to Raja Charat Singh of Chamba and resided with her brother. At her solicitation, and in remorse for his own



conduct, Charat Singh ultimately ransomed the ex-Raja paying Rs. 85,000 for his release. Ranjit Singh offered him the *jagir* of Kathlot, a fertile district on the Ravi, just outside the hills, yielding Rs. 12,000 ; but Bir Singh refused to be pacified with anything less than his old dominions, and these the Maharaja had no intention of giving. He, however, fixed a maintenance allowance for Bir Singh's infant son Jaswant Singh, of Rs. 6,000 per annum, which his mother had the good sense to accept.

The last days of this Prince were worthy of his character and career. In 1846, when the British and Sikh forces were engaged on the banks of the Sutlej, Bir Singh again raised the banner of his race. He had been thirty years asserting his rights, and the present opportunity was not to be foregone. But the excitement proved too much for a frame broken by age and the vicissitudes of fortune ; and he died before the walls of his fort at Nurpur, consoled by the assurance that his enemies were overthrown and his wrongs at last avenged. The gallant and obstinate resistance shown by Raja Bir Singh no doubt influenced, and perhaps may be held to palliate, the conduct of his successor towards the British Government. Yet the Raja's infant son could scarcely be regarded as responsible, although from the demeanour then assumed by his officials proceeded the misfortunes which subsequently fell upon him. All the other Kangra Rajas had stipends assigned them by Ranjit Singh, and their claims were easily disposed of by the British authorities. But the Raja of Nurpur never acquiesced in the seizure of his birth-right by the acceptance of a *jagir*. His case was therefore exceptional, and had to be treated on special grounds. The opposition which he had always made, and his repeated attempts to recover his territory, had given him and his advisers a bad name with the Sikhs, who regarded them as turbulent and dissatisfied ; and no doubt this character was true, though justified in part by the treatment they had received. Acting upon these impressions Sir Henry Lawrence, Agent to the Governor-General, proposed a *jagir* of Rs. 20,000 for the young chief, on condition that he should not reside at Nurpur, which the officials, misled by false hopes, most foolishly and insolently refused. For a year the Raja remained without any provision, and in the interval John Lawrence, Commissioner, had lowered the offer by three-fourths ; and this the Raja was ultimately obliged to accept.

On the outbreak of the Rebellion of 1848, Ram Singh, son of the Wazir of the ex-Raja, collected a band of adventurers from the neigh-



bouring Jammu Hills, suddenly crossed the Ravi and threw himself into the unoccupied fort of Shahpur. That night he received a congratulatory deputation from the neighbourhood, and proclaimed by beat of drum that the English rule had ceased; that Dalip Singh was the paramount power; Jaswant Singh, Raja of Nurpur, and he, Ram Singh, his minister. When the news reached Hoshiarpur a small force was hurried off to the spot and the fort invested. This promptitude frightened the rebels, who fled during the night and took up another position on a wooded range close to Nurpur. Shortly afterwards John Lawrence, Commissioner, and Barnes, the District Officer, came up with reinforcements and stormed the position. Ram Singh was routed and obliged to seek shelter in the camp of the Sikhs at Rasul. During his occupation of the hills he had been joined by about four hundred men from the surrounding villages, some of them Rajputs of his own family, but principally idle, worthless characters who had nothing to lose.

In January, 1849, Ram Singh persuaded Raja Sher Singh to give him two Sikh regiments, each five hundred strong, and with them made a second irruption into the hills, taking up a position on the Dula heights. A force of all arms under General Wheeler marched to the attack, and the rebels were driven from their fastness with considerable slaughter, though not without loss to the British troops. Ram Singh was taken prisoner and transported to Singapore. But Raja Jaswant Singh was at that time a boy of ten years, and of course in no way responsible for what had happened. In 1861 when the matter of the family allowances was reconsidered on the death of his step-mother, the Raja's pension of Rs. 5,000 per annum was doubled, apparently upon representations made on his behalf in 1854 by the Deputy Commissioner. These were based upon the antecedents of the family, and must have gained strength by the Raja's loyal behaviour during the Mutiny.

In 1867, a part of the Raja's pension was converted into a small *agir*, consisting of the village of Baranda Ghandwal, yielding Rs. 2,138 in the Nurpur Tahsil, the balance Rs. 7,862 being paid to him as a cash pension. The Raja possesses nearly five hundred acres, revenue-free, of forest and cultivated lands in the Chatroli, Khani, Chach and Ghin Lagor villages of Nurpur. The Kach lands, with a garden called Machi Bhawan, were assigned to him in consideration of his loyal behaviour during the rebellion of 1857. He also holds in proprietary right about



four hundred and fifty acres in village Bhadwar, Tahsil Nurpur.

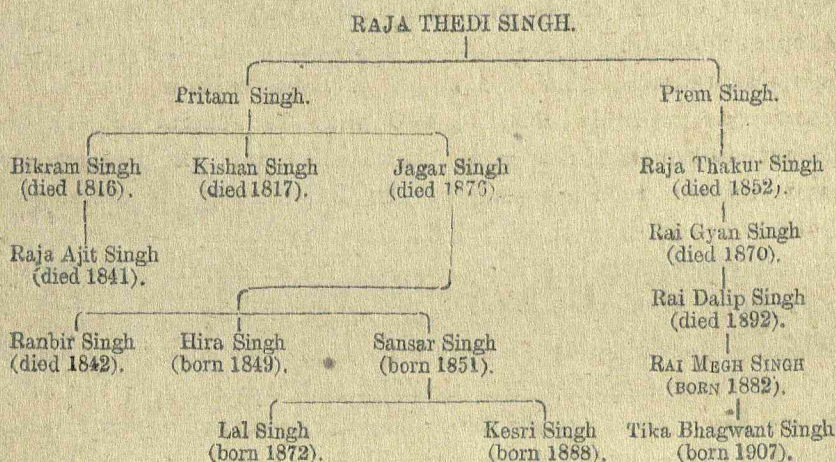
Mian Raghunath Singh, *Zaildar* of Kharian, and Mian Jagat Singh are also members of the family and hold small *jagirs*. Raghunath Singh is the descendant of Indar Singh, second son of Raja Daya Dutta who separated from his brother Pirthi Singh upwards of a hundred years ago. The *jagir* held by Jagat Singh was granted to his grandfather, Wazir Suchet Singh, for services rendered during the Mutiny. It consists of 2,692 acres, yielding about Rs. 1,050, in the villages of Malak, Pundar and Bhadwar, Tahsil Nurpur. Hira Singh, father of Jagat Singh, was a Divisional Darbari.

When Raja Jaswant Singh died in 1898 the present Raja Gagan Singh was a minor and the estate was taken over by the Court of Wards for three years. The Raja, who was educated at the Chiefs' College, Lahore, is a Magistrate and Munsif of the second class. He is the sixth Provincial Darbari of the Kangra District. As head of one of the old Rajput families, he was granted the title of Raja as an hereditary distinction in 1908. His brother, Mian Udham Singh, is a *Jamadar* in the Army. The *jagir* is exempt from attachment by process of the Civil Courts.

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RAI MEGH SINGH OF KULU.



Rai Megh Singh, *Jagirdar* of Waziri Rupi, is the representative of the old Rajas of Kulu. Tradition describes Sudh Singh, founder of the house, as a young Rajput, the banished son of a Raja of Miapuri in Hindustan, wandering in search of adventure, and fortunate in having secured the good graces of a goddess of local fame, with whose assistance he succeeded in overthrowing some unpopular Thakurs and making himself king in their stead. This is the story of their origin put forward by the present chiefs. The other theory is that Sudh Singh was a peasant of greater intelligence and energy than his fellows, and pushed himself into the front rank on some occasion which necessitated the selection of a leader for the common weal. But all are agreed that there was a man named Sudh Singh who raised Kulu to the status of a kingdom, and whose children have since ruled under the designation of the Koli Rajas. Sudh Singh's connection with the Waziri Rupi and Parol country dates back about four hundred years. There was at first a struggle for existence. Then succeeded a period of prosperity, when the Kulu Rajas took the lead in hill politics, and made their power felt along the Sutlej in the far Bashahr country and in Lahaul, as well as lower down the Beas and in the upper Kangra Valley. Finally came the fall before Sikh supremacy, and amalgamation with Lahore, forced upon all the Rajput States north and west of the Sutlej.

The Mughals who established themselves as the supreme power in Akbar's reign interfered little with the hill states so long as the gross tribute levied on the chiefs was paid with tolerable punctuality. But the absence of fighting or disturbance of boundaries of the principalities in Kulu, which distinguishes the reigns of Raja Bahadur Singh's four successors, has probably something to do with the general subjection of the Rajputs to the Delhi Emperors. Rai Megh Singh, the present Chief, possesses copies of orders sent by the Emperors to his ancestors, in which they are addressed as "Zamindars of Kulu." This is fair evidence of the estimation in which these kinglets were held by the Muhammadan rulers of Hindustan.

A second period in Kulu history begins with the conquest of Lag by Raja Jagat Singh in concert with the Raja of Mandi, early in the seventeenth century. The Lagwalti Raja possessed Kohar and Sawar in Chota Bangahal as well as all the slopes to the Ul River from the outer Himalaya, now included in the Mandi State, and the country known as Mandi Sahraj. This latter territory fell to the Mandi Raja's share, while what remained was kept by the Raja of Kulu, who shortly afterwards annexed Srigarh and Narayangarh on Suket side. Lahaul was added by Bidhi Singh, son of Raja Jagat Singh, and he also wrested Dhol and Kandi from the Raja of Bashahr. He was succeeded by his son Raja Man Singh, in whose time the fortunes of the Kulu Raj reached their highest pitch. He continued to plunder Bashahr, and eventually annexed Sangri, and took tribute from other petty states, such as Kumharsen and Kotguru, now in the Simla district. Man Singh made himself for ever infamous by condoning the Mandi Raja's assassination of his own son-in-law Pirthi Pal, last Raja of Bangahal, whose sister he (Man Singh) had married, and by accepting as the price of his forbearance, a considerable slice of the kingdom which his murderer had seized. Then he quarrelled with Mandi and took possession of the salt mines at Goma and Dirang, enjoying the revenues for some years. He finally met his death at the hands of the Kumharsen Raja, with whom he had always been on bad terms.

The period of decline begins with a revolt organized against Raja Man Singh's grandson Jai Singh by one of the Dayal Wazirs, who had been banished the country. This family always figured very prominently in Kulu history, and has influence to this day. The result was that Jai Singh was expelled, and his brother Thedi Singh put on the throne.



Mandi took advantage of the confusion to seize the greater part of the Chohar country; and everything portended a speedy break up of the Kulu Raj, when Thedi Singh resolved upon a desperate measure for recovering the power which, under the Wazirs, had oozed out of his hands. He invited the leading Dayals and their adherents to a royal banquet, and having made them well drunk with drugged liquor, slew them one and all to the number of three hundred and over. This proceeding had the effect of clearing the political atmosphere for some time, and Thedi passed the rest of his days in the undisputed enjoyment of his patrimony. He was followed by his son Pritam Singh, in whose time the power of the Mughals melted away, and anarchy began to show signs of spreading over the land. The Gurkhas in those days issued from their hills and spread along the Himalayan slopes to the edge of the Sutlej; while beyond, to the Ravi, all the Rajputs had become tributary to Sansar Chand Katoch of Kangra. The Kulu Rajas paid tribute to the Gurkhas for Sangri, and to Sansar Chand for Kulu proper; but their geographical position was in itself a protection from the levy of exactions which would have been difficult to realise, and they passed, on the whole, a tolerably independent existence. Their troubles, however, were all before them. They were about to encounter the Sikhs, a nation in those days united and powerful, which no combination of hill chiefs could withstand.

Kangra was invaded by the Gurkhas in 1806, and three years after Sansar Chand, in desperation, sought the assistance of Maharaja Ranjit Singh. In doing so he was unwittingly signing the death-warrant of his own and every Rajput State in Kangra. The Gurkhas were indeed driven back; but Ranjit Singh retained his hold on the hills. Kulu suffered in common with its neighbours. An official of the Khalsa was sent to ask for tribute, and he returned to Lahore with Rs. 40,000. Three years later, when a second demand was evaded, Diwan Mohkam Chand promptly arrived with a following strong enough to enforce it. Rs. 50,000 was the sum named. The Raja urged it was beyond his means, but the Sikhs insisted and took possession of his dwelling at Sultanpur forcing him to fly for safety to the mountains. Eventually the unfortunate prince raised the money and induced his visitors to retire. About this time (1814-15) the Gurkhas were driven back into Nepal by the English, and the Governor-General granted a *Sanad* for Sangri to the Raja who, like the other Cis-Sutlej hill chiefs, had taken side against the Gurkhas. In 1816 the chiefship was assumed by Ajit Singh, an illegitimate



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son of the last Raja Bikram Singh. The succession was disputed by his uncle Kishan Singh, who, with the aid of Raja Sansar Chand, collected a large force in the Katoch country wherewith to invade Kulu. But he was repulsed twice with heavy loss, and was made prisoner on the second occasion with most of his followers, owing to the defection of the Raja of Mandi, who basely went over to the other side at a critical moment in the fight. The Katoch men were stripped naked and sent back over the mountains to their homes, while Kishan Singh died shortly afterwards with mysterious suddenness.

In 1839 a Sikh force was sent under General Ventura against the neighbouring State of Mandi. It met with only slight resistance, and the Raja was made prisoner and sent to Amritsar. Having penetrated so far into the hills, the opportunity of exploring farther was too good to be lost; so on the pretext that Kulu had shown a disposition to help Mandi a force under the Sindhanwalia Sardar was sent up the Beas. No resistance was made, and the Raja beguiled by fair promises, and wishing to save Sultanpur and his palace from another sack, allowed himself to be made a prisoner; whereupon the Sikhs set about making themselves comfortable in the country they had practically annexed. As the quickest means of reducing the hill forts of Sahraj, the prisoner Raja was made to march with the army, and personally order the surrender of such as desired to hold out in his name. He was not treated with even common courtesy; and his guards went the length of dragging him about by the beard and offering other indignities to his person whenever it was deemed expedient to hasten the movements of the villagers, who almost worshipped their king, in the supply of food and money. This brutal treatment met with a severe punishment. The hillmen, who could have borne much on their own account, boiled over with fury at the thought of a suffering Raja. A plot to rescue the unhappy chief was devised by Kapura, Wazir of Sahraj, head of a branch of the Dayals. A sort of fiery cross was sent round, and men were secretly mustered from all parts of the country. The Sikh force was probably about one thousand strong. It had done its work, and had returned from outer Sahraj by the Basleo Pass. A little way below the fort of Tang, the road, a mere foot-path, ran along the bank of a wooded ravine; and here the Sahrajis lay in ambush and awaited the Sikhs, who came marching along in single file, undisturbed by any feeling of insecurity. When



that part of the line which guarded the Raja came opposite the enemy, a sudden rush was made, a few men cut down, and the Raja caught up and carried swiftly up the mountain side. At the same time, all along the line, rocks were rolled down and shots fired from above at the Sikhs, who were seized with a panic and fell back upon the fort of Tang. Here they remained two days until they were forced to move out by the failure of provisions. They were attacked again as they marched down the valley, and made slow progress. At last they struck up the mountain side, hoping to reach uncommanded ground and secure supplies in the villages above. But they did not know the country, and only got on to a particularly barren, steep and rugged hill side, where they could barely keep their footing, and did not find even water to drink. The light and active hillmen kept above them wherever they went, knocking over some with rocks, and driving others like sheep over the precipices. After a night spent in this way the miserable remnant were forced down again into the valley, and there induced to give up their arms on the promise that their lives should be spared. It is said that four or five men of low caste, dressed as Brahmins, entered the rough entrenchment which the Sikhs had thrown up, and with their hands on a cow's tail, swore that the lives of the Sikhs should be spared. But no sooner were they disarmed than the Sahrajis set upon them and massacred them without pity. One or two camp followers, not regular soldiers, were the only survivors.

At the news of this triumph, which occurred in the spring of 1840, some of the Kulu people gathered on the bills round Sultanpur and made an attempt to rescue the two Ranis who were detained in the palace; but the Sikhs easily repulsed them. Ajit Singh, the rescued Raja, retired across the Sutlej to Sangri. Here he knew he would be safe from the revenge the Sikhs were sure to take on the Sahrajis; for the Sutlej was the boundary line between the Sikh and English governments, and the Raja held Sangri from the latter.

A Sikh force marched to Sahraj shortly afterwards, and found the country completely deserted; every soul had fled into inaccessible places, in the forests high up the mountain sides. After burning and plundering some villages they retired and handed over the country in farm to the Raja of Mandi at an annual rental of Rs. 32,000.

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In Kulu, however, a force was retained, and a *Kardar* appointed to manage the revenue. In the autumn of 1841, the two Ranis escaped from their prison in the palace by a passage which they had secretly dug out under the walls, and fled to the mountains. They were on their way to join the Raja at Sangri when they heard the news of his death, which happened there in September, 1841. Instead of going on to be burnt with his remains according to the custom of the family, they returned to the palace at Sultanpur, and began intrigues with regard to the choice of a successor.

The Sikhs at this time seem to have intended to give up Kulu, and to instal as Raja some one of the family who should hold the country on a heavy tribute. Maharaja Sher Singh, who had succeeded Ranjit Singh about two years previously, had been much in these hills, and was inclined to be lenient towards the chiefs. When Ajit Singh died at Sangri, Mr. Erskine, the Superintendent of the Simla Hill States, reported in favour of Ranbir Singh, infant son of Mian Jagar Singh, who had accompanied his first cousin Ajit Singh to Sangri. Jagar Singh was passed over as being defective in intellect. The Ranis sent for Jagar Singh's child to Sultanpur, and the Sikh officials there admitted his claim, and wished to send him to Lahore to receive investiture. But on the way, at Mandi, he fell sick and died. Thakur Singh, a first cousin of Jagar Singh, was then made Raja and given the Waziri Rupī in *jagir*. The whole country was offered to him on a heavy tribute; but he was a dull and timid man, and refused the responsibility. Sangri ultimately remained in possession of the imbecile Jagar Singh.

Three or four years later, in 1846, at the close of the First Sikh War, the Trans-Sutlej territory, namely, the Jullundar Doab and the hill country between the Sutlej and Ravi, was ceded to the British Government. Kulu with Lahaul and Spiti became a Tahsil of the new district of Kangra. Thakur Singh was confirmed in his title of Raja and allowed to exercise sovereign powers within his *jagir* of Rupī. Jagar Singh of Sangri claimed the estate, but was told to rest content with what he had received.

On Thakur Singh's death in 1852, there was some question whether the whole *jagir* should not be resumed, as the mother of his only son Gyan Singh was not a wife. It was decided to give Gyan Singh the title of Rai instead of Raja, and only half the *jagir*, with no political



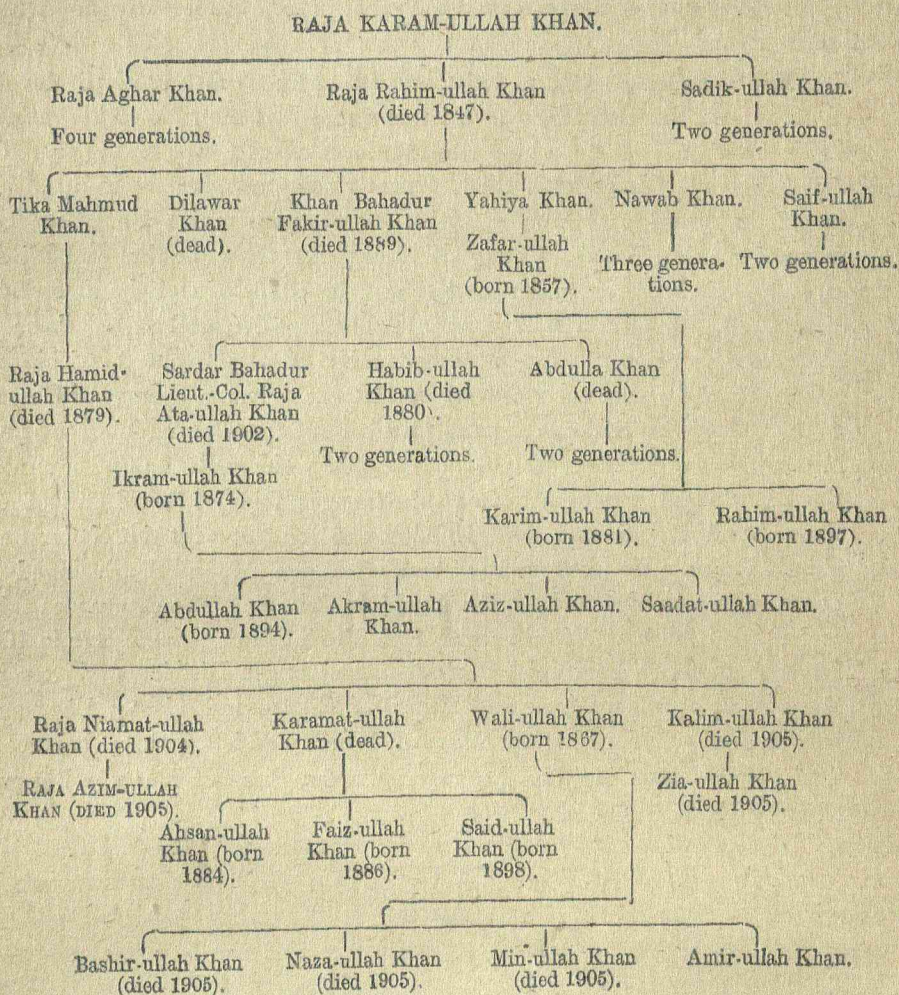
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powers ; but three years later, on a reconsideration of his claims, the resumed half was restored. Government, however, gave him no judicial or executive powers, and reserved the right to fell timber in the whole *jagir*.

Rai Gyan Singh died in 1870, and the succession to the *jagir* devolved on his son Rai Dalip Singh. He was a minor at the time of his father's death, and the estate, which was then encumbered, was managed under the Court of Wards until 1883, when it was made over to Dalip Singh, greatly improved and free of debt. The *jagir*, which comprises the villages of Kot Kandi, Chung Harkandi, Kanawar, Bahlan and Sainsar in Kulu, was brought under settlement in 1876-77, and the assessment fixed at Rs. 10,000. The *Jagirdar's* rights were declared to be those of a superior proprietor. The valuable timber forests situated within the limits of the *jagir* are reserved as the exclusive property of Government. The *jagir* contains a great number of subordinate rent-free tenures held under the grantee, who estimates their yield at Rs. 2,000 per annum. Rai Dalip Singh was a member of the Kangra District Board and of the Kulu Local Board, and was allied by marriage with the Nadaun and Mandi Rajas. He died in 1892 and left a son Megh Singh, aged 10 years, who was educated at the Aitchison College. The estate was taken under the Court of Wards until Rai Megh Singh came of age in 1903. He is the seventh Provincial Darbari of the Kangra District, and exercises the powers of a Magistrate and Munsif of the second class. The estate was cleared of debt by the Court of Wards and left with a balance in hand of Rs. 20,000. The Rai married a daughter of Kuuwar Bhagwan Chand of Nala Gadh.

