



They at first admitted Patiala to be their head, and identified themselves with the interests of that State; but perceiving the advantages attaching to independence, they afterwards claimed the privilege of dealing direct with our Government. This was objected to by Patiala, upon grounds which need not here be detailed. The matter was under dispute for many years, and was not finally set at rest until 1858, when the Maharaja's supremacy was recognised as an act of grace and as a reward for loyal services rendered in the years of the Mutiny. All the rights of the Paramount Power were then yielded to Patiala, including reversion in lapsed estates, and the annual commutation tax of Rs. 5,265 hitherto taken by the British Government. The decision was naturally distasteful to the Bhadaur family.

Sardar Atar Singh served under the district officers of Ludhiana and Ferozepore, in 1857, in command of a body of fifty horsemen, whom he raised and equipped at his own charges; and as a reward, was exempted from payment of his commutation tax for a period of six months. He succeeded his father in 1858. He was educated at Benares, and there acquired a taste for learning. His library at Bhadaur was well stocked with valuable manuscripts in Sanskrit, Gurmukhi and Persian; and he was always prominent in matters connected with the education and intellectual improvement of the people. He was, moreover, an accomplished author, having written many poems and short works in Persian and Gurmukhi. He was nominated a member of the Senate of the Punjab University College in 1870; and he was granted the title of *Malaz-ul-ulama Val Fuzala* in acknowledgment of his eminent and liberal patronage of learning. In 1880 he was created a Companion of the Order of the Indian Empire, and in 1888 he was admitted to Knighthood in the same distinguished Order. In 1887, on the occasion of Her late Majesty's Jubilee celebration, the newly instituted title of *Mohamahopadhyaya* was conferred on him in recognition of his loyal conduct and eminent services in the promotion of Oriental learning.

He died in 1896 leaving two sons, Bhagwant Singh and Balwant Singh, of whom the former is now recognized as the representative of the family. The property was divided between the two brothers equally, except that Bhagwant Singh received about one-twelfth share as *Sardari* over and above the share of his younger brother,

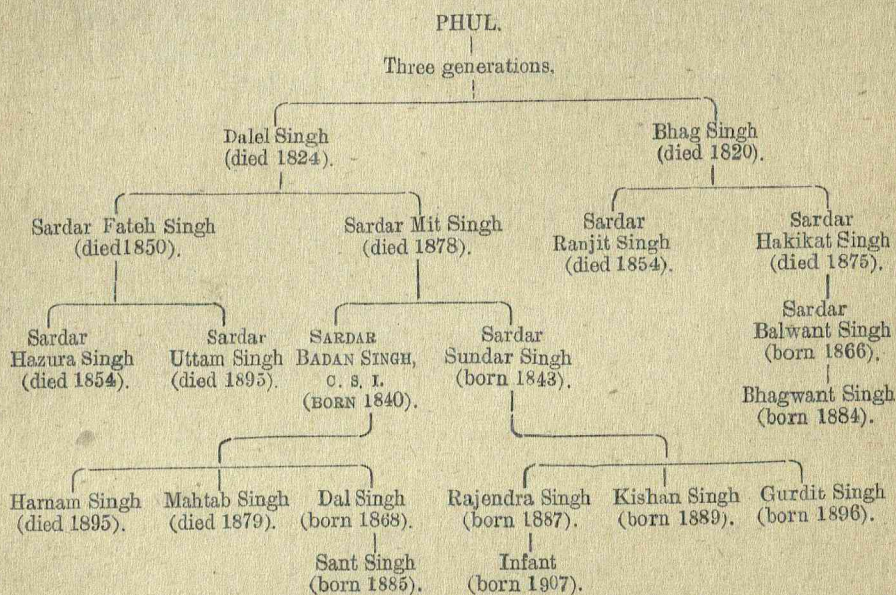


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thus making his income up to Rs. 20,858, while that of Balwant Singh amounted to Rs. 17,620. Balwant Singh died in 1902 and his *jagir* is now held by his two sons Gurdayal Singh and Partab Singh in equal shares. Sardar Bhagwant Singh is a Provincial Darbari.

SARDAR BADAN SINGH, C. S. I., OF MALAUDH.



The history of the Malaudh family is given in Griffin's *Rajas of the Punjab*, pp. 273-275. Sardar Badan Singh is the sixth in descent from the celebrated Phul, from whom are descended the present Rulers of Patiala, Jind and Nabha, as well as the Chiefs of Bhadaur, Malaudh and Badrakhan and the minor Sardars of Jiundan, Laudgarh, Dayalpur, Rampur and Kot Dina. The family claims for itself a Rajput ancestor in Jaisalji, founder of the city of Jaisalmir. Jaisalji was driven from his State towards the end of the twelfth century and settled near Hissar. His son Hahmal was appointed Governor of the Sirsa and Bhatinda countries. Hahmal's great-great-grandson Khiwa took a Jatni as his second wife, who bore him his son Sidhu, from whom has sprung one of the most important Sikh tribes in the Punjab. It is unnecessary to go into details of the earlier history of the Malaudh Sardars, as it has received full notice in Sir Lepel Griffin's work already alluded to. Their immediate ancestor was Bakht Mal, brother of Ala Singh, from whom the Patiala branch has sprung.

The district of Malaudh was taken from the Maler Kotla Afghans in 1754 by Sardar Man Singh, son of Bakht Mal or Bakhta. On his death, in 1778, the estate was divided amongst his two sons; the elder, Dalel Singh, taking two-thirds, including the Malaudh and Shaina villages.



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

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



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

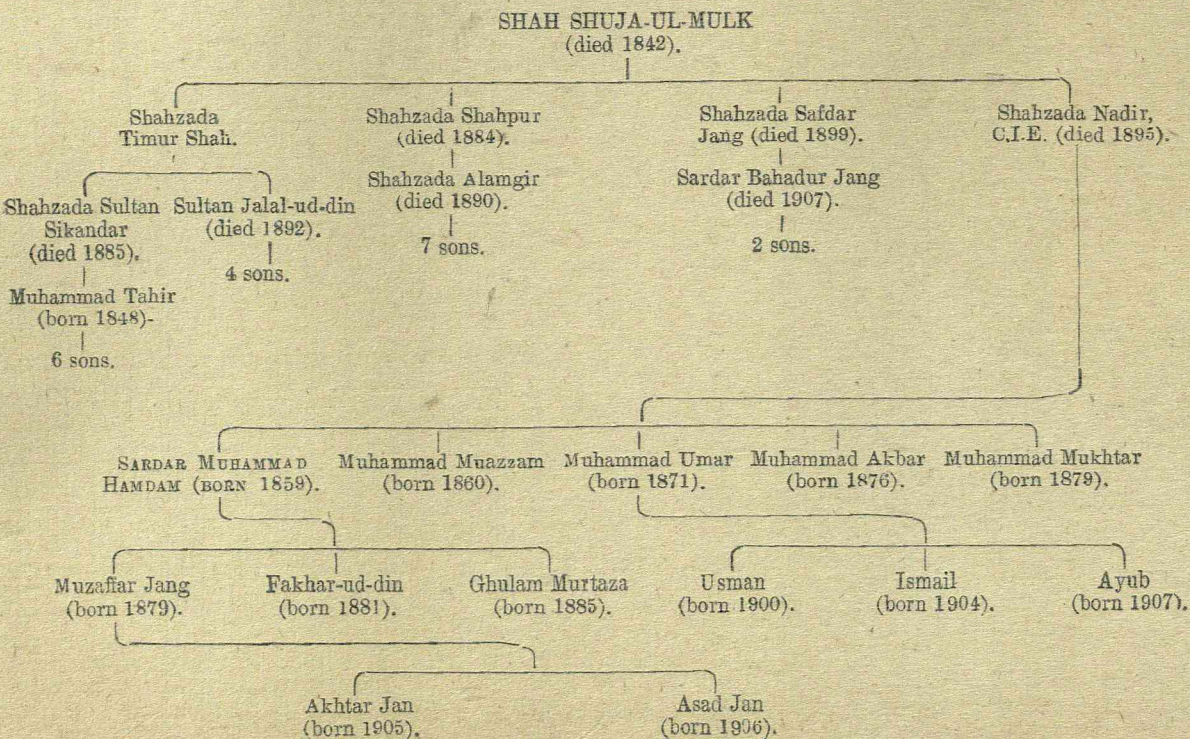
His younger brother, Sardar Sundar Singh, as has already been stated, succeeded to one-third of Sardar Uttam Singh's *jagir* and other landed property. His *jagir* income, therefore, now amounts annually to Rs. 22,565, besides Rs. 3,668 derived from his other lands. He is a Provincial Darbari and a Member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

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

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



SARDAR MUHAMMAD HAMDAM SADOZAI.



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



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

Shahzada Shahpur, son of Shah Shuja, was in receipt of an allowance of Rs. 4,800 per annum from Government until his death in 1884, when Shahzada Nadir, his youngest brother, became head of the family. Shahzada Nadir was President of the Municipal Committee, an Honorary Magistrate, Sub-Registrar of Ludhiana, a Provincial Darbari, and enjoyed a pension of Rs. 8,600 per annum. His offers of service during the Mutiny were duly acknowledged by Government. In 1877 he and his brother, Shahzada Shahpur, received a grant of 4,000 acres of land in the



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

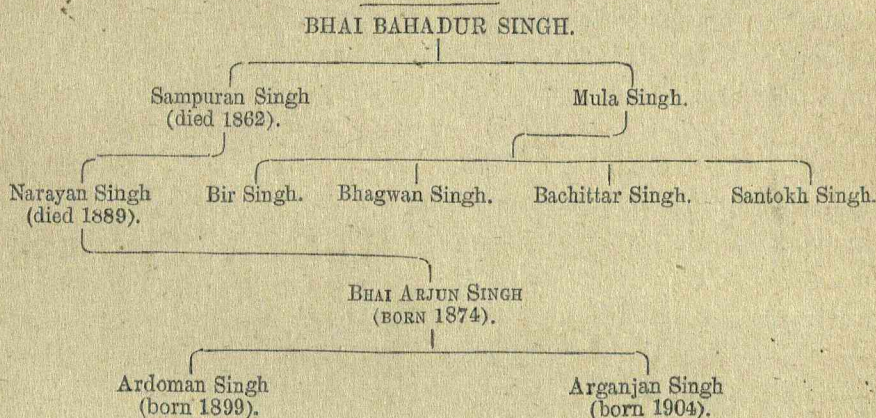
Shahzada Safdar Jang, also a son of Shah Shuja, died in 1899 and his pension of Rs. 3,000 lapsed to Government, except a compassionate allowance of Rs. 1,080 per annum which was divided up between his 3 widows and his 5 daughters. Of his sons, Haidar Jang was at one time an Extra Assistant Commissioner,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

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

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

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

BHAI ARJUN SINGH OF BAGARIAN.



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



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

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

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

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

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



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

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



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

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

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

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

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



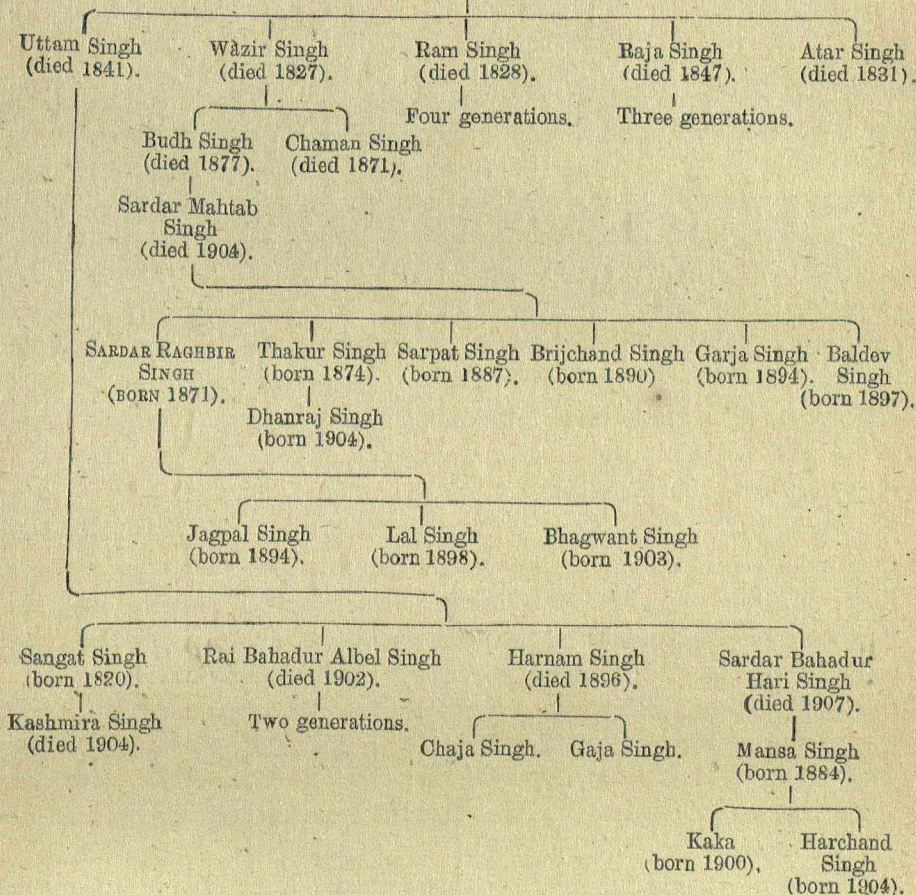
of the Managing Committee of the Khalsa College, Amritsar, to the funds of which he has liberally contributed.

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



SARDAR RAGHBIR SINGH OF LADHRAN.

SARDAR JAI SINGH (died 1784).

Charat Singh
(died 1816).

Sardar Jai Singh was a Dharam Jat Sikh of the Manjha, living near Atari, in the Amritsar district. He joined the Nishanwala Confederacy, twelve thousand strong, in their invasion of the Cis-Sutlej tracts in 1763, when the battle of Sirhind was fought, and assisted at the seizure of Ambala, Shahabad, Ladhran, Amloh and Sarai Lashkar Khan. His share of the spoil was thirty-four villages around Ladhran and Kharar, roughly estimated to be worth Rs. 60,000 per annum. Jai Singh with his fellow-Sikhs suffered defeat shortly afterwards at the hands of Ahmad Shah



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

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

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

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

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

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



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

Sardar Albel Singh was, perhaps, even more distinguished than his brother. After helping the Deputy Commissioner at Ludhiana in the earlier stages of the Mutiny, he elected for active service and joined Watson's Horse, now the 13th Lancers, bringing with him one hundred sowars and receiving the rank of Risaldar. He fought splendidly in many battles beside his gallant Commander General Sir John Watson, V. C., who in 1876 wrote to his old comrade as follows:—

"If any one should ask anything concerning you, show him this letter, and he will read that for seventeen years I have known you as a valuable servant of the State and never ceased to regard you as a personal friend, and to esteem you for your many good qualities of head and heart."

Sardar Albel Singh was entrusted for years with the enlistment and management of the Sikhs of his regiment, and his tact and intelligence secured him the love and esteem of all the men, who regarded him in the light of a father. He possessed handsome testimonials from many distinguished officers who knew him well, including Sir Hugh Gough, General Sir R. Q. Low, and Colonel Macnaghten. He took part in the Afghan War of 1879, and was in Egypt with the Expedition of 1882. Lord Northbrook conferred upon him the title of Rai Bahadur in 1875. He was for a short time an *Aide-de-camp* to His Excellency Lord Napier of Magdala, and he was attached as Orderly Officer to His Royal Highness the Prince of Wales in 1876. At the close of the Egyptian Campaign he visited England and received his War Medal from the hand of Her late Majesty the Queen-Empress; obtaining at the same time rank of Risaldar-Major in his old regiment. He retired on a pension of

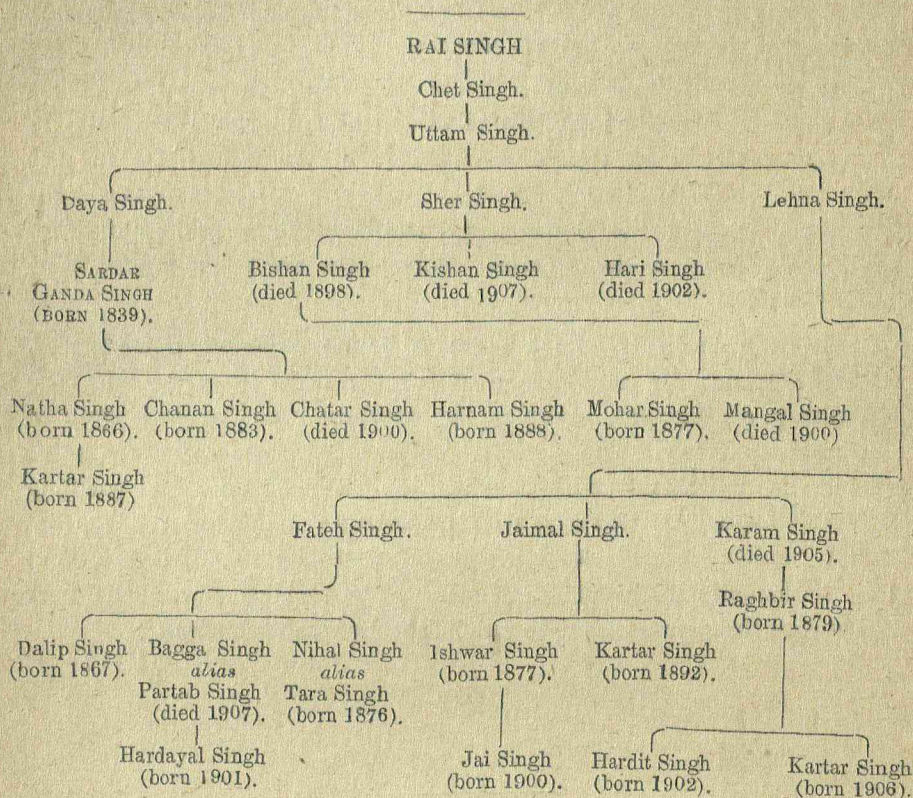


Rs. 1,560 per annum and was granted three thousand acres of land in the Shahpur district, the assessment of which, Rs. 562, was remitted in acknowledgment of his gallant services. He died in 1902.

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

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

SARDAR GANDA SINGH OF DHIRU MAZRA.



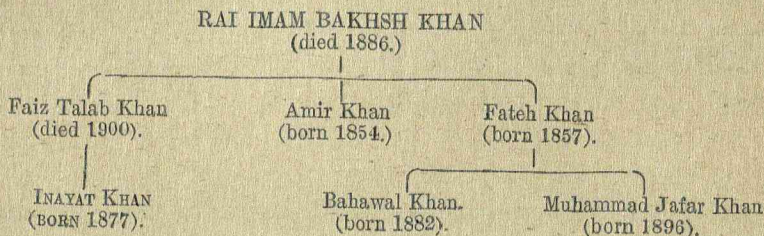
The Jhabu and Dhiru Mazra *jagirdars* of the Samrala tahsil, Ludhiana, are now only of small importance. Sir Thomas Gordon Walker, at one time Settlement Officer, wrote of them:—"There is little to distinguish these men from the Jats around them, except their extravagance; and not one of them is in service." The founder, Rai Singh, a Kang Jat from Amritsar, entered the Malwa country about 1763, and secured sixteen villages to the south-west of Khana. After a long struggle for independent existence, the holders found themselves swallowed up by the Raja of Patiala, who annexed the villages to his own State. An appeal made to Mr. Fraser, Resident at Delhi, resulted in the restoration of eight of them to the Mazra Sardars who thenceforward came under British protection, furnishing three sowars for duty at the Samrala tahsil in token of feudal service.



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

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

INAYAT KHAN OF RAEKOT.



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



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

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

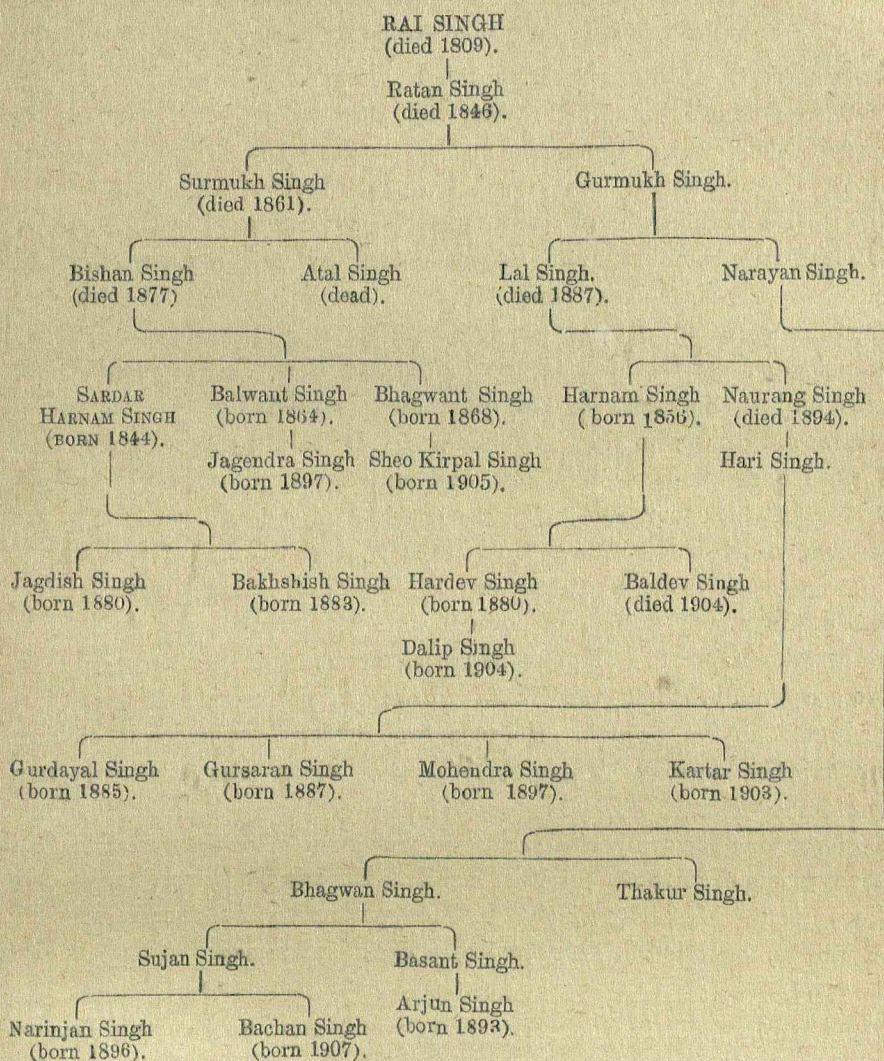
villages worth Rs. 26,590; Sardar Fateh Singh, Ahluwalia, portions* of Dhaka Kot, Basia, Jagraon and Talwandi, one hundred and six villages, worth Rs. 40,505; Diwan Mohkam Chaud, portions of Ghila, Kot, Jagraon and Talwandi, seventy-one villages worth Rs. 33,945; Sardar Basawa Singh, ten villages, in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

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

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



SARDAR HARNAM SINGH OF BHARI.



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



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

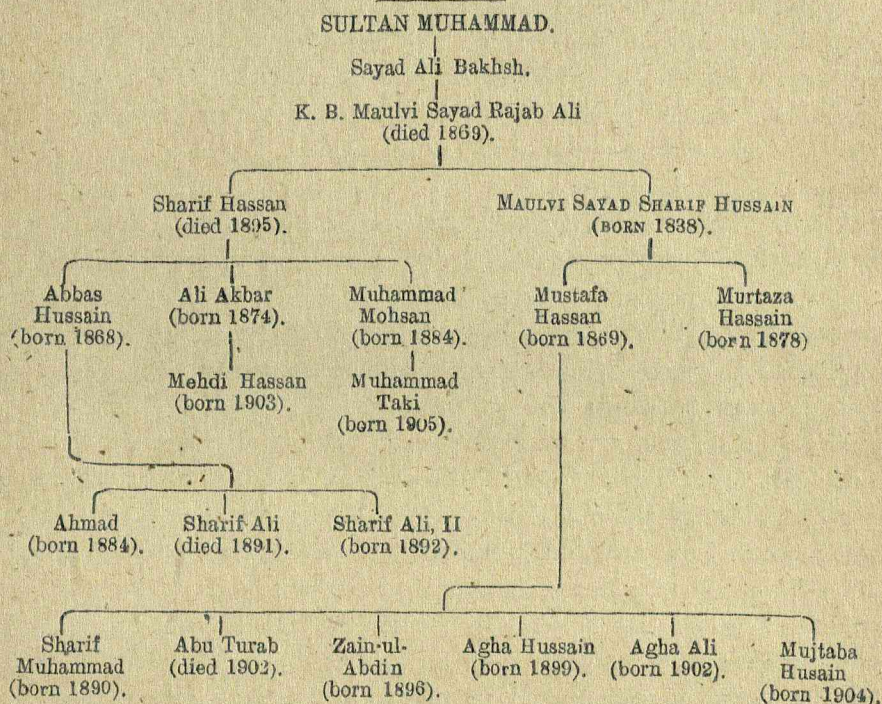
Rai Singh's father Mahtab Singh was taken and killed for the murder of Masa Khan, Muhammadan Governor of Amritsar, in the time of Nadir Shah, about the middle of the eighteenth century. Rai Singh, then an infant, was saved from his father's fate by a sweeper who sheltered him while the search was being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

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

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



MAULVI SAYAD SHARIF HUSSAIN OF JAGRAON.