THE LATE RAJA AZIM-ULLAH KHAN OF REHLU.



Raja Azim-ullah Khan was the head of the family of the Kashmir Rajas of Rajauri, which was held by them in sovereignty up to the year 1841. The last ruling chief was Rahim-ullah Khan, who on suspicion of attempting the life of the Maharaja Gulab Singh was sent prisoner to Gobindgarh and his lands taken over by the Sikhs. He was shortly afterwards set at liberty; but his country remained with Gulab Singh



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and formed part of the territory confirmed to him under the treaty of March, 1846. Fakir-ullah Khan, son of Rahim-ullah, took an active part in conjunction with Nawab Imam-ud-din Khan, then Governor of Kashmir, in resisting surrender of possession to the Maharaja. But his efforts were fruitless. He was exiled to Reblu in Kangra, where his descendants now live as semi-foreigners, never having been heartily received by the indigenous Rajput princes.

The family were originally Hindus. They claim descent from Raja Jir Rao, a Jiral Rajput of the stock of the Mahabharat Pandavs. They emigrated from Kalanaur many years ago, and after long wanderings and varied fortune, settled down in Rajauri and created bit by bit the kingdom from which the Sikhs ultimately expelled them. They probably changed their faith in the early days of Muhammadan conquest; and they appear to have accepted fiefship under the Mughals without murmur, and even to have assisted them in conquering and holding the country. Raja Mast Khan received lands yielding a revenue of Rs. 50,000 from Akbar for services rendered in connection with the conquest of Kashmir; and some years later Raja Taj Khan gave his daughter Rajbai in marriage to Aurangzeb, who made a short stay at Rajauri in the course of a pleasure-trip to Kashmir. Rajbai bore a son, Bahadur Shah, who succeeded to the throne of Delhi. The Mughal prefix of Mirza, used by the younger members of the family, is said to have originated from this connection with the royal house.

Inayat-ullah Khan, grandson of Taj Khan, was made a *Panjhazari* or Governor, and appointed to the charge of Ghorband on the western frontier. He was granted Punch, Bhimbar and certain other tracts. He laid out handsome gardens at Rajauri, built a palace and a *sarai* at Inayatpur, and forts at Naushahra and Manawar. His grandson Rafi-ullah Khan quarrelled with Raja Dharb Dev of Jammu over a boundary dispute and in the fight which ensued he worsted the Raja and beat him back to his capital. To commemorate the victory he removed some bricks from the Mandi Palace at Jammu and placed them in the walls of his own house at Rajauri, whence they are said to have been removed and restored to their original position by Maharaja Gulab Singh. After Rafi-ullah the Rajauri power began to decline. His successor Asmat-ullah had been brought up in luxury at Delhi and was enervated and unfitted to give and take the hard knocks which were the portion of a ruler in those days. Early in



the eighteenth century the Rajauri Rajas were being worsted on all sides. Manawar was seized by Jammu, the people of Bhimbar and Karial openly refused to pay revenue, and the outlying districts transferred their allegiance to chiefs better able to guarantee them a peaceful existence. Raja Karam-ullah was a man of energy and ambition, and might have restored the family fortunes ; but he was persistently crushed and kept under by Sardar Abdullah Khan, whom Timur had appointed Governor of Kashmir. Abdullah had reason to be angry with Karam-ullah for the latter refused him his daughter in marriage. Then came Karam-ullah's son Aghar Khan, who was unfortunate in having to resist the attempt of Maharaja Ranjit Singh in 1813 to seize Rajauri. He fled and was captured, and died in prison. Raja Karam-ullah Khan's second son Rahim-ullah Khan was allowed a *jagir* of Rs. 12,000. He made friends with the Maharaja and was employed in many military expeditions, including one against Kashmir which proved successful, and for which he received a *jagir* worth Rs. 50,000. This was held by him until his expatriation in 1841.

Rahim-ullah rendered service to the British Government during the First Afghan War by sending his son Yahiya Khan, under Maharaja Ranjit Singh's orders, with a force of about one thousand men to keep the road open between Peshawar and Ali Masjid. But in the Sikh Wars he sided against the English, and fought with our enemies at Ferozepore and Ferozeshah. He died shortly after settling at Rehlu, and was succeeded by his grandson Hamid-ullah Khan. His third son Fakir-ullah Khan took up his residence at Wazirabad in Gujranwala and died there in 1889. His descendants are noticed below.

Zafar-ullah Khan, son of Yahiya Khan, is an Extra Assistant Commissioner and a Divisional Darbari of the Gujranwala District.

Since annexation the family has always evinced a spirit of active loyalty. During the Mutiny, Hamid-ullah Khan, grandson of Raja Rahim-ullah Khan, furnished levies who were employed in Hoshiarpur, Kulu, Kangra and Dharmasala, under the orders of men of the Rajauri clan. They behaved in an exemplary way, and a relation of Hamid-ullah Khan had charge of all the posts of trust at Dharmasala. His uncle Nawab Khan fought on our side at Multan, and accompanied General Taylor with a body of retainers when that officer proceeded to Nurpur to disarm a wing of the 4th Native Infantry. In recognition of these



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services Hamid-ullah Khan received a *khilat* of Rs. 1,000 and the title of Raja Bahadur, while a *khilat* of Rs. 500 was conferred upon Nawab Khan.

The pension of Rs. 16,000 which had been assigned to the family was subsequently converted into a *jagir* of eight villages in the Kangra Tahsil. The pension had been divided as follows:—

Hamid-ullah Khan	...	...	...	Rs. 5,000
Fakir-ullah Khan	...	...	...	„ 3,300
Yahiya Khan	...	...	...	„ 2,800
Nawab Khan	...	...	...	„ 2,500
Saif-ullah Khan	...	...	...	„ 2,400

The *jagirs* are held by the original sharers or their heirs in the above proportions. The income is realised by the head of the family and distributed by him to the several recipients. Succession is regulated by the Muhammadan law of inheritance, as modified by the rules prescribed for the conquest tenure *jagirdars* of the Punjab.

Hamid-ullah Khan took service under Government, and died as an Extra Assistant Commissioner in 1879. He was succeeded by his son Niamat-ullah Khan, who was given the title of Raja as a personal distinction and made an Honorary Extra Assistant Commissioner. Niamat-ullah Khan was a Divisional Darbari, and his younger brother Karamat-ullah Khan was a Tahsildar. To enable him to pay off the large debts left by his father, Niamat-ullah Khan obtained and subsequently repaid a State loan of Rs. 29,000. He died in 1904 and his son Raja Azim-ullah Khan, who succeeded him, was killed with many of his relatives in the earthquake of 1905, when the old fort at Rehlu was practically destroyed. No one has yet succeeded to the family seat in Darbar.

Mirza Fakir-ullah Khan, as the head of a separate branch, deserves some further notice. He was an Honorary Magistrate at Wazirabad and a Provincial Darbari of Gujranwala; and for services as Magistrate he received the title of Khan Bahadur in 1877. He died in 1889. His eldest son Ata-ullah Khan was appointed Risaldar of Irregular Cavalry and with twenty-five men of his own clan joined Hodson's Horse at Delhi, serving with credit throughout the Mutiny. He was also in Abyssinia, and took part in the second Afghan War, receiving the Orders of Merit and of British India. In special acknowledgment of his services, a grant of six hundred acres in Rukhanwala, Tahsil Kasur, Lahore, was made to him and his heirs in perpetuity. He was subsequently promoted to the hono-

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rary rank of Lieutenant-Colonel in his Regiment, the 10th Bengal Lancers, and held the important post of British Envoy at Kabul on a salary of Rs. 13,000 per annum. For his services at Kabul he was granted the personal title of Raja. He died in 1902 and his son, Ikram-ullah Khan, who is an Honorary Magistrate in Gujranwala, has been granted his father's seat in Provincial Darbars.

Ata-ullah Khan, younger brother of Abdullah Khan, who entered the service with him was Risaldar-Major in the same Regiment; his son Khalil-ullah Khan is a Jamadar and his step-son Ghulam Ahmad Khan was a Risaldar in the 9th Bengal Lancers. Mirza Fakir-ullah Khan owned four hundred and thirty-two acres in the Mitranwali and Nika Khel villages, Tahsil Daska, Sialkot, and about one hundred acres in Radala, Tahsil Wazirabad, Gujranwala.

The *jagir* at present amounts to about Rs. 17,000 and is distributed as follows :—

			Rs.
M. Ikram-ullah Khan	...	...	2,997
M. Zafar-ullah Khan	...	...	3,507
M. Azmat-ullah Khan and Amin-ullah Khan, grandsons of Nawab Khan	...	...	851
M. Firoz-ud-din Khan, son of Nawab Khan...			1,378
M. Nasir-ullah Khan, son of Saif-ullah Khan			1,273
M. Amanat-ullah Khan	ditto	...	909
M. Inayat-ullah Khan	ditto	...	824
	Total	...	<u>11,744</u>

The amount to be given to M. Ahsan-ullah Khan son of Karamat-ullah Khan and to M. Wali-ullah Khan has not yet been finally settled.

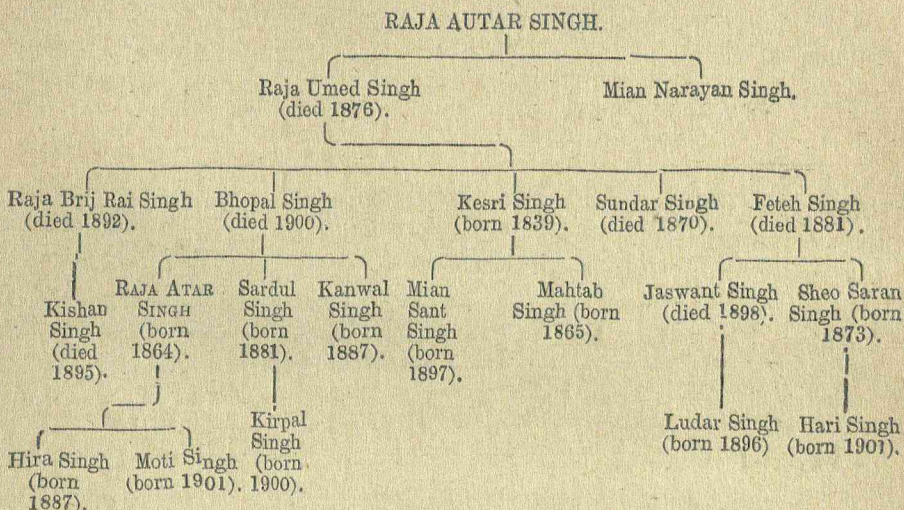
The following members of the family are in civil employ under Government :—

Mirzas Zafar-ullah Khan and Amin-ullah Khan (grandsons of Nawab Khan) are Extra Assistant Commissioners, M. Asad-ullah Khan was a Tahsildar who retired after nearly forty years service in 1908, M. Inayat-ullah Khan and Fateh-ullah Khan, Naib-Tahsildars, M. Wali-ullah Khan an Inspector of Police, and Hafiz-ullah Khan is in the office of the Deputy Commissioner of Kangra. Of these, Asad-ullah Khan, Fateh-ullah Khan, and Hafiz-ullah Khan are descendants of Raja Aghar Khan.

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RAJA ATAR SINGH, BHADWAL, OF TILOKPUR.

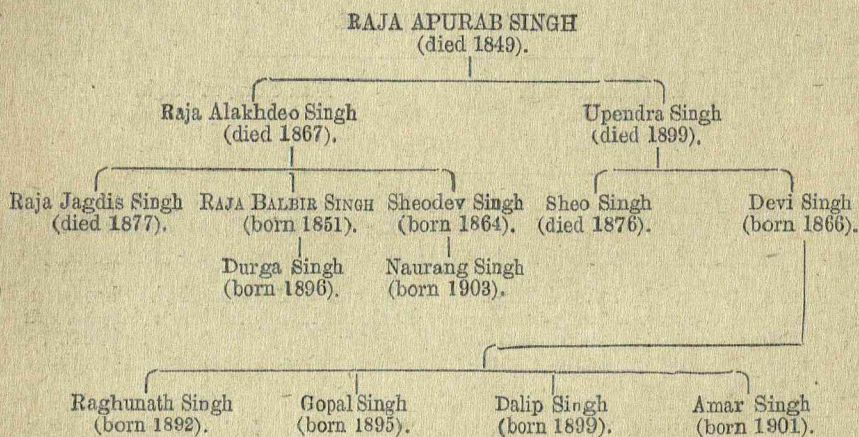


Raja Atar Singh, the twelfth Provincial Darbari of the Kangra District, is the descendant of the ex-Rajas of Bhadu in Kashmir. His uncle Brij Rai Singh elected to reside in British territory on the cession of that country to Maharaja Gulab Singh, receiving perpetual cash pensions from Government in lieu of lands ceded for this special purpose by the Maharaja.

The pension for the Bhadwal family was fixed at Rs. 5,000 per annum. Of this sum Rs. 500 were allotted to Bir Singh, the younger brother of Autar Singh, who was the first pensioner, as the former chose to remain in Kashmir. The balance is paid to Autar Singh's descendants, of whom Atar Singh is the present head. When a dispute arose some years ago regarding the distribution of the shares among the brothers, an authoritative partition was effected. The pension is now drawn by the present Raja Atar Singh and shared by him with his cousins and the widows of the family.

CHIEFS AND FAMILIES OF NOTE.

RAJA BALBIR SINGH, MANKOTIA.

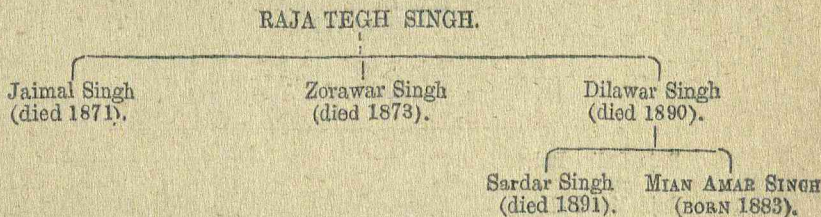


Raja Balbir Singh, Mankotia, a Provincial Darbari of the Kangra District, is the grandson of Rai or Raja Apurab Singh of Mankot, who left Kashmir on its cession to Maharaja Gulab Singh, and was granted a perpetual pension of Rs. 1,500 in lieu of land annexed to British Territory. The family has settled in the *jagir* of the Raja of Kutehr with whom they are allied by marriage.

Balbir Singh was a Risaldar in the 13th Bengal Lancers and receives an annual pension of Rs. 360. Mian Sheodev Singh, his younger brother, is Risaldar on Rs. 200 per mensem.



MIAN AMAR SINGH, KISHTWARIA OF TILOKPUR.



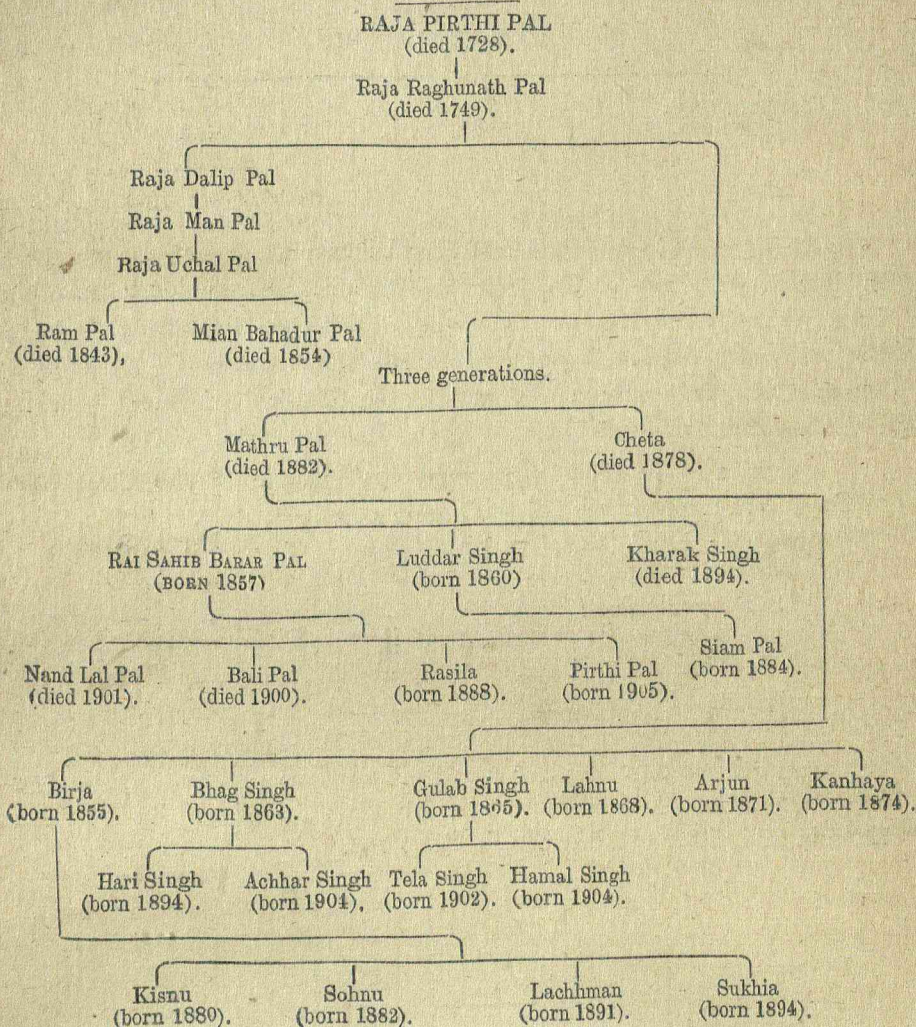
Mian Amar Singh is the son of Mian Dilawar Singh and the grandson of Raja Tegh Singh of Kishtwar in Kashmir, who elected to leave his home when the country was made over to Maharaja Gulab Singh. As in the cases of the other Rajput exiles, an allowance was fixed for the maintenance of this family, to be paid by the British Government from the revenues of certain lands assigned by the Jammu Darbar.

A pension of Rs. 3,000 per annum was granted to the three sons of Raja Tegh Singh in the following proportion :—

Jaimal Singh	...	...	Rs. 1,380
Zorawar Singh	...	...	„ 1,380
Dilawar Singh	...	...	„ 240

The whole allowance passed over in 1875 to Dilawar Singh after the death of his elder brothers. He resided at Tilokpur, near Kotla, in the Nurpur Tahsil. Though originally Hindus and still retaining the suffix of "Singh," the family have professed the Muhammadan faith for the last seven generations. Mian Amar Singh receives a pension of Rs. 750 per annum. Lal Devi, widow of Sardar Singh, receives Rs. 750, and Hussain Bibi, sister of Amar Singh, Rs. 1,500.

RAI SAHIB BARAR PAL OF BIR.



Rai Sahib Barar Pal, Kotwal (or Zaildar) of Bir, is a descendant of the Rajas of Bhangahal, who appear to have maintained their rights until the time of Raja Pirthi Pal in the early part of the eighteenth century. Raja Pirthi Pal fell a victim to his father-in-law Raja Sidh Sen, who, in 1728, invited him to Mandi on the pretext of seeking his assistance against the Raja of Suket. He was kindly received, but within a month of his arrival



he was beguiled into the Damdama Fort, and there murdered. It is said his body was duly burnt, but his head was buried in a tank facing the Mandi Raja's palace. A pillar was erected on the spot, and a light was kept burning on it for years. Sidh Sen's object in murdering Pirthi Pal was to seize his territory, but in this he only partially succeeded. The forts at Jagapur, Tika Thana and the *pargana* of Nir, with eighteen villages of *Ilaka* Chuhar (all of them until then forming part of the Bhangahal kingdom) were annexed to Mandi. Subsequently, Sidh Sen attempted to seize Karañpur, which also belonged to Bhangahal; but he was repulsed by Raja Raghunath Pal, who had succeeded his father Pirthi Pal. He penetrated, on a second occasion, as far as Kotharli Gulu, then in Bhangahal; but Raghunath Pal was able, with the assistance of Raja Thedi Singh of Kulu, not only to check his advance, but also to beat him back with considerable loss.

The Mughal Emperors always appreciated the loyalty of the Bhangahal Chiefs, and when news of the repeated aggressions of the Mandi Raja on Bhangahal reached the Emperor at Delhi, he deputed Adina Beg, Governor of Jullundur, to drive him off. But the Khan died on the road at Dinanagar in 1732. The affair ended unfortunately for Raghunath Pal, who went to meet the Governor, as Sham Sher Singh, then Raja of Mandi, took advantage of his absence to seize the much-coveted *Ilaka* of Karañpur.

Raghunath Pal died in 1749, and was succeeded by his son Dalip Pal, whose reign was rendered memorable by a combined, though unsuccessful, attack made on Bhangahal by the Rajas of Mandi, Kulu, Kahlur, Nalagarh Goler and Jaswan. The united forces of these chiefs encamped at Tika Changar, and made an attempt to capture the Raja and his brother Mian Bhim Pal, but were eventually driven back with great loss. The Raja commemorated the victory by erecting several mounds composed of the heads of his slaughtered foes. One of these mounds exists in the pine forest in Bir, and another stands on the banks of the Pun river within the limits of Bhangahal.

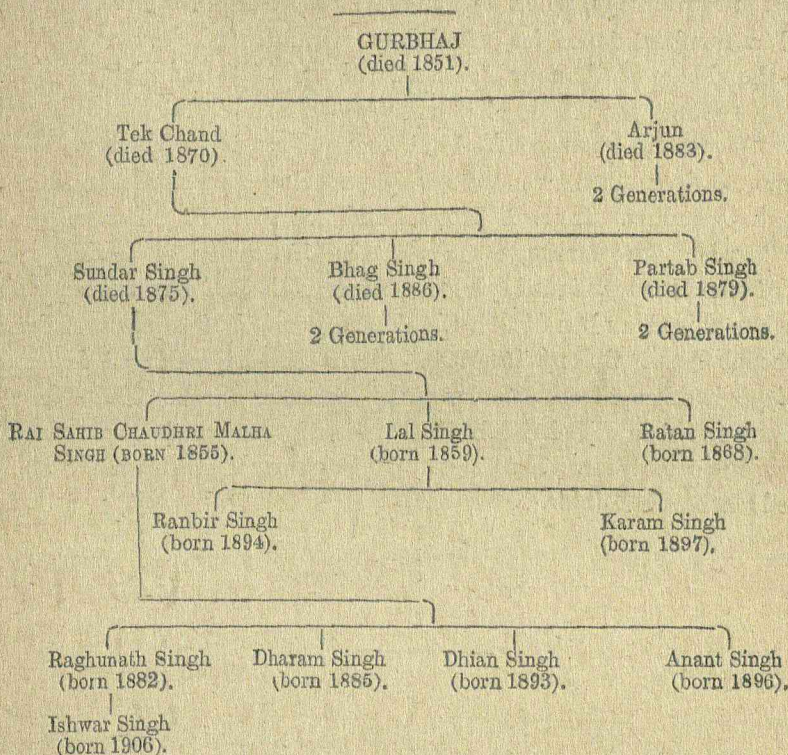
Taluka Bir was annexed in 1749 by the Raja of Kulu shortly before the death of Dalip Pal, whose son Man Pal succeeded only to the *Talukas* of Lanod and Paprola. He died on his way to Delhi, whither he was proceeding with the object of enlisting the sympathies of the Mughal

Emperor in an attempt he intended to make for the recovery of his patrimony. The Rajas of Kangra and Goler took advantage of Man Pal's absence to seize villages and lands ; Kangra appropriating Lanod and Paprola, and Goler the remaining property. Man Pal's widow and her infant son Uchal Pal sought refuge at Rehlu with Raja Rai Singh of Chamba, who gave her a home and allowed her a small *jagir*. In 1785, when Raja Sansar Chand of Kangra married a daughter of Man Pal, he lent Uchal Pal a small force to help him in recovering his lands from the Mandi Raja. This latter chief had recourse to stratagem. He bought off Sansar Chand's principal officer and persuaded Raja Rai Singh of Chamba to carry war into the Katoch dominions. When Sansar Chand found that Rai Singh had advanced within a short distance of Kangra, he had to muster all his available forces, including the portion he had lent to Uchal Pal. After the battle of Nerti, in which Raja Rai Singh was defeated and killed, the Mandi and Kulu Rajas secured themselves in possession of Bhangahal by paying Sansar Chand five lakhs of rupees. Some time after this Uchal Pal died, leaving three sons and a daughter, who lived under Sansar Chand's protection. The girl subsequently married the Raja of Siba. Ram Pal, eldest son of Uchal Pal, died childless in 1843. The efforts of Bahadur Pal, his younger brother, to recover the family estate were always opposed by the Raja of Mandi. Mathru, father of Barar Pal, the present representative, succeeded in obtaining from the British Government a pension of Rs. 500 per annum for his cousin Mian Bahadur Pal, and this he enjoyed until his death in 1854.

Barar Pal was given the title of Rai Sahib in 1895. He is a Divisional Darbari, Lambardar and Kotwal of his circle, and a member of the Local and District Boards. His family hold eighty acres as proprietors in Bir Bhangahal and Bir, yielding Rs. 2,200 per annum.



RAI SAHIB CHAUDHRI MALLA SINGH OF INDAURA.



Chaudhri Malha Singh is the head of the Indauria clan of Rajputs, and possesses considerable local influence.

The family claim descent from Raja Indu Chand, a Katoch Prince. About two hundred years ago Malla Chand, grandson of Indu Chand, left the Trigart country and settled in the valley of the Beas to the south-east of Nurpur. He founded the villages of Indpur and Indaura, calling them after his grandfather. Chaudhri Gurbhaj, the great-grandfather of the present Chaudhri, was kindly received by Maharaja Ranjit Singh, who granted him the villages of Shahpur in Gurdaspur, and Hajipur in the Hoshiarpur District. When the Raja of Nurpur was deprived of his territory, Ranjit Singh employed Gurbhaj in its management. It was in his time that the country passed into the hands of the British; and he was among those who helped us at the time of annexation. The village of Chanaur in Nurpur, of the value of Rs. 1,000, was granted to him revenue-free.



His son Tek Chand rendered good service during the rebellion of 1848-49, and again in the Mutiny, when he assisted in the capture of rebels, and furnished a number of men for patrol duty. In acknowledgment of these services the village of Chanaur was conferred upon him and his male heirs in perpetual tenure, subject to the usual conditions of service and good conduct. Tek Chand was succeeded in the *Chaudhrayat* by his son Sundar Singh, who, however, died soon afterwards, leaving his son Malha Singh, the present Chaudhri. He is a Kotwal and member of the Local and District Boards. The family owns about 9,000 acres of land in ten villages of the Nurpur Tahsil, yielding about Rs. 3,000 per annum, and in addition to this Chaudhri Malha Singh was granted 10 squares of land in the Chenab Canal Colony in 1900. He is Sub-Registrar of Indaura and his *jagir* is exempt from attachment by process of the Civil Courts. He received the title of Rai Sahib in 1906 and was made a Provincial Darbari in the same year. His eldest son Raghunath Singh was in 1907, appointed Sarbarah Zaildar.



MAIN DEVI CHAND OF BIJAPUR.

NARPAT CHAND.

Parag Chand.

Agar Chand
(died 1732).Nigahi Chand
(died 1796).Molak Chand
(died 1874).Mordhaj Chand
(died 1887).DEVI CHAND
(BORN 1881).

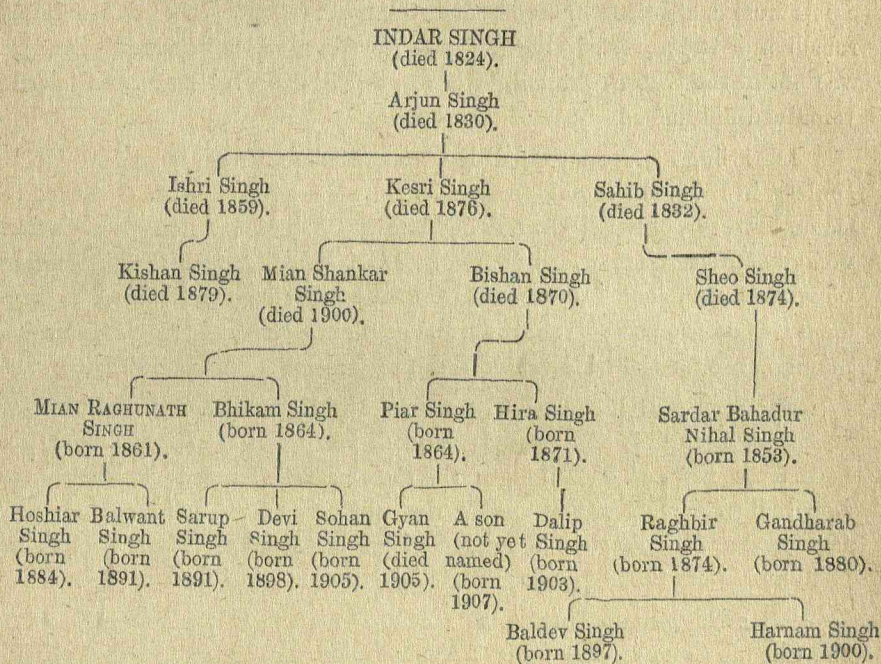
Mian Devi Chand, a Divisional Darbari, is the representative of a branch of the Katoch dynasty, which is descended from Narpat Chand, a nephew of Raja Bhim Chand of Kangra. About two hundred and fifty years ago Raja Bhim Chand gave Narpat Chand a *jagir* of the value of Rs. 20,000. When Narpat Chand died the *jagir* was continued to his four sons in equal shares. On the death of one of them without issue, his portion was resumed by the Raja, but the descendants of the others enjoyed their shares until the conquest of Kangra by Maharaja Ranjit Singh, who confiscated the whole. Subsequently, Mian Molak Chand, representing the younger branch, had Rs. 2,000 of his *jagir* restored to him, and this is now enjoyed by his grandson Devi Chand. Molak Chand originally received an assignment in Mahal Mori in lieu of that in Rajgiri, and a cash grant in lieu of that in Changar Bhaliar, but he had actual possession of the present *jagir* from the time it was granted to him. Molak Chand was one of the few Katoches of rank who took no part in the rebellion raised by Parmodh Chand. He adhered to the British under circumstances peculiarly trying, his house having been plundered and burnt down by the rebels. He was confirmed in the possession of his *jagir* situated in the *Talukas* Changar Bhaliar and Rajgiri. The grant was in perpetuity to Molak Chand and his heirs male.

On Molak's death in 1874, the *jagir* devolved on his son Mordhaj Chand, who was a good specimen of a high-born Rajput, simple and retiring but thoroughly loyal, and possessing much local influence. He lived by good management within his moderate means, and when he died in 1887,



he bequeathed to his successor an unencumbered property. Devi Chand was then only six years of age, and it was deemed necessary to bring his estate under the Court of Wards. Provision was made for his education, and Mian Hem Chand, a Katoch Rajput of the same stock, was appointed guardian. The estate has now been released from the management of the Court of Wards. Mian Devi Chand was made a Divisional Darbari in 1904.

MIAN RAGHUNATH SINGH OF REH.



Mian Raghunath Singh is the representative of a branch of the Nurpur family, which seceded from the parent house upwards of a hundred years ago. His ancestor Indar Singh was felt to be a rival of his brother Raja Pirthi Singh, owing to a doubt as to which was the elder, and because of Indar Singh's marriage with the daughter of Katoch Raja, who asserted a kind of suzerainty over the other hill chiefs. Indar Singh, in consequence of this ill-feeling, was obliged to reside at Kangra as a pensioner of the Katoch Raja Ghamand Chand. His son Arjun became a favourite of the celebrated Sansar Chand, who granted lands to him and to his brothers Bijaor Singh and Surat Singh.

In the next generation Ishri Singh, the eldest son of Arjun succeeded to his father's *jagir*, and secured the protection of the Lahore Government by giving his daughter to Raja Dhian Singh, the Prime Minister. Through him he obtained a *jagir* in Nurpur territory, at this time annexed by the Sikhs. On the other hand, his uncle's children remained attached to the Katoch Rajas, who were reduced by the Maharaja Ranjit Singh to the



position of small *jagirdars*; and they lost everything when the holdings of the chiefs were confiscated by the British Government for participation in the rebellion of 1848. Ishri Singh's *jagirs* were in a different country, and he was not of the Katoch faction, or concerned in the rebellion; so his *jagirs* remained untouched.

Ishri Singh was succeeded by his son Kishan Singh, on whose death, sonless, in 1879, the *jagir* lapsed under the terms of the grant. In consideration, however, of the high rank and lineage of the family, the *jagir* in the village of Reh, Nurpur, yielding Rs. 1,800 per annum, was released to Shankar Singh, senior representative of the elder branch, subject to payment of one-fourth of the revenue as *nazarana* and to provision of maintenance for the widows and the junior members of the family.

Shankar Singh was a General in the Kashmir army, and his son Raghunath Singh is the present head of the family. He is a Divisional Darbari, a Kotwal or Zaildar in the Nurpur Tahsil and a member of the Local Board of Nurpur and of the District Board of Kangra. The family owns 687 *ghumaos* of forest and cultivated lands in the village of Reh, and about 2,000 *ghumaos* in Riali, both in the Nurpur Tahsil.

Mian Raghunath Singh also received a grant of 5 squares of land in the Chenab Colony. The *jagir* is exempt from attachment by process of the Civil Courts.

Mian Hira Singh is a Risaldar in the 19th Bengal Lancers, and the following members of the family are in the service of the Kashmir State:—

Sardar Nihal Singh, is a General in the State army. He received the title of Sardar Bahadur in 1897.

Mian Raghubir Singh and Gandharb Singh are Majors and Mian Hoshiar Singh is Aide-de-Camp to the Commander-in-Chief of the State.

Mians Bhikam Singh and Piar Singh are Forest Officers.



KARAM CHAND,
Six generations.

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graph TD; K[Karam Chand, Six generations.] --- B[Bhag Chand.]; K --- T[Tara Chand.]; B --- R[Ratan Chand  
(born 1888).]; B --- H[Thakur Hari Chand  
(died 1900).]; B --- M[Mehr Chand  
(died 1870).]; T --- Ram[Ram Chand  
(died 1884).]; T --- Jai[Jai Chand  
(born 1871).]; H --- A[THAKUR AMAR CHAND  
(BORN 1884).]; H --- Mangal[Mangal Chand  
(born 1887).]; Jai --- Dharam[Dharam Chand  
(born 1902).]; Jai --- Lal[Lal Chand  
(born 1896).]; Jai --- Nil[Nil Chand  
(born 1897).]; Jai --- Rup[Rup Chand  
(born 1907).]
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Bhag Chand.
Ratan Chand
(born 1888).

Thakur Hari Chand
(died 1900).

Ram Chand
(died 1884).

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THAKUR AMAR CHAND
(BORN 1884).

Mangal Chand
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Jai Chand
(born 1871).

Dharam Chand
(born 1902).

Lal Chand
(born 1896).

Nil Chand
(born 1897).

Rup Chand
(born 1907).

Lahaul and Spiti do not form a part of the country described by Mr. Barnes as "hills from time immemorial inhabited by Hindu races living under the government of their native kings." On the contrary, they are Tibetan countries which originally had no connection with India, and were included in the Empire of Great Tibet. On the dissolution of this Empire in the tenth century many of the outlying districts were formed into independent kingdoms; and in this way a chief of the name of Palgyi Gon formed the kingdom of Ladakh, of which Lahaul and Spiti were the southernmost provinces. The first occasion within historic times on which Ladakh became in any degree politically connected with India was in 1687-88, when in return for aid in repelling an invasion of the Sokpas or Kalmach Tartars, a small tribute was paid to the Governor of Kashmir or representative of the Emperor of Delhi; but a similar tribute seems to have been levied at the same time by the Government of Lhasa. After the break-up of the Delhi Empire, the Rajas of Ladakh continued to pay the tribute to Kashmir till their country was conquered and annexed to the Punjab in 1835 by a Dogra force under Wazir Zorawar, sent by Rajas Dhian Singh and Gulab Singh, Jammuwalla. In what manner and at what time the separation from Ladakh took place it is impossible to ascertain; but the traditions of the Lahaulis go to show that the connection was severed many years ago. It is probable that in the confusion preceding the re-consolidation of the Ladakh kingdom by Chang Namgyal, Lahaul became independent and remained for a short time governed by the Thakurs or

CHIEFS AND FAMILIES OF NOTE.

petty barons of small clusters of villages. Four or five of these families have survived up to the present day, and are still in possession of their original territories which they hold in *jagir*, subject to payment of tribute or *nazarana*. It is believed that soon after its separation from Ladakh, the whole of Lahaul became tributary to the Raja of Chamba, and that the part now forming British Lahaul was subsequently transferred from Chamba to Kulu. According to the account given by the present Kulu Raja, his ancestor in the seventh generation, Bidhi Singh, acquired Lahaul from Chamba. Bidhi Singh was son of Raja Jagat Singh, who was a contemporary of Shahjahan and Aurangzeb; and the date of the acquisition may therefore be placed approximately at 1700. It would appear, however, that subsequently to this the Lahaulis continued to pay a small annual tribute to Ladakh, probably to avert forays and to keep the roads open for trade. Indeed the Lahaulis, without orders, continued to pay this tribute to the Governor at Leh up to 1862, when our Government, being informed of the fact, prohibited the practice.

When Lahaul passed into the possession of the British, the *jagirs* enjoyed by the Thakurs were continued to them. Tara Chand, grandfather of the present representative, had governed Lahaul under the Sikhs and under the Raja of Kulu. He was appointed *Negi* or chief village headman in administrative charge of the valley. This title was subsequently changed to that of Wazir. In 1861 he was appointed an Honorary Extra Assistant Commissioner. He died in 1877, and was succeeded by his eldest son Wazir Hari Chand. He had charge of the *Wazarat* for many years before his father's death, as his father abstained from active interference after 1871 owing to advancing years. Hari Chand on several occasions made himself useful to the Government. In 1858 he procured information regarding the death of Mr. Schlagentweit of the Survey Department, who was murdered in Yarkand by Wali Khan of Kokan. These services were suitably rewarded. In 1863-64 he travelled through Tibet and reported on the resources of the country, the routes, and the possibilities of developing trade. He accompanied Sir Douglas Forsyth's Mission to Yarkand in 1870, and collected much valuable information concerning the countries through which their route lay. He was the fifteenth Provincial Darbari of the Kangra District, and was a member of the Local Board of Kulu. He exercised judicial powers, and was Sub-Registrar in Lahaul. In consideration of

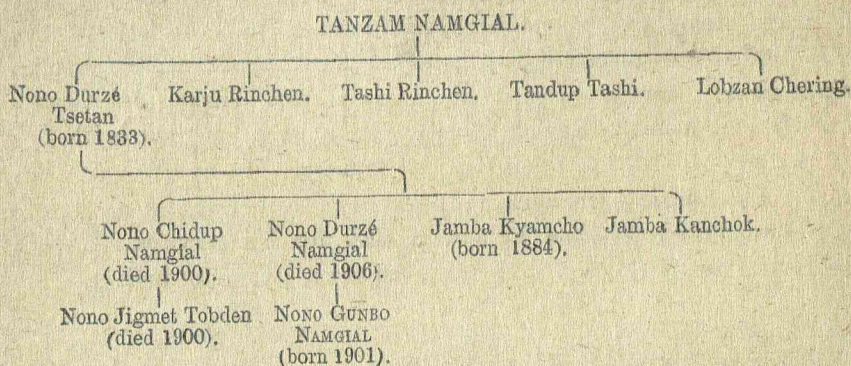


the public duties performed by him, Hari Chand received an allowance of Rs. 550, or one-fourth the revenue of Lahaul; and he appropriated as his perquisite all the fines and fees received in criminal and revenue cases that came before him. He estimated his income at about Rs. 2,000. He died in 1900 and was succeeded by his eldest son Amar Chand, the present Thakar, whose guardian during his minority was Thakur Jai Chand, British Trade Agent in Gantok. Amar Chand was invested with 3rd class powers in 1903 on attaining his majority. He accompanied Mr. Calvert, Assistant Commissioner, on his expedition to Western Tibet and was rewarded and thanked by Government for his services. He has succeeded to the whole *jagir* and has in addition income as under:—

	Rs.
$\frac{1}{4}$ share of revenue in Khalsa Kothia	758
Compensation for share of fines in criminal cases originally credited to the family	160
$\frac{1}{4}$ th of grazing tax	400
$\frac{1}{10}$ th proceeds of sale of trees	10
Pay as Sub-Registrar	350
Total	<u>1,678</u>

CHIEFS AND FAMILIES OF NOTE.

NONO GUNBO NAMGIAL OF SPITI.



The Nono, or "Great Noble," Gunbo Namgial is the representative of the hereditary Governors of Spiti, formerly one of the southernmost provinces of Ladakh, and now a portion of the Kulu sub-division of the Kangra District. Spiti is an outlying Tibetan valley among the external ranges of the Himalayan system; it is shut in to the north and divided from Ladakh and Chinese Tibet by the great snowy range of the Western Himalayas. From its remote and inaccessible situation, Spiti was always left to govern itself, and affairs are managed in much the same way at the present day.

Nono Durzé Tsetan succeeded his father Tanzam Namgial in 1878, when the latter resigned office through old age. He exercised limited magisterial powers, and was responsible for the collection of the land revenue of Spiti, receiving an allowance of six-sixteenths of the revenue, equivalent to Rs. 282. He also held about fifty acres of land, revenue-free, and in proprietary right. Durzé Tsetan was the sixteenth Provincial Darbari of the Kangra District. He resigned in 1890 on the plea of short sight and since then events have moved rapidly in this family. He was succeeded by his son Nono Chidup Namgial, a minor, with Tashi Rinchen as guardian and officiating Nono. Chidup Namgial attained his majority and succeeded to his office in 1898 but died in 1900. His son Nono Jigmet Tobden, a child, was recognised and his uncle Durzé Namgial officiated for him. He died, however, in 1900 and Durzé Namgial became Nono in 1901. Durzé Namgial died in 1906, and was succeeded by his son Nono Gunbo Namgial, a child of five years



of age. His uncle Jamba Kyamcho carries out his duties. Jamba Kyamcho was brought up in the Tangyut monastery. He has travelled as far as Tisi Lumbo near Lhasa and visited the celebrated Nor monastery. He finds it difficult to assert his authority in Spiti.

CHIEFS AND FAMILIES OF NOTE.

WAZIR KARAM SINGH OF BIR.

WAZIR GOSAUN
(died 1871).

|
WAZIR KARAM SINGH
(born 1854).

|
Bhup Singh
(born 1871).

Wazir Karam Singh, Divisional Darbari, is the son of Wazir Gosaun, the well-known Finance Minister and Regent of Mandi. At the time of annexation Wazir Gosaun was without exception the most influential man in these hills. When the garrison of Fort Kangra refused to surrender, he brought about a peaceful solution of the difficulty by his own personal exertions. During the Mutiny of 1857, as Regent of Mandi, he placed the resources of the State at the disposal of Government, adding a considerable contribution from his own private funds. He supplied one hundred and twenty-five matchlock-men to the local authorities of Hoshiarpur, and posted some fifty men with the Commissioner at Jullundur. He had also made arrangements for furnishing an additional batch of five hundred men if any call had arisen for their services. In reward, a *jagir*, consisting of lands situated in the villages of Bir Kohr and Sansal in the Palampur Tahsil, of the annual value of Rs. 2,000, was granted to him and his lineal male heirs in perpetuity, on condition of good behaviour and service.

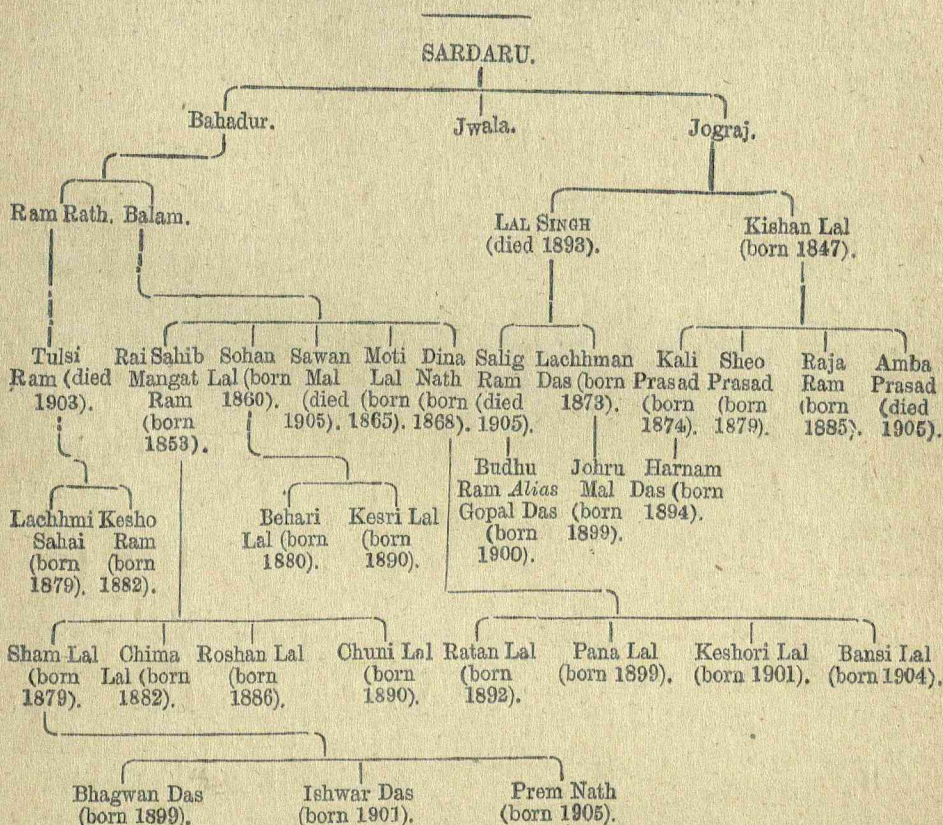
On Gosaun's death, Karam Singh succeeded to the *jagir* and the extensive landed and other property acquired by his father; but through carelessness and prodigality the greater part of his patrimony has either been alienated or is heavily encumbered.