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

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



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

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

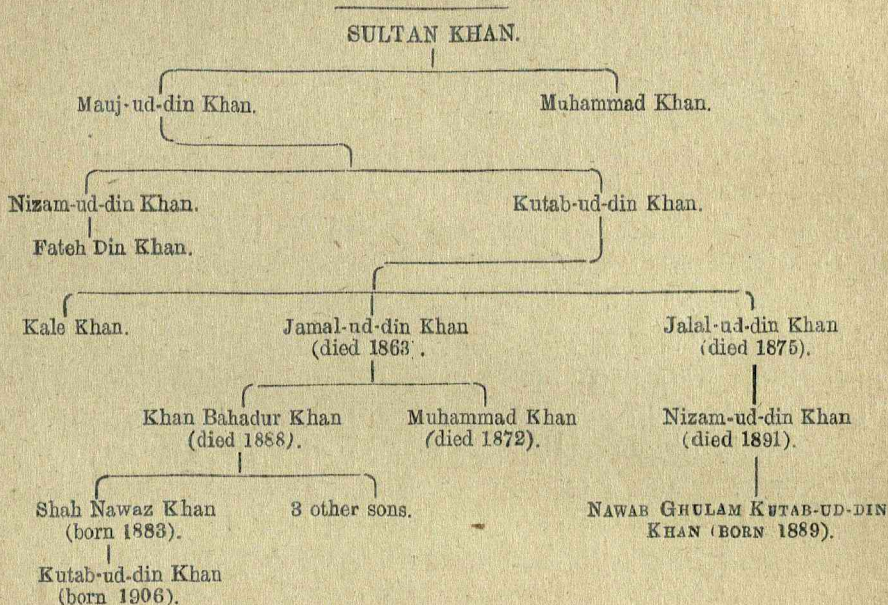


The Maulvi was given the title of Khan Bahadur in 1846 ; that of *Arastu Jah* (the Aristotle of the age) in 1853. He died in 1869, beloved and regretted by all who had known him.

Half the *jagir* of Rs. 2,396 has been continued to Rajab Ali's two sons. The elder, Maulvi Sayad Sharif Hassan was a Viceregal Darbari, a Zaildar and a Member of the Municipal Committee of Jagraon where he resided. He shared with his brother the income of about eleven hundred *bighas* of land in the Jagraon tahsil, yielding Rs. 2,500 per annum. The brothers used to receive each an allowance of Rs. 100 per mensem from the Maharaja of Patiala in consideration of his friendship for their father. But this bounty has now been stopped. Sharif Hassan was during his father's life time for a few years in the service of Government as Nazir at Lahore, and as Naib Mir Munshi in the Rajputana Agency. He died in 1895 and his younger brother Maulvi Sayad Sharif Hussain is now regarded as the head of the family. He is a man of scholarly habits and deep learning in Persian and Arabic literature.

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

NAWAB GHULAM KUTB-UD-DIN KHAN OF MAMDOT.



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

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

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

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

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

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



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

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

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

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



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

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

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



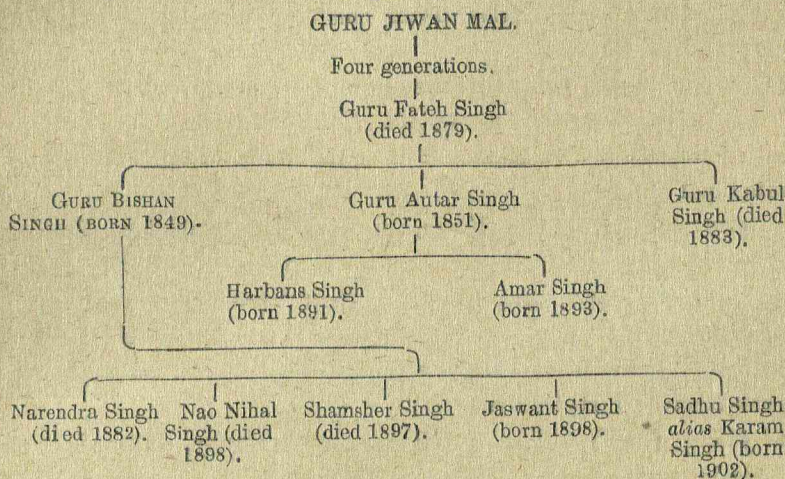
improved. The debts of the late Nawab, amounting to Rs. 3,57,647, have been paid off and promissory notes purchased to the value of Rs. 8,07,500, besides which many useful buildings have been erected and land added to the estate itself.

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

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

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

GURU BISHAN SINGH OF GURU HARSAHAI.



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



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

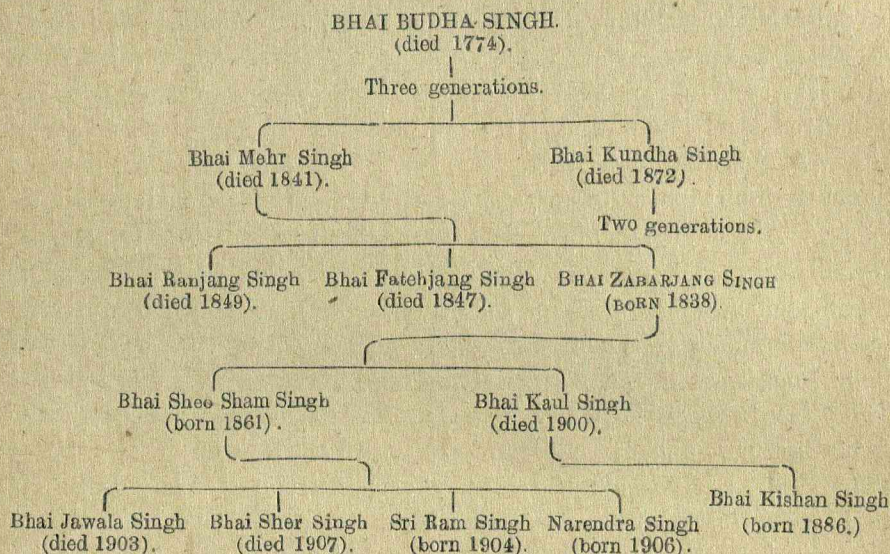
Guru Gulab Singh and Fateh Singh both exercised magisterial powers within the limits of their *jagirs*, but these privileges were not continued to the present incumbent, who in 1896 was declared, at his own request, unfit to manage his estates, which were placed under the Court of Wards. The expenses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

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



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

BHAI ZABARJANG SINGH OF JHAMBA.



Bhai Zabarjang Singh is a Barar Sidhu Jat Sikh of the same stock as the ruling family in Faridkot. He lives at Jhamba, in the Muktsar tahsil, and has a perpetual *jagir* holding in five villages, which yields Rs. 6,688, after deducting the Government commutation charge taken in lieu of personal military service. His income, exclusive of the *jagir*, is about Rs. 9,800 per annum. He is one of the leading Darbaris in the Ferozepore district, and is exempted from personal attendance in our Civil Courts. He was an Honorary Magistrate from 1890 till he resigned in 1906.

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

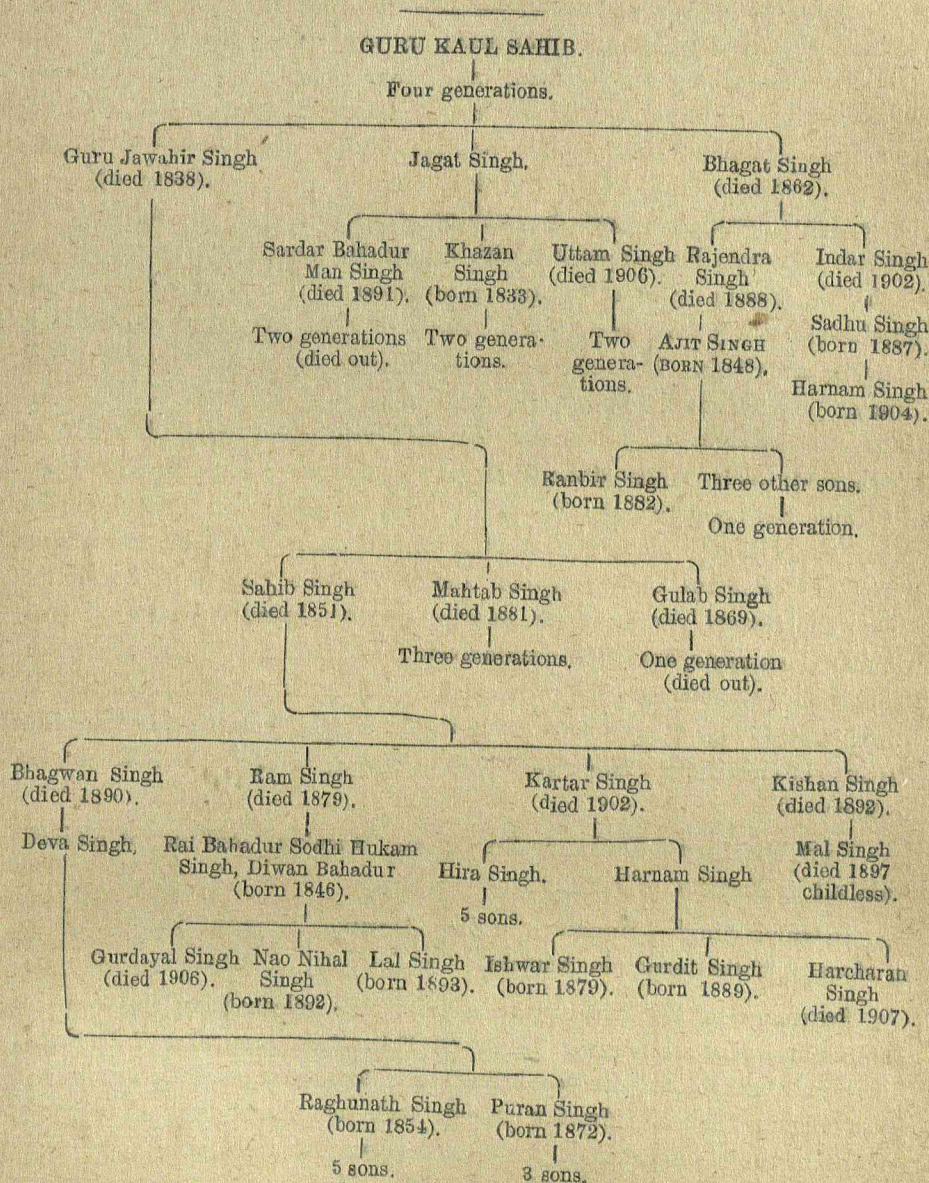
He returned to Jhamba, and shortly afterwards took possession of twenty-eight villages in the Bahor *ilaka*. He next joined with Maharaja Ranjit Singh, the Chief of Kot Kapura, and Bhai Desa Singh, in the spoliation of Bahak Bodla, which was divided among the allies in the



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



SODHI AJIT SINGH OF BUTTAR.



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

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

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

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

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



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

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

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

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



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

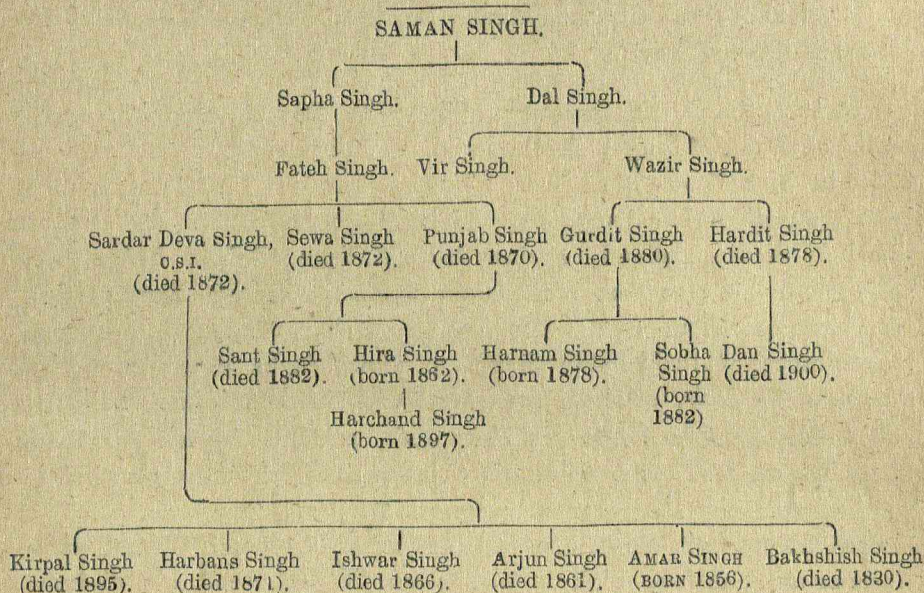
Sodhi Sadhu Singh, son of the late Sodhi Indar Singh, is, perhaps the most important member of the family owing to his personal influence, character and wealth. He owns about 10,000 *ghumaos* of land with an annual income of about Rs. 40,000. He is a model *zamindar* and much looked up to. His father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

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

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SARDAR AMAR SINGH OF MANSURWAL



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



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

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

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

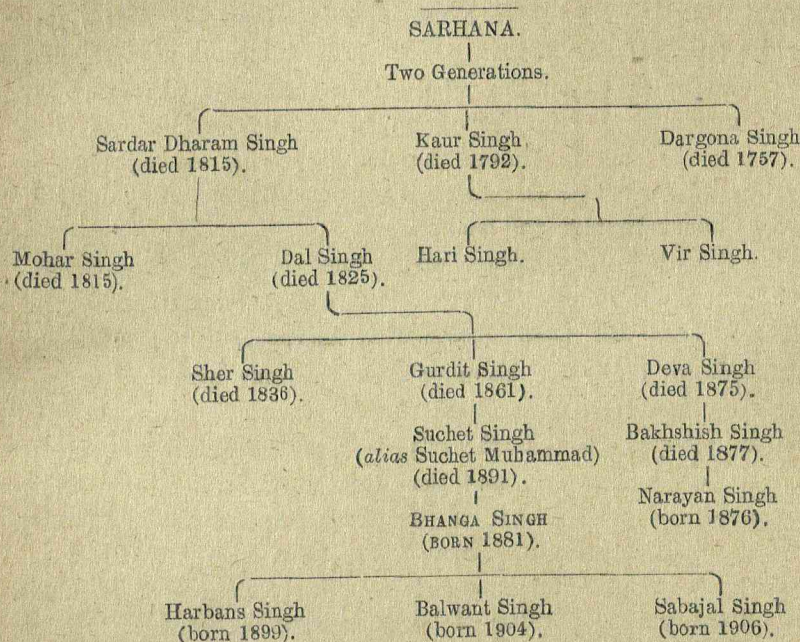


served throughout the campaign. He was present at the battle of Kaneri, on the 18th June 1848 ; the battle of Sadosam on the 1st July, and during the first siege of Multan. When the Katarmukhi regiment, was disaffected and ready to join the rebels, Deva Singh was transferred to it that he might repress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

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

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

BHANGA SINGH OF DHARMSINGHWALA.



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

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



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

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

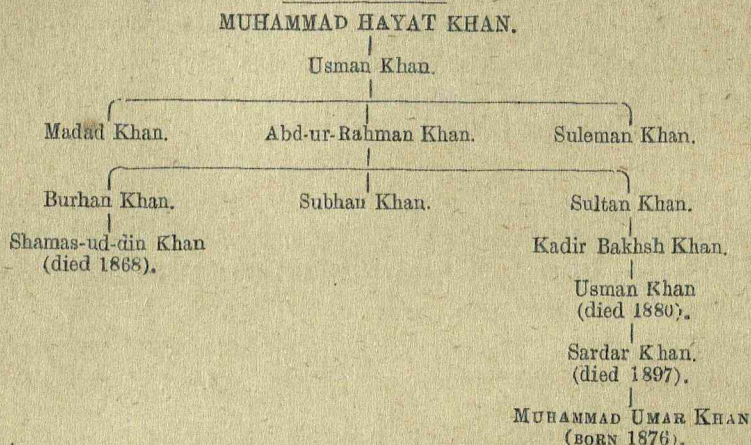
On the death of his father, however, Bhanga Singh, who was educated at the Aitchison College, Lahore, succeeded to the whole of the estate and *jagir*, the value of the latter being now Rs. 1,483 per annum. His proprietary holdings consist of the whole of the villages of Dharmsinghwala, Ramgarh and Daroli,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

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

The family has no seat in Darbar.



CHIEFS AND FAMILIES OF NOTE.
MUHAMMAD UMAR KHAN, KASURIA.*



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

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

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

*Griffins' *Punjab Chiefs*, original edition.



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two days from joining the regulars; and that he had marched that day back to Asal, and the next day would march to Harike. To this Nicholson replied that he would report the matter; but that whether Lal Singh's horse joined the regular army or not, was a matter of indifference, as the British could thrash one or both with equal ease. The next day Raja Lal Singh proposed delaying the army under pretence of making a bridge at Harike and discovering fords. On 16th December, Nicholson, hearing that the Governor-General and Commander-in-Chief were approaching by way of Mudki, sent for Shamas-ud-din Khan, who stated as before, that his master was well disposed towards the British, that he had influence with certain brigades which he would march, with all his own cavalry, to attack the Governor-General, if the British Force at Ferozepore would attack the remainder. Nicholson said that if the Raja had the influence he asserted he would act and not talk, and that his good intentions would be seen by his marching as he proposed.

On the 18th Shamas-ud-din Khan came and reported that the Raja had marched to Ferozeshah, and Nicholson gave him a letter to Major Broadfoot, which, it is believed, was delivered to that officer as the troops were going into action at Ferozeshah on the afternoon of the 21st, as it was found in his pocket when his body was brought in on the 22nd.*

* The number of the Sikh troops engaged at Mudki has been variously estimated. Lord Gough, in his despatch of the 19th December, estimates them at from 15,000 to 20,000 infantry, about the same force of cavalry and 40 guns. But the numbers engaged did not exceed, the regulars and irregulars, 15,000 men. The force which marched from Ferozepore with Lal Singh, a portion of which fought at Mudki and the whole at Ferozeshah, was thus composed:—

REGULAR—		BATTALIONS. CAVALRY. GUNS.		
French Brigade	...	4	2	26
Bahadur Singh's Brigade	...	4	1	16
Mahtab Singh's Brigade	...	4	1	18
Total	...	12	4	60
IRREGULAR				
CAVALRY—[Charyari, Naolakhas, &c.				
Orderlies	...	...	...	4,500
Raja Lal Singh	...	...	...	3,500
Raja Hira Singh	...	...	...	1,800
Pindiwala	...	...	...	3,350
Mul Raj	...	...	...	900
Atar Singh	...	...	...	550
Bela Singh Mokal	...	...	...	1,700
Ratan Singh	...	...	...	200
Dogars	...	...	...	50
Nihangs	...	...	...	100
Ganda Singh	...	...	...	1,000
				162
				17,812
Heavy Guns	...	...	...	28
Zamburas or Camel Swivels	...	...	...	250

This is exclusive of the force of Sardar Tej Singh who commanded the reserve. Raja Lal Singh left behind at Ferozepore 5,600 men, infantry and cavalry.

On the 19th of December, the day after the battle of Mudki, Raja Lal Singh sent a messenger to Major Broadfoot to express his desire to be of any service; but the Major considered that the only object of the Raja was to ascertain the effect of the action of the previous day, and sent him with a guard beyond the pickets. Nothing more was heard of the Raja till two days before the battle of Sobraon. He had been hidden in a dry ditch during the battle of Ferozeshah, but gave out that he was wounded, and retired to Amritsar, where, according to popular report, he concealed himself in an oven from the fury of the soldiers who swore to murder him. But through the remonstrances of the Maharani he joined the army about the middle of January; and on the 8th February he sent Shamas-ud-din Khan to Major H. Lawrence with a plan of the entrenchments and a detailed account of the number and disposition of the Sikh troops. This information was correct, though it came too late to be of any use beyond confirming the information which had been already acquired. It will thus be seen that Raja Lal Singh, though at heart a traitor, did little to serve the British. He may have prevented an attack by the Sikh army on Ferozepore; but beyond this, which is not certain, he was of no service whatever.

When Major Lawrence was appointed Resident at Lahore, Shamas-ud-din Khan was made agent of the Darbar, to communicate its wishes and sentiments to the Resident. In 1848 he did good service, and was present at the battle of Gujranwala. In July 1846, a donation of Rs. 5,000 was granted to him, and after annexation, when his *jagirs* were resumed, he received a life-pension of Rs. 2,500. He lived at Kasur with his great friend Malik Khair-ud-din Khan. Both had been servants of the Mamdot family; both had been deprived of their estates by Nawab Jamal-ud-din Khan, and they remained bitter enemies of the family.* When Jamal-ud-din Khan was alive, they did all they could to injure him, and joined the party of his sons, who had openly quarrelled with him. Shamas-ud-din Khan died in 1868.

Usman Khan, the cousin and son-in-law of Shamas-ud-din Khan, was a brave man and a good soldier. In 1857 he distinguished himself in command of a troop of cavalry which his cousin had raised. He subsequently served in the Police as Risaldar under the old arrangements, and as Inspector under the new. He received his discharge in 1863 on

* Khair-ud-din was afterwards reconciled to Nawab Jamal-ud-din, whose mother was Khair-ud-din's cousin.



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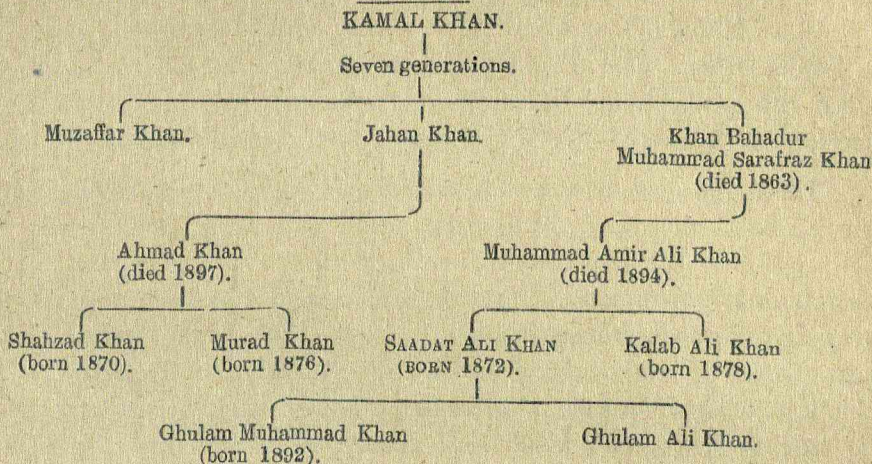
the reduction of the force, with the highest character for energy and integrity. He died at Ferozepore in 1880.

His son Sardar Khan owned about six hundred *bigas* of land in Subukadim, near Ferozepore, and was at one time a member of the Municipal Committee. He married his own niece, a daughter of his sister by Kadar Bakhsh Khan, a retired Extra Assistant Commissioner, and died in 1897.

His son Muhammad Umar Khan has succeeded him and is now considered the head of the family. The family has no seat in Darbar.

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SAADAT ALI KHAN, KHARAL.



The Kharal tribe, of which Sarafraz Khan, grandfather of Saadat Ali Khan, was the acknowledged head, claims to be of Rajput descent, and traces its genealogy up to Raja Karam of the Lunar dynasty, a famous king of Hastanapur. The Kharals have their chief settlements in the swampy jungles of the Montgomery district. There are many of them in Jhang, and they hold some forty villages in Lahore, chiefly about Shekhu-pura. Through all historic times the Kharals have been a turbulent, savage and thievish tribe, ever impatient of control, and delighting in strife and plunder. More fanatic than other Muhammadan tribes they submitted with the greatest reluctance to Hindu rule, and it was all Diwan Sawan Mal and the Sikhs could do to restrain them; for whenever an organized force was sent against them they retired into the marshes and thick jungle, where it was almost impossible to follow them. Once they rebelled under British rule, during the disturbances of 1857, and the lesson taught them at that time will be sufficient for some generations.

Kamal Khan is the first of the tribe whose identity is very clear. He founded Kot Kamalia in the sixteenth century, some forty miles to the south of Jhang, where lived the Sials, whom the Kharals claimed as kinsmen, but with whom they were always fighting. This claim of kinship was not liked by the Sials; and some of the most bitter quarrels between the tribes arose out of it. Once on a time, a Delhi Prince, whose name is now forgotten, came to Kamalia, where Saadat Yar Khan, fourth in descent from Kamal Khan, was ruling, and was so much pleased with his handsome face and gallant bearing that he thought to patch up the

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disputes between the Kharals and the Sials by an alliance ; and proposed that Ghazi Khan, the eighth chief of Jhang, should betroth his daughter to Saadat Khan. The Jhang Chief was irritated beyond measure, and killed the unfortunate bearer of the proposal ; while he was himself murdered some time later by the Prince's followers in retaliation.

There was yet another betrothal which brought great troubles upon the Kharals. One Mirza, belonging to the Sahi branch of the tribe, fell desperately in love with his first cousin Sahiba, who was as fond of him, though for long betrothed to a young man named Khanzad ; and on the very night of the marriage, when all the friends were assembled, her lover put her on his thoroughbred mare and galloped off to Dhanabad. The clan mounted and pursued in hot haste ; and they caught the gallant before he reached home, and killed him, though he fought hard for his life. Sahiba they carried home with them ; and though her betrothed wished to spare her life, her parents strangled her. These murders were the cause of such bloody feuds between the clans that it at length was thought inauspicious to have daughters ; and as soon as they were born they were strangled, as Sahiba had been. This custom of female infanticide was common among the Kharals till Colonel Hamilton, Commissioner of Multan, persuaded them to discontinue it.

Lal Khan, the son and successor of Ghazi Khan of Jhang, was no fonder of Saadat Yar Khan than his father had been. The Kamalia chief had called him the son of a dancing girl, and he gathered his Sials and marched against Kamalia, where he shut Saadat Khan up in the fort. "Come out," said Lal Khan, "come out and see what entertainment the son of the dancing girl can give you." But Saadat Khan was not to be tempted ; and Lal Khan returned to Jhang, having plundered the whole of the Kaaral country.