The *jagir* is exempt from attachment by process of the Civil Courts.

KANGRA DISTRICT.

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THE LATE LAL SINGH OF NAGROTA.



Lal Singh, Provincial Darbari, was the son of Jograj, Kanungo of Nagrota. Jograj, who served as Tahsil Kanungo, inherited several petty *muafis* granted to the family by the Rajas of Kangra; and on his death some of these, consisting of about one hundred acres, valued at Rs. 215, were continued to his sons during the pleasure of Government and on condition of service as Kanungos. Lal Singh served Government for many years, and became Naib Tahsildar. The family owns much land in proprietary right, paying a revenue of Rs. 4,600 per annum, and has some local influence.

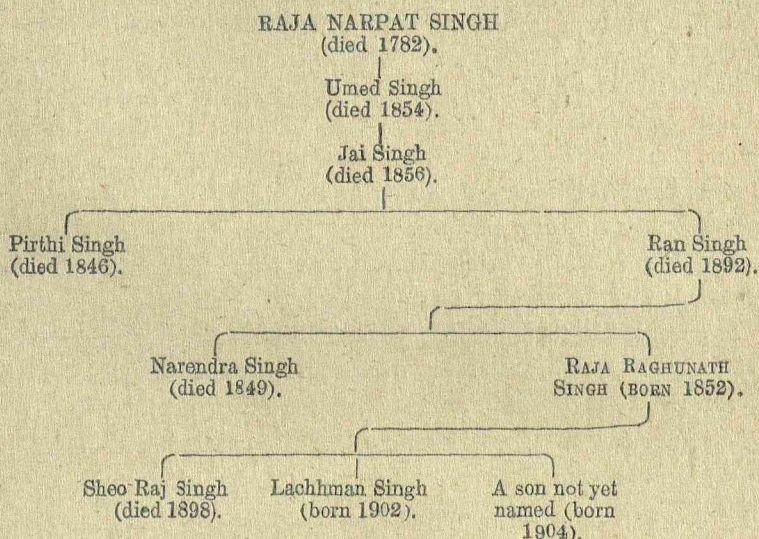
The following members of the family are in service :— Rai Sahib Mangat Ram is Wazir of Rampur Bashahr on Rs. 200 per mensem; Lala Sohan Lal is a Tahsildar on Rs. 200; Moti Lal, Kaistha, Bar-at-Law, is Honorary Secretary of Dharmasala Municipal Committee and a member of the



District Board; L. Sham Lal, M. A., is a Pleader. Other members of the family hold appointments in the Subordinate Revenue Establishment of the district. Salig Ram, son of Lal Singh, was appointed Zaildar and died in 1905.



RAJA RAGHUNATH SINGH OF JASWAN.



Raja Raghunath Singh belongs to the *Kasib got* of the Chandarbansi Rajputs having a common origin with the old chiefs of the Kangra district.

Towards the middle of the thirteenth century the Jaswan branch separated and established a principality in the lower hills with Rajpura as their capital. They were, however, obliged to acknowledge the supremacy of the Mughal Emperors, and paid tribute at irregular intervals down to the time of Raja Narpat Singh, who died in 1782. His son Umed Singh was then an infant, and offered but a feeble resistance to the encroachments of Maharaja Ranjit Singh, who a few years later began to extend his power along the north of the Sutlej. In 1815 the Maharaja, not content with a simple acknowledgment of his suzerainty, compelled Umed Singh to yield his territory by keeping him in confinement at Lahore until he had signed a surrender of his rights. Thus reduced to a state of vassalage, the Raja became a mere *Jagirdar* of twenty-one villages in the Jaswan Dun, valued at Rs. 12,000 per annum.

Hoshiarpur, with the rest of the Jullundur Doab, was annexed at the close of the Sikh War in 1846. The Raja of Jaswan and the other Rajput Princes, judging doubtless by the liberal treatment the Simla hill chiefs had received at our hands, were under the belief that with the



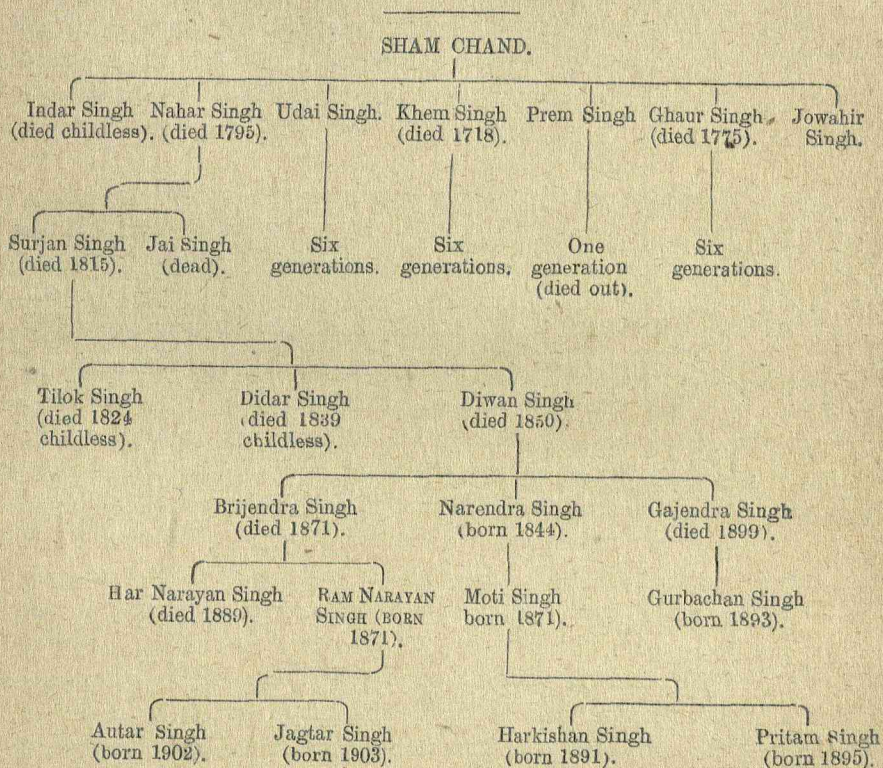
coming of the English the powers of sovereignty formerly enjoyed by them would be restored. But no such hopes had ever really been held out, and they had done nothing to entitle them to privileges which they had not exercised for years. Yet they felt bitterly disappointed when they discovered that a change of rulers had brought with it no amelioration of their condition; and all of them no doubt sympathised with the attempt made in 1848 by Raja Umed Singh and some other petty chiefs of the lower Sawaliks to break free from the new yoke. The revolt was speedily suppressed. John Lawrence, then Commissioner of Hoshiarpur, attacked the Raja's forts at Amb and Akhrot, took them and razed them to the ground. His possessions were confiscated, and he and his son Jai Singh were deported to Kumaon, in the North-West Provinces. Ran Singh, son of Jai Singh, was, however, permitted to reside in Jammu with his son Raghunath Singh, who was married to the daughter of the Maharaja Ranbir Singh. He was afterwards allowed to return to his home at Amb, receiving a cash pension of Rs. 200 from the British Government until his death in 1892. Raja Raghunath Singh is Ran Singh's only surviving son. He usually resides at Ramkot, in the Jammu State. In 1877, at the Maharaja's earnest solicitation, His Excellency the Viceroy assigned to him the land revenue derived from the villages constituting the Jaswan Principality at the time of its annexation to the British Government. In accordance with the terms of this grant, the *jagir* originally held by Raja Umed Singh, consisting of twenty-one villages in the Jaswan Dun, yielding a revenue of Rs. 18,442 per annum, was assigned to Raja Raghunath Singh, besides the revenue-free proprietary right in twenty-five acres of the family garden at Amb, Tahsil Una, Hoshiarpur, and the buildings at Rajpura close by, which formed the old palace of the late Raja Umed Singh. Raja Raghunath Singh has a daughter who is married in the family of H. H. the Raja of Chamba.

He is a Provincial Darbari and on account of his ancient lineage and connection by marriage with the Maharaja of Kashmir he was granted the personal title of Raja in 1895.

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SODHI RAM NARAYAN SINGH OF ANANDPUR.



The Anandpur Sodhis are Andh Khatri Sikhs, and claim descent from Guru Ram Das, fourth in succession to Baba Nanak. It was he who built the famous temple known as the Darbar Sahib at Amritsar, thus securing to that city the honour of being the permanent head-quarters of Sikhism throughout the Punjab. Guru Ram Das had three sons, Pirthi Chand, Mohandeo and Arjun, of whom the youngest took the *gadi* on his father's death. Most of the Sodhis of the Ferozepore, Jullundur and Shahpur districts and of Patiala and other Punjab States, are descended from Pirthi Chand, while those of Anandpur in Hoshiarpur, and Kartarpur in Jullundur are of the children of Arjun. Mohandeo was an ascetic and did not marry. Guru Arjun devoted himself to the compiling and arranging of the Granth Sahib, or Sacred Volume, in its present form. His son Guru Har Gobind is said to have possessed both spiritual and temporal excellence.

He acquired lands, founded villages and met his natural foes, the Muhammadans, in many pitched battles, adding all the time to the strength of his own sect by proselytising on a large scale wherever he went. Guru Tegh Bahadur, youngest son of Har Gobind, also proved a vigorous missionary, doing much to strengthen the position of the Sikhs, though he often endangered their existence by his fiery zeal and blind trust in Divine support. His head was cut off by the Emperor Aurangzeb, who perceived the necessity of suppressing the young sect and did his best to check its growth. With his father's death to avenge, Guru Gobind Singh was the bitter enemy of all Muhammadans. He was the last of the Gurus; the favourite hero in Sikh history, whose miracles rival the older records, and whose acts of bravery and charity are sung by every Sikh mother to her son. Guru Gobind Singh was, in his turn, crushed and broken by the Mughals. His four sons were slain in their father's lifetime, and for a moment the flame of fanaticism appeared to have been stamped out, for there was no one worthy to succeed the Guru and his place still remains unfilled. A spiritual successor is believed to be on his way, and the Sikhs watch constantly for his coming; but Gobind Singh is still the last of the recognised heads of the faith. He was nominally succeeded as temporal leader by his uncle Suraj Mal, a man of no energy or character, who never had the people with him, and under whose weak sway the cause only suffered harm. It is unnecessary to follow the family history step by step. Gulab Rai, grandson of Suraj Mal, rebuilt the town of Anandpur, destroyed by the Muhammadans in the time of Guru Gobind Singh, and purchased extensive plots of land from Raja Bhim Chand of Bilaspur, thus largely helping to restore the social position of the family, upon which much of their religious influence depended. From his four nephews, Nahar Singh, Udai Singh, Khem Singh and Chaur Singh, are descended the Anandpur Sodhis in four branches known as the *Bari, Dusri, Tisri* and *Chauthi Sarkars*. The Anandpur Sodhis have always been treated with the greatest respect as representatives of the fountain head of the Sikh faith. In the Khalsa days it was a matter of importance to secure their co-operation when an expedition on a large scale was being organised south of the Sutlej; and the four brothers mentioned above were constantly out on the war-path towards the end of the eighteenth century. They were usually present in the exercise of their spiritual functions, taking no active part in the fighting, and merely exhorting the more fiery Jats to go in and win. But their share of the plunder



was always handsome, a sure proof of the high value attaching to their services. At annexation they held *jagirs* valued at a lakh and a half per annum. They were naturally dissatisfied at the coming of the English.

It meant loss of dignity and comparative ruin to them; and they did all their timid natures permitted to thwart our officers and discredit our actions in the eyes of the people. But the people failed to respond: they had been too completely crushed to be in much spirit to resist a power that had recently broken to pieces a disciplined army. The Sodhis found themselves temporarily paralyzed. They were obliged to accept the new rule, tardily and sulkily, and to secure the best terms they could for themselves. Weapons had been found concealed in their villages in disobedience of the order requiring the immediate surrender of all arms; treasonable letters came to light which might justly have led their writers to the scaffold; but every consideration was shown to a family that had some reason for objecting to a change of Government, and the Sodhis were dealt with in a spirit of liberality which they could hardly have expected, and which no doubt has since been gratefully acknowledged by the whole Sikh nation. Cash allowances, aggregating Rs. 55,200, were made to the different members of the Anandpur house in 1847. These, however, gradually lapsed with the lives of the holders and had thirty years later dwindled down to Rs. 9,924. But it was not the desire of Government that the family should sink into poverty after a generation. The question was taken up and settled in 1884 by the sanctioning of a scheme regulating the scale of pension for each recipient, and securing succession to next heirs on fixed principles. Under this scheme the head of the house was declared entitled to an allowance in perpetuity of Rs. 2,400 per annum, descending integrally to the representative of the family for the time being. The heirs of all other recipients were permitted to succeed to one-half subject to the commutation of all pensions of less than fifty rupees, provision for the widows and unmarried daughters being in all cases made from the other half of the allowances.

Prominent among the representative Sodhis of Anandpur are Ram Narayan Singh and his uncle Narendra Singh and also Narendra Singh Kuraliwala, so called from Mauza Kurali, in the Ambala district which was once in possession of the family. They are all three Darbaris, the first and last being Provincial, and are descended from Sodhi Sham Chand. Narendra Singh Kuraliwala is the great-grandson of Chaur Singh.



Ram Narayan Singh represents the senior branch, descended from Nahar Singh, and known as the *Bari Sarkar*. Sodhi Nahar Singh held a large number of *jagir* villages yielding more than a lakh of rupees. He died in 1795. His grandson Diwan Singh was at the head of the family in 1846 when the Jullundur Doab was annexed. As already stated, the conduct of the Sodhis generally was unsatisfactory at that period and they suffered in the confiscation of their estates. Diwan Singh was awarded a cash allowance of Rs. 8,400 per annum. He died in 1850. His grandsons Har Narayan and Ram Narayan were minors and their estates were placed under the management of their uncle Narendra Singh, who was appointed guardian by the District Judge of Hoshiarpur. Sodhi Har Narayan Singh, the elder son, died in 1889. Sodhi Narendra Singh, uncle of Ram Narayan Singh, is a gentleman of position and substance, and has much local influence. He is an Honorary Magistrate and a member of the Municipal Committee of Anandpur and of the District Board and a Divisional Darbari.

There is a *jagir* assignment in Patiala of Rs. 10,000 per annum shared in proportion by Ram Narayan Singh, his uncle and his cousin. Sodhi Ram Narayan Singh also holds a village in *jagir* from the Raja of Faridkot, yielding Rs. 475 per annum; and Narendra Singh and his nephew Gurbachan Singh enjoy a small *jagir* in the Nalagarh State. The uncle and nephews are joint owners of Chak Guru, Tahsil Nawashahr, Jullundur, and of small plots in Gangawal, Kiratpur and other villages in Tahsil Una, Hoshiarpur. Ram Narayan Singh also draws the fixed cash allowance of Rs. 2,400 per annum as head of the family. He is an Honorary Magistrate and Civil Judge and also a Provincial Darbari. He is married to a daughter of the late Bawa Sir Khem Singh, Bedi, K.C.I.E., of Rawalpindi.

The late Maharaja of Patiala and the present Raja of Kapurthala received the *Pahal* or ceremony of initiation into the Sikh religion at the hands of the late Sodhi Har Narayan Singh.

The second branch descended from Udai Singh, called the *Dusri Sarkar*, is represented by Narayan Singh and Puran Singh, neither of whom is a Darbari. They enjoy pensions from Government.

Sodhis Nihal Singh and Ishwar Singh were the most prominent representatives of the third branch, descended from Khem Singh, known as the *Tisri Sarkar*. Nihal Singh was a Darbari. He received a pension



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of Rs. 600 per annum, and held in *jagir Mauzas* Jhabkara and Maheshpur in the Gurdaspur district, yielding Rs. 2,095 per annum. He died in 1891. Kahan Singh, the eldest son of Kesar Singh and grandson of Khem Singh, died in 1846. His son Partab Singh inherited a *jagir* of Rs. 19,900. This was resumed on annexation with the other Sodhi *jaqirs*; but as it subsequently appeared that Partab Singh's behaviour was not such as to deserve the entire resumption of his estate, he was allowed to retain a portion, yielding Rs. 2,500, in sixteen villages in Tahsils Gurdaspur, Batala and Shakargarh of the Gurdaspur district, and in *Mauzas* Gobindpur and Chahnat of the Gujranwala district. His son Hardit Singh and grandsons Ishwar Singh and Kishan Singh succeeded to this *jagir*. Hardit Singh received a pension of Rs. 800 per annum. Ishwar Singh was a Darbari and an Extra Assistant Commissioner. He and his brother enjoyed each a family pension of Rs. 200 per annum. Hardit Singh died in 1901 and Ishwar Singh in 1899, both without issue. Kishan Singh is an Honorary Magistrate at Anandpur.

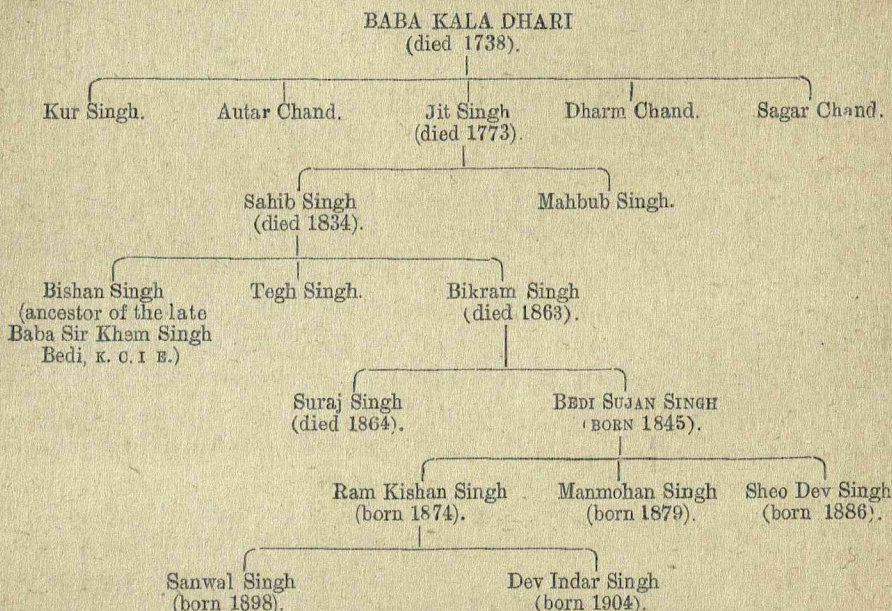
The fourth branch, descended from Chaur Singh, called the *Chauthi Sarkar*, is at present represented by Narendra Singh Kuraliwala, who was born in 1841. He enjoyed a large *jagir* until the annexation in 1846. A portion in the Ambala district was confiscated, and in lieu thereof he received a cash allowance of Rs. 4,800 per annum. The *jagir* in the Hoshiarpur and Jullundur districts detailed below is still held by him :—

Sansowal	...	{	Tahsil	}	District	} Value Rs. 1,625.
Naloti	...	{	Una.	}	Hoshiarpur.	
Ahlgroon	...	{		}		
Muhunmadpur	...	{	Tahsil	}	Do.	
			Garhshankar.	}	Jullundur.	
			Tahsil	}		
Barnala	...	{	Nawashahr.	}		

He also has proprietary rights in two villages in the Una Tahsil aggregating one thousand *ghumāos*. He is an Honorary Magistrate at Anandpur, and a Provincial Darbari.

The offerings at *Gurduwaras* Damdama and Tegh Bahadur go to all Sham Chand's descendants in ancestral shares. The *pujaris* of the Anandpur *Gurdwara* take the receipts of the Lohgarh shrine. Sodhi Khem Singh's descendants exclusively enjoy the offerings of the Aganpur *Gurdwara*. Kahan Singh's surviving descendants are allowed a small share of the takings of the Darbar Sahib at Amritsar. Nahar Singh's descendants receive the offerings of the Baba Gurditta *Gurdwara* at Kiratpur, and share equally with the descendants of Khem Singh in the receipts of the two Parthalspur temples in the same place.

BEDI SUJAN SINGH OF UNA.



Bedi Kala Dhari, a descendant of Baba Nanak, crossed over from Dera Baba Nanak, Gurdaspur, early in the last century, and after wandering about the Jullundur Doab for some years, finally settled down at Una, Hoshiarpur, where he attracted a crowd of followers, who flocked to hear his eloquent disquisitions on the *Granth Sahib*, a book as difficult of understanding then as in the present day. The Jaswal Raja Ram Singh made himself popular by granting the Bedi the revenues of seventy *ghumoos* of land. Kala Dhari's sons scattered after his death in 1738. Autar Chand settled at Barian in the Garhshankar tahsil, where his descendants still hold a *muafi*. Dharm Chand returned to Dera Baba Nanak. Sagar Chand died without issue. Jit Singh succeeded his father in spiritual matters; but there was little religious zeal in him, and had it not been for his celebrated son Bedi Sahib Singh, the family would in all likelihood have sunk into insignificance. Sahib Singh was fortunate enough, shortly after his father's death, to be chosen as arbitrator by the parties in a land dispute between Sardar Gurdit Singh of Santokgarh and Raja Umed Singh of Jaswan; and so pleasantly did he arrange matters that he received for his trouble the *taluka* of Una from the Raja, while Gurdit Singh made him *jagirdar* in the rich village of Kulgaraon.



Thus honoured, the Bedi soon became a man of authority on religious and social questions. He acquired immense influence all over the Jullundur Doab; and even in the Manjha country, which he frequently visited, crowds would gather to listen to his fiery eloquence. The Raja of Kahlur found it politic to present him with the village of Band Lahri, and others in a position to do so were eager to press land-grants upon him, large or small, according to their means. Even Maharaja Ranjit Singh, smitten by his sanctity, and in appreciation of his worth, added Udhowali, Gujranwala, to the Bedi's ever-increasing possessions. We find the Raja Sahib Singh of Patiala referring in correspondence to the Bedi as "Baba Sahib Bedi Sahib Singhji." Later on we find the Bedi accompanying Ranjit Singh on several of his expeditions; and it may be presumed that the Maharaja benefited by the presence of such a zealous and holy man in his camp, for he rewarded him generously from time to time with portions of the spoils which fell to him as victor. But many villages thus acquired were resumed by Ranjit Singh's immediate successors.

In 1794, the Bedi proclaimed a religious war against the Maler Kotla Afghans whom he accused of killing cows, and induced Sardars Tara Singh Gheba, Bhagel Singh, Bhanga Singh Thanesar and several other chiefs to join him. They were men who thought little of religion and a great deal of plunder, and who considered a religious cry as good as any other, so long as they could kill and pillage. The unfortunate Maler Kotla Afghans, under Ata Ullah Khan, made a stout resistance, but they were overpowered and defeated, and fled to Kotla, which the Bedi immediately invested. Ata Ullah Khan sent off messengers to Raja Sahib Singh of Patiala begging for assistance, and as a force under Bakhshi Seda and Sardar Chen Singh was encamped close by at Amargarh, it soon reached the town and obliged the Bedi to withdraw across the Sutlej.