Walidad Khan, the thirteenth chief of Jhang, was in favour at Court. He took possession of Kamalia, assigned the chief a service *jagir*, and held his conquest during his whole rule. His successor, Inayat Khan, was either more generous or more foolish, for he restored Kamalia to Muhammad Yar Khan and Ahmad Yar Khan, the sons of Saadat Khan. But in the next generation it was again lost. Sardar Kamar Singh Nakai conquered it ; and on his death it fell into the hands of Sardar Ram Singh, head of the rival Nakai house, whose father, Nar Singh, had been killed in a fight with the Kharals.



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Ghulam Muhammad Khan, grandfather of Sarafraz Khan, can scarcely be said to have had any power whatever ; and his son, Saadat Yar Khan the Second, was not much more fortunate. For a short time he recovered his patrimony ; for when in 1798 Shah Zaman invaded the Punjab and the Sikhs took to flight in all directions, Muzaffar Khan, Governor of Multan, thinking the opportunity not to be lost, marched to Kamalia and drove out the Sikhs after a severe fight. Saadat Yar Khan was reinstated, but he did not hold his own very long ; for in 1803 he was compelled, after a fruitless struggle, to submit to Ranjit Singh, who annexed Kamalia to Lahore. Saadat Yar Khan fled to the protection of Nawab Muzaffar Khan of Multan. Ranjit Singh, however, recalled him, and gave him proprietary rights over forty villages, in which he was succeeded by his son Muzaffar Khan. In 1810 the Maharaja gave him the village of Muhammad Shah, which he held through Sawan Mal's administration.

Muzaffar Khan was succeeded by his brother Muhammad Sarafraz Khan, who was an able man and a brave soldier. He held the family *jagir* throughout the reign of Ranjit Singh, but Raja Hira Singh reduced it to Rs. 300. This chief rendered excellent service at various times to the British Government. In 1831 he gave ready assistance to Lieutenant Burnes' embassy when proceeding up the Ravi to Lahore. In the second Sikh War of 1848-49 he remained faithful to Government. Acting on the orders of the Resident, he raised his clan and attacked the Sikhs, whom, it must be confessed, he had good private reasons for hating. He captured from the rebels the fort of Talamba, and garrisoned it with his own men ; and at the close of the war he was rewarded with a life pension of Rs. 500 a year. An assignment of Rs. 275 a year from the town dues of Kamalia was also allowed him. In September 1857, when a large portion of his tribe, under Ahmad Khan, rebelled, Sarafraz Khan remained loyal. It was he who first gave to Captain Elphinstone information of the intended insurrection, coming to his house at night, half an hour after the Kharal chiefs had fled, and thus enabling that officer to obtain assistance from Lahore. He was afterwards most useful in procuring information of the movements of the rebels and, after their dispersion, in recovering the plunder. For these services he received the title of Khan Bahadur, a *khilat* of Rs. 500, and a *jagir* of Rs. 525 for life.

Sarafraz Khan died in October 1863, and his *jagirs* and pensions, amounting to Rs. 1,775, lapsed to Government, with the exception of

eleven wells released in perpetuity. He left one son, Muhammad Amir Ali Khan, who died in 1894. He held a perpetual *jagir* in Mauza Sayad Musa, yielding Rs. 300 per annum, under Government orders passed in 1866; also the land attached to eleven wells in Kamalia and adjacent villages.

Amir Ali Khan was always forward in offers of assistance to the local authorities; and his services were recognised on more than one occasion by the grant of *sanads* and cash rewards. He collected and equipped several hundred camels for service in the Afghan War of 1878, and he made offer of his personal services, which, however, were not required. Owing to various causes, some of which were beyond his control, Amir Ali found his affairs so involved that he was obliged in 1884 to ask assistance from Government. An arrangement was subsequently made with his creditors, under which they received the income of his estates after a certain sum had been set apart for the maintenance of the debtor and his family. Amir Ali Khan was the only Provincial Darbari in the Montgomery district. On his death in 1894 he was succeeded by his son Saadat Ali Khan, who inherited his father's *jagir* as well as his seat in Provincial Darbar.

Amir Ali Khan and his sons had mortgaged practically all their property, and in January 1907 Government advanced a lakh of rupees to the family and placed the estate under the Court of Wards. The estate of Saadat Ali Khan consists of *talukdari* rights over two villages in Multan, two in Lyallpur and thirty-eight in Montgomery; of proprietary rights in ten villages in Montgomery, one in Multan, sixty-four in Lyallpur; of rights in 16½ squares in the Chenab Colony, and of proprietary rights in certain lands and buildings in the town of Kamalia. This estate has a *jagir* in five villages in Montgomery and in one in Lyallpur, and also a *lambardari* in three villages in Montgomery and in two in Lyallpur.

In 1872 a quarrel took place between the descendants of Amir Ali Khan and those of Jahan Khan over the appointment to the *Zaildari*. It was patched up, but broke out again later on, and the members of the two branches of the family are not now on speaking terms.

Ahmad Khan, son of Jahan Khan, lived at Kamalia until his death in 1897. He was a man of miserly habits but reputedly wealthy. His son Shahzad Khan has migrated to the Lyallpur district, where he owns several squares of land, and has been appointed *lambardar*.

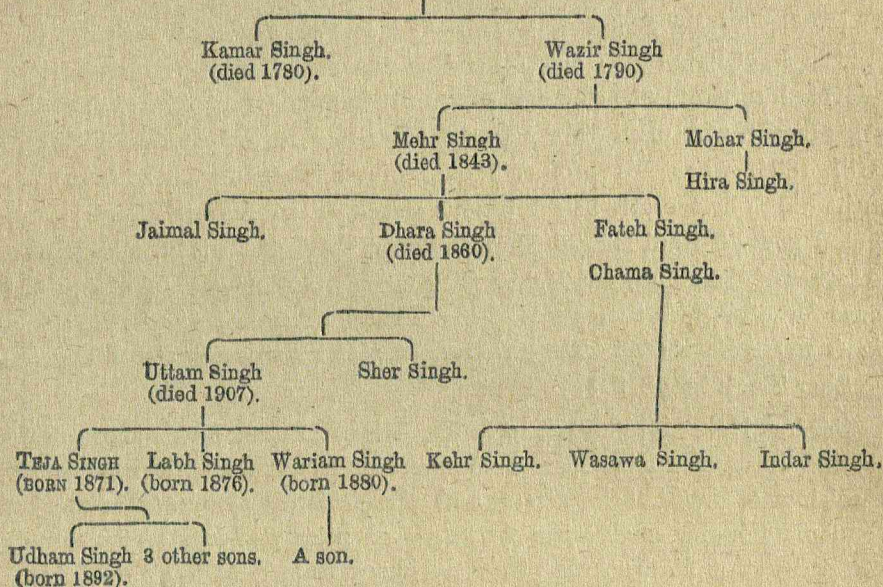


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TEJA SINGH, NAKAI,

CHAUDHRI MITHA.



The Naka country between Lahore and Gugera has given its name to two families, that of Sardar Kahan Singh of Baharwal and that of Dhara Singh of Gugera. Between the families there was no relationship but they were near neighbours and were engaged in perpetual quarrels.

Kamar Singh, son of Chaudhri Mitha, was a bold and successful chief, who took possession of Kot Kamalia, Sayadwala and the surrounding country. He generally contrived to hold his own against Sardar Ran Singh of Baharwal; but shortly before his death, in 1780, Sayadwala fell into the hands of the enemy. Wazir Singh, who succeeded his brother, recovered the town from Bhagwan Singh, son of Ran Singh, and the fighting between the rival chiefs went on as fiercely and with as little result as ever. To strengthen himself Bhagwan Singh married his sister to the infant son of Mahan Singh Sukarchakia; but this alliance did him little good, as in 1783 Sardar Jai Singh Kanhaya, who was angry with Mahan Singh for sacking Jammu and deceiving Hakikat Singh Kanhaya, marched into the Naka country and seized the territory of both Wazir Singh and Bhagwan Singh with the greatest impartiality. The chiefs had however their revenge; for two years later they joined the Sukar-

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chakias and Ramgarhias in the attack on the Kanhayas, when the power of that great confederacy was broken and Sardar Gurbakhsh Singh slain.

Sardar Wazir Singh was murdered in 1790 by Dal Singh, son of Hira Singh, of Baharwal ; but his death was avenged on the assassin by a devoted servant, who slew Dal Singh in his own house and surrounded by his family and clan. Mehr Singh succeeded to the estate and held it till 1804, when his brother Mohar Singh excited the indignation of Ranjit Singh by secretly betrothing his daughter to Ishwar Singh, the reputed son of Rani Mahtab Kaur. Ranjit Singh knew that he was not the father of the child ; but Mohar Singh's presumption gave him a good excuse for seizing all the estates of the family. This he did, only leaving a *jagir* worth Rs. 4,000. The girl Desa was afterwards married to Maharaja Sher Singh in 1819.

Sardar Mehr Singh died in 1843. His son Dhara Singh succeeded him, and during the Ferozepore Campaign rendered himself conspicuous by raising a band of horsemen and plundering the country in every direction. For this conduct, on the return of peace, his *jagirs* were confiscated by the Darbar. In 1848 he joined Raja Sher Singh, with his sowars, at Multan. He soon, however, returned to his home ; but was induced by Ahmad Khan, the celebrated leader of the Kharal tribe, to fortify Satgarha and make a stand against the British. Dhara Singh consented ; but his treacherous friend betrayed him to the Government, and brought a force against him, which defeated him with considerable loss. He then fled to the Sikh army, and fought in the battles of Ramnagar and Gujrat. Some time after annexation, the Board of Administration, finding him in great poverty, procured for him a pension of Rs. 300.

During the disturbances of 1857, Dhara Singh had an opportunity of avenging himself upon his old enemy Ahmad Khan. This chief, who had great influence with the Kharals, and who had headed many successful insurrections in his day, thought the Mutiny of 1857 an opportunity for disturbance and plunder which it would be criminal to miss, so he called the tribe to arms and invited Dhara Singh to join him. But the Sardar thought of his ruined homestead and his plundered harvest, and gave information to the Government of Ahmad Khan's intentions. He joined the force under Major Marsden and marched against the rebels. He was present in several engagements, and claims to have shot Ahmad

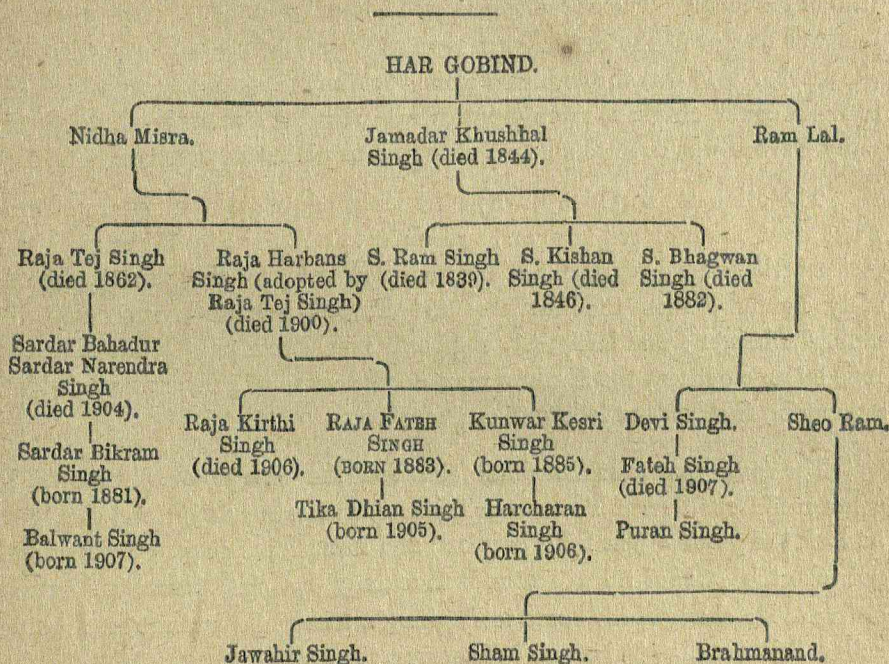


Khan with his own hand. When the outbreak was crushed, he gave important information which insured the conviction of many of the rebels. Whether Dhara Singh was influenced by loyalty or by revenge his services were equally valuable, and he received as a reward for them an additional grant of Rs. 300 per annum, with two villages, Gash Kauri and Wan Mehr Singh, worth Rs. 200, which had belonged to his old *jagir*, in perpetuity.

Dhara Singh died in 1860 leaving two sons, Uttam Singh and Sher Singh. The former rose to be an Inspector of Police in the Lahore district. They mortgaged the family property at Gugera, but the *jagir* holding in Gash Kauri and Wan Mehr Singh was continued to them in equal shares. Sardar Uttam Singh had proprietary rights in several villages in the Lahore district. He married into the Sidhu family of Sardar Karam Singh and was also connected by marriage with Sardar Sardul Singh Ma, Sardar Narayan Singh Randhawa, and Sardar Jawahir Singh Sirhaliwala, Lahore.

Uttam Singh died in 1907 and left three sons, to whom his landed property in the Chunian and Gugera tahsils, and the *jagir* in Gugera, have descended. The two eldest, Teja Singh and Wariam Singh, are Sub-Inspectors in the Police, and the third, Labh Singh, looks after the family property on the Chenab, where they have six squares of land. The family has little influence in the Montgomery district, and has no seat in Darbar. The sons of Chama Singh are ordinary zamindars.

RAJA FATEH SINGH.



The father of Jamadar Khushhal Singh was a Brahman shop-keeper of the Gaur class, and resided at Ikri, in the Sardhana *pargana* of the Meerut district. The family was poor, and in the year 1807 Khushhal, a young man of seventeen, came to Lahore to seek his fortune, and was taken into the Dhonkal Singhwala Regiment, then newly raised, on five rupees a month. He soon made friends with Jatri and Ganga Singh, the Maharaja's chamberlains, and was placed on the personal guard of Ranjit Singh. Here, by his vigilance, aided by good looks and soldierly bearing, he attracted the favourable notice of the Maharaja. The story told by the family is that, one night, Ranjit Singh went out in disguise, and on his return to the palace was stopped by Khushhal, who was on guard, and who kept his master in the watch-house till the morning, and that this vigilance pleased the Maharaja so much that he kept Khushhal by him as a personal attendant.* However this may be, it is certain that Khushhal rose daily in his master's

* The popular story regarding Khushhal Singh's rise to favour states that Ranjit Singh was first attracted by the singing of the young man, who was keeping guard over the tent at night. In the morning he called for the singer, and seeing that his face was as pleasing as his voice kept him about his person.

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favour till, in 1811, he was appointed *Deorhiwala* or chamberlain, with the title of Jamadar. The appointment was one of importance. The chamberlain was master of the ceremonies, regulated processions, and superintended the Darbar. It was through him alone that any individual, however high in rank, could obtain a private interview with the Maharaja, although the daily Darbar was open to all men of family or official importance.

The etiquette at Lahore, when the Maharaja went out, was as follows. First went one hundred troopers, two abreast. Then the Maharaja, with foot-orderlies at his stirrups, and an umbrella bearer; the princes immediately behind; then the Sardars and Barons, mounted, each with his umbrella bearer; and lastly, the elephants and led horses. If the Maharaja rode on an elephant, the Sardars must do the same; if he was carried in a palanquin, the Sardars followed on horseback.

The same year that Khushhal obtained the charge of the *Deorhi*, he summoned from Meerut his nephew Tej Ram, then a boy of twelve. In 1812, he took the *pauhal* (the Sikh baptism) and became a Singh. Tej Ram did not take the *pauhal* till 1816, and then only by the Maharaja's express orders. He changed his name to Tej Singh, though he was almost as often called Teja Singh. Tej Singh is, however, the correct name.

Khushhal Singh soon grew both rich and powerful. Most of the household appointments were given by him, with the Maharaja's sanction; and persons wishing a private audience of the Maharaja would give the chamberlain large sums to admit them. He used to read the daily reports of the army to Ranjit Singh, who soon began to employ him on active service. The young Tej Singh was his deputy during his absence from court. In 1816 the Jamadar was sent to occupy the country of certain Ramgarhia Sardars,—Bir Singh, Diwan Singh and Khushhal Singh,—and afterwards to seize the Ramgarhia estates at and around Amritsar. After this he proceeded to Mandi and Kulu, which states had become tributaries of Lahore, and remained for four months in the hills. He accompanied the Maharaja in the first Kashmir campaign in 1814. Raja Agar Khan of Rajaur proved a very treacherous ally. He misled Ranjit Singh as to the number of the enemy, and advised a division of the army; one detachment to pass into Kashmir by the Bhara Gala route, and the main body to proceed by Punch. This advice was followed, to the ruin of the expedition. Both divisions of the army were surrounded, their supplies cut off, and they



finally were compelled to retire in all haste to Lahore. The retreat was a disastrous one. The Jamadar commanded the advance to clear the road of the enemy, while Hari Singh Nalwa, Nihal Singh Atariwala and Mit Singh Padhanian covered the rear. Many men were lost, and Sardar Mit Singh himself mortally wounded. Tej Singh, who had been created a Sardar, was in this campaign in close attendance on the Maharaja. The next military service in which the Jamadar was concerned was the siege of Multan in 1818. Prince Kharak Singh nominally commanded the army, but it was the military genius of Misra Diwan Chand that secured success. The Jamadar was in command at the tomb of Shamas Tabrez.

Soon after the capture of Multan, the Jamadar fell somewhat into disfavour. His brother Ram Lal had arrived at Lahore in 1816, and had received an appointment in the body-guard. The Maharaja wished him to become a Sikh, but to this neither of the brothers would consent; and as the Maharaja became very urgent on the point, Ram Lal, with the connivance of the Jamadar, left the Punjab and returned to Hindustan. Ranjit Singh was much displeased, and Misra Diwan Chand, with whom the Jamadar had quarrelled about the Multan booty, advised that he should be removed from the charge of the *Deorhi*. To this Ranjit Singh consented, for Mian Dhian Singh, a young Rajput in the Ghorcharas, was now rising into favour, and on him the office of *Deorhiwala* was conferred. The Jamadar was taken by surprise, but wisely made no opposition, and retained all his *jagirs*, and was admitted to the Council, obtaining more real power than he had had before. He received command of four thousand irregulars, while Tej Singh was made General in the regular force.

Sardar Tej Singh accompanied Misra Diwan Chand to Kashmir in 1819 and in 1821. Both he and the Jamadar commanded divisions in the campaign against Mankera, Leiah and Dera Ismail Khan; and also in the Peshawar campaign of 1823. At the battle of Teri they were with the Maharaja, opposed to the Yusufzais on the right bank of the Lunda river; while the main body of the army, under Sardars Hari Singh Nalwa and Budh Singh Sindhanwalia, was engaged with the Barakzai Sardars on the left bank. After the battle the Sikh army advanced upon Peshawar, after having taken Jahangira from Firoz Khan Khatak, of Akora. Peshawar was plundered, and the troops pushed on to the Khyber, but little was to be done there; the wild Khyberis cut the embankments of the Bara river,



and flooded the Maharaja's camp, carrying off in the confusion horses and other spoil, and after a short stay Ranjit Singh returned to Lahore.

In 1828 the Jamadar and his nephew, with the Nalwa, Padhania and Majithia Sardars, reduced the Katoch country, and the forts of Chauki, Aimahgarh, Tira and Riah. The last mentioned place alone offered much resistance; but Tej Singh brought up some guns from Sujampur on elephants, and after three days the garrison surrendered. In 1832 the Jamadar was sent to Kashmir to assist Prince Sher Singh, the Governor, under whose administration the revenue had declined and the people become discontented. The advent of the Jamadar did not mend matters. He knew nothing of finance, and only cared about pleasing the Maharaja. The season of 1832 had been a bad one in Kashmir, and the Jamadar converted scarcity into famine by his oppression. The few lakhs which he managed to screw out of the people did not count for much, when the annual revenue was diminished by two-thirds, and the inhabitants forced to leave the country in search of bread; and Ranjit Singh was for a time much displeased, but the Jamadar soon recovered his influence. General Mihan Singh was sent to succeed him in Kashmir with fifty thousand maunds of grain for distribution to the poor, but it was many years before Kashmir recovered its former prosperity. Ram Lal, brother of Khushhal Singh, had returned to the Punjab, and he took command of the Jamadar's forces in the Peshawar campaign of 1834 under Sardar Hari Singh and Prince Nao Nihal Singh. Jamadar Khushhal Singh and Raja Dhian Singh were in command of the forces which marched to relieve the Sikh army blockaded at Jamrud in April 1837. Although the Jamadar reached Peshawar two days before Dhian Singh, he made no effort to relieve the Sikh army, which was in the greatest straits, till the arrival of the Raja. After the retreat of the Afghans, the Jamadar remained at Peshawar, while Tej Singh was ordered to the Chaj Doab to preserve order.

Ram Singh, the eldest son of the Jamadar, was about this time made a general in the army, although a mere boy. He had, however, the passions of a man, and after having returned in 1837 to Amritsar with the Maharaja, murdered brutally with his own hand Bishan Singh, brother-in-law of Colonel Chet Singh, a fine young man, who had offended him by a boyish jest. Such was the influence of the Jamadar, that Ram Singh remained unpunished, with the exception of a fine, although his victim had been a favourite at court.



In 1838 Tej Singh was sent to Hazara, and built there the fort of Manakgarh near Darband. In 1839 he proceeded to Peshawar with the Jamadar, Prince Nao Nihal Singh, Raja Gulab Singh and other chiefs to co-operate with the British army invading Kabul; but the Sikh co-operation, as is notorious, was more damaging than serviceable, as the expedition was regarded by the Sikhs with distrust and dislike.

General Ram Singh died in this year. Although of a cruel disposition, he was a good officer, and seems to have been the cleverest of the family. After the accession of Maharaja Kharak Singh, both the Jamadar and Tej Singh joined in the conspiracy against Sardar Chet Singh, favourite of the new monarch, who had shown ill-feeling towards them, and had deprived the Jamadar of a portion of his command. On the night of the murder, Prince Nao Nihal Singh, with Tej Singh and Khushhal Singh, remained at the gate of the palace to guard against a rescue; while the other conspirators, the Rajas Gulab Singh and Dhian Singh, and the Sardars Fateh Singh Man, Atar Singh Sindhanwalia and Mian Labh Singh, entered the palace and murdered the favourite in the very presence of the Maharaja.

While Prince Nao Nihal Singh held power, the family of the Jamadar was treated with great favour; and on his death, on the 5th November 1840, both Khushhal Singh and Tej Singh signed, with the other chiefs, a paper, by which it was agreed that no action should be made in appointing a successor to the throne till it was seen whether the wives of the Prince or the Maharaja would bear a son. The succeeding events are well known. The Sindhanwalia Sardars and Raja Gulab Singh defended the fort against Prince Sher Singh; while Tej Singh and Khushhal Singh kept wisely at home, joining neither party, but waiting to see what turn affairs would take. Sher Singh was much irritated by their conduct, and, on his accession, had serious intentions of putting them both to death, but they were at length forgiven on the intercession of Bhai Gurmukh Singh. But Sher Singh entertained a grudge against the Jamadar, and is said on one occasion to have tried to make away with him in a manner that should appear accidental. Certain it is that soon after Sher Singh's accession, he was in a pleasure boat on the Ravi with the Jamadar and Amar Singh Ahluwalia, great-granduncle of the present Raja of Kapurthala. The boat was overturned; the Maharaja sprang into another boat alongside; Amar Singh was drowned, and his body never recovered; while the Jamadar, who managed



to escape, swallowed more water than he had done for many years. It was generally believed in Lahore that Sher Singh capsized the boat intentionally, but this can never be proved.

The Jamadar had been in bad health ever since 1840. In July 1844 he died, having mixed but little in politics during the three last years of his life. In June 1843 he had, with Rajas Gulab Singh and Suchet Singh, attended Prince Partab Singh in his visit to Lord Ellenborough at Ferozepore.

Jamadar Khushhal Singh was not a man of any particular ability. The Maharaja took him into favour, not so much for his courage, genius or learning, as for his broad shoulders and good looks; though from the pictures taken of him late in life, he seems to have been an unusually coarse and vulgar-looking man. He was not, however, inferior to many other Sardars of the Maharaja's court; and if, in the many campaigns in which he served, he displayed no particular bravery, yet it is not anywhere stated that he ever ran away. Of his severity and oppression in Kashmir mention has been made; and on all occasions, trusting to the Maharaja's favour, he showed himself something of a tyrant. At Amritsar, to obtain ground for his own houses, he pulled down, without offering any compensation, many dwellings of the poorer classes; but Ranjit Singh would not listen to any complaints against him, and would tell any one who came to appeal against the Jamadar to go and obtain justice from Guru Ram Das.

Sardar Tej Singh, at the time of the Jamadar's death, was at Peshawar, of which place he had in 1843 obtained the command; and Raja Hira Singh, who was then Minister, and who had an old grievance with the Jamadar about the chamberlainship, confiscated Rs. 1,60,000 out of the *jagirs* of Rs. 3,40,000 which had been all granted in the name of Khushhal Singh, the family making the distribution among themselves. Kishan Singh, son of the Jamadar, a wild young man, spent in the ten days succeeding his father's death about a lakh of rupees upon the dancing girls of Lahore. Hira Singh made this the excuse for confiscation. "If you have so much cash to throw away," said he, "you can, of course, pay up seven lakhs for the good of the State." He also wanted to get a lakh out of Rai Mul Singh, the confidential agent of the family. Kishan Singh declared that he could not pay a rupee, and the *jagirs* were accordingly confiscated.

Tej Singh wrote from Peshawar to protest against the confiscation, and Pandit Jala said that when the Sardar returned to Lahore the matter should



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be considered; but before this took place the Ministry both of Hira Singh and of Jawahir Singh had fallen, and the Maharani, with her favourite, Lal Singh, had assumed the supreme power.

The government of Tej Singh at Peshawar was marked by almost the only piece of energy he ever displayed. When the troops under his command heard of the death of Raja Suchet Singh at Lahore, and of the large sums that had been given to the Lahore army, they rose in mutiny, and threatened that if all the money in the treasury was not given to them they would treat Tej Singh as General Mihan Singh had been treated three years before in Kashmir. The Sardar amused the troops by promises of rewards, and called in all the Afghan chiefs of the valley to his help; and the next morning had so strong a force at his command that the mutinous regiments thought it best to recede from their demands. Raja Lal Singh recalled Tej Singh from Peshawar in October 1845, appointing Sardar Sher Singh Atariwala to succeed him. On his arrival at Lahore, Tej Singh found that war with the English was everywhere talked of as probable, and the project was favoured by the Wazir, Raja Lal Singh, and by the Maharani, who feared and hated the army that had recently murdered her brother Jawahir Singh. Tej Singh was wealthy and influential; and although he was looked down upon by the old Sikh Sardars, yet the position of the Jamadar and himself under Ranjit Singh gave him much power at court, and when war with the English was finally determined he was appointed Commander-in-Chief of the Khalsa army.

On the 17th of November the plan of the campaign was decided upon, and on the 23rd the army set out, in divisions, for Ferozepore. But the Commander-in-Chief had little stomach for the fight, and it was not till the 15th of December, when all excuses for remaining behind were exhausted, that he set out to join the army which, four days previously, had crossed the Sutlej.

After the defeat of Raja Lal Singh at the battle of Mudki, he sent to Tej Singh to urge him to advance to his support. Accordingly the Sardar marched with his division and some fifteen thousand irregular cavalry, and reached Ferozeshah on the morning of the 22nd December, when the force of Lal Singh had been again defeated. Tej Singh advanced against the British army, which was completely exhausted and almost without ammunition. He drove in the British cavalry parties, and endeavoured to regain

the lost position of Ferozeshah. He then attacked the left flank of the British army, and made such a demonstration against the captured village as compelled the English General to change his whole front to the right, the Sikh guns keeping up an incessant and heavy fire during this manœuvre. At last, when the English cavalry, advancing, threatened both flanks of the Sikh army, and the infantry prepared to advance in line for its support, Tej Singh ceased his fire, and, retiring from the field, crossed the Sutlej and encamped at Sobraon, about twenty-five miles north-east of Ferozepore, on the right bank of the river. Here the army was soon joined by Raja Lal Singh, who had fled to Amritsar after the defeat of Ferozeshah, and the troops demanded to be led across the river against the British. The only two chiefs who opposed this movement were Sardars Tej Singh and Sham Singh Atariwala, who had joined the camp on the 28th December, most unwillingly. Their pacific intentions were, however, ridiculed by the *Panchayats* of the army, and it was determined to cross the Sutlej. A bridge of boats was thrown across the river, and a strong *tete-de-pont* constructed in front of it, and entrenchments as strong as the sandy soil would allow were thrown up. Sardar Tej Singh commanded in this entrenchment, and, for his own personal security, had a small shot-proof tower erected, into which he might retire in the hour of danger; and here the Sikh army waited, week after week, while the British army was drawing from every side men and guns and material of war. On the right Sardar Atar Singh Kalianwala commanded the irregular troops; on the left were the gallant Sham Singh of Atari and the brigade of General Mewa Singh Majithia, both of whom were killed in the battle of Sobraon. In the centre were the troops of Kahan Singh Man and the brigades of General Avitabile, General Mahtab Singh Majithia and General Gulab Singh Povindia. In the centre, too, was the brigade and tower of Sardar Tej Singh.

On the 10th February 1846 the battle of Sobraon was fought; but Tej Singh had so little to do with it that a description of it would be here out of place. During the early part of the action he remained in his tower, and was only induced to come out by threats of personal violence. But even then, instead of heading the troops and encouraging them when they began to waver, he crossed the bridge, at which he had stationed a guard of his own men, and was one of the first to fly from the field. After the battle, what remained of the defeated army assembled



at Patti, and afterwards marched to Bharana, where it was ordered to remain till after the Treaty of the 9th March 1846, when it was paid up; many of the soldiers being re-enlisted, and others being discharged. Before this, however, Sardar Tej Singh had been summoned to Lahore, and, under the new arrangements, he was confirmed in his appointment of Commander-in-Chief of the Sikh army, while Raja Lal Singh was confirmed as *Wazir*.

The conduct of Sardar Tej Singh, both before and during the Sutlej campaign, has been much misrepresented. He has been accused of treason to his country by many writers; but there is no evidence whatever to support the charge. In the first place, the Sardar was averse to the war. While the Maharani, Raja Lal Singh and Diwan Dina Nath were urging the troops to invade British territory, in the hope that they would never return to disturb the peace of Lahore, Tej Singh spoke so constantly against the war, that his life was in imminent danger, and in the middle of November 1845 the troops were debating whether they should put both him and Lal Singh to death and insist on Raja Gulab Singh leading them to battle. When he was appointed Commander-in-Chief, much against his will, he delayed joining the army as long as he could; conduct which may prove cowardice or disinclination for the war, but which certainly did not savour of treason. But it is said that his conduct at Ferozeshah was inconsistent with any other supposition than that he was a traitor and desired the success of the British. That had he attacked the British army vigorously, and with all his force, when it was exhausted with its conflict with Raja Lal Singh, and almost without ammunition, it must, in all probability, have been annihilated. The result would certainly have been disastrous; but Tej Singh was not aware of the state of extreme exhaustion of the British army. All that he saw were the routed troops of Lal Singh flying to the fords of the Sutlej; a sight from which he might argue the strength, but not the weakness of the British. But he did not retire from the field without making an effort to retrieve the disasters of the preceding day. According to the despatch of Sir Hugh Gough (though the accuracy of despatches may be fairly questioned), "he made strenuous efforts to regain the position at Ferozeshah"; he certainly kept up a heavy and damaging fire of artillery, and only retired when the British army advanced in force against him. But, even supposing that he had done less than



he certainly did, Sardar Tej Singh cannot be fairly blamed. He had no influence whatever with the army, whose *panches* decided when they should fight and when they should retire. It is absurd to assert that, in opposition to the will of the *panches* and the army, Tej Singh could have refused to make a general attack on the British. Any negotiations which he may have wished to open with the Governor-General, after Ferozeshah, were only intended to bring about peace, and were of such a character as a Commander-in-Chief would have a discretionary power to carry on.

At Sobraon the voice of Tej Singh was again raised for peace, but the troops only threw stones at his tent, pulled it down, and threatened to murder him unless he crossed to the left bank of the river. Who can wonder that with such a savage, unruly army, he should have fled from the field, feeling that there was more danger from his own men than from the enemy.

Tej Singh was a weak, timid, vacillating creature, but he was no traitor. He had neither courage nor ability sufficient to influence an insane Sikh army, but he did not, like Raja Lal Singh, first excite the troops to madness, and then betray them to destruction. The stories of his sinking a boat in the bridge at Sobraon to cut off the retreat of the Sikh army, and of his turning a battery of guns upon his own men, were never supported by a fragment of evidence, though proof of their truth was sought in every direction, and were evidently calumnies invented by some of his many enemies.

After the conclusion of peace, Sardar Tej Singh had plenty to do in disbanding the old army and enlisting new troops, and his conduct was approved by the Agent of the British Government at Lahore. In September 1846, very much to his disgust, he was ordered to proceed to Kashmir with Sardars Sher Singh and Mangal Singh, and Generals Kahan Singh Man and Lal Singh Moraria, to reduce the rebellion of Shaikh Imam-ud-din Khan. He pleaded illness, but at last set out with the troops. He was not alone in his disinclination for the campaign. With almost all the other Sardars he was unwilling to act under the orders of Raja Lal Singh, whose rapacity and meanness had disgusted them, and whose honesty they thoroughly doubted. When, however, Tej Singh had at last set out on the expedition he acted with energy and promptitude. His force left Lahore on the 1st of October, and reached



Nowshera on the 16th, having in this time crossed the Ravi and the Chenab, and marched over one hundred and twenty-five miles of country, the last twenty-five miles being an execrable hill road. Imam-ud-din Khan did not attempt open resistance, and came into the camp of the Resident on the 1st of November; and the Sikh troops, having no more to do, returned to Lahore. The trial and deposition of Raja Lal Singh was the result of this expedition, and, as a temporary arrangement, Sardars Tej Singh and Sher Singh Atariwala, with Diwan Dina Nath and Fakir Nur-ud-din were nominated as a Council to carry on the business of the Government pending other arrangements. On the 16th December a Council of Regency was appointed, consisting of Sardar Tej Singh as President, Sardars Shamsheer Singh Sindhanwalia, Ranjodh Singh Majithia, Sher Singh Atariwala, Atar Singh Kalianwala, Diwan Dina Nath, Fakir Nur-ud-din and Bhai Nadhan Singh.

The Members of the Council had distinct duties assigned to them. Sardar Tej Singh was chief in the Council, and held supreme military command; Diwan Dina Nath was Finance Minister; and Sardar Sher Singh superintended the Royal household. The task both of Sardar Tej Singh and of Diwan Dina Nath was an invidious one. They certainly threw all possible blame on Major Lawrence, the British Resident, and represented that they were but instruments carrying out his measures; but it was pretty well known that most of the redress that was obtained came, directly or indirectly, from the Residency, and that, but for the Resident, no arrears would be paid up, and consequently the two heads of the Council came in for more obloquy than they probably expected.

On the 7th August 1847 Sardar Tej Singh was created Raja of Sialkot, with its fort and adjacent villages, worth Rs. 28,000 per annum. The Maharani, who entertained a bitter hatred both against the British Resident, who destroyed her influence, and Tej Singh, who supported his policy, prepared an insult for the latter on the day of his installation. The young Maharaja had been schooled by her as to the part he was to play; and when Tej Singh came forward for the Maharaja to make the saffron *tika* (a sign of Rajaship) on his forehead, the boy-king drew back and folded his arms, refusing to perform the ceremony. The Resident then called upon Bhai Nadhan Singh, the head of the Sikh religion, who officiated for the Maharaja; but the insult was much felt

by Tej Singh, and so strongly showed the resolute hatred of the Maharani to the administration that it hastened her removal from Lahore to the fort of Shekhupura, where she remained under surveillance until her final removal from the Punjab. Early in the year she had been cognizant of, if not the instigator of, a conspiracy to murder the Resident and Raja Tej Singh. This design, known as the Parema conspiracy, was not joined in by any Sardar, and was never attempted to be carried into execution. On the 26th November 1842 Raja Tej Singh received the honorary title of *Ujaldidar, Nirmal budh, Mubazir-ul-mulk, Samsam-ud-daula*, Raja Tej Singh *Salar Safdar jang*, Raja Sialkot.

Throughout the rebellion of 1848-49 the Raja remained loyal to Government. That he, as well as Sardar Lehna Singh Majithia, knew of, or anticipated, a revolt, is certain, and shortly before it broke out he wished to leave the Punjab for a time; but this idea was given up. The Raja had nothing in common with the rebels. He was not on good terms with Raja Sher Singh Atariwala or his father, Sardar Chatar Singh, whose avowed object was to restore to power the Maharani, the deadly enemy of Tej Singh. Should the Maharani regain power, the death of the Raja, or the confiscation of his property, was certain. Besides this, Tej Singh was almost the only man in the country who was tolerably contented. He was very wealthy; he had been created Raja and President of the Council, and was raised high above the whole Sikh aristocracy, and a revolution could only injure him. He was obnoxious to most of the Sikh Sardars, who looked upon him as an upstart and an impostor; feeble in council, and ridiculous in the field; and his ascendancy in the Darbar irritated them beyond expression. Thus Raja Tej Singh is entitled to no credit for loyalty, when disloyalty, whichever side conquered, must have been his ruin. But in times of danger motives do not count for much, and the Raja's actions were loyal, and his assistance valuable to the Government.

On the annexation of the Punjab, the personal *jagirs* of Raja Tej Singh, and Sardar Bhagwan Singh, the only surviving son of the Jamaradar (Kishan Singh having been drowned at Sobraon after the battle), amounting to Rs. 1,52,779, were confirmed for life, to the Raja, Rs. 92,779, and to Bhagwan Singh, Rs. 60,000. Of their respective shares, Rs. 20,000 was to descend in perpetuity to the heirs of Raja Tej Singh, and Rs. 7,500 to those of Bhagwan Singh. After annexation the Raja was



very useful in the disbandment of the Sikh army and in the formation of a new native force. In 1857 he was of much assistance in raising horse-men, and for his loyalty at that time he received a *khilat* of Rs. 1,000. In 1861 his scattered *jagirs* were consolidated, and the *ilaka* of Batala granted him in exchange for them; and his title was also changed to Raja of Batala. He was also made a *Jagirdar* Magistrate, with the powers of a Deputy Commissioner. In 1862, at the recommendation of the Government of the Punjab, the Supreme Government granted two-thirds of his *jagir* in perpetuity, and to Bhagwan Singh one-sixth.

A son had been born to the Raja, in 1859, by Karam Kaur, widow of his cousin Kishan Singh, whom he had married in 1857. Previous to this, however, he had adopted a younger brother by a different mother, Harbans Singh, born in 1846.

Raja Tej Singh died of an affection of the chest on the 2nd of December 1862 at Lahore. His character will have been plainly seen from the above sketch of his life. He might have filled a subordinate position with credit, for he had no glaring vices, and perhaps as much virtue as the majority of the world, but he was unfitted for times of revolution. He had neither courage nor ability; and although he rose to be the first person in the State, next to the Maharaja, it was only because his fortune was greater than his desert.

The estate of Sardar Bhagwan Singh had never been separated from that of Raja Tej Singh, and there had been a long dispute between them regarding it. After the death of the Raja, a committee, consisting of Raja Sir Sahib Dayal, K.C.S.I., Sardar Shamsheer Singh Sindhanwalia, Diwan Ajodhya Prasad and Diwan Shankar Das, was appointed by Government, and a satisfactory division of the property was effected.

Sardar Bhagwan Singh died at Amritsar in 1882, aged forty years. He had no son. His widow claimed permission to adopt an heir, but this was refused by Government as it was ascertained that the Sardar had never expressed such a desire. His death was sudden, while in the enjoyment of perfect health, and there are no grounds for assuming he had given up hope of having children of his own, as alleged by the widow. He had held life *jagirs* of the annual value of Rs. 50,000, and *jagirs* in perpetuity aggregating Rs. 10,000 per annum. Failing lawful male issue, the whole grant lapsed to Government. But the widow and the

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old retainers of the Sardar were dealt with liberally. An allowance of Rs. 10,000 per annum for her life was made to the widow, and she was permitted to occupy rent-free certain houses and gardens of her deceased husband bought in by Government for this express purpose at a cost of Rs. 10,000. Fifteen of the Sardar's old servants received life pensions aggregating Rs. 3,220 per annum; while steps were taken to discharge his debts, amounting to over two lakhs of rupees, by hypothecating with the creditors personal property yielding an income of Rs. 3,800 a year. The widow, Rani Kirpa Devi, died at Amritsar in 1904, leaving behind her a considerable amount of immoveable property which has been brought under the superintendence of the Court of Wards. It is proposed to divide this property equally between the descendants of Nidha Misra and those of Ram Lal. By this arrangement the sons of the late Raja Harbans Singh would receive a fourth share of the whole property.

Raja Harbans Singh was made a ward of the District Court at Lahore on the death of his elder brother Tej Singh. The estates came under the management of Rai Mul Singh, an old confidential servant of the family, a Khatri of Gujranwala, afterwards an Honorary Magistrate of Lahore. The faithful discharge of his stewardship was duly acknowledged by the bestowal of a *khilat* of Rs. 1,000 and a handsome letter of thanks from Government when he made over the estates to Raja Harbans Singh on his attaining the age of twenty-one in 1867. His management had been eminently successful. He paid off the heavy debts with which the property had been burdened by the late Raja, he met extraordinary charges connected with Harbans Singh's marriage and other ceremonies, raised the rentals of the garden and *rakh* lands four-fold, and handed over to the young Raja a handsome surplus of about Rs. 75,000. This was, however, quickly dissipated, and the estate soon became deeply involved. Harbans Singh had every opportunity which good masters and careful tuition afford of becoming an ornament to the higher ranks of the Punjab gentry. He was of an amicable disposition; but in some respects the high hopes once formed of him were never realized. He died in 1900, and was succeeded by his eldest son Kirthi Singh, both as a Provincial Darbari and in the title of Raja, which is hereditary in the family.

On the accession of Raja Kirthi Singh, the family *jagir* was again placed under the Court of Wards. Its management has been economical,



and by the end of 1907 debts aggregating more than 6½ lakhs of rupees had been paid off. The remaining liabilities amount to about Rs. 2,70,000 and are expected to be paid within the next five years.

Raja Kirthi Singh died suddenly in 1906, leaving no son. His younger brother Raja Fateh Singh has succeeded to the *jagir* and the family seat in Darbar. The *jagir* is still under the Court of Wards, the immoveable property, other than the *jagir*, having been divided between the late Raja's widow and his two brothers.

The *jagir* held by Raja Teja Singh's family was fixed at Rs. 56,112 per annum, of which Rs. 4,435 were assigned to Rai Mul Singh and Rs. 4,004 to Sardar Bahadur Sardar Narendra Singh; the remainder being held by Raja Harbans Singh. These shares were finally fixed by Government in 1873, after a correspondence extending over ten years. The birth of Sardar Narendra Singh in 1860 gave rise to much bitter feeling on the part of Raja Harbans Singh, who refused for many years to acknowledge the legitimacy of his nephew, or his right to share in the patrimony. Sardar Narendra Singh was educated in the Wards' School at Ambala. He attained his majority in 1881; and then there began a quarrel between the uncle and the nephew, which was only settled four years later by the personal intervention of Sir Charles Aitchison, as Lieutenant-Governor of the Province. The parties made a compromise, which was drawn up in the form of an agreement witnessed by the Lieutenant-Governor and the Secretary to Government, and duly accepted by the District Judge of Lahore, in whose Court Sardar Narendra Singh had instituted a suit for a share of the patrimony. Each was brought to acknowledge the status of the other. Raja Harbans Singh was duly recognized as Tej Singh's adopted son, and Narendra Singh's legitimacy was no longer questioned by his uncle. The latter made over to Narendra Singh house property in Amritsar and Haridwar valued at Rs. 56,000; gardens at Amritsar and Lahore valued at Rs. 34,500; cultivable land at Gamtala, Amritsar, yielding Rs. 2,915 annually; and *rakhs* in the Gujranwala district valued at Rs. 15,000. Further, a sum of Rs. 35,000 was paid in cash by the Raja to his nephew. Taking everything into consideration, it may be said that Sardar Narendra Singh had no reason to regret having placed his



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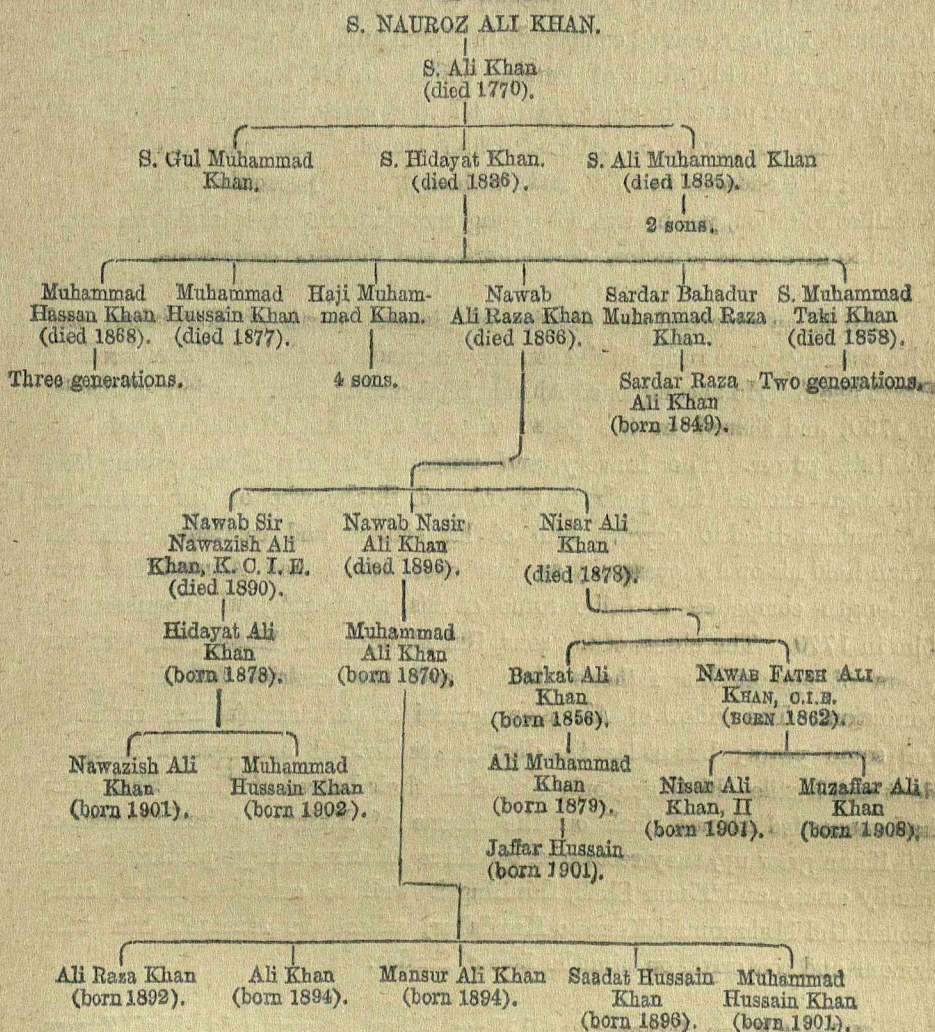
case in the hands of arbitrators; while Raja Harbans Singh was also probably glad to have settled for ever the alleged rights of his nephew.

Sardar Narendra Singh was married three times, and a son was born to him by his second wife in 1882. The Sardar was invested with criminal and civil powers in 1885, and did good work as an Honorary Judicial officer, in recognition of which he was granted the title of Sardar Bahadur in 1892. He was appointed a Member of the District Board of Lahore in 1884 and of the Municipal Committee in 1887.

Sardar Narendra Singh died in 1904, and his only son Bikram Singh succeeded to the title of Sardar and the hereditary seat in Provincial Darbars. Sardar Bikram Singh resides in Amritsar, where he is an Honorary Magistrate and Civil Judge of the first class.



NAWAB FATEH ALI KHAN KAZILBASH, C.I.E.



Sardar Ali Khan, the grandfather of Ali Raza Khan, was the first to leave the province of Sherwan, on the west coast of the Caspian (now part of the Russian territories), where for many generations his family, Turks of the Kazilbash tribe, had resided and exercised authority. When Nadir Shah, having driven out the Ghiljis and taken possession of Khurasan, prepared to march to India in 1738, he took with him Ali Khan and other Kazilbash nobles, who he feared in his absence might excite disturbances.

Ali Khan served throughout the campaign, and on his return from India he was appointed by Nadir Shah Governor of Kandahar, and other Kazilbash nobles received commands in Kabul and Peshawar, much to the advantage of the kingdom of Persia, which, freed from these turbulent chiefs, enjoyed peace for eight years, till the assassination of Nadir Shah and the rise to power of Ahmad Shah Durani. The new Prince was crowned at Kandahar in 1747, and, although he thoroughly distrusted the Kazilbash faction, yet he was not strong enough to oppose it, and was compelled to give to its principal chiefs *jagirs* and military commands.

Ali Khan obtained the district of Hazara, north of Kandahar, and with a strong force reduced the country around, to the neighbourhood of Herat itself. He accompanied Ahmad Shah on his last invasion of India, in 1760, and shared in the great victory of Panipat, which broke the Mahratta power. The bravery and influence of Ali Khan during this campaign excited the jealousy of Ahmad Shah, who on his return to Afghanistan tried to deprive him of his estates and command; but Ali Khan held his own successfully against open force, and Ahmad Shah was at length compelled to bribe some of his attendants, who assassinated him in 1770. The eldest of the sons, Gul Muhammad Khan, was but six years of age at his father's death, and the district fell into great confusion. The widow of Ali Khan contrived to maintain her authority for some years; but at last the district was divided into several independent and hostile chiefships, only united in their hatred of Timur Shah, who had succeeded Ahmad Shah on the throne of Kabul. When the sons of Ali Khan grew up, they recovered by force of arms a large portion of their family estate, and Timur Shah, thinking it well to conciliate them, summoned Gul Muhammad Khan to Kandahar, where he received him with honour and conferred on him the title of Sardar.

Hidayat Khan, father of Ali Raza Khan, accompanied Shah Zaman to Lahore in 1797, where he remained for some months. On his return to Kabul he exchanged estates with Asad Khan, brother of the Amir Dost Muhammad Khan. In 1813 Ali Muhammad Khan, the youngest brother, with four thousand troops, accompanied Wazir Fateh Khan and his brother Muhammad Azim Khan in their successful expedition against Kashmir, and received there a high military command, which he held for about eight years, when returning to Kabul he obtained joint possession, with Hidayat



Khan, of the family estate, and died in 1835 leaving two sons, Ali Akbar Khan and Ali Jan Khan. The elder son soon after died, and Ali Jan Khan succeeded to his father's share of the estate, which he still holds in Kabul.