Four years later, in 1798, the Bedi preached at Amritsar a second religious war against the Rajput Muhammadans of Rai Kot, on the same pretext as the last. The Sikhs again crossed the Sutlej, about seven thousand in number, and overran Rai Kot, which included Jagraon, Rai Kot, Ludhiana, and the neighbouring country. The Chief, Rai Alyas was only fifteen years of age; but his principal officer, Roshan Khan, made a gallant stand at the village of Jodh, and would have repulsed the Sikhs had he not been killed by a musket-shot when his troops, disheartened, took to flight. Rai Alyas sent to his neighbours for help, and the chiefs

of Patiala and Jind, with Bhai Lal Singh of Kaithal, and Jodh Singh of Kalsia, collected their forces and marched towards Ludhiana, drawing the Sikhs before them and recovering the villages which the Bedi had seized. Driven out of some villages, Bedi Sahib Singh seized others. To Mansur he was invited by the zamindars, weary of the tyranny of Sher Khan, the collector of Rai Alyas, and the Naubat Fort came into his possession, while he built a new one in the village of Doghari. He next took the town of Ludhiana and laid siege to the fort, which he would doubtless have captured had not Rai Alyas induced him to retire across the Sutlej by threatening to send for the celebrated George Thomas of Hissar.*

Bedi Sahib Singh died in 1834. His eldest son Bishan Singh had, in his father's lifetime, taken up his abode at Malsian, Jullundur, receiving an allowance of Rs. 6,000 per annum from the revenues of Chabichra and Wasilpur, assigned to Sahib Singh by the Maharaja. Bikram Singh, third son, succeeded his father in the bulk of the acquired property, and on him also descended the spiritual mantle as representative of Baba Nanak between the Sutlej and Beas. His position was recognised at Lahore, and for some years the family continued to thrive. But things changed with the advent of the British. The *Manjha jagirs* were resumed, with others, as enquiry exposed the feeble title and short lived possession of the Bedi. A consolidated *jagir*, valued at Rs. 31,212 per annum in lieu of all claims, was offered and indignantly refused. The Government had grounds for believing in Bikram Singh's disloyalty and was not disposed to treat him with the liberality a ready acquiescence in the new state of things would have secured him. Fire-arms, which he should have surrendered, were found concealed in his garden, and other proofs were present of his readiness to rebel if any one would take the lead. The first offer was accordingly modified, and Rs. 12,000 were refused by him as was the larger sum. Then came the local rebellion in 1848, during the second Sikh War, of the hill chiefs having possessions north of Hoshiarpur. Foremost amongst them were the Rajas of Kangra, Jaswan and Datarpur. The rising was speedily put down by John Lawrence, then Commissioner of the Trans-Sutlej States, who swept down the Dun with five hundred men and four guns, securing the rebellious Rajas, who were expatriated and their possessions confiscated. Bedi Bikram Singh threw whatever weight he had into the movement, hoping that his luck was about to turn. He was marching towards Hoshiarpur, to raise the country, and

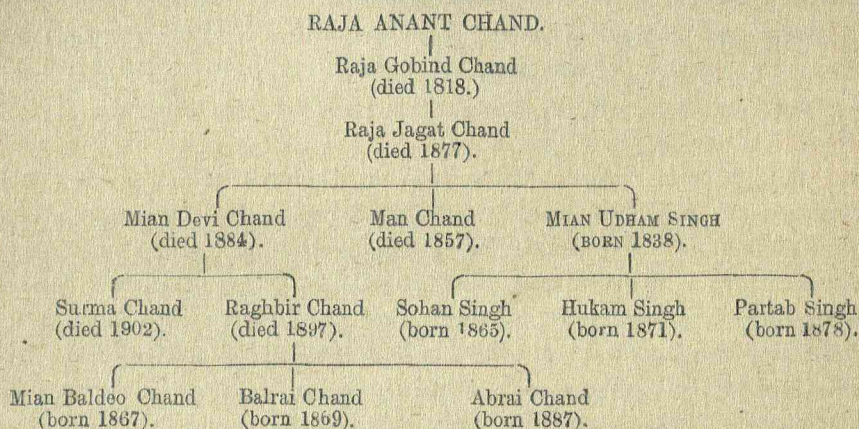
*Vide Griffin's *Rajas of the Punjab*.



had halted at Maili, eight miles off, when, hearing of the break-up of the Rajas' forces, he changed his plans and fled in all haste across the Beas to Maharaja Sher Singh. He gave himself up later on, and was permitted to reside at Amritsar, his lands being declared forfeit, on an allowance of Rs. 2,000 per annum, which he enjoyed until his death in 1863.

Bedi Bikram Singh's eldest son died in 1864. A maintenance allowance of Rs. 1,100, raised to Rs. 2,300 per annum three years later, was granted to the second son, Sujan Singh, who now stands at the head of the family. His case was re-considered in 1883, and it was thought advisable—with the object of resuscitating the fortunes of a fallen house, which once wielded vast power and which is still held in veneration by a large section of the Sikh community—to grant him, in lieu of the cash allowance, a *jagir* valued at Rs. 2,484 in the villages of Arniala, Lal Singh and Una, Tahsil Una. The Bedi's *muafi* lands and gardens yield an additional income of about Rs. 500 per annum; and he owns six hundred and seventy ghumaos in Arniala, Kotla Lal Singh, Nangal Kalanand Nurpur, Tahsil Una, Hoshiarpur, besides small plots in Gujranwala and Shahpur. He is an Honorary Magistrate, President of the Una Municipal Committee, member of the District Board, and one of the leading Provincial Darbaris of the Hoshiarpur district.

MIAN UDHAM SINGH OF PIRTHIPUR.



The early history of Mian Udhram Singh's family is as interesting from a mythical point of view as that of Rai Hira Chand of Babhaur. Both go back to Bhum Chand, the Heaven-born. But they branched away from each other about twenty generations ago, when Gani Chand, son of Raja Megh Chand, came down from the higher mountains and founded the kingdom of Goler, near Gopipur Dera, Kangra, just north of the Hoshiarpur boundary line. His possessions passed to his elder son Makamal Chand. The younger, Sir Data, moved south into the present Dasuya Tahsil of Hoshiarpur, and there established the small Rajput State of Datarpur, which had an existence of many hundred years. The rulers were practically independent until the beginning of the last century when Maharaja Ranjit Singh began to interest himself in their affairs. Raja Gobind Chand, grandfather of the present representative, having failed to obey the Maharaja's summons to attend at Lahore, was deprived of his sovereign powers and reduced to the status of a *jagirdar*. On his death in 1818, his son Raja Jagat Chand was allowed a *jagir* grant of Rs. 4,600; and was in the enjoyment of this income when the Doab became British territory in 1846. The Rajput Princes of Kangra had been under the impression that the accession of the English would be marked by the restoration to them of all their ancient rights and privileges, of which they had been shorn by the Sikhs; and bitter was their disappointment on finding that the new rulers were by no means inclined to alter the state of affairs which existed on their taking over the country. The revolt of the Jaswan and Datarpur Rajas and its speedy suppression by

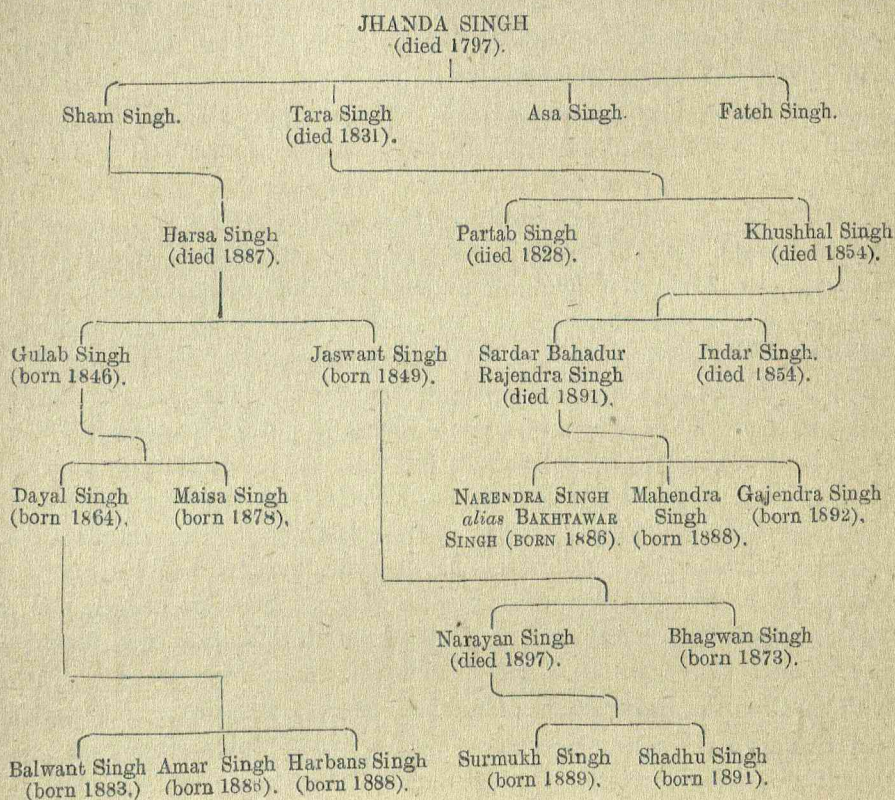


Sir John Lawrence has been described in another chapter. Raja Jagat Chand was made prisoner and deported with his eldest son Devi Chand to Almora, in the North-West Provinces. They were allowed a maintenance grant Rs. 3,600 per annum.

Raja Jagat Chand died in 1877. His youngest son Udham Singh, who lives in Pirthipur, Tahsil Una, Hoshiarpur, enjoys a pension of Rs. 600 per annum and his stepmother has a similar allowance. Mian Devi Chand, the eldest son, died in 1884, leaving two sons. The elder Surma Chand was a Colonel in the army of H. H. the Maharaja of Jammu. He received a *jagir* allowance of Rs. 600 per annum from Government, which was increased to Rs. 1,200 on the death of his brother Raghbir Chand. He died in 1902. The second son, Raghbir Chand, held office under the Raja of Mandi who married first his sister and afterwards his daughter. After the death of his mother Raghbir Chand's *jagir* allowance from Government was raised from Rs. 420 to Rs. 600 per annum, the same amount as that of his brother Surma Chand, in addition to which he was allowed Rs. 300 per mensem by the Mandi State and held a village valued at Rs. 1,000. He died in 1897, and his family have been granted a pension of Rs. 250 a month by the State. His Government *jagir* allowance was transferred to his brother Surma Chand as head of the family, who thus drew Rs. 1,200 per annum. On Surma Chand's death without issue the whole of the allowance of Rs. 1,200 was granted to his nephew Baldeo Chand, Raghbir Chand's eldest son, subject to the provision of suitable maintenance for Surma Chand's three widows. It was agreed to give them Rs. 15 a month each, or Rs. 540 per annum. Both Surma Chand and Raghbir Chand were connected by marriage with the Raja of Sirmur. Mian Udham Singh is married to a cousin of Rai Hira Chand of Babhaur. He is a Divisional Darbari and, as the only Darbari in the family, has been shown as its head in this and in the last edition, though Mian Baldeo Chand is really the representative of the elder branch.

The family are Dadwal Rajputs.

CHIEFS AND FAMILIES OF NOTE
 NARENDRA SINGH OF KATHGARH.



Jhanda Singh of Sultan Wind, Amritsar, like many other Manjha Jats of his time, took advantage of the break-up of the Mughal power to secure an estate for himself in semi-independence. Having seized certain villages in Sialkot which he made over to his younger brother, he turned eastwards to the rich country between the Sutlej and Beas. This was in 1759. He acquired sixteen villages in *Ilakas* Basi Kalan and Singriwala, Tahsil Hoshiarpur, forty villages in Katgarh, and seventeen in *Ilaka* Jamiatgarh, Tahsil Garhshankar, yielding an annual revenue of about one lakh. He died in 1797, and was succeeded in his Hoshiarpur estates by his son Tara Singh, who built five small forts, still in existence, for the protection of the patrimony. But he had to admit the supremacy of Maharaja Ranjit Singh; his acknowledgment taking the usual form of a supply of horsemen fixed according to the extent of his holdings.



He was succeeded in 1831 by his only surviving son Khushhal Singh, who became a favourite of the Maharaja, and accompanied him on many of his expeditions. He was connected by marriage with Sardar Lehna Singh Majithia of Amritsar, and after the annexation was given a life *jagir* of eighteen villages, yielding Rs. 10,371, in Hospiarpur, while still holding that of Sultan Wind in the Amritsar district, valued at Rs. 2,031. He died early in 1854, and one of his sons Indar Singh followed him to the grave within six months, leaving the late Sardar Rajendra Singh, then seven years old, as the sole surviving member of the family. The boy was placed under charge of the Deputy Commissioner of Hoshiarpur, and received a good education at the District school. The family *jagir*, spread over four villages in Tahsil Hoshiarpur, seven in Tahsil Garhshankar and one (Sultan Wind) in Amritsar, was much reduced, yielding only Rs 3,000 per annum ; though in addition there were the proprietary rights in 1,600 *ghumaos* of land in the same tahsils. For the greater part of his life Rajendra Singh lived at Katgarh, Garhshankar and Hoshiarpur ; and was circle *Zaildar*, Honorary Magistrate, Sub-Registrar and Civil Judge within the limits of the Balachaur Police Thana. He also became President of the Garhshankar Local Board and member of the Hoshiarpur District Board, being afterwards appointed a member of the Committee of the Aitchison College, Lahore. The title of Sardar Bahadur was conferred upon him in January 1888. The Sardar held a seat in Provincial Darbars and was a man of great influence in his own part of the country ; he was also one of the few members of the old Sikh aristocracy who accommodated himself to the changed spirit of the times. As an instance of his progressive views it may be recorded that he took a prominent part in the movement for the reduction of marriage expenditure among the Jats. He was connected by marriage with the houses of Sardar Nahar Singh of Ahmad Kalan, Amritsar ; Sardar Sheo Dev Singh of Lidhran, Ludhiana ; and Sardar Lehna Singh of Harpargarh, Nabha, and chief of Manimajra, Ambala. He died in 1891 and left two sons, both minors, a third son being born after his death. The estate was placed under the management of the Court of Wards and the sons as they reached a suitable age were sent to the Aitchison College. The eldest son Bakhtawar Singh is now of age. He has not yet succeeded to his father's seat in Darbar. The division of the estate, which is worth over Rs. 12,000 per annum, is likely to be a matter of dispute, as the eldest son, who is by the first wife, pleads the custom of "*Chandavand*" and



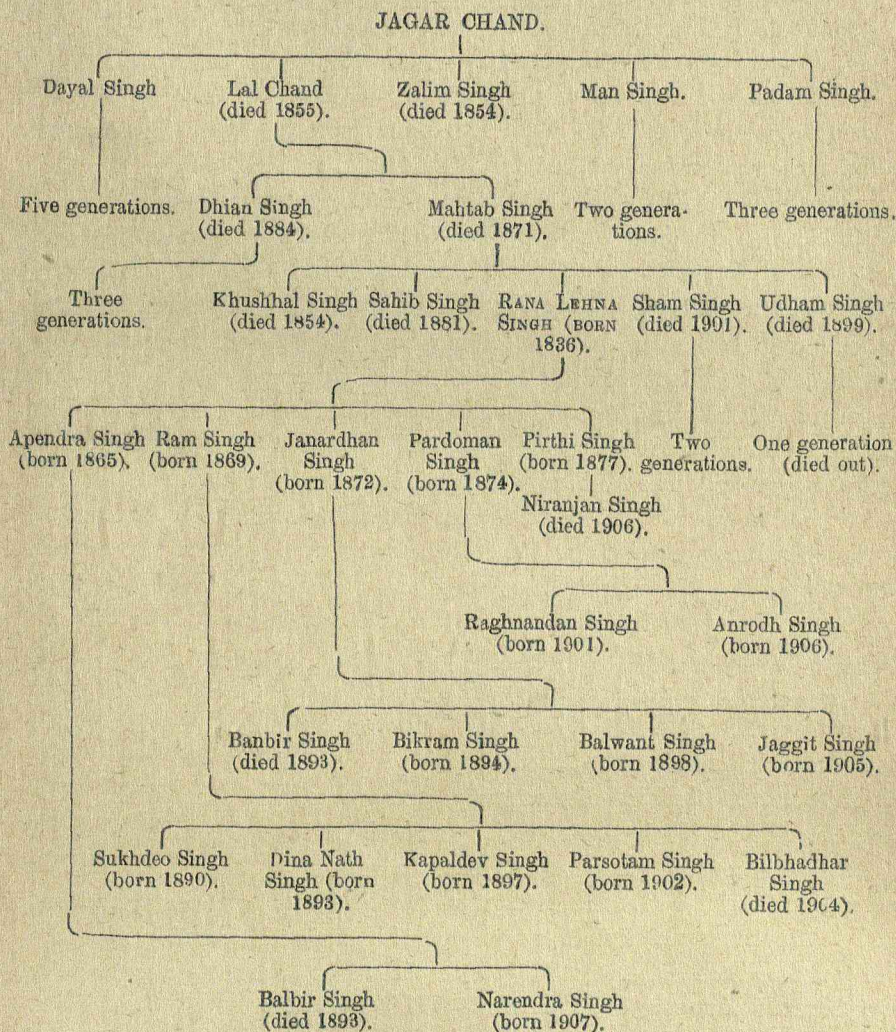
claims half the estate, while a claim, on the plea of the custom of "*Pagvand*," for an equal division of the property has been put forward on behalf of the two younger brothers by their mother, the surviving widow. The management of the estate by the Court of Wards has been profitable and has resulted in a balance of about Rs. 20,000, representing surplus income.

Mention may here be made of the elder branch of the family, descended from Jhanda Singh's son Sham Singh, who succeeded to the Amritsar, Sialkot and Jammu properties, said to have yielded over a lakh of rupees income. Harsa Singh, son of Sham Singh, was a distinguished soldier in the Khalsa army, and commanded one of the regiments of the French brigade. He had the rank of General under Maharaja Sher Singh. In 1849 he espoused the national cause and fought on the wrong side at Multan, thus forfeiting a *jagir* of Rs. 25,000. In 1857 he took service in the 11th Bengal Lancers as a Risaldar and proved himself a gallant soldier. He retired in 1860 with the title of Sardar, and a pension of Rs. 600 per annum. One-half of this was continued to his son Gulab Singh, who became the head of the family on Sardar Harsa Singh's death in 1887. Sardar Harsa Singh was a Provincial Darbari of the Amritsar district, and resided at Sultan Wind. Gulab Singh was chief *Lambardar* of the village and possessed considerable local influence. He died in 1897. His brother Jaswant Singh was a Risaldar in the 11th Bengal Lancers, and for his services in connection with the Afghan Boundary Commission received the Order of Merit. Jaswant Singh's son Narayan Singh served as a Dafadar in his father's Regiment and was killed in action in 1897. The family owns about two hundred and fifty acres of land.

HOSHIARPUR DISTRICT.

137

RANA LEHNA SINGH OF MANASWAL.



This family is of some standing in the lower hills of the Hoshiarpur district, representing the southernmost of the ancient Rajput chieftainships of Kangra. They are of the Dad *got*, one of the thirty-six Royal Rajput races. Four scions of the Dad stock are said to have come upwards of eleven hundred years ago from Garhmuktsar and Garhmandal to these parts. One, now extinct, founded Jaijon; another settled at Siroha near



Garhshankar, where his descendants are now Musalmans; a third founded the existing family of Manaswal; and the fourth that of Kungrat.

Rana Jodh Chand, thirty-seven generations earlier than Lehna Singh, came up from Garhmuktsar in Meerut to worship at the Jwalamukhi shrine on the north bank of the Beas, and brought with him followers sufficient to enable him to hold the lower Sawaliks near Garhshankar, with his head-quarters at Manaswal. Early in the last century, however, they lost their independence and became tributary to the Jaswan Raja, of whom Mian Baghunath Singh is now the representative. In 1759 when the Jaswans were hard pressed by Sardar Hari Singh of Sialba in Ambala, their chief was forced to purchase his conciliation by assigning him one-half the tribute he had been receiving from the Rana of Manswal. We next hear of the Rana joining with the Jaswanis in 1804, to resist an invasion of the Katoch Rajputs, headed by the celebrated Sansar Chand of Kangra. The defence was successful, and Sansar Chand was forced to retire with loss. The Maharaja Ranjit Singh was the next outsider who had to be reckoned with. He was not long in stretching his arm out towards the Manaswal plateau. In 1815, he confirmed the title of Sardar Deva Singh, son of Hari Singh, in his *jagirs*, at the same time recognising Jagar Chand's rights in what remained of the patrimony, subject to the supply of fifteen horsemen for the common weal. When the British came in 1846, Jagar Chand's son Lal Chand received the revenues of eight villages, yielding Rs. 3,800 annually, with continuance of one-half to his lineal male heirs for ever. Lal Chand died in 1855. His grandson Lehna Singh is now at the head of the family, having succeeded his brother Sahib Singh in 1881. He is a Provincial Darbari. His *jagir* holdings, worth Rs. 2,169 per annum, are spread over seven villages in Tahsil Garhshankar and one in Tahsil Una. He owns two thousand five hundred *ghumaos* of land in Manaswal and five thousand *ghumaos* in six other villages of the Garhshankar Tahsil, besides the whole village of Mahandpur, containing two thousand *ghumaos*, in Tahsil Una, Hoshiarpur.

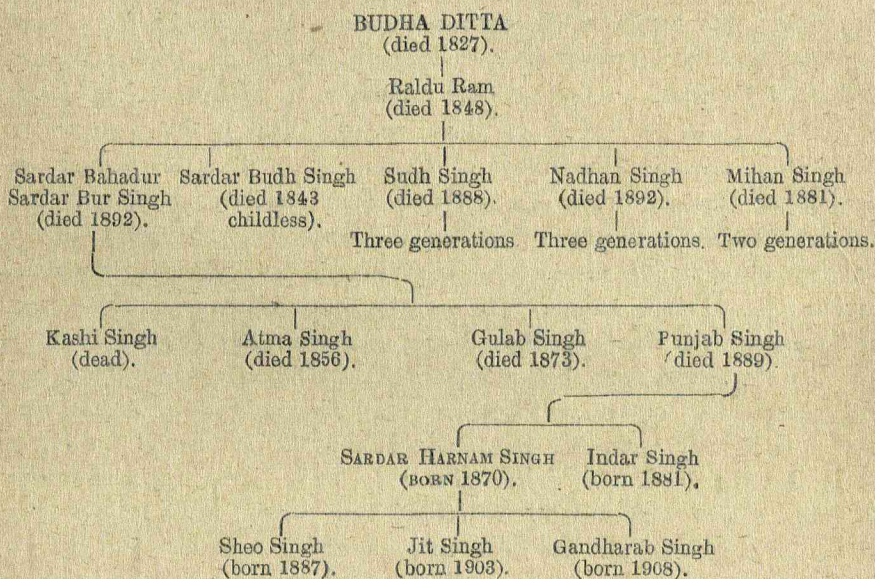
The family have been recognised as of a Royal Rajput clan, and the *jagir* devolves in accordance with the law of primogeniture upon the head of the house for the time being.