Hidayat Khan died in 1836 leaving six sons, of whom the eldest, Muhammad Hassan Khan, served under the order of Wazir Fateh Muhammad Khan at Herat; and when his master's eyes had been put out by Prince Kamran he escorted Khandal Khan and Sherdil Khan to Kandahar, where he remained for some years, and later went with his uncle to Kashmir. On his return to Kabul he resided with his brother Ali Raza Khan, and did good service to the British Government during the first Afghanistan campaign. Muhammad Hussain Khan, the second brother, was in great favour with Muhammad Azim Khan, and held a high appointment under him in Kashmir. After Azim Khan's death, Hussain Khan returned to Kabul, and took service with Dost Muhammad Khan. In 1844 he went on pilgrimage to the holy places in Arabia, where he lived for some years. The third brother was Haji Muhammad Khan, who was Minister of Habib-ullah Khan, the ruler of Kabul between the death of Azim Khan and the accession of Dost Muhammad. On the accession of that Prince he retired to Mecca, and on his return took up his abode with Ali Raza Khan.

Ali Raza Khan had always lived on his hereditary estate, which was of the description called in Afghanistan '*Zarkharid*', hereditary but subject to military service. When the British army, with Shah Shuja, first entered Kabul in 1839, Ali Raza Khan, being possessed of great influence in the city, was appointed chief agent of the commissariat department. His conduct in this office was unexceptionable, and he never failed in any engagement to supply grain or carriage. When the British cantonment was besieged by the insurgents, he remained firm to English interests, and kept the troops supplied with food and clothing. When the British officers and ladies were taken prisoners, Ali Raza Khan made the greatest exertions to alleviate their sufferings and obtain their liberation. He paid to their keeper, Muhammad Shah Khan Ghilzai, Rs. 500 a month, besides bribing the subordinate officers to induce them to treat the prisoners well, and to allow his servants to convey to them clothes, money and provisions. Nor did his humanity end here. He ransomed and saved from slavery nearly one hundred Hindustani sepoys, and kept them secretly in his own house till the second British army entered Kabul.



When Muhammad Akbar Khan had sent off the prisoners to Khulm by way of Hazara and Bamian, Ali Raza Khan, who possessed great hereditary influence in that country, persuaded and bribed the Hazara chiefs not to allow the captives to be conveyed to the hills, and he also sent his agent Murtaza Shah, with a large sum of money, to attempt to win over Saleh Muhammad Khan, who was in command of the escort. It was by his influence and by a lavish expenditure of his money that the captives were enable to make their escape and join the relieving army of General Pollock. When Akbar Khan advanced to attack that General, Ali Raza Khan won over the Kazilbash chiefs to the side of the British, and they accordingly deserted Akbar Khan before the battle; and after his defeat their hostility made him fear to return to Kabul, and accordingly he fled through the hill country to Turkistan.

On the retreat of the British forces to India, Ali Raza Khan accompanied them. His conduct had excited the bitter hatred of Muhammad Akbar Khan and the Barakzais, and his life was no longer safe in Kabul. His estates (worth three lakhs of rupees) were confiscated, his houses razed to the ground, and with their materials Akbar Khan built two houses for himself.

Such is the dry detail of services the most disinterested, noble and chivalrous, performed by Ali Raza Khan. At the greatest personal risk, with the loss of his wealth, position and hereditary estates, Ali Raza Khan stood bravely and alone in defence of the side to which he had promised allegiance. But he and his family have done good service to the English Government in India as well as in Afghanistan. During the Sutlej campaign he joined the British camp with his brothers and sixty horsemen of his tribe, many members of which had shared his exile and fought in the battles of Mudki, Ferozeshah and Sobraon, where four of his sowars were killed. He accompanied Major H. Lawrence to Kangra and Kashmir in 1846, and during the rebellion of 1848-49 furnished one hundred horsemen under the command of his sister's son, Sher Muhammad, for active service. In June 1857, when our need was greatest, Ali Raza Khan volunteered to raise a troop of horse for service before Delhi. This he did and, his own presence being desired at Lahore, he sent them under the command of his brothers Muhammad Raza Khan and Muhammad Taki Khan. In raising this force he did not, at a time when the Government was in want of every procurable rupee, apply for any pecuniary assistance. At his own expense,



and by the mortgage of his house and property in Lahore, he equipped the troop and sent with it, besides his brother, his nephews Abdullah Khan, Muhammad Hassan Khan, Muhammad Zaman Khan, Ghulam Hassan Khan and Sher Muhammad Khan. Forming part of the celebrated "Hodson's Horse," the troop raised by Ali Raza Khan served throughout the campaign wherever that gallant corps was sent, and its gallantry was ever conspicuous.

At Khasniganj, Muhammad Taki Khan was slain, fighting bravely, after several mutineers had fallen by his hand. Muhammad Raza Khan, the younger brother of Ali Raza Khan, was among the bravest in his fearless regiment. He was twice wounded at Malu and Shamasabad, and had two horses shot under him; and in every place where blows were thickest, there was the gallant Muhammad Raza Khan to be found. After the campaign he received the first-class Order of Merit, the title of Sardar Bahadur, and the grant of his pension of Rs. 200 in perpetuity. He died at Lucknow, whither he had gone on leave, shortly afterwards.

Ali Raza Khan was an Honorary Magistrate of Lahore, justly possessing great influence in the city; influence which he always used for good. After his retirement from Kabul he received a pension of Rs. 800 per mensem, and his brother Muhammad Raza Khan Rs. 200 per mensem. After the mutinies he received a grant of a *talukdari* of one hundred and forty-seven villages in Baraich, Oudh, worth Rs. 15,000 per annum. He also received the title of Khan Bahadur, and his nephews, above-mentioned, who served so well during the mutinies, the title of Sardar Bahadur. He was created an hereditary Nawab in 1864, two years before his death.

Ali Raza Khan had three sons, the eldest of whom, Nawazish Ali Khan was with Major G. Lawrence at Peshawar when the Sikh troops mutinied in 1848. He remained with that officer to the last, and his fidelity cost him his house and property at Peshawar. The third son, Nisar Ali Khan, was in charge of the Oudh estate. He was there made an Honorary Assistant Commissioner, and his conduct gave complete satisfaction to the authorities.

On the death of Ali Raza Khan in 1866, the title of Nawab passed to his son Nawazish Ali Khan. This gentleman proved himself a worthy successor to his father. He devoted his whole life to public interests and earned for himself, in the days of peace and tranquillity that followed, a name that stood high on the list of Punjab nobles for

honour and integrity. He was appointed an Honorary Assistant Commissioner in 1877. He held the appointment of President of the Lahore Municipal Committee for three years. In 1885 the Companionship of the Indian Empire was conferred upon him, and three years later he was created a Knight of the same Order. He was nominated an Additional Member of the Legislative Council in 1887, and one year earlier he received as a grant from Government the proprietary rights in Rakh Taliana, Lahore. After the death of Sir Nawazish Ali Khan in 1890, the hereditary title of Nawab devolved upon his younger brother Nasir Ali Khan, who became the head of the family and succeeded his brother as a Provincial Darbari. Nasir Ali Khan served for twenty-five years in the Provincial Civil Service, and died in 1896, being succeeded in his turn by his nephew Fateh Ali Khan, who inherited the title of Nawab and his uncle's estates and became the representative of the family, with a seat in Provincial Darbars. In 1897 Nawab Fateh Ali Khan was nominated a member of the Punjab Legislative Council. In 1902 he proceeded to England as one of the representatives of the Punjab for the Coronation of His Majesty the King, and in 1903 was invited as an official guest to the Delhi Darbar, at which he was invested as a Companion of the Order of the Indian Empire. In 1904 he was made an additional Member of the Governor General's Legislative Council. The Nawab's devotion and loyalty to the British Government has been repeatedly proved, and have won the commendation of successive Viceroy's and Lieutenant-Governors. He is a liberal subscriber to all charitable causes and has earned the respect of all classes both as a public-spirited citizen and as one of the leading Muhammadan noblemen of the Punjab.

Muhammad Ali, son of Nawab Nasir Ali Khan, is an Honorary Magistrate and Vice-President of the Lahore Municipality. Sardar Raza Ali Khan, son of Sardar Bahadur Muhammad Raza Khan, draws a pension of Rs. 200 per mensem in recognition of his father's services, and is a Divisional Darbari. He was for some years an Extra Assistant Commissioner, and accompanied Sir Lepel Griffin as a member of his political staff to Kabul in 1880. He has since his retirement from the Provincial Service done much useful work on the Lahore Municipal Committee, and in 1908 received the Kaisar-i-Hind medal of the second class. Ali Hussain Khan, Barrister-at-law, son of Muhammad Azim Khan, is an Extra Assistant Commissioner.

Thus, for more than eighty years Ali Raza Khan and his descendants have served the British Government with a devotion which has been as

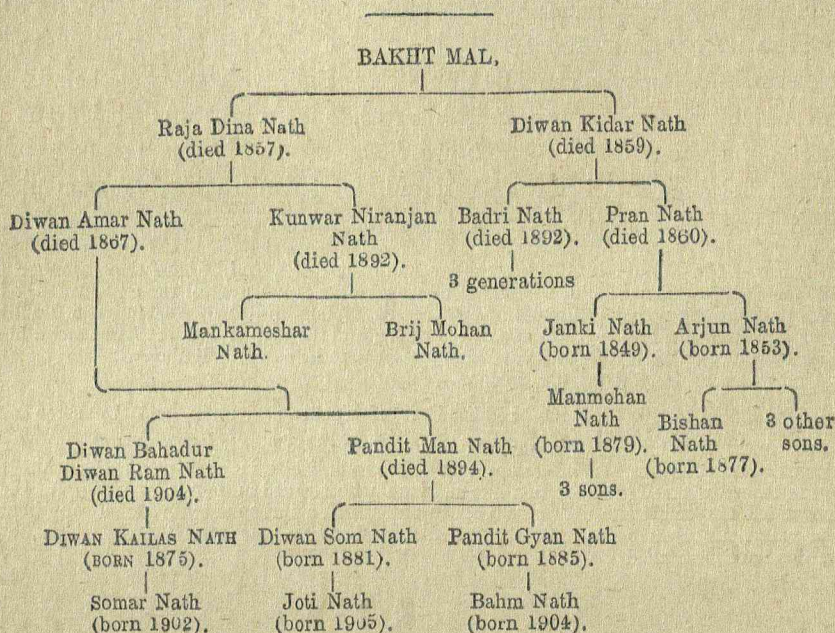


perfect as it has been disinterested. He was not by birth a British subject; but it would be difficult throughout Hindustan to find a family, however bound to the English Government by gratitude or duty, which has, for its sake, risked so nobly and disinterestedly life and everything that can make life desirable. As long as the first Kabul campaign, with the greatest disaster that has ever befallen the British arms, is remembered; as long as the sorrows and the glories of 1857 are household words amongst us—so long should the name of Ali Raza Khan and his gallant family be remembered by all true Englishmen with gratitude and esteem.

NOTE.—The Kazilbash still possess great influence in Kabul, where they number some 8,000 or 10,000. They inhabit a separate quarter to the south-west of the city, strongly fortified, known by the name of Chandol. The present Minister in Kabul (Mustaufi) is a Kazilbash; the chief offices are filled by members of the tribe; and the mother of Dost Muhammad himself was a lady of this tribe. The Shah of Persia is said to be now intriguing with the Kazilbash faction to weaken the Kabul Government.--(GRIFFIN—1864).

Kazilbash قزلباش or 'red-head' is of Turki derivation, and by some said to have arisen from the red caps worn by the captives given to Shaikh Haidar by Tamarlane. D'Herbelot however, in his *Bibliothèque Orientale*, published in 1887, states that the name originated with Ismail, founder of a line of kings who reigned in Persia from 907 A. H., who commanded his soldiers to wear a red cap, around which a turban of twelve folds was bound in honour and in remembrance of the twelve Imams, the successors of Ali, from whom he professed to have descended.

DIWAN KAILAS NATH.



Among the men who rose to power during the latter days of the Sikh empire, the most remarkable was Raja Dina Nath. He has been well and happily styled the Talleyrand of the Punjab, and his life and character bear a strong resemblance to those of the European statesman. Revolutions, in which his friends and patrons perished, passed him by; dynasties rose and fell, but never involved him in their ruin; in the midst of bloodshed and assassination, his life was never endangered; while confiscation and judicial robbery were the rule of the State, his wealth and power continually increased. His sagacity and far-sightedness were such, that when, to other eyes, the political sky was clear, he could perceive the signs of a coming storm, which warned him to desert a losing party or a falling friend. Honest men do not survive many revolutions, and the Raja's falseness was the measure of his success. He was patriotic, but his love of country was subordinate to his love of self. He hated the English with a bitter hatred, for they were stronger than he or his country; but his interests compelled him to serve, like Samson, the Philistines he hated. He was not without his own notions of fidelity, and would stand by a friend as long as he could do so with safety to himself. Even when he deserted him, it was more



from fear of danger to his wealth and influence than from personal fear, for Raja Dina Nath was physically brave, and also possessed in an eminent degree moral courage, though it did not lead him to do right regardless of consequences. As a financier, the policy of the Raja was intelligent and liberal, and he readily appreciated the advantages of the new system of taxation introduced by the English. He possessed immense local knowledge, and as vast a capacity for work; though, from his desire of keeping power in his own hands, he sometimes retarded instead of advancing business. He was an accomplished man of the world, courteous and considerate; well educated, though nothing of a scholar; and in conversation with Europeans, he would express himself with a boldness and apparent candour, that were as pleasant as they are unusual in Asiatics.

Raja Dina Nath should not be judged harshly. His faults would be still considered in some European countries as diplomatic virtues. Among the Sikh barons who stood around the throne of the young Maharaja Dalip Singh, there was not one who honestly laboured for his country, or who would have made the smallest sacrifice to save her. If Raja Dina Nath was not more honest than his contemporaries, he was, at least, more patriotic.

The family of Raja Dina Nath came originally from Kashmir, where in the reign of Shah Jahan some members of it held office about the court. It was not till the reign of Muhammad Shah that Lachi Ram, the elder son of Bishan Nath, left Kashmir for Lahore, where he obtained employment. Soon after he went to Delhi, whither he summoned his younger brother Har Das, and later to Lucknow, where he chiefly resided. His son Dila Ram entered the service of the Nawab of Oudh, but was compelled to leave from some court intrigue. He then went into the English service, and was proceeding with the army to Mysore in 1791 when he was taken ill and died. Dina Nath, whose father Bakht Mal had held a subordinate civil appointment at Delhi, was invited to the Punjab in 1815 by Diwan Ganga Ram, a near connection, who was then head of the State office at Lahore. On his arrival he was placed in the same office, and very soon distinguished himself by his intelligence and business-like habits. He first attracted the notice of Ranjit Singh after the capture of Multan in 1818, when he made out the lists of those entitled to rewards with great rapidity and clearness. He shortly afterwards adjusted the accounts of the province of Multan, which the first Nazim, Sukh Dayal, had thrown into great confusion. In 1826, when Ganga Ram died, he received charge of the Royal

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Seal, and in 1834, on the death of Bhawani Das, he was made head of the Civil and Finance office; and in 1838 he received the honorary title of Diwan. Ranjit Singh had the greatest confidence in Dina Nath's judgment, and his influence during the latter years of the Maharaja's reign was very great. He was consulted on every occasion of importance, and received *jagirs* in the Amritsar, Dinanagar and Kasur districts to the value of Rs. 9,900. During the time of Maharaja Kharak Singh and Nao Nihal Singh, Diwan Dina Nath retained his office, and received new *jagirs*, and Maharaja Sher Singh treated him with the same consideration. He was one of those in immediate attendence on the Maharaja* when he was assassinated by the Sindhanwalias, and when Raja Hira Singh rose to power he had no more zealous adherent than the Diwan. When Hira Singh had quarrelled, or had pretended to quarrel, with his uncle Raja Gulab Singh, the Diwan was sent in company with Bhai Ram Singh and Shaikh Imam-ud-din to Jammu to arrange matters with the Raja, and their mission was completely successful. They returned, bringing with them as a hostage Mian Sohan Singh, the son of Raja Gulab Singh, who was murdered with his cousin Hira Singh not long afterwards. On Hira Singh's death, Jawahir Singh, the debauched and contemptible brother of Maharani Jindan, obtained the chief power, but Diwan Dina Nath still held office.

After the murder of Prince Peshaura Singh, the troops rose in mutiny and decided to kill Sardar Jawahir Singh, who had been the instigator of it. The Sardar was much alarmed, prepared the fort for defence, and on the 19th September sent Diwan Dina Nath, Atar Singh Kalianwala and Fakir Nur-ud-din to conciliate the troops. The mission was only received with scorn, and Atar Singh and Dina Nath were kept prisoners in camp. Here they were detained till the 22nd, the day after the murder of Jawahir Singh, when the soldiery, over whom the Rani had still much influence, released them that they might soothe her violent grief; and they accompanied her back to the fort. Jawahir Singh was burnt with his four wives the same evening and Diwan Dina Nath was present on the part of the Maharani. The unfortunate women who were to burn with the body were shamefully treated by the soldiery, who stripped them of their jewels and tore their nose-rings away. A *Sati* is a sacred object among Hindus, and

* Diwan Dina Nath was standing immediately behind Sher Singh when the Sindhanwalias entered the apartment. He would, in all probability, have been wounded or killed by the shot which killed the Maharaja, had not Mehr Khasita, a Sindhanwalia Vakil, who was in the plot, drawn him aside pretending to have something important to communicate to him.



her last words are considered prophetic. At the feet of these women Dina Nath and others fell down, asking for their blessings. The *Satis* blessed him, the Maharani and her son, but cursed the Sikh army. When asked the fate of the Punjab they answered that during that year this country would lose its independence and the Khalsa would be overthrown; that the wives of the Sikh soldiers would be widows, but that the Maharaja and his mother would live long and happily. The words were remarkable; though in truth it did not require a prophet to tell that the Sikh army was rushing on its destruction.

After this, Diwan Dina Nath clearly perceived that, while the army remained as powerful and lawless as it then was, there was no safety for him or for any man who filled a conspicuous position; and with Raja Lal Singh, whose motives were similar to his own, and the Maharani, who longed to avenge her brother's death, he began to encourage in the army a desire for a war with the English, from which the conspirators hoped it would never return. Reports were industriously circulated tending to inflame the minds of the soldiers. The English, it was said, were determined to take advantage of the disordered state of the Punjab to overrun the country. The red coats were pouring up from Bengal, regiment after regiment, and some were even then preparing to cross the Sutlej. When the passions of the troops were sufficiently inflamed, a great council was called at Shalamar early in November, and here the Diwan made an address so eloquent, artful and impassioned, that all present unanimously declared for war. The result of that war is well known; and Diwan Dina Nath is next seen signing the Treaty of the 9th of March 1846, by which the fairest portion of the Punjab was ceded to the English. Although the sentiments of Diwan Dina Nath with regard to the presence of the English at Lahore were well known, he was too wise to show much outward dissatisfaction; indeed he was anxious for the English to remain till the Government was strong enough to stand without external assistance. When in May 1846 the fort of Kangra held out, and the Agent of the Governor-General had gone there in person to superintend operations, Dina Nath was ordered to follow him to induce the garrison, if possible, to listen to reason. In old days, Ranjit Singh had ordered the garrison never to open the gates to any one except to himself in person, Dina Nath, Fakir Aziz-ud-din or Misra Beli Ram; but on the present occasion the Diwan's influence, or desire to use it, was not very strong, and it was not till a fort-

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night after he came that the fort surrendered. The arrival of heavy siege guns from the plains had, perhaps, more to do with the surrender than the persuasions of Diwan Dina Nath.

When Raja Lal Singh, Wazir, was tried for treason in December 1846, Diwan Dina Nath defended him on the part of the Darbar with skill and energy, though in the face of most criminating facts. On his deposition the powers of Government were vested, as a temporary measure, in Sardar Tej Singh, Sardar Sher Singh, Fakir Nur-ud-din and Diwan Dina Nath, and soon after four other influential chiefs were added to the number, constituting, under the authority of the Governor-General, a Council of Regency. The most able Member of the Council was undoubtedly Diwan Dina Nath; and although his position, as head of the Financial Department, gave him great opportunities of enriching himself at the public expense, which there is every reason to believe he availed himself of, he still worked more disinterestedly than others, and was of very great service to the Resident at Lahore. Without his clear head and business-like habits it would have been almost impossible to disentangle the Darbar accounts; and after the annexation of the Punjab the Diwan's aid in revenue and *jagir* matters was almost as valuable as before. The Diwan was not a popular man at this time. The retrenchments which the lavish expenditure of the late Ministries had rendered imperative were very distasteful to the Sikh Sardars and soldiery, and the Diwan with Sardar Tej Singh came in for his full share of odium. In November 1847 the Diwan was raised to the dignity of Raja of Kalanaur. The following is the honorary title he received on the occasion: *Amarat wa ayalat dastgah; khair andesh-i-daulat-i-alia, dyanatdar, mashir-i-khas, modar-ul-maham*. He received at the same time a *jagir* of Rs. 20,000 from the *ilaka* of Kalanaur. In April 1848 the Multan Nazim Diwan Mul Raj rebelled. In September 1846 Diwan Dina Nath had been sent by the Darbar to bring Mul Raj to Lahore; and it was principally by his means that a satisfactory arrangement was made with the Nazim, who did not, however, cease to intrigue with the Ministry, and especially with Raja Dina Nath, for a modification in the terms of his agreement, up to the commencement of 1848. On the first news of the outbreak reaching Lahore, Raja Dina Nath was ordered, on the part of the Darbar, with Sardar Atar Singh Kalianwala, the commander of the irregular troops, to Multan, but was soon afterwards recalled. When Sardar Chatar Singh Atariwala had turned



traitor, and the mission of Sardar Jhanda Singh Batalia to reclaim him had failed, the Resident sent Raja Dina Nath to endeavour to influence him. This mission failed as signally as the former one, for Sardar Chatar Singh, backed by the Sikh nation, had determined to try once more the fortune of war. Some there were who said that Raja Dina Nath was a traitor at heart; that he had himself encouraged the rising; and that, had he not been a wealthy man with houses and gardens and many lakhs of rupees in Lahore, convenient for confiscation, he would have joined the rebels without hesitation. But these stories were, perhaps, invented by his enemies. Certain it is that, on his being recalled to Lahore, he zealously carried out the wishes of the authorities in confiscating the property of the rebels and in counteracting their schemes.

After the annexation of the Punjab, Raja Dina Nath was confirmed in all his *jagirs*, worth Rs. 46,460 annually, which he held till his death in 1857. His eldest son Amar Nath received during his father's life a cash pension of Rs. 1,200. On the Raja's death this was raised to Rs. 4,000 and on Amar Nath's death his pension was resumed and his son received a *jagir* of Rs. 4,000, to descend in perpetuity according to the rules of primogeniture. Amar Nath was not on good terms with his father, who during the Sutlej campaign had caused him to be removed from the paymastership of the irregular forces. After the Raja's death Amar Nath refused to take any portion of his property, which accordingly went to the younger son, Niranjana Nath. The Raja had, however, made a will leaving all his personal property to Niranjana Nath, his favourite son.

Amar Nath was a man of considerable ability. He was, perhaps, the most classical poet in the Punjab, and some of his sonnets are of great beauty. In 1858 he published a history of the reign of Ranjit Singh. This work, though too elaborate in style for European taste, is undoubtedly one of the most valuable and interesting that any Indian author has produced since the annexation of the Punjab.

Diwan Kidar Nath, the Raja's brother, was for many years a servant of the Lahore State. He received the title of Diwan from Maharaja Dalip Singh, and on annexation received a life pension of Rs. 6,000. He died in 1859 leaving two sons, the elder of whom, Badri Nath, became a Member of Council in the service of the Maharaja of Jammu and died in 1892.

Pran Nath, the second son, was tahsildar of Sowrian, and when the tahsil establishment was moved to Ajnala, he was transferred there. He



wasat Ajnala in 1857, and on the 31st of July about 500 disarmed sepoy of the 26th N. I. which had mutinied at Lahore the day before, and had committed four murders, arrived on the left bank of the Ravi near Balghat and prepared to cross the river. Pran Nath collected the villagers and the police, and attacked the mutineers with vigour, and killed some 150 of them. The Deputy Commissioner of Amritsar, with Sardar Jodh Singh arrived soon afterwards, and the remaining mutineers, who had retired to an island in the river, were captured and executed; an act of vigour which saved the country from a great danger. Pran Nath died in 1860 leaving two sons, Janki Nath and Arjun Nath, who were brought up by their uncle at Jammu and are in service under the Kashmir Darbar.

Raja Dina Nath built at his own expense a *Shivala* (temple to Shiva) near the Police Court in the city of Lahore, and alienated for its support a *jagir* of Rs. 500, which is still maintained in perpetuity. Another *Shivala* he built near the Wazir Khan Mosque. He constructed a large tank at great cost near the temple of Achintbhawani Devi in the Kangra district, and another tank at Devipura near Shalamar, with a large building for priests and travellers. He also rebuilt, and endowed with the two villages, Kotla and Chuhanal, worth Rs. 2,200, the shrine of Mansa Ram Razdan, his spiritual teacher, and a great Hindu saint, much venerated by Kashmiris, who died about sixty years ago. The grant is maintained in perpetuity.

Diwan Amar Nath died in 1867 leaving two sons, Diwan Ram Nath and Pandit Man Nath. The father's full pension of Rs. 4,000 was continued to Diwan Ram Nath, but was exchanged for a *jagir* holding after the latter's death. Diwan Ram Nath served the Punjab Government in several important posts from 1863 till his retirement in 1892. He was appointed an Extra Assistant Commissioner in 1869 and an Extra Judicial Assistant in 1882, and upon the introduction of the reorganized judicial scheme in 1884, he was selected by Sir Charles Aitchison for a District Judgeship in the higher ranks of the Punjab Commission, which office he held until his retirement. He succeeded to his father's position on the Provincial Darbar List and was a Fellow of the Punjab University. In 1896, in recognition of his high character for integrity and of his work as a District Judge, he was granted the personal title of "Diwan Bahadur" which he held in addition to the hereditary title of Diwan.

He enjoyed an income of about Rs. 16,000 per annum, made up of salary and family allowances. He married in 1855 a daughter of the late

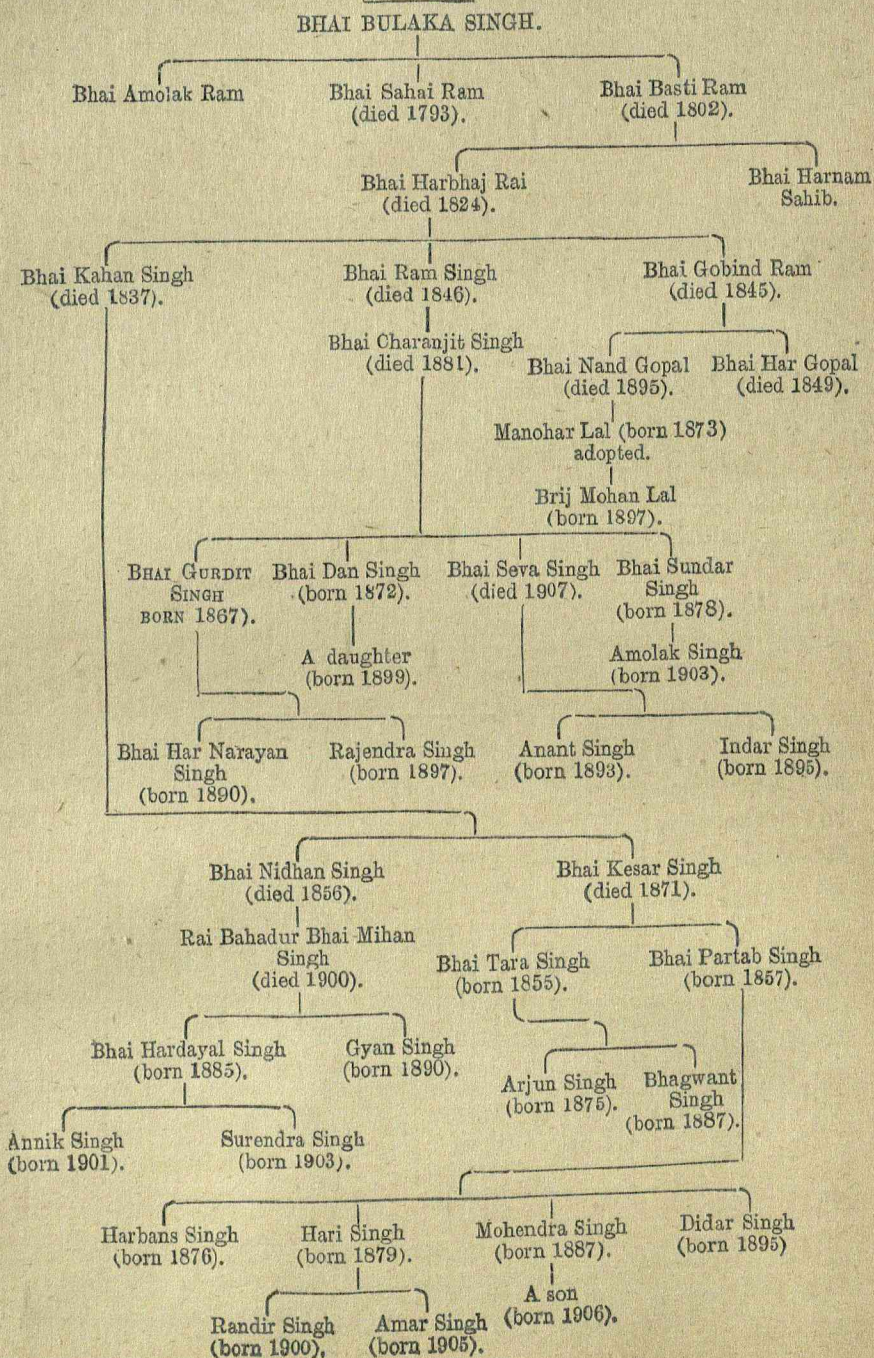


Pandit Kidar Nath of Delhi, at one time tahsildar of Ajnala in Amritsar. He died in 1904 and was succeeded in the title of Diwan, his *jagir* of Rs. 4,000 and property by his son Diwan Kailas Nath, who being of unsound mind is only nominally head of the family. The seat in Darbar has not been filled since Diwan Ram Nath's death. The whole of the property held by Diwan Amar Nath is now managed by the Court of Wards on behalf of Diwan Kailas Nath and his cousins, Diwan Som Nath and Pandit Gyan Nath.

Diwan Ram Nath's younger brother Pandit Man Nath was born in 1860. He graduated at the Punjab University, acted for some time as private secretary to his relative Diwan Janki Nath, late Governor of Kashmir, and finally became Chief Judge in Jammu. He died in 1894. His eldest son Som Nath has been allowed by Government to prefix the courtesy title of "Diwan" to his name. He is an Extra Assistant Commissioner. His younger brother Gyan Nath is an accepted candidate for the same position.

CHIEFS AND FAMILIES OF NOTE.

BHAI GURDIT SINGH.



In the Sikh polity there is a close union between the Church and the State, and from the time that the Sikh sect grew into a nation, the voice of Fakirs, Bawas and Bhais has ever been loud in its councils. One of the most influential of the religious families at the Court of Lahore was that of Bhai Gurdit Singh.

The first of the family to acquire the title of Bhai was Bulaka Singh, a follower of Guru Gobind Singh. When the Guru retired to Abchalanagar in the Deccan in 1707, he directed Bulaka Singh to go to Lahore, where he would be married. Bulaka was upwards of fifty, and did not consider himself a good match; but he did as he had been ordered, and at Lahore a Sikh offered him his daughter in marriage, saying that the Guru had instructed him to do so in a dream. Bulaka Singh could not refuse, and three sons were the issue of the marriage, Amolak Ram, Sahai Ram and Basti Ram.

Basti Ram was born in 1708, and from an early age devoted himself to the study of medicine. He soon became known for his skill and for the sanctity of his life. He was much consulted by the Bhangi chiefs, who held Lahore during the latter half of the eighteenth century; and Ranjit Singh, who conquered that city three years before the death of the Bhai, in 1802, had the greatest respect for him. His prophecies were said to be always fulfilled, and his prayers answered; and he was the fortunate possessor of a purse which replenished itself, and which it was impossible to empty. But, without crediting the fables* related of the Bhai, he undoubtedly had great influence at Lahore, and, like priests in other countries, probably used his knowledge of natural science to increase his religious reputation. Bhai Amolak Ram, the eldest brother of Basti Ram, died when a child. Bhai Sahai Ram lived to a great age, but he was a recluse, entirely devoted to religion, and did not marry. He died in 1793.

Bhai Harbhaj Rai, during the lifetime of his father Basti Ram used to come to Court, where he was received by the Maharaja with the greatest respect. He had, like his father, studied medicine, and was reputed to be a very skilful doctor. Basti Ram had never accepted any *jagir*; but

* Bhai Basti Ram lived outside the walls of the city, below the Saman Burj. A large branch of the river Ravi then flowed beneath the walls and every year did great damage to the city, till the Bhai determined to stop the river, and built his habitation (*dera*) just outside the walls. From that day the waters never invaded the city or passed the *dera* of the Bhai. When he died, his tomb was built of white marble on the site of the *dera*, and the river still respects the spot, though a deep cut to carry off the surplus water, and a considerable change, in the course of the Ravi, may account for the safety of the city.



Harbhaj was not so scrupulous, and in 1804 he received the village of Monawan, worth Rs. 400, and in 1805 estates in the vicinity of Lahore to the value of Rs. 5,740. Three years later he received Sundargarh and Rukha; and at the time of his death, in 1824, he was in possession of *jagirs* to the value of Rs. 9,000 in the Amritsar and Lahore districts. These grants were all in perpetuity, and are still in possession of the family.

Bhai Harbhaj Rai and his brothers had not become Sikhs, and when Kahan Singh took the *pauhal* his father was very angry. Ram Singh also allowed his hair to grow, and became a Sikh, though he never took the *pauhal* or became a true Singh. Bhai Ram Singh, at Ranjit Singh's request, attended Darbar in 1802, and soon gained great influence over the superstitious Maharaja. His opinion was always asked in questions of difficulty, and during a campaign the tent of the Bhai was pitched next to that of the Maharaja. During the last years of Ranjit Singh's life Bhai Ram Singh's influence continually increased; and when the Maharaja died, Nao Nihal Singh, who had received the *pauhal* from the Bhai, entrusted him with still greater power, for he was himself very averse from conducting the details of business. He was one of the chief conspirators, with Raja Gulab Singh, Dhian Singh and others, in the murder of Sardar Chet Singh, the Minister of Kharak Singh; and it was at his house that the conspirators assembled before proceeding to the palace to commit the murder. Neither Nao Nihal Singh nor the Bhai were popular with the chiefs. The former compelled all Sardars and *Jagirdars* to fulfil their service and to keep their contingents in good order, which was most irksome to the men who during the last years of Ranjit Singh's life had done much as they liked, and had been responsible to no one.

When Nao Nihal Singh died on 5th November 1840, and his mother Mai Chand Kaur claimed the vacant throne, Bhai Ram Singh supported her with all his power. His great rival and enemy, Bhai Gurmukh Singh, as vehemently espoused the cause of Kunwar Sher Singh; but they were almost alone in their enthusiasm, and there were none, with the exception of Raja Dhian Singh, Bhai Ram Singh and Gurmukh Singh, Diwan Sawan Mal, Atar Singh Simdhanwalia and the French Generals, who cared whether the Kunwar or the Mai succeeded to the throne. Bhai Ram Singh was not altogether averse to coalition between the two parties, and he foresaw that without the support of Raja Dhian Singh, the Mai could not possibly stand; and so convinced was he of the incompetency of her



supporters, that he does not appear to have seen the triumph of Sher Singh with any great regret.

The new Prince treated Ram Singh with respect, notwithstanding the part the Bhai had taken against him; and at the investiture, on the 27th January 1841, he was allowed a chair, the only others who were permitted this honour being his brother Gobind Ram, Bhai Gurmukh Singh, Bawas Bikram Singh and Kahan Singh, and the Prince Partab Singh. The Maharaja even began to consult Ram Singh; and Raja Dhian Singh, fearing that he might regain his influence, tried to make the Bhai proceed to Multan on the pretext of recovering arrears of revenue from Diwan Sawan Mal. This project the Bhai vehemently opposed. He did not wish to be banished from Court; he was a friend of Sawan Mal; and his religious character should have disqualified him from the duties to which he had been nominated by the Minister.

Both Bhai Ram Singh and his brother Bhai Gobind Ram were thoroughly discontented. Although treated with consideration, they were allowed no share of power, and saw their enemy Bhai Gurmukh Singh wealthy and influential. But their turn at length came. Sher Singh and his Minister fell by the hands of the Sindhanwalias, and Bhai Gurmukh Singh, who had been the constant opponent of Raja Dhian Singh, was imprisoned and murdered.

After the death of Raja Hira Singh, Bhai Ram Singh recovered much of his influence with the army. He had ever been associated with Fakir Aziz-ud-din in his English policy; these two were almost the only men in Lahore who understood the relations of that State to the British Government under the treaty of 1809, and they were most desirous of keeping on good terms with it. It was on this account that in March 1845 the Bhai warmly supported Raja Gulab Singh of Jammu as a candidate for the Wazirship; for he knew that he was the only man who could in any way restrain the army, and whose vast private means could avert the bankruptcy of the State. The intentions of the Bhai towards the British Government were good; and early in May 1845 he informed Major Broadfoot, Agent of the Governor-General, that Sardar Jawahir Singh intended, for his own safety, to incite the Sikh army to an invasion of British territory.



Jawahir Singh, though by no means without intellect, was drunken and debauched; even in public Darbars he was often seen under the influence of brandy; and he would then abuse Ram Singh in the most indecent terms, though in the worst of times the sanctity of the Bhai's character had saved him from insult. On the 12th September 1845, the Bhai boldly remonstrated in open Darbar against the conduct of the Wazir towards the British Government. He asserted that the conduct of the English authorities had been distinguished by moderation and forbearance, and that the Darbar was entirely in the wrong in the dispute. Jawahir Singh is believed to have promised to retrace his steps, and to write an apology to the British Agent; but on that very night news came of the murder of Prince Peshaura Singh, perpetrated by his orders, and he knew that an English war could alone preserve his power. Bhai Ram Singh had also heard the fatal news, and had reported it to the troops, and the party hostile to the Minister gained strength every hour. The murder of the obnoxious Minister and the Suttlej campaign followed. To the last Bhai Ram Singh opposed that insane war, but in vain. To Raja Lal Singh he said: "Beware what you do, and do not march to Hariki with the troops. The English have always behaved as friends and well-wishers, and have never interfered in the affairs of the Khalsa." Raja Lal Singh answered: "Bhai Sahib, what can I do? The soldiers have got me by the throat." However, he took the Bhai's advice as far as he could, and, like a coward as he was, made the other Generals go on before him to the scene of danger. After Sobraon, Bhai Ram Singh was sent with Raja Gulab Singh and Diwan Dina Nath to meet the Governor-General at Luliani on the road to Lahore, to try and obtain favourable terms.

After the treaty of the 9th March 1846, Bhai Ram Singh remained one of the Council; and although, on account of bad health, he was unable to attend the Darbar very regularly, his opinion was always taken before any important measure was adopted. He was opposed generally to Raja Lal Singh, the Minister, and took the part of Mul Raj in the dispute regarding the Governorship of Multan. It was by his advice that Raja Lal Singh called upon all the Sardars to sign a *razinama*, a deed expressive of their contentment under the existing Government, though it was notorious that the majority was opposed to it.

Bhai Ram Singh died in November 1846, and was succeeded in the Council by his nephew Bhai Nidhan Singh, son of Bhai Kahan Singh, who



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had died in 1837. Bhai Gobind Ram did not meddle much with politics after the death of Ranjit Singh. He was for some years a great invalid, and died in 1845.

Nidhan Singh was a very silent Member of the Darbar. On the 16th December 1846 he was appointed a Member of the Council of Regency, which office he held till the annexation of the Punjab. In 1848 the *zamin-dars* of Kotpindi Das, one of the *jagirs* of the Bhai family, failed to give supplies to the British army when marching through, and the village was consequently confiscated, but was subsequently released on payment of a fine of Rs. 800. On annexation, however, it was resumed with other personal grants of Ram Singh.

The *jagirs* of the family amounted at annexation to Rs. 49,000. Of these, *jagirs* to the value of Rs. 22,447 were released; Rs. 9,729 in perpetuity, in three equal shares, to the descendants of the three sons of Harbhaj Rai; and Rs. 12,718 for the lives of Nidhan Singh, Kesar Singh, Charanjit Singh and Nand Gopal. A grant of Rs. 3,000 by Maharaja Ranjit Singh for the support of the Sikh Temple at Tarn Taran was also released during good behaviour; and the administration is in the hands of the three families, who each select one representative. Bhai Nidhan Singh's Council allowance of Rs. 6,000 was also continued for life. He died in 1856, and his cousin, Bhai Charanjit Singh, was then recognized as the head of the family.

Bhai Charanjit Singh died in 1881 leaving four sons. He was a good scholar in English, Persian, Sanskrit and Gurmukhi, and interested himself in educational matters. He received a *khilat* with a *sanad* in recognition of his efforts in behalf of female education, more especially in connection with the founding of the Istri Siksha Sabha; and in 1878 he was presented in Darbar with a copy of Dr. Trumpp's translation of the *Adi Granth* as a tribute to his researches in his own language. In 1879 he was appointed an Honorary Magistrate of Lahore. On his death, his *jagir* yielding Rs. 4,000 per annum was resumed, his four sons receiving in lieu a grant in perpetuity of Rs. 3,133 per annum. They were all minors when the father died, and were placed in charge of Raja Harbans Singh.

On the death of Bhai Charanjit Singh, his cousin Bhai Nand Gopal became the representative of the family. He was a Provincial Darbari and for a time a nominated member of the Lahore Municipality. He built a

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Thakurdwara outside the Shahalmi Gate of the city and a bathing place, known as the Jubilee Ghat, close beside it. Bhai Nand Gopal died in 1895 without issue, but he had adopted as his son Manohar Lal, a grandson of his sister. Manohar Lal is a Divisional Darbari.

After the death of Bhai Nand Gopal, Bhai Mihan Singh, the son of Nidhan Singh, was acknowledged as head of the family. He was a member of the Lahore Municipal Committee from 1876 till his death, and was appointed an Honorary Magistrate in 1882. In recognition of his services in these capacities, he received the title of Rai Bahadur in 1891. He was nominated a Fellow of the Punjab University in 1898. Bhai Mihan Singh was one of the most prominent citizens of Lahore, and exercised a powerful influence for good in the city. He died in 1900, leaving two sons, the elder of whom, Bhai Hardayal Singh, is now employed as a Naib-tahsildar in the Karnal Settlement, and has been allowed to succeed to his father's seat in Divisional Darbars. Bhai Mihan Singh's *jagir* was valued at Rs. 1,625 per annum, and he held 145 acres of Government land in Rakh Bangali in the Lahore district on lease on favourable terms. His property is now under the management of the Court of Wards.

Since the death of Mihan Singh, Bhai Gurdit Singh, the eldest son of Charanjit Singh, has been recognized as the head of the family, and has succeeded to his father's seat in Provincial Darbars. He is in charge of Maharaja Ranjit Singh's tomb at Lahore, and is a member of the Managing Committees of the Aitchison Chiefs' College and the Khalsa College at Amritsar. From 1900 to 1902 he was a member of the Municipal Committee of Lahore, and in 1903 he was invited as an official guest to the Coronation Darbar at Delhi and received the medal. He has been granted five squares of land in the Chunian Colony.

Bhai Dan Singh, the second son of Charanjit Singh, is a graduate of the Punjab University. From 1897 to 1902 he was employed in the Kashmir State in charge of the Maharaja's English office, and was then for a short time in the service of the Raja of Sirmur as Judicial Secretary. He is now in business in Lahore, and is President of the local Singh Sabha. His younger brother, Bhai Sewa Singh, was also for a time in the service of the Kashmir State, where he rose to the position of District Judge. He resigned to become a Munsif in the Punjab, and shortly before his death in 1907 had been accepted as a candidate for the post of Extra Assistant



Commissioner. He was a young man of great promise. Bhai Sundar Singh, the youngest son of Charanjit Singh, is a Sub-Inspector of Police.

Bhai Kesar Singh died in 1871. He interested himself in connection with the Siksha Sabha, the Anjuman-i-Punjab and other public societies. He left two sons, who now jointly hold a *jagir* of Rs. 1,625 per annum in the Lahore and Amritsar districts. The elder, Bhai Tara Singh, is now Tahsildar of Sharakpur and is also a Divisional Darbari.

The family is of the Arora caste, *got* Gauri.

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DIWAN BAHADUR DIWAN NARENDRA NATH.

PANDIT KISHAN DAS.

Diwan Ganga Ram
(died 1826).

Diwan Ajodhya Prasad
(died 1870).

Diwan Baij Nath
(died 1875).

DIWAN NARENDRA NATH
(BORN 1864).

Anand Kumar
(born 1894).

The family of Diwan Narendra Nath is of the Brahman caste, and originally came from Kashmir. It claims to belong to the family known as Swaman Gotam, descended from the famous *rikhi* or sage, Gotama, who was born about 620 B. C. on the lower Ganges. It is also known as Chachbali, from the district in Kashmir, which was its residence.

The Muhammadan religion was established in Kashmir in the year 1326 by Shamas-ud-din Shah. For nearly a hundred years no severe measures were taken against the Hindus; but when Sikandar, named *But-shikan* or the Iconoclast, became King, the Brahman Pandits had much difficulty in preserving their religion and their lives. The ancestors of Diwan Narendra Nath studied Persian as a sort of compromise, and contrived to live in tolerable security till the conquest of Kashmir by Ahmad Shah Abdali in 1752. The Hindus were now exposed to constant persecution, and many emigrated to Hindustan and the Punjab. Among the emigrants was Pandit Kishan Das, great-great grandfather of Diwan Narendra Nath. He was a good scholar and without difficulty obtained a situation under the Delhi Emperors, which he held till his death.

His son Ganga Ram, who was born at Rampur near Benares, entered the service of the Maharaja of Gwalior, and was placed with Colonel Louis Burquien, one of the French officers in Sindia's service, under General Perron. Here the young man distinguished himself by his honesty and ability, and became entrusted with many important political affairs. When the Mahrattas, towards the close of the eighteenth century, overran Central India, Malwa, and the Delhi territories, Ganga Ram was employed under Colonel Burquien in collecting tribute and in drawing up



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treaties with subject or allied states. After the defeat of Burquien at Patparganj on the Jumna by Lord Lake in September 1803, Ganga Ram retired to Delhi, where he lived for the ten succeeding years. He was of great assistance to General Ochterlony when, in 1809, that officer was arranging the relations between the Cis-Sutlej states and the British Government, from his knowledge of their past political history, their treaties and their relations with other states.

In March 1813 Maharaja Ranjit Singh, who had heard Ganga Ram spoken of as a man of ability, invited him to Lahore on the recommendation of Bhai Lal Singh and Sardar Himmat Singh Jalawasia. He accepted the invitation, and, taking with him a vessel of Ganges water for presentation to the Maharaja, was well received at Lahore, where he was placed at the head of the military office and made Keeper of the Seal. He was made one of the Paymasters-in-Chief of the irregular forces, Bhawani Das being the head of the department, and rose rapidly in the favour of Maharaja, who saw the great improvements made in the system of military accounts. Ganga Ram brought from Hindustan numbers of his relatives and friends for whom he obtained good places about the Court. Most of them, however, were not mere adventurers, but men of business and literary attainments. Among them may be noticed Raja Dina Nath; Pandit Daya Ram, who administered successively the Ramgharia country and Jhang; Pandit Hari Ram, father of Shankar Nath, Honorary Magistrate of Lahore; Pandit Gopi Nath; Pandit Ram Kishan; Pandit Ganga Bishan and Pandit Lachhman Prasad.

Diwan Ganga Ram, Lachhman Prasad's father, and Bakht Mal had married three sisters. Ganga Ram had no son born to him, so he adopted his wife's nephew Ajodhya Prasad, brother of Lachhman Prasad; Dina Nath (afterwards Raja) was son of Bakht Mal, and consequently first cousin of Ajodhya Prasad. Ganga Ram had, later, a daughter by a second wife whose son, Uttam Nath, died childless at Lahore in 1867.

Thus, by his personal ability and by the family interest which he established in Lahore, Ganga Ram obtained considerable power, and the administration of the country about Gujrat was in 1821 entrusted to him. In this district, which he held two years, he received a grant of Khambi, Kalichpur and other villages in the Kariali *ilaka*. He first organized the Abkari system, which was afterwards so much improved by Misra Rallia Ram.



Diwan Ganga Ram died in 1826. He was succeeded as Keeper of the Seal and in the military office of Accounts by Dina Nath, whom he had brought up most carefully, and whose splendid abilities soon made him distinguished in the political world.

Ajodhya Prasad (or Ajodhya Nath) had been summoned to Lahore by his father in 1814. He was then fifteen years of age, but he was not suffered to enter at once the Government service. For two years he continued his studies, and was then sent to his native country, Kashmir, where he was placed in the military office on a salary of Rs. 1,000 per annum. Six months later he was recalled to Lahore. In 1819 Generals Ventura and Allard arrived in the Punjab from Europe, by way of Persia and Khorasan, and entered the Maharaja's service. They received command of the *Fauj Khas*, or special brigade, the first in rank in the Sikh army; and Ajodhya was placed under them as Paymaster of the troops and as the medium of communication between the Commanding officers and the Maharaja. The *Fauj Khas* was at one time raised to five battalions of infantry and three cavalry regiments; but at the request of General Ventura it was again reduced to four infantry battalions and two regiments of cavalry.

On the death of his father, the Maharaja directed Ajodhya Prasad to assume charge of the Accounts office for regular troops and artillery; but he was on the best of terms with the French Generals, and begged to be allowed to keep his own appointment. The vacant post was accordingly given to Tej Singh. Ajodhya Prasad received the title of Diwan, and the village of Nainsukh was continued to him from his father's *jagir*. He continued to serve with the *Fauj Khas*, and when General Ventura was absent on leave he commanded the whole force. So ably did he do this, that General Ventura wrote of him in these terms: "On the two occasions that I have been absent on leave in France, Ajodhya Prasad has held the command of the Life Guards of the Maharaja. I have never had cause to repent appointing him my deputy, for on my return from France I have found the troops in as good a condition as if I had been present myself." In 1831 he was sent to the frontier of the Punjab to meet Lieutenant Burnes, who was on his way from Bombay, by way of Sindh, with a present of a team of cart horses, a stallion and four mares, and a carriage, for Maharaja Ranjit Singh, from the King of England. Ajodhya Prasad met the mission a little way below Multan, and remained attached to it till its arrival in Lahore on the 17th of July.



At the time of the Maharaja's death, Ajodhya Prasad was with the brigade at Peshawar, where it had been stationed for two years, but was now summoned to Lahore by Maharaja Kharak Singh. The Diwan was, with Sardar Lehna Singh Majithia, at the close of 1839 directed to accompany the army of the Indus, under Sir John Keane, from Attock to Ferozepore, which was reached on the 31st of December 1839; and his attention and anxiety to meet the wishes of the General were warmly acknowledged by that officer.

In April and May 1840, the brigade, with General Ventura and Ajodhya Prasad, was sent against Kahan Singh Bedi, who had murdered his nephew, seized his fort of Malsian in the Jullundur Doab, and imprisoned his family. Nao Nihal Singh did not care much for the sanctity of a Bedi and, to the indignation of many, sent the troops against his fort of Dakhni, which they captured. Eventually this was given up to him again, on his restoring Malsian to his nephew's family and paying a fine of Rs. 20,000 to the State.