HOSHIAERPUR DISTRICT.

139

SARDAR HARNAM SINGH OF MUKERIAN.



The family is one of Jhiwar or Kahar Sikhs of the Mandlai *got*, having its residence at Mukerian, Tahsil Dasuya, Hoshiarpur. Budha Ditta and his son Raldu Ram attached themselves nearly a century ago to Sardars Jai Singh and Gurbakhsh Singh, Kanhaya, who had charge of the Mukerian *Taluka*; and for their faithful services were awarded the village of Dhawa, Gurdaspur. Gurbakhsh Singh's widow, the Rani Sada Kaur, played an important part in Sikh history as the mother-in-law of Maharaja Ranjit Singh. Raldu Ram continued in her service as *Kardar* of Mukerian after her husband's death, and received from her a house in Amritsar city which is still in possession of the family. The Maharaja Sher Singh was born of Sada Kaur's daughter, the Rani Mahtab Kaur, at Mukerian, and Raldu Ram was given charge of the infant. But he incurred the displeasure of Maharaja Ranjit Singh later on by siding with Sada Kaur when the two were on bad terms, and he was obliged to flee to Badni, in the Ludhiana district, and forfeit all his lands north of the Sutlej. He was, however, forgiven shortly afterwards and allowed to present himself at Lahore with his son Bur Singh, who was appointed a personal attendant of the Rani Mahtab Kaur. His other sons were also by degrees given employment about the Court as

orderlies to the Rajas Sher Singh and Partab Singh. One of them, Budh Singh, was murdered in 1843 with the Maharaja Sher Singh. Bur Singh was employed on various occasions as a confidential agent, and with such success that it secured him in reward the whole village of Gulerian, Gurdaspur, a *jagir* of thirty *ghumaos* in Mukerian, and houses at Batala and at Lahore, all of which are still held by his descendants. Later on he was given the village of Bathu, Tahsil Una, Hoshiarpur, for services in Kashmir under Rajas Gulab Singh and Partab Singh. And for his assistance to the British on the occasion of General Pollock's advance on Kabul he received a *muafi* plot in a village near Peshawar, yielding Rs. 300 per annum. His enemies took advantage of the murder of his master, the Maharaja Sher Singh, to attempt Bur Singh's ruin, and the Darbar levied from him a fine of Rs. 81,000 alleged to have been misappropriated on various occasions. All his *jagirs* were at the same time temporarily resumed. But the storm did not last long. On Sardar Hira Singh's death the power passed to Raja Lal Singh and Sardar Jawahir Singh, who speedily reinstated Bur Singh and appointed him Governor of Amritsar, at the same time conferring upon him the *jagir* revenue of Karimpur in Jammu. During the commotions following upon Sher Singh's death, Bur Singh came to the front as an able administrator and kept the country around Jhelum and Rawalpindi in a comparative state of quiet, after crushing the turbulent spirits who were inclined to shake themselves loose from the trammels of the Sikhs. For these services he received a *jagir* of Rs. 6,500 per annum in the Gurdaspur district, while his brothers Sudh Singh and Mihan Singh were allowed *jagirs* of Rs. 2,260 and Rs. 1,080, respectively.

We next find Bur Singh in charge of the Maharani Jindan, mother of Dalip Singh, at Fort Shekhupura, where it was deemed expedient to detain her. This trust was reposed in him by Sir Henry Lawrence and Sir Frederick Currie. His brother Sudh Singh was at the time in attendance on Maharaja Dalip Singh at Lahore. The Maharani having been deported to Benares in consequence of a suspicion attaching to her conduct in connection with the rebellion started by Mul Raj, Bur Singh's services were utilized in preserving order along the Lahore and Multan road under Sir Robert Montgomery's orders. Sir Robert held him in the highest esteem, and many years afterwards wrote to him as follows:—"My friend, you have always been faithful under whatever Government you have served. Maharaja Sher Singh created you a



Sardar for your devotion to him. During the days of the Residency at Lahore you did loyal service to our Government, and your relatives served in our army. I am sure all English officers will treat you with consideration and kindness."

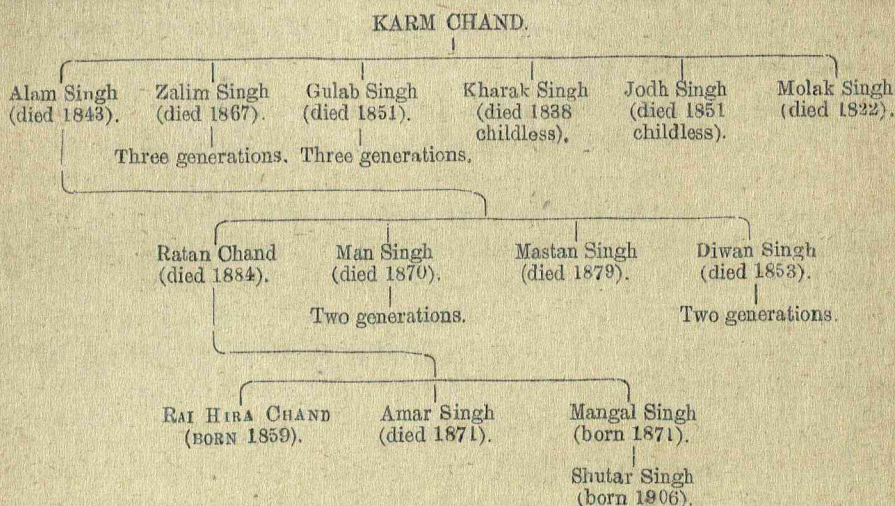
Sardar Bur Singh was a Sub-Registrar for the cluster of villages around Mukerian, where he resided; President of the Municipal Committee, and at one time an Honorary Magistrate, though he resigned in favour of his brother Sudh Singh. He was honoured with the title of Sardar Bahadur by the Government of India in 1888. He died in 1892. His three sons predeceased him and he was succeeded by his grandson, Harman Singh, who inherited his title of Sardar and was allowed to occupy his seat in Provincial Darbars. Harnam Singh is an Honorary Magistrate, President of the Municipal Committee, and Sub-Registrar of Mukerian.

Sudh Singh, who died in 1888, was an Honorary Magistrate, President of the Local Board at Dasuya, and a member of the Mukerian Municipal Committee. He raised and commanded a troop of Police for service before Delhi in 1857, earning a name for conspicuous gallantry on more than one occasion. He was afterwards made an Inspector of Police, but resigned in 1863. Nadhan Singh, the third brother, also distinguished himself by loyal behaviour. He died in 1889. His grandson Sardar Arjun Singh is a Divisional Darbari.

Sardar Bur Singh enjoyed *jagirs* yielding Rs. 5,940 in four villages of the Gurdaspur district. He also held one hundred and sixty *ghumaos* of *muafi* land in Gurdaspur, Peshawar, and Hoshiarpur, and owned ninety *ghumaos* in four villages of the Dasuya Tahsil. Sardar Sudh Singh's *jagir* holdings in Gurdaspur yielded Rs. 2,060 per annum, and those of Sardar Nadhan Singh Rs. 1,000. The latter had also *muafi* and proprietary rights in the Hoshiarpur district.

CHIEFS AND FAMILIES OF NOTE.

RAI HIRA CHAND OF BABHAUR.



Rai Hira Chand of Babhaur, a Rajput, living at Bangarh, Tahsil Una, Hoshiarpur, traces his descent back to the mythical hero Bhum Chand, Raja of Kangra, and son of the goddess Jwalamukhi, who is said to have conceived in a miraculous manner after a personal encounter with two powerful demons, Shambhu and Nashambhu, who were notorious enemies of the peaceful deities then abounding in the valleys north of the Sutlej. Raja Prag Chand, more modern by one hundred and twenty-two generations than his ancestor Bhum Chand, came down from his abode on the snow-line and established a small monarchy in the Jaswan Dun. Others of the family followed suit, and Rajput principalities were as common as blackberries when history first began to find anchorage in the facts which succeeded tradition. It would be profitless to detail all the wonderful deeds which Bhum Chand's descendants are said to have performed. But we find his people early in the last century bitterly opposed to the Jaswan Rajas, whose hereditary enemies they ever were. They had to submit, however, to their more powerful rivals, and accept at their hands a *jagir* revenue of Rs. 14,000, and *talukdari* rights in seventy-two villages. Later on in 1759, Rai Karam Chand, then at the head of the family, sided against the Jaswanis with Sardar Gurdit Singh, Santokhgarhia, and received fifteen villages as his share of the spoil. He sided also with the Katoch Raja Sansar Chand of Kangra in 1803, on the occasion of his



conquest of the Jaswan Dun, and was in consequence allowed to retain his *jagir* rights in nine villages. These were reduced in number to six, on the invasion by Maharaja Ranjit Singh of this Doab in 1815, and were held subject to a *nazarana* deduction of half the *jagir* and to the supply of five horsemen to the State. But his *talukdari* rights already mentioned were not interfered with. On the annexation of the Jullundur Doab by the British Government in 1846, the *jagir* was confiscated and in lieu a cash allowance of Rs. 1,000 per annum was passed to Ratan Chand, son of Rai Alam Chand. The matter was, however, reconsidered later on with the cases of other *jagirdars*, and a *jagir* of the value of Rs. 1,200 per annum in Babhaur and Bangarh, Tahsil Una, was restored to the family, with a continuance of one-half to the lineal male heirs of Ratan Chand. This was in lieu of the cash allowance. He was also allowed to retain his *talukdari* rights, being a collection of twenty-two per cent. of the revenue of twenty villages, yielding Rs. 2,849 per annum.

Rai Ratan Chand cheerfully accepted British rule when it came. He assisted the authorities from the commencement, and wisely held aloof from the abortive rebellion of the hill chiefs in 1848-49, which brought his hereditary enemies of Jaswan to such signal grief. He was again forward in loyal assistance on the occasion of the Mutiny, proceeding to Delhi with a number of his kinsmen and doing excellent service side by side with the British Troops throughout the rebellion. He died in 1884.

Rai Hira Chand, now at the head of the family, entered upon his patrimony under unfavourable circumstances, his father having left it saddled with a debt of over Rs. 86,000. His affairs were placed by the Deputy Commissioner under the management of the Court of Wards and a loan of Rs. 15,000, which has since been repaid, was taken from Government to clear off the small debts. Altogether over Rs. 40,000 of debts have been paid up in the last twenty-four years, but there is still a balance of Rs. 61,000 owing. The *jagir*, in Tahsil Una, yields Rs. 739 per annum. The brothers have also ownership rights in three thousand five hundred *ghumaos* in the villages of Babhaur, Bangarh, Takhera, Makhidpur, and Badsara, Tahsil Una. The greater part of this land is unculturable waste, comprised in the forest lands of Bangarh. The total average income of estate is about Rs. 3,800. Hira Chand is a Divisional

*CHIEFS AND FAMILIES OF NOTE.*

Darbari and his title of Rai is recognized by Government. The present Raja of Goler is the son of Rai Hira Chand's sister. A second sister married the Raja of Mankotia.



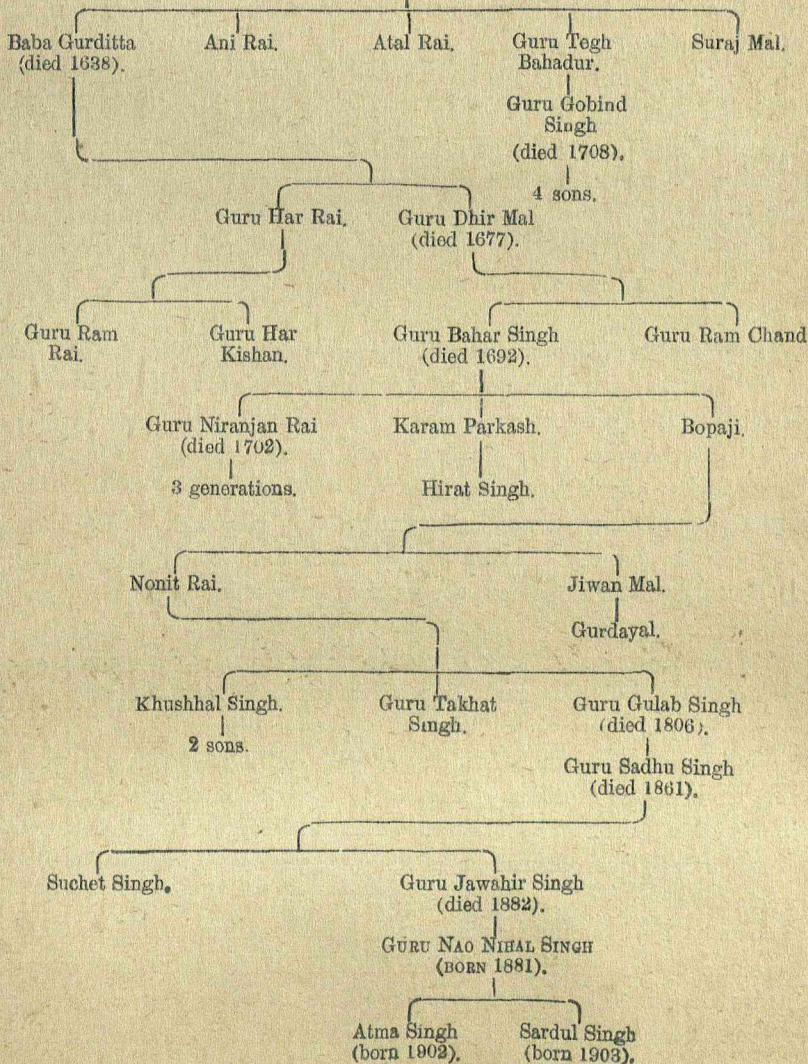
JULLUNDUR DISTRICT.

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GURU NAO NIHAL SINGH OF KARTARPUR.

GURU NANAK, BEDI KHATRI.

3 generations.

Guru Arjun Nath
(died 1606).Guru Hargobind
(died 1644).

CHIEFS AND FAMILIES OF NOTE.

Guru Nao Nihal Singh of Kartarpur, Tahsil Jullundur, is a Sodhi Khatri, and a direct successor in religious office of Guru Nanak, first of the ten recognised heads of the Sikh religion. Nanak was a Bedi Khatri. Ram Das, third in succession to Nanak, was the first of the Sodhis. The history of Sikhism in the earlier days was practically made by these Gurus, who were not only priests but politicians and soldiers. Their story has been already told at length, and a few words will suffice to connect them with the Kartarpur family, of which Nao Nihal Singh is the present head.

Arjun, fifth Guru, was the founder of Kartarpur. He was killed by the Emperor Jahangir in 1606, in revenge for the share he took in the rebellion of Prince Khusro against his father's authority. Guru Arjun traced out the temple site and commenced the excavation of the tank at Amritsar, known as the Darbar Sahib. Amritsar was formerly called Chak Guru. Arjun Singh re-named it Ramdaspora, after his father, and it subsequently received its present name in honour of Amar Das, Arjun's maternal grandfather. Arjun Singh was also the founder of the sacred buildings at Sirigobindpur, in the Gurdaspur district, on the right bank of the Beas; and the lands of this village are still in the proprietary possession of the Kartarpur Gurus. Tarn Taran also owes religious fame to Guru Arjun. The immense tank there was begun by Arjun; and its waters were blessed by him with most successful results. Constant bathing at Tarn Taran, accompanied by faith, is believed to be a certain cure for leprosy. Arjun visited Kartarpur in 1598, and there stuck his walking-stick fast in the ground, exclaiming:—"This shall be the support of our faith!" The village, which rapidly thrived under his protection and patronage, is now a considerable town. It is conveniently situated on the high road and line of railway between Jullundur and Amritsar, and pilgrims flock there all the year round. Guru Arjun's walking-stick is still shown. It is a stout post of sandal-wood, known as a *tham*; too heavy for ordinary mortals to carry, but a mere nothing in the hands of a saint. The Maharaja Ranjit Singh, always glad to encourage the religious enthusiasm of his people, made a grant of a lakh and a quarter of rupees in 1833 towards the building of the fine edifice now known as the *Thamji*, in which this stick reposes; and he set apart the revenues of the Amritsar village of Fatehpur for the maintenance of the institution, which is a most popular place of resort for pilgrims of every sect.



Guru Arjun sunk a well near the Thamji and called it Gangasar. The Ganges water is said to flow into it by an underground channel. This was clearly proved in Arjun's own time; for one of his followers having visited Hardwar, mentioned on his return that he had lost his brass *lota* by letting it fall into the Ganges while bathing. "Let not this trouble you," remarked the Guru, "for you will find it here in the Gangasar." The half-doubting disciple let himself down into the well by a rope in presence of a large gathering of believers; and presently emerged, full of joy, with the *lota* in his hand. He had found it, as the Guru said he would, at the bottom of the well. The Gangasar has ever since been freely bathed in by those whom circumstances deny the opportunity of visiting the great parent stream.

In 1604 Guru Arjun made a collection of the sayings of the original Guru Nanak and other Sadhs. The compilation is known as the *Adi Granth*. The original volume in the handwriting of the Guru is venerated by all Sikhs as the most precious of their religious relics. Guru Dhir Mal deposited this work at Kartarpur in 1644. Thence it was stolen shortly afterwards and made over to the rival Guru Tegh Bahadur, who is reported to have dropped it by design or accident into the Beas. Some sceptics assert that the book now shown is a mere substitute for the original, which was never again fished out of the river. But the belief of the Sikhs is that Tegh Bahadur deliberately consigned the volume into the depths of the stream until such time as his nephew Dhir Mal should be in a position to guard it with safety; and that Dhir Mal recovered the book later on intact, and enshrined it with all honour in its present resting-place at Kartarpur. Sadhu Singh, grandfather of the present Guru, took the volume to Lahore at Ranjit Singh's request in 1830, and received the highest honours as its guardian. A daily offering was made of Rs. 86; and special doles of Rs. 600 were received at each festival of the *amavas* (end of a moon) and *sankrant* (beginning of the calendar month); while once a year a valuable shawl and horse were presented in the Maharaja's name. The Granth Sahib was always taken into camp whenever a military expedition of importance was about to be undertaken, and the soldiers fought with greater ardour, feeling that victory must be with them while the Guru's breathed spirit was in their midst. Thus, the money given to the man in charge was in no wise thrown away. This sacred volume was similarly taken to Patiala in 1860 to be shown to the Maharaja Narendra Singh, who



in vain tried to acquire it. He fixed for its guardians a daily allowance of Rs. 51, and made them stay with their precious charge for three whole years. The book now rests at Kartarpur. It is exposed every *sankrant* day to the public gaze in the Shishmahal of the Guru's house; and the *charawa* or money, cast before it by the faithful, forms an important item in the owner's income. Just before his death, in 1861, Guru Sadhu Singh prepared a very handsome copy of the original Granth Sahib for transmission to the late Queen, who most graciously accepted the gift; and Her Majesty's acknowledgments were conveyed to the Guru in a letter from the Secretary of State.

Guru Arjun was succeeded by his son Hargobind, a warrior Sikh, who armed his followers and became a military leader. He was cast into prison by Jahangir, and on release continued his tactics of annoyance towards the local Governors whose authority he defied. The Sikhs worshipped him as a supernaturally brave hero; and under his bold rule their religious enthusiasm reached its highest heat. Guru Gobind Singh was the next priest of note. He flourished towards the end of the seventeenth century, and instituted the *pauhal* or baptismal rite, by which alone the candidate is received amongst the *khalsa* or chosen people. He abolished caste distinctions and proclaimed that war was the most glorious of pastimes for man; though it proved unremunerative for him personally, as two of his sons were killed at the battle of Chamkaur in 1705 and two were captured and barbarously put to death by the Muhammadan Governor of Sirhind in 1706. He himself was slain in 1708, an exile from his home, on the banks of the Godavri, two years after the murder of his only two surviving sons.

Gobind Singh was the last of the spiritual Gurus. Mention has already been made of his first cousin Dhir Mal, immediate ancestor of the Kartarpur family. He was a brave, ambitious man, who seized lands in the Doab worth Rs. 75,000 per annum. Several villages were founded by his immediate successors. Guru Sadhu Singh, who held the property all through Maharaja Ranjit Singh's reign, was often at feud with his neighbours, the Ahluwalias of Kapurthala; but the latter were kept in check by the Maharaja who regarded the Sodhis with peculiar favour. Sadhu Singh was also on good terms with the chiefs of the Cis-Sutlej States, and he received substantial *jagirs* and occasional presents from the Rajas of Patiala, Jind, and Nabha. Maharaja Ranjit Singh presented him with the houses and gardens attached



to the *Baoli Sahib* in Lahore city, which still yield a handsome revenue. This *Baoli*, or well with the chamber above, is said to have been originally the abode of Guru Arjun. But, during his absence on one occasion, the Kazis of Lahore, who were beginning to tire of the new doctrine, plundered the place and threw Arjun's servants into the well, burying them in the debris of the wrecked building, and making a mosque on the site. Years afterwards, in 1834, Maharaja Ranjit Singh fell ill and dreamed that he would not recover unless he bathed in the *Baoli Sahib* of Guru Arjun. But no one knew of Arjun's *Baoli*, or where it had stood. At length a flower-seller came forward who said he had heard from his father that the Kazis' mosque was built upon the ruins of the *Baoli* of Arjun. The mosque was forthwith destroyed, and the well below was discovered, with the bones of Arjun's servants lying at the bottom, covered with chains. Then they cleaned the well out, and the Maharaja had his bath, and recovered. And he ordered that every servant in the State should pay in a day's pay; and the Rs. 70,000 thus collected were expended upon the restoration of the *Baoli Sahib* in all its original splendour. The shops at Lahore, in the Bazar now called Dabi, were made over to the Gurus of Kartarpur to assist them in maintaining the *Baoli* in a proper state of repair. These shops yield an income of over Rs. 2,000. The grant was continued to the family by the British Government.

Guru Sadhu Singh's lands were estimated as yielding Rs. 63,000 when the Jullundur Doab was taken over in 1845-46. He had been holding certain villages on lease, worth Rs. 5,000 per annum. These leases were cancelled under our administration, as they were found to affect the cultivators injuriously; and his *jagirs* were reduced to Rs. 19,694, of which Rs. 10,044 were confirmed to the family in perpetuity, subject to a service commutation of one-fourth. The Guru's behaviour throughout the Mutiny crisis was all that could be desired. This was recognised in 1861, two years after his death, by the release of the perpetual *jagir* from the burden of a service charge.

Sadhu Singh was succeeded by his son Jawahir Singh, a man of weak character and intemperate habits. He became incapable of managing his affairs, and Government was forced to interfere to save the estate from utter ruin. In 1877 the management of the property was made over to the Deputy Commissioner of Jullundur; and a loan of Rs. 1,64,000 was sanctioned at a low rate of interest to meet the more pressing claims.

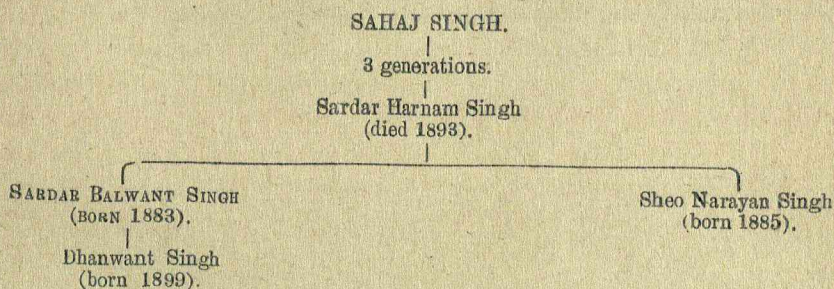
CHIEFS AND FAMILIES OF NOTE.

He left a son, the present Guru Nao Nihal Singh, who was born one year before his father's death. He was put under the charge of the Deputy Commissioner of Jullundur and received a good education, learning English, Persian, Gurmukhi, and Urdu. On being discharged from the Court of Wards in 1902, he gave a donation of Rs. 10,000 towards the hospital founded at Jullundur in memory of her late Majesty the Queen-Empress, and also expended nearly Rs. 20,000 on various charitable objects. He manages his estate with the help of his Secretary, Pandit Hari Kishan, a retired Extra Assistant Commissioner. His income is about Rs. 59,000, including *jagirs*, *muafis*, and profits on land, house-rent, offerings at fairs, and miscellaneous items. The Guru has two sons, Atma Singh and Sardul Singh. He is a Provincial Darbari.*

* Since this account was written, Guru Nao Nihal Singh died suddenly in October 1908.



SARDAR BALWANT SINGH OF MORON.



Sardar Balwant Singh is a Bhangu Jat Sikh, of Moron, Tahsil Phillour, Jullundur.

The founder of the family was Sahaj Singh of Makhawal, in Amritsar, who in 1759 visited the Jullundur Doab and annexed fourteen villages yielding about Rs. 20,000, between Phagwara and the Sutlej. His grandson Dayal Singh was allowed by Maharaja Ranjit Singh to continue in possession of twelve of these villages under condition of providing twenty-three sowars when required for service. Dayal Singh's son Fateh Singh rose to the rank of Colonel in the Artillery. He went back to the plough on the break-up of the Sikh army. Four villages were resumed at annexation in lieu of the services of the twenty-three horsemen which were dispensed with. In 1858, when the conquest *jagir* holdings were being revised, it was settled that the revenues of the villages of Asaor and Fatehpur should revert to Government on the death of Sardar Dayal Singh, who was allowed to hold them for life subject to an annual *nazrana* deduction of Rs. 678. Six villages, with an aggregate revenue of Rs. 7,500, were confirmed to Dayal Singh and his lineal male heirs subject to a deduction of half the revenue. The late Sardar Harnam Singh was a minor when his grandfather died in 1868. He was educated at the Ambala Wards' School. He was a *Zaildar* in his *Ilaka*, and an Honorary Magistrate. In addition to the *jagir* already specified, he owned six hundred and fifty *ghumaos* of land in Moron and seven hundred *ghumaos* in a village in Ambala, yielding about Rs. 4,000 per annum. He was connected by marriage with Sardar Narendra Singh of Sarda Heri, in the Ambala district. He died in 1893.

CHIEFS AND FAMILIES OF NOTE.

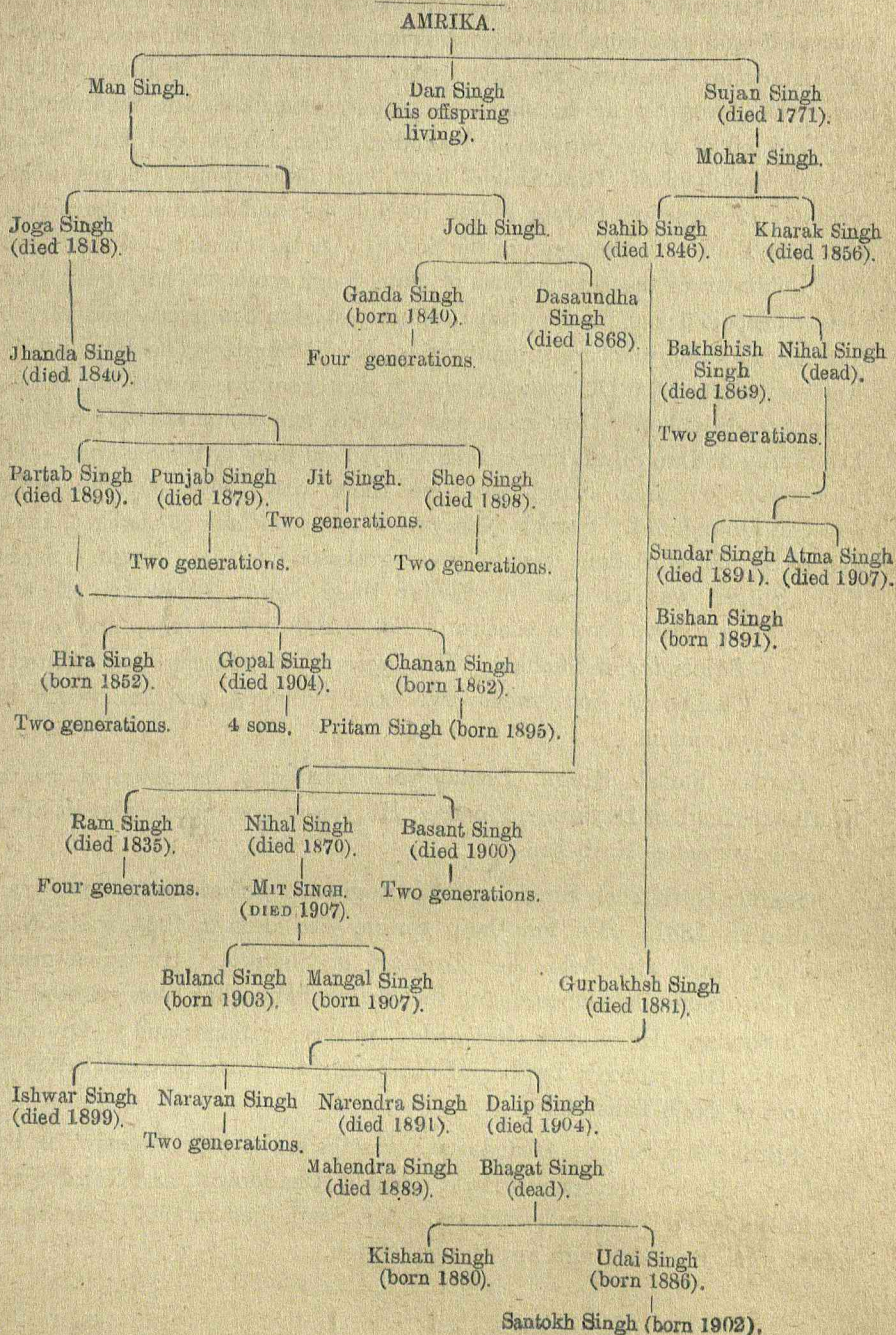
His son, Balwant Singh, the present Sardar, is a Zaildar and an Honorary Magistrate, and his income is about Rs. 6,000 per annum. He is married into the family of Sardar Atar Singh of Patiala. Both he and his brother Sheo Narayan were educated at the Aitchison College, Lahore.



JULLUNDUR DISTRICT.

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THE LATE SARDAR MIT SINGH OF DHANDOWAL.



The Sardars of Shahkot and Dhandowal are Badecha Jats, and are descended from the same ancestor, Amrika, a resident of Dhianpur, Amritsar. About one hundred and fifty years ago he settled in Kang and inherited the property of his mother's father. Amrika's sons Sujan Singh (who was killed at the capture of Nakodar), Man Singh and Dan Singh became members of Tara Singh's band, and were given villages about Shahkot, Baparae and Raipur Bahia, in Nakodar, and some in Dharamkot, Meri and Tihara, to the south of the Sutlej. On the break-up of the Dala-wala Confederacy the descendants of Dan Singh seem to have been completely despoiled; but those of Sujan Singh and Man Singh retained part of Shahkot and Dharnkot on submitting to Ranjit Singh. The British Government resumed the Dharnkot estates in lieu of service sowars and released part of Shahkot. This grant was changed to a conquest *jagir* in 1858. The family of Dan Singh live in Shahkot, where they own some land. The descendants of Sujan Singh also live there, and those of Man Singh reside in Dhandowal. Sardar Narayan Singh, *Zaildar* of Shahkot, is the son of Sardar Gurbakhsh Singh, great-grandson of Sujan Singh. Sardar Bhup Singh was the son of Sardar Bhag Singh, eldest son of Man Singh. His widows have a pension of Rs. 1,200 per annum, and one of them is a *Lambadar* of Shahkot. The *jagirs* of the family are situated in Shahkot, Dhandowal and twenty-two other villages, and are worth Rs. 10, 284 per annum.

Sardar Partab Singh, Dhandowal, married a daughter of Sardar Khushhal Singh of Dayalpur, Patiala. His son-in-law, Sardar Gurdit Singh of Thala, served as Naib-Tahsildar.

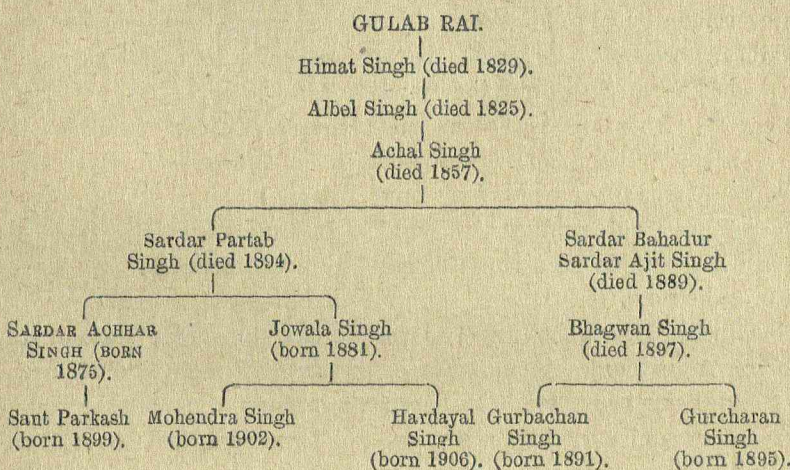
Sardar Gurbakhsh Singh was Sub-Registrar at Shahkot for some years, and died in 1881. His son Dalip Singh, who died in 1904, was a Naib-Tahsildar and also held the *Zaildari* of Shahkot. His great-grandson Kishan Singh has succeeded to the *Zaildari* and has been granted the title of Sardar. He is also *lambadar* in three villages and a Divisional Darbari. His younger brother, Udai Singh, is an accepted candidate for the post of Naib-Tahsildar.

Sardar Mit Singh, Dhandowal, was the senior representative of both families. He and his cousins Partab Singh, Dhandowal, and Nihal Singh, Shahkotia, were Divisional Darbaris. Mit Singh died in 1907, leaving two infant sons, Buland Singh and Mangal Singh.

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SARDAR ACHHAR SINGH, JALAWALIA, OF ALAWALPUR.



Chaudhri Gulab Rai, a Bains Jat of Mahalpur, Hoshiarpur, joined in the Sikh Conquest of the Sirhind Province in 1759, and secured for himself the village of Jala, whence the family derives its title of Jalawalia or Jalawasia. He afterwards acknowledged the supremacy of the Nabha Chief, who incorporated Jala and other villages seized by Gulab Rai with his own territory. His son Himat Singh represented Nabha in the negotiations which led to the Cis-Sutlej Chiefs being taken under British protection. For his services he was granted lands by the Rajas of Patiala and Jind, valued at Rs. 20,000 per annum. In 1812 he was induced by Maharaja Ranjit Singh to leave Nabha and become his Wazir, which office he continued to hold until his death in 1826. He and his four brothers were given the Alawalpur *ilaka*, in the Jullundur district, forfeited by the Pathans in 1812, with a revenue of Rs. 1,20,000 per annum. This *jagir* was subsequently increased until the annual value of the holding reached three lakhs. Himat Singh also received two villages south of the Sutlej from Sardar Fateh Singh Ahluwalia, ancestor of the present Raja of Kapurthala. These villages are now in the Ludhiana district, and the widow of Basawa Singh, a grandson of Himat Singh, held a shall plot, revenue free, in one of them. Sardar Albel Singh, elder son of Himat Singh, pre-deceased his father. He was killed on the banks of the Jhelum in 1825, fighting for Ranjit Singh. The Maharaja expended Rs. 5,000 upon his *samadh*, and



granted a *muafi* plot for its maintenance and repairs. On Sardar Himat Singh's death in 1829, the Alawalpur villages, valued at Rs. 60,000 per annum, were continued to his heirs subject to the provision of one hundred and eighty horsemen. In 1832 the estates were divided between the younger son Kishan Singh and the grandson Achal Singh. The two estates were [thereafter known as Alawalpur and Dhogri, both in the Jullundur Tahsil. Sardar Kishan Singh was killed in battle before Kohat in 1841, and advantage was taken of his son's minority to transfer the Dhogri *jagirs* to Sardar Ram Singh, nephew of Himat Singh, a general high in the Maharaja's favour. On his receiving command of the troops in the Lahore and Gujrat districts, this Dhogri *jagir* was exchanged for one of similar value in Gurdaspur, which, however, lapsed to the State on the death of Ram Singh's son Alam Singh. Alawalpur was thus all that remained to the family, Achal Singh being at its head. His *jagir* was reduced on annexation by the deduction of an equivalent for the service of eighty sowars, and was confirmed for his life by Government orders passed in 1847. The six and a half villages thus left to him were assessed at the regular settlement at Rs. 9,180, and this revenue was enjoyed by Achal Singh until his death in 1857, when the *jagir* was resumed, pensions aggregating Rs. 3,000 being granted to his widows and sons. Both Partab Singh and Ajit Singh were forward in their offers of help during the Mutiny. They furnished five sowars and ten footmen, and offered their personal services, which, however, were not required. In 1874 Mr. D. G. Barkley, Deputy Commissioner of Jullundur, applied on behalf of the brothers for a re-consideration of the orders converting the family *jagir* into a life-pension. His recommendation received the sanction of the Secretary of State in the same year. Thereunder the cash pension of Sardars Partab Singh and Ajit Singh was commuted to a *jagir* grant of three-fourths of the village of Alawalpur, valued under the recent assessment at Rs. 2,000 per annum, to be continued after their death to the lineal heirs male of the late Sardar Achal Singh.

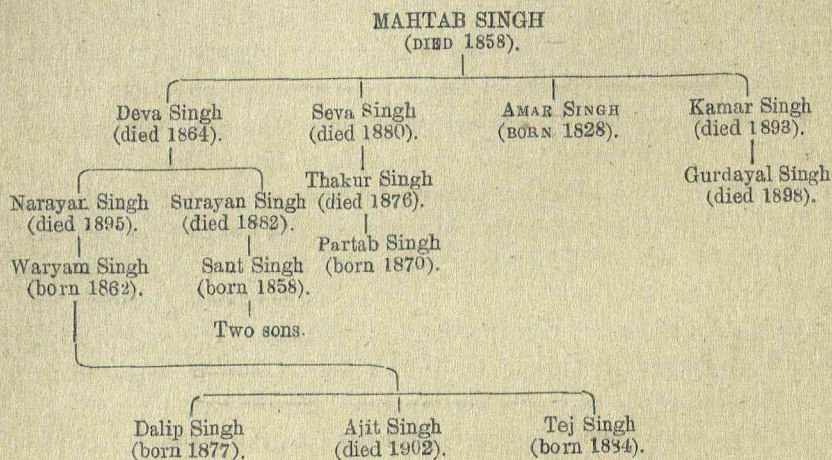
Sardar Ajit Singh was better known than his brother Partab Singh, who did not mix much in public affairs. He was appointed Sub-Registrar at Alawalpur in 1875, and Honorary Magistrate in 1881. The title of Sardar Bahadur was conferred upon him by the Viceroy's *sanad* of 1888. By his loyal and upright conduct he gained the respect of every official connected with the Jullundur district, and his impartiality as a Magistrate and private liberality and charities made him popular with the people of



his neighbourhood. Both Sardar Partab Singh and Sardar Bahadur Ajit Singh were Darbaris.

Sardar Partab Singh, who died in 1894, was connected by marriage with the late Sardar Bhup Singh of Rupar, who gave his daughter a village in dowry. On resumption of Sardar Bhup Singh's *jagirs*, this daughter was allowed a pension of Rs. 200 per annum in lieu of the said village. Sardar Ajit Singh married the daughter of Jai Singh of Sankhatra, Sialkot, and died in 1889. His son Bhagwan Singh married a daughter of the late Sardar Thakur Singh, Sindhanwalia, who died in exile at Pondichery. Bhagwan Singh died in 1897, and left two sons, Gurbachan Singh and Gurcharan Singh, who are under the Court of Wards. The first is at the Khalsa College, Amritsar, and the second at the Jullundur High School. Their income is about Rs. 3,274 per annum. Sardar Partab Singh's son Achhar Singh, the present Sardar, is connected by marriage with Sardar Richpal Singh of Bhagowal, Gurdaspur. He is *Zaildar* of Alawalpur,

SARDAR AMAR SINGH OF NAUGAJA.



The family goes back to one Firoz, a Tawar Rajput of Delhi, who eleven generations ago wandered to the Punjab and settled at Mauza Khokhowal in Amritsar. He amalgamated with the Jats of the neighbourhood, and, sinking his origin, became gradually recognised as a Bhindar Jat. He and his connections by marriage came to own nineteen villages around Khokhowal. Firoz acquired *jagir* rights in three villages of Gurdaspur from the Emperor Akbar, which were continued to his offspring for eight generations. The next remarkable man in the family was Ram Singh, surnamed Dharvi the robber, who joined with another freebooter Bhagel Singh in seizing ten villages in the Jullundur, Gurdaspur and Amritsar districts, in some of which their representatives still have rights. In this manner Ram Singh, who had joined the Karora Singhia Misal in 1759, found himself possessed of lands yielding him Rs. 15,000 per annum.

His son Sardar Mahtab Singh, was a Commandant in the army of Maharaja Ranjit Singh, at the head of two hundred horsemen, of which seven were maintained by himself as a charge on his *jagir*. He took part in most of the campaigns of his day and acquired more land, which he lost in squabbling over the produce with his brothers. He made over the patrimony to his four sons while still a young man. Seva Singh and Deva Singh took the village of Vila, in the Batala tahsil of the Gurdaspur district. Its revenue was resumed by Government on their death.

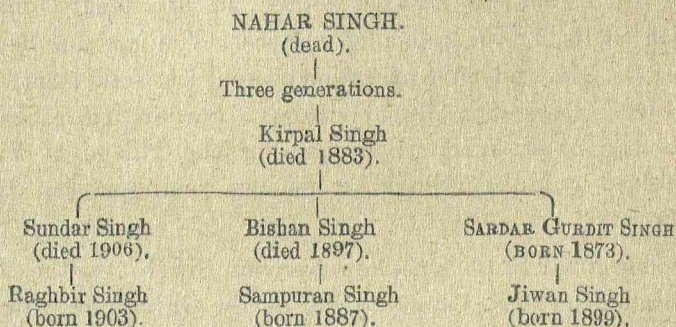


Sardar Amar Singh, now at the head of the family, received over the Jullundur villages of Naugaja, where he resides, Isapur, Mokhe and Mor. The revenue (Rs. 2,700) was released to him on life tenure, charged with a deduction of Rs. 1,670 in lieu of service. The *jagirdar* benefited to the extent of Rs. 370 under the operation of the last settlement, in which the demand was enhanced in all four villages. Sardar Amar Singh also owns a fourth share of six hundred *ghumaos* in the village of Vila, being the land retained by Mahtab Singh for his own maintenance. He is a Divisional Darbari.

Sardar Amar Singh's nephew Narayan Singh was the *Lambardar* of Vila Bhindran in the Batala tahsil of the Gurdaspur district. His son Munshi Waryam Singh is a Police Inspector and was at one time employed on special duty in attendance on His Excellency the Viceroy. His uncle, Sardar Surayan Singh, was for many years a Deputy Inspector of Police in Amritsar. The family has considerable local influence, and its members are allied by marriage with many of the leading people in Jullundur and the Manjha.

CHIEFS AND FAMILIES OF NOTE.

SARDAR GURDIT SINGH OF SARHALI.



Sardar Gurdit Singh is a Man Jat Singh, living at Sarhali, Tahsil Phillour, Jullundur.

Nahar Singh of Man, Tahsil Batala, Gurdaspur, founder of the family, is said to have crossed the Beas in 1759 and seized upon several villages in the Phillour Tahsil of the Jullundur Doab. He became rich and built a handsome *Bunga* or rest-house close to the Darbar Sahib at Amritsar, which is still owned by his descendants, and known by his name. His son Diwan Singh and grandson Dalel Singh were killed in Maharaja Ranjit Singh's service. Budh Singh and Fateh Singh, sons of Dalel Singh, were allowed a third share in an assignment valued at Rs. 30,000, made by the Maharaja under the usual conditions of service. Several members of the family held high military appointments and distinguished themselves on various occasions. Sardar Suba Singh was a General in the Sikh Army, and met his death before Multan. His widow received a pension from the British Government. At annexation the brothers, Budh Singh and Fateh Singh, were confirmed as life-*jagirdars* in the villages of Sarhali and Chak Andhian, valued at Rs. 2,450. On his death, in 1852, Fateh Singh's share lapsed, a life-pension being granted to his widow. One-quarter of the village revenues was assigned to Budh Singh's son Kirpal Singh, and to his lineal male heirs who are now holding. They own thirty *ghumaos* of land in Sarhali, one hundred *ghumaos* in Sarai Jatan (Kapurthala), and fifty *ghumaos* of the original patrimony in Man, Tahsil Batala, Gurdaspur.

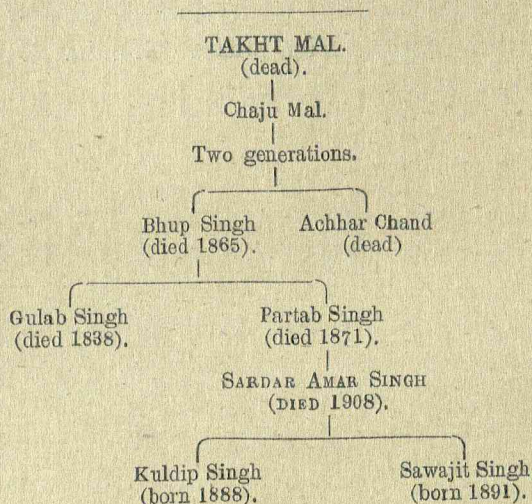
Sundar Singh, the eldest son of Kirpal Singh, was for some time a Naib-Tahsildar, but resigned on his father's death in 1883. He died in

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1906 and was succeeded by his younger brother Gurdit Singh who is recognised as the present head of the family, which has now lost much of its former importance. Kirpal Singh was a Divisional Darbari, but the family has no seat in Darbar at present.