Later in the year the brigade was sent against the Mandi chief, who had omitted to pay in his tribute since the death of Ranjit Singh, or to acknowledge in any way the new Maharaja. Mandi was covered with little forts, said to be one hundred and twenty-three in number, besides the strong fort of Kamlagarh; but the Raja was frightened by the force sent against him and gave in his submission, and was directed to proceed to Lahore. The town of Mandi was occupied, and most of the forts dismantled. Kamlagarh, however, held out, and while its siege was in progress news arrived of the death of Maharaja Kharak Singh and Kunwar Nao Nihal Singh. This news in some measure raised the courage of the garrison; but the siege was vigorously pressed, and at length the fort surrendered on the 29th November, and the General, leaving a Sikh garrison in it, marched to repress disturbances which had broken out in Kulu. Sardar Ajit Singh Sindhanwalia, who had been sent to Mandi, had left for Lahore before the capture of Kamlagarh. General Ventura left for Lahore in the beginning of January, recalled by Raja Dhian Singh, who wished for his support to the claims of Prince Sher Singh; and Ajodhya Prasad was left in charge of the brigade. Reinforcements had been despatched from Lahore to Kulu, and when these arrived the *Fauj Khas* heard that the troops in Lahore had received large gratuities from Sher Singh with four months' pay. Only two months' pay had been brought for them; so they

rose in mutiny, seized the treasure in their camp and killed several of their officers. Ajodhya Prasad, who had considerable influence with the men, restored order and promised to obtain for the brigade whatever the Lahore troops had received.

General Ventura left the Punjab on leave in March 1840 and, on the arrival of the brigade at Lahore, Ajodhya Prasad retained the command, though it was placed nominally under the little prince Partab Singh. The first business in which it was engaged was against Jwala Singh,* the agent of the Maharaja. This man had hoped to be Wazir when his master became King; and the office had been promised to him by Sher Singh. Raja Dhian Singh had, however, no intention of vacating the post; to the Maharaja he insinuated suspicions of Jwala Singh's loyalty; and he warned Jwala Singh of the Maharaja's intentions against him, till at last the wretched man was driven into treason and, being encamped with five thousand irregulars at the *Dera Charyari*, near Shalabagh, refused to obey the Maharaja's order to come into Lahore. Sher Singh moved out against him, and Ajodhya Prasad, with the *Fauj Khas* and supported by artillery, was directed to go in advance. Seeing the approach of this formidable brigade, Jwala Singh surrendered†; he afterwards died in prison in the fort of Shekhupura from ill-treatment and starvation, one of Raja Dhian Singh's many victims.

The Maharaja paid to the *Fauj Khas* the gratuity promised to them in Kulu by Ajodhya Prasad, and to the Diwan himself he made valuable presents. The Raja of Mandi was allowed to return to his hills, taking with him the image of the goddess Devi, in solid silver, of great value and sanctity, which the Sikh soldiers had taken from Kamlagarh.

General Ventura returned from Europe in 1840 and took command of the brigade. He, after Sher Singh's assassination, was sent secretly by Raja Hira Singh, the Minister, to Ludhiana to try and strengthen the English alliance by negotiation with Colonel Richmond, the British Resident; but

* Jwala Singh, though having no designs against Sher Singh, had plotted against the Minister. He had been sent to resume the Sindhanwalia jagirs and, returning from that expedition with the Sindhanwalia chiefs, they conspired together to eject Dhian Singh from the Ministry; and on the way to Lahore they visited the sacred shrine at Amritsar, where they swore to persevere till their design was accomplished. Dhian Singh must have heard of this confederacy, and he never forgot to revenge himself on a rival.

† It is a remarkable proof of the lawlessness and power of the army at this time that the very *Charyari* Horse and Akalis, who had on the 1st of May supported Jwala Singh in mutiny and treason, on the 2nd demanded and obtained a donation of Rs. 30,000 from Maharaja Sher Singh for not having compelled Jwala Singh to fight against him.



at the end of 1843, disgusted with the insubordination of the troops, and clearly foreseeing the troubles coming on the country, he finally left the Punjab where he had served for upwards of twenty-four years. Diwan Ajodhya Prasad now took command of the brigade, and held it till the close of the Sutlej campaign. It was composed in 1845, before the war, of 3,176 regular infantry, 1,667 regular cavalry, and 855 artillerymen; total 5,698 men and 34 guns. The infantry force included the *Khas* battalion, strength 820 men; a Gurkha battalion, 707 men; Dewa Singh's battalion, 839 men; and Sham Singh's battalion, 810 men. The cavalry force was composed of a Grenadier regiment, strength 730 men; a Dragoon regiment, 750 men; and a troop of orderly *Khas*, 187 men. The artillery was the corps known as that of Ilahi Bakhsh, and was commanded by General Ilahi Bakhsh, the best artillery officer in the Sikh army. The pay of the whole brigade was Rs. 96,067 per mensem.

Crack
Brigade

The composition of the other brigades may be in a great measure seen from this statement regarding the crack brigade of the Sikh army. A great change had taken place since the death of Maharaja Ranjit Singh. His strong hand kept down mutiny and complaint, though even he was once compelled to take refuge in Gobindgarh from the fury of his Gurkha regiment which could not obtain its arrears of pay; but his successors, fearing for their lives and power, were compelled to increase the numbers and the pay of the army, till it at length became an insupportable burden to the State and a standing menace to other powers.

At the time of Maharaja Ranjit Singh's death, the regular army, infantry, cavalry and artillery, was composed of 29,168 men, with 192 guns, at a monthly cost of Rs. 3,82,088. Under Maharaja Sher Singh, the regular army was composed of 50,065 men, with 232 guns, at a monthly cost of Rs. 5,48,603. Under Raja Hira Singh the regular army consisted of 50,805 men, with 282 guns, at a monthly cost of Rs. 6,82,984. Under Sardar Jawahir Singh, the regular army consisted of 72,370 men, with 381 guns, at a monthly cost of Rs. 8,52,696. The increase in the number of guns under Sardar Jawahir Singh was in a great measure nominal. Few new guns were cast, but many old ones were taken out of forts, furbished up, and placed on field carriages. The irregular cavalry does not appear to have increased in the same proportion as the regular army. At the commencement of hostilities its numbers



were 16,292. When the Sutlej War of 1845 broke out, the Sikh army throughout the whole Punjab was thus composed:—

Regular Infantry	...	...	...	...	53,756
Regular Cavalry	...	...	...	...	6,235
Irregular Cavalry	...	...	...	...	16,292
Artillery	...	...	...	...	10,968
Camel Swivels	...	...	...	...	584
Miscellaneous	...	...	...	...	827

Guns, Field, 381; Garrison, 104; Camel Swivels, 308.

The irregular levies and *jagirdari* contingents of horse, not included in the above, cannot be accurately determined, but they may be fairly estimated at 30,000 men.

During the troubled administration of Raja Hira Singh, the brigade of Ajodhya Prasad, which had been accustomed to discipline under the skilful Ventura, did not become so completely mutinous and disorganised as the rest of the army. When Hira Singh fled from Lahore, and was pursued by Sardar Jawahir Singh and the Sikh army, the *Fauj Khas* remained on the plain below the citadel to guard the person of the young Maharaja. Jawahir Singh added Rs. 3,000 per mensem to Ajodhya Prasad's pay, and gave him the villages of Khanpur, Gang, Shadian, Muradi and Kathianwala, in the Hafizabad district.

After the murder of Sardar Jawahir Singh, Tej Singh, who was hated by the army, was appointed Commander-in-Chief of the regular forces, and Raja Lal Singh of the irregular; and when the *Fauj Khas* was ordered to Peshawar it distinctly refused to obey. The Sutlej campaign followed. At its close, Diwan Ajodhya Prasad tendered his resignation, which was accepted, and he left the corps with which he had served for twenty-six years.

After the treaty of the 16th March 1846, making over the hill country between the Ravi and the Indus to Maharaja Gulab Singh, Ajodhya Prasad was appointed Commissioner, in conjunction with Captain Abbott, to lay down the boundary line of the Lahore and Jammu territories. This work, which was by no means an easy one, occupied two years, and it was not till May 1848 that the Diwan returned to Lahore. During all this time his conduct had given the greatest satisfaction to the authorities, and without in any way sacrificing the interests of his own Government,



he had shown the greatest courtesy and attention to Captain Abbott the British representative. On November 26th, 1847, he had received the honorary title of *Mumtaz-ud-daulah* (Eminent in the State), besides substantial addition to his pay. At annexation he was in possession of Rs. 5,000 per annum cash allowance, besides the villages of Nainsukh, Balu Salu, Chogian, Kot Nao, Khanpur, Khatianwala, Shadman, Gang and Muradi, worth Rs. 19,000 per annum. In April 1849, immediately after the annexation of the Punjab, the Diwan was appointed to take charge of the young Maharaja Dalip Singh in conjunction with Dr. Login, and in 1849 he accompanied the Prince to Fatehgarh, where he remained in attendance upon him until September 1851. He then, the Maharaja being about to leave for England, returned to the Punjab and gave up public life. Dr. Login has borne the highest testimony to the Diwan's upright and honourable conduct while with the Maharaja at Fatehgarh.

The *jagirs* of the Diwan had lapsed to Government at annexation ; but he was granted a pension of Rs. 7,500, and the Supreme Government in 1852 sanctioned Rs. 1,000 of this pension being upheld in perpetuity.

In 1862 the Diwan was appointed an Honorary Magistrate of the city of Lahore. He carried out the duties of his office in an admirable manner, preserving his good name for justice and impartiality up to the day of his death. In January 1864 the Lieutenant-Governor, Sir Robert Montgomery, conferred upon him proprietary right in the Hingarwal Rakh, Lahore district, embracing an area of twelve hundred acres, in recognition of his past services. The grant was subject to a *nazrana* payment of Rs. 1,200 and was assessed at an annual rental of Rs. 2,400. It bears the name of Ajodhyapur in memory of the original grantee. *Khilats* were at the same time bestowed upon the Diwan and his son Baij Nath. The latter was a gentleman of education and ability. He commenced training for official life in the office of Major Abbott, Deputy Commissioner of Hazara, and was made a tahsildar in 1858, and four years later was brought to Lahore as an Extra Assistant Commissioner. At his father's request he resigned the service in 1866 and took up his abode permanently at Lahore, where he exercised magisterial powers under the title of Honorary Extra Assistant Commissioner. In 1873 he was appointed an Honorary Assistant Commissioner.

Diwan Ajodhya Prasad died in 1870. Of his life pension of Rs. 7,500, one half was continued to Diwan Baij Nath. The estate was saddled with

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a debt of Rs. 24,000, which Baij Nath rapidly increased to Rs. 40,000. In 1874 Baij Nath's services were placed at the disposal of the Kapurthala State for employment as Member of a Council appointed to carry on the administration owing to the continued illness of the Raja Kharak Singh. His services were dispensed with early in 1875, affairs at Kapurthala having necessitated the appointment of an English official in supersession of the Council. The Diwan proceeded thence on a pilgrimage to Kangra, and was on his way back to Lahore when he was seized with cholera, and died after a few days' illness on the 18th August 1875. He took a keen interest in all matters connected with education, and was one of the organizers of the Punjab University.

Diwan Baij Nath married three times. His second wife bore him his only son, Narendra Nath, born in 1864. He is the present head of the family. There were two daughters (married in 1887) by the third wife whom he married in 1871. The management of the minor's estate passed into the hands of the District Court of Wards at Lahore. A loan of Rs. 20,000 was granted by Government to meet the claims of the more pressing creditors. To Narendra Nath was sanctioned a life pension of Rs. 1,625 per annum over and above the income from Ajodhyapur already referred to. By careful management the father's liabilities were cleared off, and the estate was freed from debt.

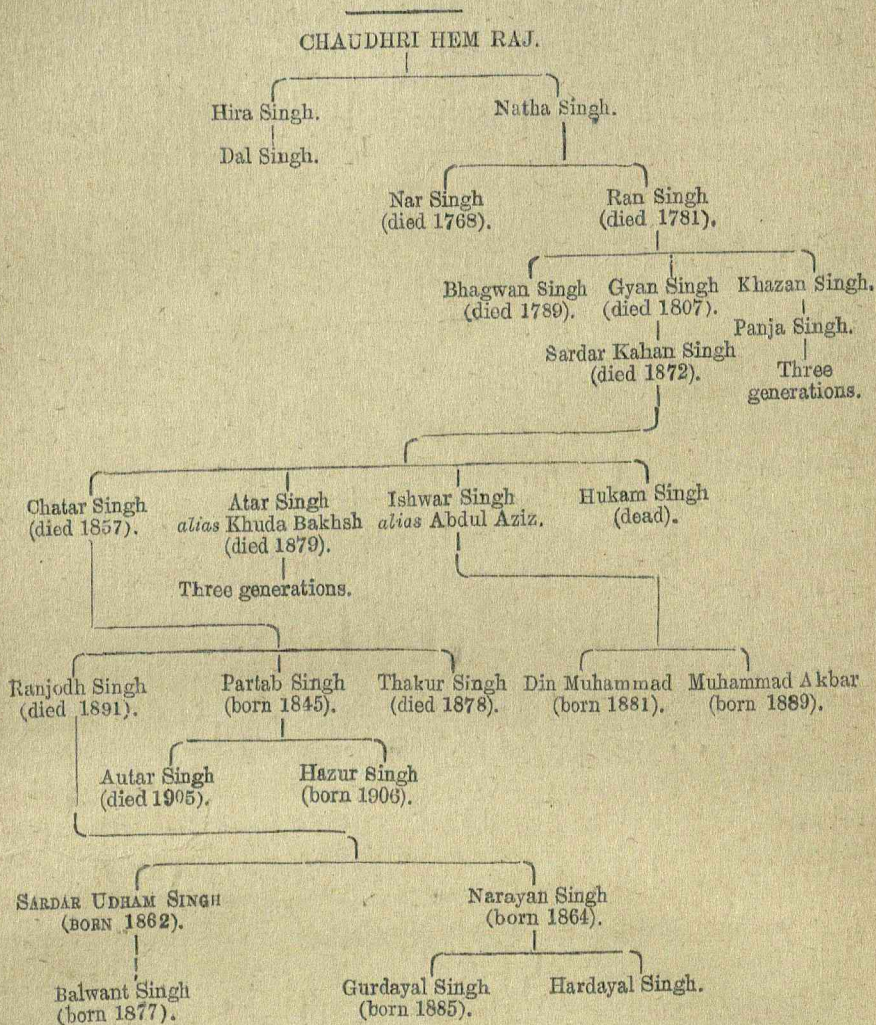
Narendra Nath married in 1879 the daughter of Rai Bahadur Pandit Bisheshar Nath Kaul, at one time a District Traffic Superintendent on the North-Western Railway. After attaining his majority he was granted a seat in Provincial Darbars and was allowed to assume the hereditary title of Diwan. In 1886 he obtained the degree of Master of Arts and in the following year was nominated a fellow of the Punjab University. In the beginning of 1888 he was selected for the post of Assistant Commissioner under the Statutory Civil Service Rules, and was posted to Gurdaspur. Later on he officiated as District Judge at Ferozepore, Thelum and Rawalpindi, and in 1895 he was promoted to the rank of Deputy Commissioner. In this capacity he held charge of Montgomery and Gujranwala, and is now Deputy Commissioner of Gujrat, the district of which his great-grandfather was *hakim* nearly one hundred years ago. He was granted the title of "Diwan Bahadur" as a personal distinction in 1908. The Diwan has travelled extensively in India, Ceylon, Europe and Egypt.



Diwan Narendra Nath enjoys *jagirs*, granted in perpetuity, of nine villages in the Lahore tahsil, of one of which, Amirpur, he is also owner. He owns besides Ajodhyapur, which was granted to his grandfather, and shares in two villages in the Sharakpur tahsil, as well as some house-property in Lahore. He has also acquired by purchase some squares of land in the Sharakpur tahsil.

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SARDAR UDHAM SINGH, NAKAI, OF BAHRWAL.



About the year 1595 the Sikh Guru Arjun, travelling with a few followers in the Lahore district, reached the little town of Bahrwal, which had been founded some years before by a man of the Arora caste, named Bahr. He was not received with hospitality, and passed on to the neighbouring village of Jambar, where, tired and foot-sore, he begged for the loan of a *charpai* (native bedstead) and, lying down in the shade of a tree, went to sleep. By this time Hem Raj, a Sindhu Jat *Chaudhri* or headman of Bahrwal, who was absent when the Guru passed through his

village, heard of what had occurred and, ashamed of his townsmen's inhospitality, set off to Jambar to try and induce the holy man to return. On his arrival at the village he found the Guru asleep. What was to be done? He dared not wake the saint, for he was uncertain of his temper, nor could he suffer him to remain longer at Jambar; so, being a man of resource and some physical strength, he lifted the *charpai* and the Guru together on his head and carried him away to Bahrwal.

When Arjun woke he was much pleased with Hem Raj's attention and called for water to drink. He was told that the water of their only well was brackish. The Guru then directed Hem Raj to throw some sweet cakes down the well. This being done, the water immediately became sweet and pure. The Guru also blessed Hem Raj and prophesied that he would have a son, by name Hira Singh, who would be a great and powerful chief.

So runs the legend, believed to this day at Bahrwal; for is not the water of the well, known as Budhewala, still sweet and clear? The legend would have been told with more propriety of Alam the father, or of Mahmana the grandfather of Hem Raj; for Hira Singh, who was certainly the first man of note in the family, was not born till nearly a hundred years after the death of Guru Arjun, which took place in 1606.

Hira Singh, at the time that the Sikhs grew powerful about the middle of the eighteenth century, took possession of the Naka country lying between Lahore and Gugera, and which has given its name to the family of Hira Singh and to the *misal* which he commanded. He took Chunian from the Afghans, and joined the Kanhayas and Bhangis in their attacks upon the falling Mughal power.

When Sardar Hira Singh was killed fighting with Shaikh Shuja Chishti of Pakpattan, his son Dal Singh was a minor, and his nephew Nar Singh succeeded to the command of the *misal*. Nar Singh was killed in a fight at Kot Kamalia in 1768, and his brother Ran Singh succeeded him. Under this chief the *misal* rose to some strength and importance. It was never powerful compared with some of the other Sikh confederacies; but it could bring into the field nearly two thousand horsemen, with camel swivels and a few guns. The Jats of the Naka country are strong and bold, and the little *misal* did good battle with the Afghans and other neighbours, till at last a tract of country worth nine lakhs of rupees was in the hands of

Sardar Ran Singh and his *misaldars* (feudal retainers). They held Chunian, part of the Kasur, Sharakpur and Gugera *parganas*, and at one time Kot Kamalia, the head-quarters of the Kharal tribe.

The chief of Sayadwala, Kamr Singh, was the rival of Ran Singh, and they fought with varying success for some years, till at length Ran Singh obtained a decided advantage and took possession of Sayadwala. Sardar Ran Singh died in 1781, and his eldest son Bhagwan Singh, who succeeded to the command of the *misal*, was not able to hold the territory his father had acquired. Sayadwala was recovered by Wazir Singh, brother of Kamr Singh, who also took some of the Nakai villages, but these he eventually gave up. Bhagwan Singh now perceived that, unless he made powerful friends, he would probably lose his territory altogether, so he betrothed his sister Nakayan, generally known as Raj Kaur, to Ranjit Singh, son of Mahan Singh Sukarchakia, who was then one of the most powerful chiefs in the Punjab. Wazir Singh tried hard to break off this match, which boded no good to him, but was unable to do so. Shortly after this, in 1785, Mahan Singh summoned both Bhagwan Singh and Wazir Singh to Amritsar to aid him in his struggle with Jai Singh Kanhaya. The rival chiefs went accordingly; but when Jai Singh was defeated they soon began to quarrel, for Mahan Singh treated Wazir Singh with more consideration than Bhagwan Singh, which roused the jealousy of the latter. Mahan Singh with some difficulty brought about a reconciliation; but the peace was not of long duration, and the quarrel broke out with greater violence than ever, and in the fight which ensued Bhagwan Singh was slain. His brother Gyan Singh succeeded him in 1789. The old enemy of their family, Wazir Singh, was murdered soon after by Dal Singh, son of Sardar Hira Singh, who took refuge at Bahrwal; but he was followed and assassinated by a servant of Wazir Singh who had resolved to avenge his master's death. Mahan Singh died in 1792, and in 1798 Gyan Singh married his sister to Ranjit Singh, to whom she had been some time betrothed. In 1802 a son, the issue of this marriage, was born, who afterwards ascended the throne as Maharaja Kharak Singh. The Nakai family did not find the alliance with Ranjit Singh productive of much advantage. That ambitious chief hungered after his kinsman's possessions, and tried hard to induce Sardar Kahan Singh, who became the head of the family on the death of Gyan Singh in 1807, to come and reside at Court. This the Sardar steadily de-



clined to do ; and in 1810 the Maharaja seized all the possessions of the family without any resistance on their part, for resistance was unavailing. He gave Kahan Singh estates in the neighbourhood of Bahrwal of the value of Rs. 15,000, and to Khazan Singh he also gave a *jagir* at Nankot.

Sardar Kahan Singh in 1860 was made a *Jagirdar* Magistrate. He always lived at Bahrwal, a little town far away from any high-road, and after the death of Maharaja Ranjit Singh mixed very little in politics. In 1848 his troops, and his second son Atar Singh, who were with the army at Multan, joined the rebels ; but Kahan Singh, who was then an old man, was not suspected of being a party to his son's disaffection. He enjoyed a life pension of Rs. 3,840, in addition to his *jagir* revenue of Rs. 11,980. His eldest son, Chatar Singh, who remained faithful, died in 1857 leaving three sons and two daughters.

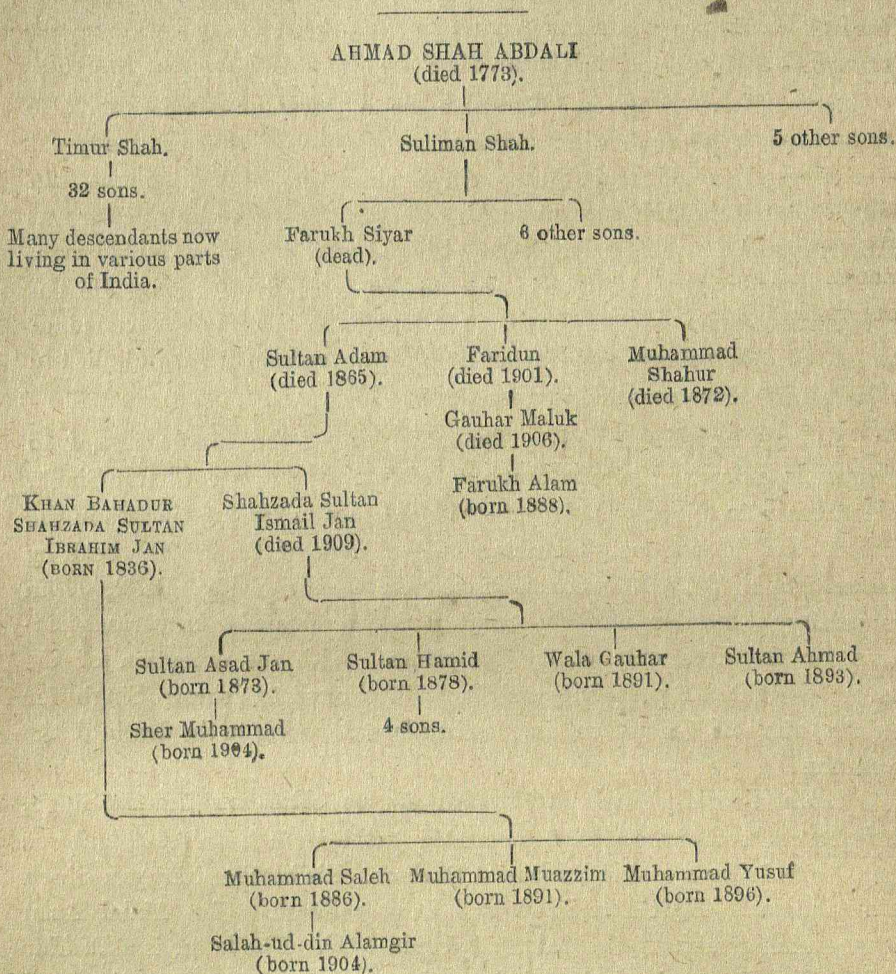
Kahan Singh died in 1872. The chiefship of the family passed to his grandson Sardar Ranjodh Singh, eldest son of the late Chatar Singh, a landowner to the extent of over 1,400 *ghumaos* in various villages in the Lahore and Montgomery districts. Of the *jagir* of Rs. 12,000 held by Kahan Singh, Rs. 7,040 were continued on to the family, Rs. 2,000 in perpetuity to Sardar Ranjodh Singh and the remainder in various pensions for the lives only of the recipients. With the exception of the Rs. 2,000 granted in perpetuity and Rs. 1,200 allowed to Ishwar Singh for life the whole of the above amount has lapsed owing to the death of the grantees.

Sardar Ranjodh Singh died in 1891 and his eldest son Udham Singh, the present head of the family, succeeded to the *jagir* of Rs. 2,000 and was granted his father's seat in Provincial Darbars. His brother Narayan Singh is a tahsildar. Both Atar Singh and Ishwar Singh (*alias* Abdul Aziz) became Muhammadans, the former dying in 1879. The latter is a *Zaildar* and besides his pension enjoys the proprietary dues of over four thousand *ghumaos* of land. His son, Din Muhammad, is a candidate for the post of Naib-tahsildar.

There has been considerable ill-feeling between the Sikh and Muhammadan branches of the family.