THE LATE SARDAR AMAR SINGH OF MUKANDPUR.



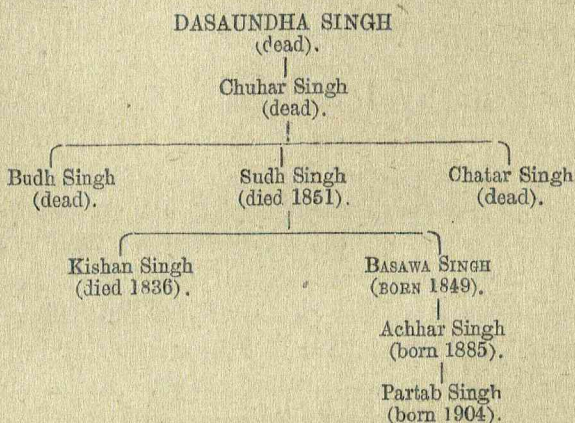
This is a Gil Jat Sikh family, whose home is at Mukandpur, Tahsil Nawashahr.

In the reign of Shahjahan, between three and four hundred years ago, the ancestors of Sardar Amar Singh were *chaudhris* in the Jullundur Doab, and managed to make themselves masters of seventy villages on the north bank of the Sutlej. They built Mukandpur, Nawashahr, where the family now has its head-quarters. Their chief enemies were the Jaijun Rajputs, the old proprietors, whom they gradually managed to oust by fighting or intrigue. There is an anecdote told in the family that Ganga Ram, one of the Mukandpurias, in public Darbar tore up a *sanad* of the Emperor Shahjahan, confirming the Rajputs in their rights of ownership. The matter was quickly reported, and Ganga Ram was summoned to answer at Delhi for his disrespectful conduct. He pleaded that he had acted in the interest of his Sovereign, inasmuch as the Rajputs were notoriously bad cultivators, and the land was certain to thrive in the hands of the Jats. There was sufficient wisdom in the argument to secure condonation of the offence, and Ganga Ram and his brothers were maintained in possession of the patrimony of the Rajputs. But the latter were not prepared to accept this *ex-parte* decision without protest. They murdered Ganga Ram on the earliest opportunity, and attempted to take back their old lands by force. They were defeated,



however, by Chaju Mal, cousin of Ganga Ram, who took from them a considerable portion of what remained of their holdings. The fighting went on from year to year with varying results. Finally Chaju Mal and all the members of the family except one boy, Zorawar, were killed off by the Rajputs, who became once more masters of the situation. Zorawar's mother fled with him to her father's house. She was summoned thence later on by the Muhammadan Governor Dina Beg, to take over thirty-five villages of the old possessions; the Rajputs, as predicted by Ganga Ram, not proving punctual in the payment of the State demand. Zorawar's grandson Bhup Singh was the first Sikh in the family. He was an admirer and follower of the celebrated fanatic Bedi Sahib Singh of Una, Hoshiarpur, and while still a mere lad, accompanied him on his expeditions south of the Sutlej against Maler Kotla and Raikot in 1794—1798. Bhup Singh's natural energy and love of adventure were, however, checked by an accident which left him blind before he had reached his prime, and he never attained a position of much significance. His elder son Gulab Singh was killed in 1838, fighting in Ranjit Singh's service. Bhup Singh died in 1865. On the accession of the British the Mukandpuria claims to headship were ignored except in Mukandpur itself, of which one-fourth the revenue, now yielding Rs. 834 per annum, was released to Bhup Singh and his lineal male heirs. The *jagir* passed from his son Partab Singh, who died in 1871, to the late holder Amar Singh, who was educated at the Aitchison College. He owned 1,120 *ghumaos* of land in Mukandpur and Sukar, tahsil Nawashahr, and ten squares of land in the Lyallpur district. He was *Zaildar* and a Divisional Darbari. He married a daughter of Sardar Bakhshish Singh of Khama-non Kalan in Patiala. The estate is a small one, but throve during the minority of Amar Singh, who died in 1903, leaving two minor sons, neither of whom has yet succeeded to his father's seat in Darbar. As the rule of primogeniture prevails in the family, the elder son Kuldip Singh has succeeded to the *jagir*.

SARDAR BASAWA SINGH OF LAROYA.



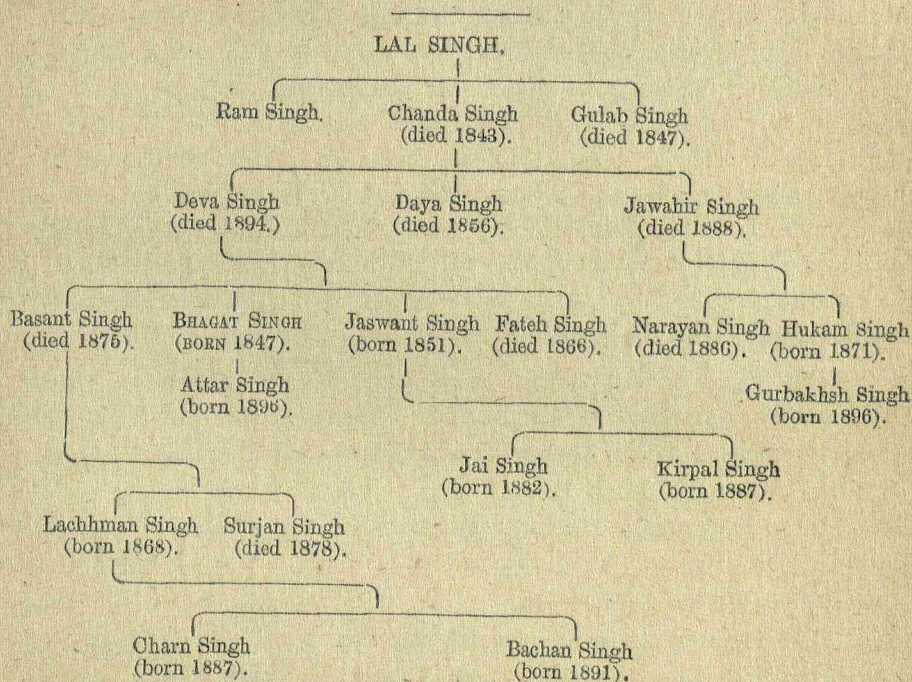
Dasaundha Singh, from whom Sardar Basawa Singh is descended, was a Dhillon Jat of Jhabbal, in the Amritsar district, half-brother of the celebrated Baghel Singh, leader of the Karora Singhia Misal. He crossed the Beas in 1759, and seized some villages in the north of the Jullundur tahsil. The family retained possession under Maharaja Ranjit Singh, supplying in return a contingent of twenty-six horsemen, whose services were valued at Rs. 2,420 annually by the British Government on annexation; and the revenues of three villages were resumed in lieu thereof under the usual system. To Sudh Singh the villages of Laroya, Madhopur and Dhada Sanaura, valued at Rs. 4,600, were released for life. On his death, in 1851, Madhopur only was continued to his son Basawa Singh, the present holder. The village of Dhada was left with Sudh Singh's step-mother in life tenure. She has since died. On the revision of the conquest *jagir* records in 1857, Laroya was released for ever to Basawa Singh and his lineal male heirs. This *jagir* under the last Settlement was worth Rs. 1,000 per annum.

Sardar Basawa Singh is a *Zaildar* drawing Rs. 190 per annum, as well as a *sufedposhi* allowance of Rs. 100. He is *Lambardar* of Laroya, Jullundur tahsil, where he lives, owning forty *ghumaos* of land. He is connected by marriage with the Garewal family of Raipur, in Ludhiana, and is a Divisional Darbari.

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BHAGAT SINGH OF BAHRAM.



This family migrated from the Amritsar Manjha about one hundred and forty years ago. Lal Singh, the original founder, is credited with having possessed himself of thirteen villages in the Jullundur Doab and south of the Sutlej, in Patiala territory. He owned three villages at his death. Bahram, in the Jullundur district, fell to the share of Chanda Singh. Gulab Singh was deprived of his rights by Maharaja Ranjit Singh, whom he happened to have displeased, and he maintained himself upon one hundred and forty *ghumaos* of land in Bahram, made over to him by his brother Chanda Singh. The latter had seen much active service, having accompanied Maharaja Ranjit Singh on several of his expeditions in command of a small body of horsemen, which he was obliged to maintain in return for the *jagir* rights of Bahram. He was killed in a skirmish near Peshawar in 1843.

Deva Singh was also in many fights in his younger days, and was present when Bannu fell to Ranjit Singh's troops in 1823. At annexation the village of Bahram was given in *jagir* to the three sons



of Chanda Singh and to his brother Gulab Singh, subject to a deduction of Rs. 1,150 in lieu of the services of six sowars maintained in Ranjit Singh's time. Gulab Singh's share was resumed on his death in 1847. The question of further resumptions was reconsidered in 1857, upon the death of Daya Singh, and it was ruled that two-thirds of the revenue of the village should be released to the lineal male heirs of the holders, namely, Deva Singh and Jawahir Singh. They enjoyed hereunder a *jagir* of Rs. 1,350 per annum. They were also joint owners of forty-eight *ghumaos* of land in Bahram, and of one hundred and twelve *ghumaos* in the village of Doburji, in the Amritsar district. Jawahir Singh died in 1888, and his son Hukam Singh receives Rs. 451 yearly of his *jagir*.

Dava Singh was blind for some years before his death in 1894. He was always forward in his offers of service to Government, and was useful to Colonel Lake, Deputy Commissioner of Jullundur, during the Mutiny. After his death Rs. 451 of his *jagir* were divided as follows:—one-third to his grandson, the son of Basant Singh, and one-third each to his sons Bhagat Singh and Jaswant Singh, who were both at one time in the police as Inspectors.

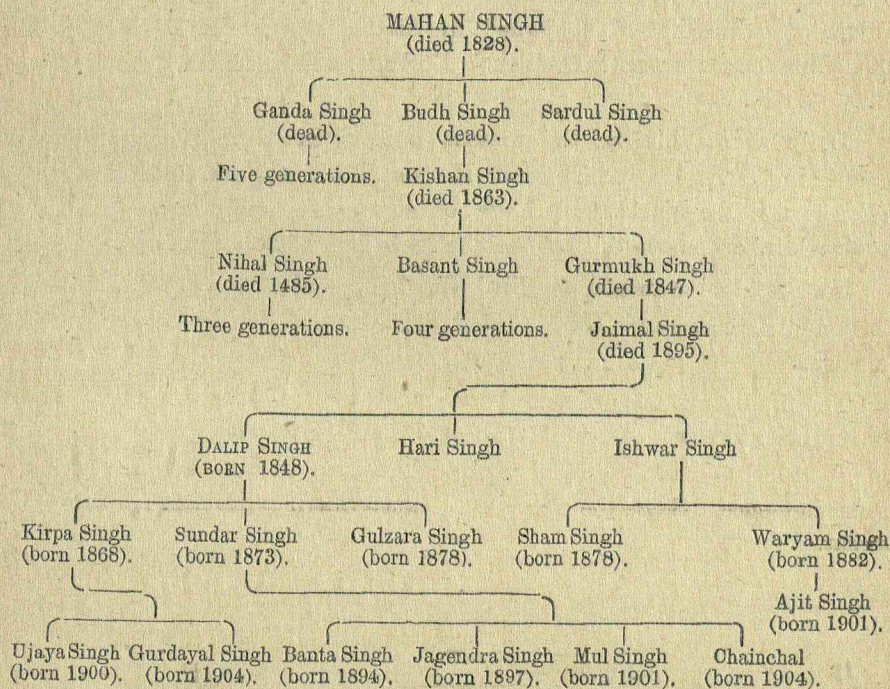
Both *jagirs* have been reduced by Rs. 35 as a result of diluvion.

Lachhman Singh and his sons and also Bhagat Singh now live in the Amritsar district. Deva Singh was a Divisional Darbari, but the family has no seat in Darbar at present.

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DALIP SINGH OF THALA.



Mahan Singh, the ancestor of this family, was a Ladhar Jat Sikh, who in 1760 seized ten villages in the Phillour Tahsil, Jullundur, and was allowed by Ranjit Singh to retain them, subject to the furnishing of twenty-three horsemen. His sons did good service in many battles, more than one member of the family having lost his life fighting for the Maharaja. On annexation a summary settlement was made with Mahan Singh's representatives, who agreed to pay Rs. 17,100 per annum on the ten villages. Four of these later on were resumed by Government in lieu of the services of the horsemen. Again in 1847-48, two more villages were resumed on the death of Nihal Singh and Ganda Singh, pensions being granted to their widows and children. Further resumptions followed as other members of the family died, and after the Settlement operations the annual income shared amongst those remaining was found to amount to Rs. 2,720.



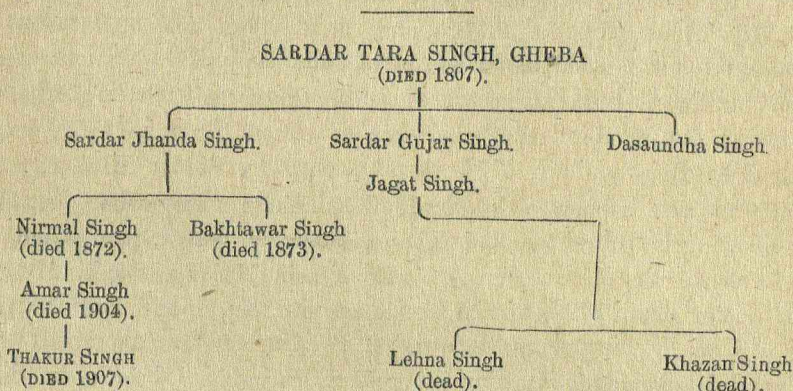
Jaimal Singh and Bishan Singh, sons of Ganda Singh, were deputed to guard the Lasara Ferry on the Sutlej when the troops at Jullundur mutinied in 1857. Jaimal Singh lived at Thala, Tahsil Phillour, Jullundur, which was wholly owned by his family, his share being about 260 *ghumaos*. He was a Divisional Darbari and a *Zaildar*. He died in 1895.

Dalip Singh, his son, the present head of the family, served as a Dafadar in the 7th Bengal Lancers. He is a *Lambardar* and a *Zaildar* and well known in the district for his love of sport. He and his two brothers have each inherited one-third of their father's *jagir* of 260 *ghumaos*.

Natha Singh, grandson of Nihal Singh, was also a Dafadar in the 7th Bengal Lancers, and Gurdit Singh, grandson of Ganda Singh, was a Tahsildar.

The family was once of some local importance and its members have always been forward in offers of assistance to Government, but owing to the minute sub-division of the *jagir* by inheritance it has lost much of its former influence. Since the death of Jaimal Singh it has held no seat in Darbar.

THE LATE THAKUR SINGH OF BALOKI.



Thakur Singh, of Baloki, Tahsil Nakodar, Jullundur, was a Kang Jat Sikh. He was a relative of the late Sardar Nihal Singh of Kang, and the great-great-grandson of Sardar Tara Singh, Gheba, the celebrated founder of the Sikh Confederacy known as the Dalawala Misal, so named after the village of Dala, near Sultanpur, in the Kapurthala State, not far from the junction of the Beas and Sutlej rivers. Tara Singh was a Kang Jat, but in his following were many Manjha Jats, thieves and adventurers, who flocked round the man able to offer them excitement and loot. One of Tara Singh's first exploits was to rob a detachment of Ahmad Shah's troopers of their horses and arms when crossing the Beyn river, close to his home at Kang. Thus enriched, Tara Singh soon became a leader of importance. He visited Amritsar and allied himself with the Ahluwalias and Singhpurias, who were plundering wherever plunder was to be found. In 1760 he crossed the Sutlej and conquered the districts of Dharamkot and Fatehgarh, making over the latter to his cousins Daram Singh and Kaur Singh, and retaining Dharamkot for himself. On his return to the Doab he took Dakhni from Sharaf-ud-din, an Afghan of Jullundur, and marched eastwards, seizing all the country around Rahon and taking up his residence in that town. He next captured Nakodar from the Manj Rajputs, and other groups of villages on the right bank of the Sutlej, including Mahatpur and Kot Badal Khan. His name had by this time become notorious amongst the Sikhs, and there were few matters connected with the sect in which he

was not directly or indirectly concerned. He secured an alliance by marriage for his son Dasaundha Singh with Bibi Chand Kaur, daughter of the Raja Amar Singh of Patiala, and he was thus enabled to stretch his hand, when so minded, as far as Ambala, and take part in the quarrels of the Phulkian Chiefs. He rendered active assistance to Amar Singh in suppressing the rebellion of his half-brother Himat Singh in 1772; and he helped the Raja again in 1778 when attacked by Sardar Hari Singh Sialba, who was supported by Sardar Jasa Singh Ramgarhia. In the year following he joined the other Khalsa leaders in resisting an attempt made to recover the Malwa country by the Wazir Majad-ud-Daula Abdul Ahad. Later on, in 1794, we find him allied with the fanatic Bedi Sahib Singh of Una, Hoshiarpur, in his invasion of Maler Kotla; an expedition which ended unsuccessfully owing to pressure brought to bear upon the Sikhs by the Patiala Raja.

In 1799 Tara Singh was again in the field, this time on the side of his relatives, the Phulkians, who were measuring strength with the celebrated George Thomas of Hansi; and shortly after he was busy at Faridkot championing the rights of the deposed Sardar Charat Singh. He appeared never to be able to take rest. He died of a fever caught while following Maharaja Ranjit Singh in his expedition to Narayangarh, Ambala, in 1807. On his way back to the Manjha, Ranjit Singh took the opportunity of breaking up the powerful Dalawala confederacy, merging its possessions into the greater State he was rapidly consolidating for himself.

Dasaundha Singh was allowed to retain his father's Dakhni property till his own death, when it was made over by the Maharaja to Bedi Sahib Singh. To Gujar Singh, second son of Tara Singh, had been assigned the Ghumgarana estate south of the Sutlej. His possession was contested by some of the minor Phulkian Chiefs who, however, were obliged by Ranjit Singh to refrain from hostilities. He divided the villages amongst the Rajas of Patiala and Jind and the Sardar of Nangla. The Nakodar and Mahalpur estates were the share of Jhanda Singh, the eldest son; but these were promptly seized for himself by Maharaja Ranjit Singh, and placed under the care of Diwan Mohkam Chand, Nazim of Jullundur. The Maharaja was ultimately induced to recognise Sardar Jhanda Singh's rights to maintenance out of the patrimony, and he accordingly allowed him a half share in Baloki and Sharakpur. This



act of generosity cost him nothing, for he had already given the entire villages to some Udasi Sadhs and Akalis. The former refused to surrender possession, and Jhanda Singh was obliged to eject them by force. His mother, Rani Rattan Kaur, took refuge in the British Cantonment of Ludhiana, and was there granted a maintenance allowance of Rs. 1,800 per annum.

At annexation Nirmal Singh and Bakhtawar Singh, sons of Jhanda Singh, possessed jointly one-half of the two villages already mentioned. Under orders passed in 1847, they were maintained in these *jagirs* for life, subject to annual service commutation payment of Rs. 280; the share of each to lapse at death. On the death of Sardar Bakhtawar Singh, childless, in 1873, a small pension was passed to his widows. Sardar Nirmal Singh's *jagir* was in like manner resumed in 1873, a life-pension of Rs. 200 per annum being granted to his widow. Nirmal Singh was a Subadar in the British service, proved himself a gallant soldier, and was granted a *sanad* by Government for his services in the Mutiny.

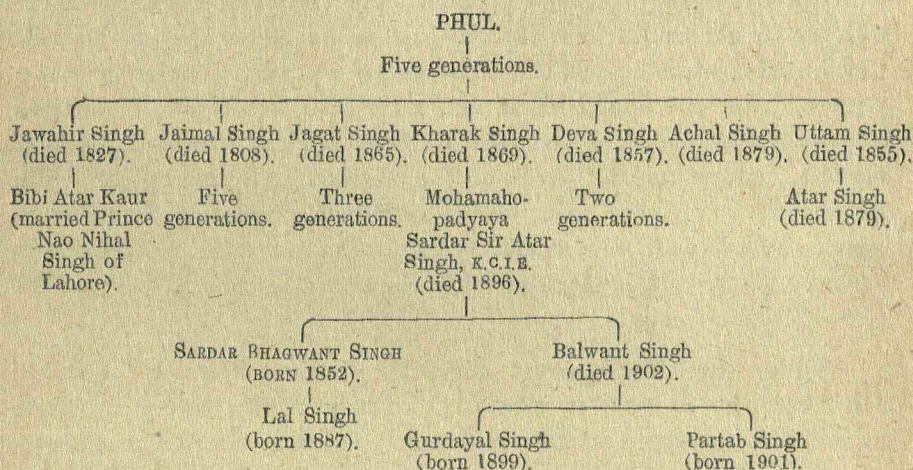
The case of his son Amar Singh was represented to Government by Mr. D. G. Barkley, Deputy Commissioner of Jullundur, in 1874, and it was ruled that Sardar Nirmal Singh's *jagir* share in Baloki and Sharakpur should descend to Amar Singh, and thence integrally to a selected male heir, the successor on each occasion to be chosen by Government. The compassionate allowance to Nirmal Singh's widow was of course resumed, and the grant was subjected to an annual *nazrana* deduction of Rs. 140. The value of the holding under the revised settlement was Rs. 685 per annum.

Amar Singh lived at Baloki, in which village he owned about 40 *ghumaos* of land. He married a daughter of Sardar Sujan Singh, *Jagirdar* of Karari, Tahsil Jullundur. The other members of the family are well connected by marriage. But little of the old influence and none of its power remains. The family has never held a seat in Darbar.

Amar Singh died in 1904 and his son, Thakur Singh, the late head of the family, owned 42 *ghumaos* of land in Baloki, 104 *ghumaos* in Bir-Baloki and five squares of land in Lyallpur district. Thakur Singh died without issue in September 1907. The question of the succession to the *jagir* has not yet been settled.



SARDAR BHAGWANT SINGH OF BHADAUR.



Sardar Bhagwant Singh's ancestor, Duna, was brother of Ala Singh, first Raja of Patiala. Bhadaur was the original home of the Phulkian family, and Duna continued to live there after Ala Singh set out to seek his fortune in 1718. The latter founded a dwelling-place for himself at Barnala, whence after the destruction of Sirhind, he removed to Patiala, making it his capital.

Duna held the office of Chaudhri, and he had to collect the Imperial revenues of his district, and account for them to the Muhammadan Governor. Having failed in this duty on one occasion, he and one of his sons were seized and thrown into prison at Lahore. They there suffered such hardships that the son succumbed, while Duna died shortly after his release. This was in 1726. His grandson Chuhar Singh was the most celebrated of all the Bhadauris. He lived in the time of the weak-minded Sahib Singh of Patiala, and took advantage of the confusion into which affairs had fallen to seize ninety villages, including the district of Barnala; but he had to surrender most of his acquisitions later on. He also freely helped himself to the lands of Maler Kotla, and was in a fair way to become one of the leading Sikh Chiefs, when treachery put an end to his career. Chuhar Singh's sons Bir Singh and Dip Singh were alive when the British Power felt its way up to the south bank of the Sutlej.