KHAN BAHADUR SHAHZADA SULTAN IBRAHIM JAN.*



This family is descended from the famous Ahmad Shah Abdali, the founder of the Durani dynasty of Afghan Kings, who was crowned at Kandahar in 1747 and from that date adopted the name of Durani for his tribe. Ahmad Shah was himself a descendant of Khizar Khan, the eldest son of Sado Khan, the common ancestor of the Sadozai tribe, of whom an account is given in another chapter. Before his death in 1773 Ahmad Shah had extended the boundaries of his Empire from the west

* This history was not included in former editions.



of Khorasan to Sirhind, and from the Oxus to the sea.* None of his successors, however, inherited his capacity for ruling, and the Sadozai dynasty, weakened by internal dissension, was finally overthrown by Dost Muhammad in 1823. Ayub Shah, the last of the Durani kings, together with many of his relatives, sought refuge at the Court of Maharaja Ranjit Singh, who received them kindly and gave many of them liberal allowances. Among others so pensioned was Shahzada Farukh Siyar, the grandfather of Shahzada Sultan Ibrahim, to whom the Maharaja allowed Rs. 500 per mensem. After Farukh Siyar's death part of this allowance was continued to his sons by the Sikh Darbar, and after annexation by the British Government.

Shahzada Faridun, second son of Farukh Siyar, obtained a commission as Jemadar of the 2nd Punjab Infantry in 1857. After the Mutiny he was made a Sub-Inspector and ultimately an Inspector of Police, his services being rewarded by a grant of eleven squares of land in the Khangah Dogran tahsil, which are now held by his grandson Farukh Alam.

Khan Bahadur Shahzada Sultan Ibrahim Jan, the present head of this branch of the Sadozais, served during the Mutiny as Adjutant of a corps of Afridi *Jezailchis*, and was subsequently made an Inspector of Police, and later a Tahsildar. In 1870 he was promoted to the rank of Extra Assistant Commissioner, and served on the Frontier in this capacity till his retirement in 1895. He took part in several expeditions beyond our borders as Assistant Political Officer, including the Afghan War of 1879-1880, and the Chitral and Black Mountain Expeditions. He also accompanied Colonel Grey on the Yarkand and Kashmir Commission for the renewal of treaties. Sultan Ibrahim Jan married Tajwar Sultan Begam, the niece and heiress of his distant cousin Shahzada Yahya, who was himself a grandson of Timur Shah. Shahzada Yahya lost his life on an expedition into Asia Minor, and in recognition of his services Government conferred upon his niece and her husband a *muafi jagir* of 1,365 acres of land in the Kasur tahsil, known as Rakh Vegal, the annual revenue of which is Rs. 669. This grant will descend to the daughter of Shahzada Ibrahim and Tajwar Sultan Begam, who is married to her cousin Sultan Asad Jan. The three sons of Sultan Ibrahim shown in the pedigree-table are the offspring of another wife.

* Elphinstone's "Account of the kingdom of Kabul," Vol. II, p. 299.

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Shahzada Sultan Ibrahim's own services have been rewarded with the title of Khan Bahadur and the grant of thirty-four squares of land on the Chenab Canal. He is also the owner by purchase of some eight hundred acres of land in the Chunian and Sharakpur tahsils. He is a Provincial Darbari for the Frontier Province.

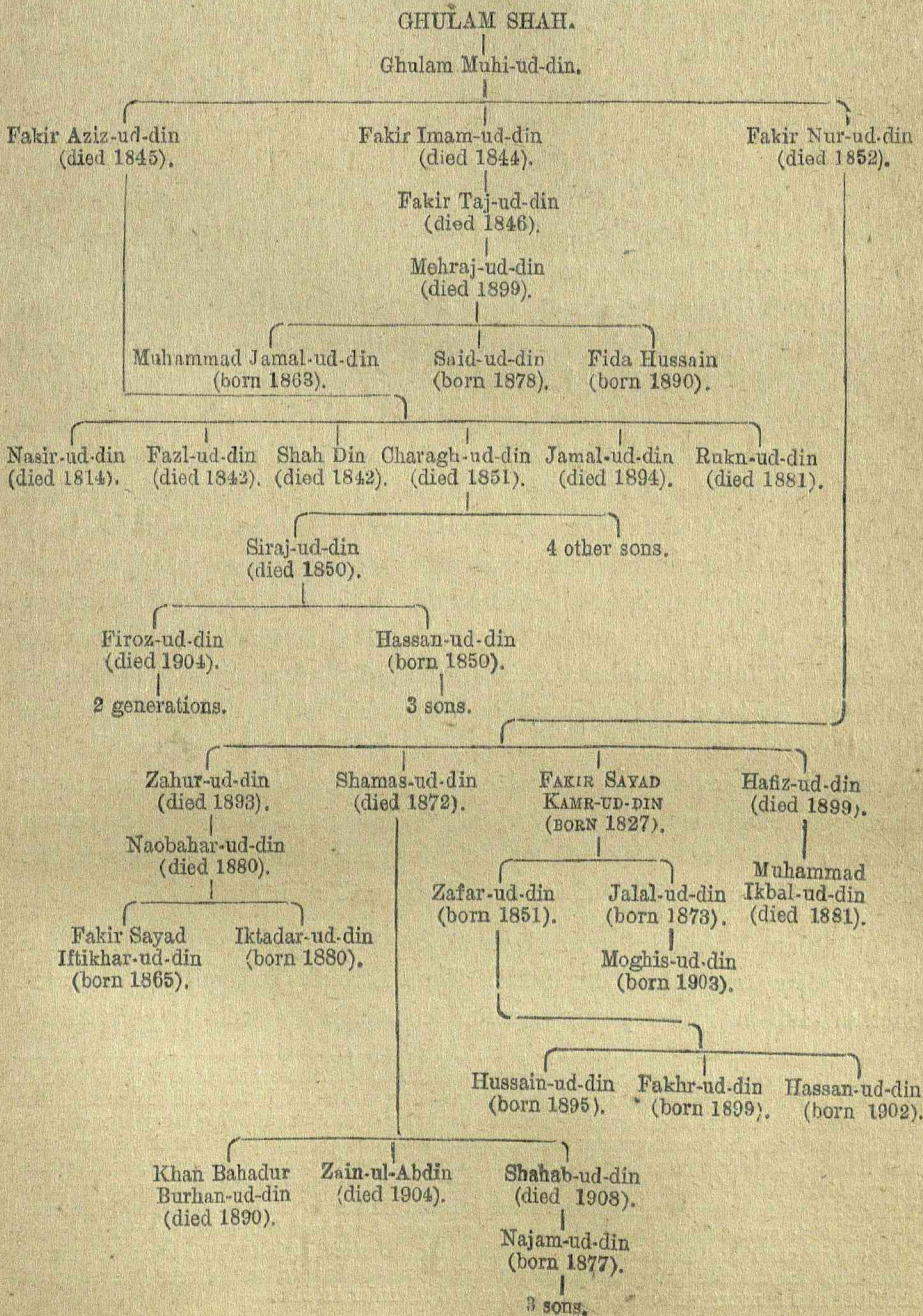
Shahzada Sultan Ismail Jan, the younger brother of Sultan Ibrahim, served on the frontier for about thirty-five years in the Police, retiring in 1901 with the rank of Assistant District Superintendent. Like his brother he took part in several expeditions as Assistant Political Officer. He received a grant of ten squares of land on the Chenab Canal in the Samundri tahsil, and occupied a seat on the Lahore Honorary Bench. In his capacity of Honorary Magistrate he was entitled to a seat in Divisional Darbars. He died in February 1909.

His eldest son, Sultan Asad Jan, volunteered his services at the time of the Mohmand Expedition of 1897 and was employed as Assistant to the Chief Political Officer. In 1900 he was made an Extra Assistant Commissioner, and served for some years on the Frontier as Assistant Political Officer at Wana, and Commandant of the Mahsud Levies and Bannu Military Police. In 1904 his services were transferred to the Punjab and he is now Subordinate Judge of Lahore. His younger brother, Sultan Hamid, is Kotwal of Aurangabad in the Hyderabad State.

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KHAN BAHADUR FAKIR SAYAD KAMR-UD-DIN, BOKHARI,
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Sayad Ghulam Muhi-ud-din, the father of Aziz-ud-din, Imam-ud-din and Nur-ud-din, was the son of Ghulam Shah, who held a subordinate office under Nawab Abd-us-Samad Khan and Zakaria Khan, Governors of Lahore. The family of Ghulam Shah was respectable, and had from about the year 1550 resided at Chunian in the Lahore district, and before that time at Uch in the Bahawalpur territory. The founder of it was Jalal-ud-din, a native of Arabia, who at the close of the seventh century of the Muhammadan era came to the Court of Halaku Khan of Bokhara. He had served for some years as a priest at Mecca, Medina and the shrine at Najib Sharif; and had made pilgrimages to the tomb of Suliman and Ghans-ul-Azam at Baghdad, and had gained a great reputation for sanctity. In Bokhara he gained many disciples, but incurred the hatred of Halaku Khan, who was an idolater and a tyrant, by bold denunciation of his cruelty and oppression, and was seized by the royal order and thrown into a blazing furnace. But, like the three Jewish saints, his body was proof against fire, and he came forth unscorched and unharmed; and Halaku Khan, not proof against such arguments, became a convert to Muhammadanism with many of his subjects; and gave his own daughter in marriage to Jalal-ud-din who lived for some years in Bokhara, where there are still many of his descendants. From the residence of Jalal-ud-din at Bokhara the family has obtained the name of Bokhari. At length he again set out upon his travels, taking with him his little grandson Baha-ud-din. On the journey, when the child was thirsty, does came and fed him with their milk, and after enduring many hardships they reached the Punjab. There Jalal-ud-din made many converts, and finally settled at Uch, formerly known as Deogarh. He died in 1293, in the reign of Jalal-ud-din Firoz Khiji.*

Ghulam Muhi-ud-din was born at Rahila on the river Beas. When he was three months old his father Ghulam Shah died, and his widowed mother, left in great poverty, came to Lahore to seek help from her

* This account of the family claiming descent from the Bokhari Sayads is possibly true. There are, however, many who assert that it was only when Fakir Aziz-ud-din became rich and powerful that he discovered himself to be a Sayad; and an amusing story is told of the manner in which the genealogy was manufactured and promulgated. Certain it is that until the time of Maharaja Sher Singh the Fakirs styled themselves, and were styled in all official documents, 'Ansari'; after 1840 they styled themselves 'Bokhari.' But, on the other hand, Fakir Aziz-ud-din was so truthful a man that it is impossible to believe that he would become a principal to such a fraud; and he was too careless of nominal distinctions to value the title of Sayad, 'Ansari' or 'Bokhari.' He knew that the dress and style of Fakir were his greatest protection in the intriguing and unscrupulous Court of Lahore, and he would never accept the titles and honours which the Maharaja desired to confer on him.



husband's friends. Abdullah Ansari, a well known physician of Lahore who had been Judge in Kashmir early in the reign of Ahmad Shah, and whose father had written a medical work, *Tazkira Ishakiya*, which is still an authority, took pity upon her and supported both her and her son. He gave Ghulam Muhi-ud-din a good education; and when the boy had grown up married him to his niece, the daughter of his brother Khuda Bakhsh. Ghulam Muhi-ud-din became a physician and bookseller and, in pursuit of his trade, travelled over a large portion of the Punjab. He became a disciple of Fakir Amanat Shah Kadri, and himself assumed the title of Fakir; and his *murids* or disciples are still to be found in Lahore and Bahawalpur.

Ghulam Muhi-ud-din left three sons, Aziz-ud-din, Imam-ud-din and Nur-ud-din. Of these, Aziz-ud-din, the eldest, was a pupil of Lala Hakim Rai, the chief Lahore physician, who placed him in attendance on Ranjit Singh when that chief, soon after his capture of Lahore in 1799, was suffering from a severe affection of the eyes. The skill and attention of the young doctor won the chief's regard, and Aziz-ud-din received a grant of the village of Badu and Sharakpur, and a cash assignment on Diwan Hukman Singh Pathban, who at that time farmed the customs of Lahore, as Rama Nand did those of Amritsar. Ranjit Singh made him his own physician and, as he extended his territories, the *jagirs* of Aziz-ud-din were also increased.

In the year 1808, when Mr. Metcalfe was sent to Lahore to draw up an agreement by which Ranjit Singh should be confined to the north of the Sutlej and in 1809, when the British troops were moved up to that river, the Sikh chief, supported by his Sardars, had almost determined on war with the English; but Aziz-ud-din strongly dissuaded him from such a course, and his wiser counsels at last prevailed. Ranjit Singh, appreciating the far-sightedness and wisdom of Aziz-ud-din consulted him on all occasions; and from this time to the end of his reign never undertook any important operation against his advice. In all matters connected with Europeans and the English Government, Aziz-ud-din was specially employed; and to the Fakir's enlightened and liberal counsels it may be attributed that throughout his long reign the Maharaja maintained such close friendship with the English Government. Trusting implicitly to its good faith, he would set out with his whole army on distant expedi-

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tions, leaving only the Fakir with a few orderlies for the protection of Lahore.

Aziz-ud-din was employed on several occasions on military service. In 1810 he was sent to annex the Gujrat country of Sahib Singh Bhangi, and in 1831, when Jahan Dad Khan had given up Attock to the Maharaja, he was sent, with Diwan Din Das Sukh Dayal and Sardar Mota Singh, to reinforce the garrison and to settle the district. In 1819 he was sent as Envoy to the Bahawalpur Court, and was received there with great honour. He accompanied the expedition against Kangra; and in 1826, when Diwan Kirpa Ram fell into disgrace, Fakir Aziz-ud-din was sent to receive from him the fort of Phillour, of which he took charge till it was placed under Sardar Desa Singh Majithia; and shortly before this he had assumed charge of Kapurthala, Jandiala, Hoshiarpur and the Trans-Sutlej estate of Fateh Singh Ahluwalia, who had fled across the Sutlej for British protection. In April 1831, Aziz-ud-din, in company with Sardar Hari Singh Nalwa and Diwan Moti Ram, was sent to Simla on a complimentary visit to Lord William Bentinck.* The envoys were received with great honour, and arrangements were made for a meeting between the Maharaja and the Governor-General, which took place at Rupar in October of the same year.

In May 1835 he was present in the Peshawar valley when Amir Dost Muhammad Khan with a large army arrived from Kabul with the intention of recovering Peshawar from the Sikhs. Aziz-ud-din was sent as the principal envoy to the Afghan camp, and contrived to delude the Amir so completely that the Afghan army was almost surrounded by the Sikhs during the progress of the negotiations, and had to retire to Kabul with all speed. The Maharaja was so pleased with the adroitness of the Fakir on this occasion that on his return to camp a general salute was ordered in his honour.

In November 1838, when the British forces were being assembled for the Kabul campaign, the Maharaja visited Lord Auckland, the Governor-General, at Ferozepore, where the splendour of the scene even surpassed that of the meeting at Rupar in 1831, which had been called the 'Meeting of the field of cloth of gold.' Shortly afterwards Lord Auckland paid

* It was during this visit to Simla that an English officer asked Fakir Aziz-ud-din of which eye the Maharaja was blind? He replied: "The splendour of his face is such that I have never been able to look close enough to discover."



the Maharaja a return visit at Lahore and Amritsar; and on both these occasions the Fakir had been foremost in his attentions, doing the honours in the most graceful manner for his master, whose health was fast giving way.

On the 27th June 1839 Ranjit Singh died. To the last Aziz-ud-din, the most faithful of his servants, the most devoted of his friends, had remained by him; administering the medicine with his own hand, and telling him news from various quarters which the Maharaja was anxious to hear. On the accession of Maharaja Kharak Singh, Aziz-ud-din and Sardar Lehna Singh Majithia were sent to Simla to renew the engagements which had been entered into by Ranjit Singh with the British Government. While at Simla, news arrived of the murder of Sardar Chet Singh, the Minister and favourite of Kharak Singh, and the assumption of power by Prince Nao Nihal Singh. This news caused some hesitation at Simla; but the treaty was eventually renewed, and the envoys returned to Lahore.

The influence of the Fakir at Court did not perceptibly decline during the reign of Kharak Singh. In May 1840 he was deputed by the Darbar to visit Mr. Clerk at Ferozepore, and he made the arrangements for the visit which that officer paid the Maharaja at Lahore in the same month. In September of the same year, in company with Rai Gobind Das he was again sent on a confidential mission to Mr. Clerk to discuss the treatment of the Ghilzai and Barakzai chiefs, and the interpretation of the first article of the Tripartite Treaty of 1838, which had been somewhat infringed by the action taken by the Sikhs in Yusufzai and Swat.

In the intrigues which succeeded the deaths of Kharak Singh and Nao Nihal Singh, the Fakir did not take an active part. Raja Dhian Singh indeed used always to consult him; and they both were parties to the arrangement by which Mai Chand Kaur was appointed Regent during the pregnancy of Sahib Kaur, widow of Prince Nao Nihal Singh. Aziz-ud-din was well aware that this arrangement could not be a successful one, and his sympathies were all with Prince Sher Singh; but his great influence was in the Foreign Department, and regarding home politics he at this time rarely ventured an opinion in Darbar.

When Sher Singh obtained the throne, he treated Aziz-ud-din with the greatest kindness; and in March 1841 sent him to Ludhiana to sound Mr. Clerk, the Agent of the Governor-General, as to the willingness of

the British Government to aid him in reducing his troops to obedience. Mr. Clerk was not averse to the idea. The Sikhs, before the experience of the Sutlej campaign, were not considered formidable in the field, and Mr. Clerk thought that with twelve thousand troops it was possible to reduce the Khalsa army to obedience throughout the plain country of the Punjab; in case of resistance, to disperse it and to establish Sher Singh firmly on the throne. The terms on which such assistance would be rendered were the cession to the British Government of the Lahore territory south of the Sutlej and the payment of forty lakhs of rupees for the expenses of the expedition. The Fakir, with his colleague Munshi Din Muhammad, had no authority to conclude so important a transaction as this; and asked permission, as the matter could not be trusted to paper, to go to Lahore to consult the Maharaja, promising to return in eight days. He never returned, and perhaps never intended to do so. The Maharaja was more afraid of the British army than of his own: and, in spite of the revolt of the troops in Mandi, wrote to the Agent to say that he had suppressed all mutiny, and that the Sikh army, obedient and loyal, was ready to march against the enemies of the English.*

Sher Singh feared that the British army, once having occupied Lahore, would never again leave it. Fakir Aziz-ud-din, who knew better the policy of the English Government, professed himself still anxious for its interference, and directed his son Shah Din, the Lahore agent at Ludhiana, to urge Mr. Clerk to renew the overtures made, and to send for Bawa Mahan Singh, a confidential servant of the Maharaja, to conduct the negotiations. But Mr. Clerk did not find it politic again to take the initiative, and the scheme was wisely abandoned.

About this time an accident befell Aziz-ud-din, which it was feared would end fatally. He was seated in Darbar, at Shah Bilawal, next to Diwan Bishan Singh, whose sword, as he rose from his seat, wounded the Fakir severely in the leg. He fainted from loss of blood, and it was thought that lockjaw would come on. Gradually, however, he recovered; and this accident afforded him an excuse to attend the Darbar less frequently; for he, with the other Ministers, feared the abuse and excesses of the soldiery.

* The Supreme Government did not adopt the extreme views of Mr. Clerk, and deprecated armed interference, unless the course of events in the Punjab should render it absolutely necessary.



In February 1842 Aziz-ud-din was sent by the Maharaja to Makhu, on the south side of the Sutlej, to meet Mr. Clerk, who was proceeding to Lahore on a mission of congratulation on the Maharaja's accession, and condolence on the death of Kharak Singh.

In December 1842 Sardar Lehna Singh Majithia was deputed by the Lahore Court to wait on Lord Ellenborough, who was present with the British army at Ferozepore. Through some misunderstanding, the Sardar, expecting the Agent of the Governor-General to conduct him to the British camp remained in his tent, and the interview failed altogether to come off. Lord Ellenborough, thinking the slight intentional, demanded explanation. Fakir Aziz-ud-din, accordingly, with Prince Partab Singh, Raja Hira Singh and other Sardars, proceeded to Ferozepore, where a grand Darbar and review of both the Sikh and British armies were held. Aziz-ud-din explained away the apparent discourtesy, and so pleased the Governor-General that he called him, in full Darbar, "the protector of the friendship of both States," and taking from his pocket a gold watch presented it to him. This gift, valued beyond other *khilats*, was in the possession of Fakir Jamal-ud-din until his death.

During the last year of Sher Singh's reign, Fakir Aziz-ud-din fell out of favour. He was suspected of attachment to the Jammu Rajas, whom Sher Singh hated, though he was unable to resist them. The truth was that Raja Dhian Singh found the abilities of Aziz-ud-din necessary to him; and indeed no Ministry at Lahore could have dispensed with the services of the Fakir. It was not without difficulty that Aziz-ud-din forgave Raja Dhian Singh for the murder of Sardar Chet Singh, his particular friend; but at length he seemed to believe that the Dogra Rajas alone could save the State from disruption and it was this belief which induced him to join their party.

After the death of Maharaja Sher Singh the Fakir took little part in politics. His health was bad, his eyesight failing, and his influence day by day grew less as the army became more powerful and reckless. He saw well whither the evil passions of the troops were hurrying them, and he raised his voice, unfortunately in vain, against the suicidal policy of Jawahir Singh and Lal Singh. His last act was to urge the recall of the invading army which had marched to the Sutlej against the British;



and he died on the 3rd December 1845, before ruin had fallen on the State he had served so long and so faithfully.

Fakir Aziz-ud-din was one of the ablest, and certainly the most honest, of all Ranjit Singh's advisers. That monarch knew how to choose his Ministers: and throughout his long reign his confidence in, and affection for, Aziz-ud-din never lessened, as they were never betrayed or abused. There were few questions, either in home or foreign politics, on which the Maharaja did not ask his advice, while the conduct of negotiations with the English Government was left almost entirely in his hands; and it was undoubtedly owing in no small degree to the tact and wisdom of the Fakir that the two States remained till the close of Ranjit Singh's reign on terms of the most cordial friendship.

Fakir Aziz-ud-din was of so engaging a disposition, and so perfect a courtier in his manners, that he made few declared enemies, though many were doubtless jealous of his influence. One reason of his popularity, as a Muhammadan Minister at a Hindu Court, was the liberality of his belief. He was a Sufi,* a sect held, indeed, as infidel by orthodox Muhammadans, but to which the best thinkers and poets of the East have belonged. He had no attachment for the barren dogmata of the Kuran, but looked on all religions as equally to be respected and disregarded. On one occasion Ranjit Singh asked him whether he preferred the Hindu or the Muhammadan religion. "I am," he replied, "a man floating in the midst of a mighty river. I turn my eyes towards the land, but can distinguish no difference in either bank."

Fakir Aziz-ud-din was celebrated as the most eloquent man of his day, and he was as able with his pen as with his tongue. The State papers drawn up by him and his brother Nur-ud-din are models of elegance and good taste, according to the Oriental standard. He was himself a ripe scholar in all branches of Eastern learning, and also was a generous and discriminating patron of learning. At Lahore he founded

* The Sufi sect represents the mystical asceticism of Muhammadanism. All over the East its members are more or less numerous. Persia has for many centuries been its headquarters, while in the Punjab a declared Sufi is rarely to be found. Yet the mystical doctrines of the Sufi are common everywhere. The Hindu Vedanti school of deistical philosophy hardly differs from Sufism except in name; and the principles upon which Guru Nanak founded the Sikh faith are almost identical with those which may be found in the purely Sufi writings of Mahmud, Hafiz or Fakir Aziz-ud-din himself.



at his own expense a College for the study of Persian and Arabic, and to this institution very many of the Arabic scholars of the Punjab owe their education.

As a poet, Aziz-ud-din must be allowed a high place. His Persian poems, of the mystical character which the Sufis affect, are often very beautiful, and are distinguished by simplicity and great elegance of style. A few stanzas, literally translated, are inserted here to show, in some measure, the character of Sufi religious poetry :—

If you attentively regard the world
You will find it fugitive as a shadow ;
Why should you vex yourself with vain desires
When you have no power to perform ?
Forget yourself, and leave your work with God ;
Trust yourself with all confidence to Him.
Wait with patience until He shall bless you,
And thank Him for what He has already given.
Stop your ears from the sound of earthly care ;
Rejoice in God, and be hopeful of His mercy.
The wise would consider me as an idolater
Should I thoughtlessly speak of myself as ' I ' ;
To the wise and to those who most nearly know,
It is a folly for any mortal to assert ' I am ' ;
Although able to vanquish Sohrab, Zal and Rustam,
Yet at the last your stability is but as water.
It is a vain thought that your reason may spin
Her imaginings, as a spider spins her web.
It is well that I should breathe the air of freedom,
For I know that everything is dependent upon God.

None of Fakir Aziz-ud-din's six sons are now living. Shah Din, who died in 1842, was in 1836 appointed Agent with the British Political Officer at Ludhiana, and two years later was appointed *Vakil* at Ferozepore. Fakir Chiragh-ud-din was in 1838 made Governor of Jasrota, and shortly afterwards was placed in attendance on Prince Kharak Singh. He succeeded his brother as *Vakil* at Ferozepore in 1842, and was afterwards attached to the Council of Regency in the same capacity. Jamal-ud-din entered the service of the English Government as tahsildar of Hafizabad. He was then transferred to Gujranwala, and in 1864 was appointed Mir Munshi of the Punjab Secretariat. He was made an Extra Assistant Commissioner in 1870, but was obliged by ill-health to retire in 1883 on a pension of Rs. 100 per mensem, which he enjoyed in addition to his political allowance of Rs. 1,000. He was appointed Sub-Registrar of Lahore in 1883, and in the following year was made an Honorary Extra Assistant Commissioner, with full magisterial powers. He was a Fellow of the Punjab University and a Provincial



Darbari. He died in 1894, leaving no children. Aziz-ud-din's youngest son, Rukn-ud-din, also enjoyed a pension of Rs. 1,000 per annum, which lapsed to Government on his death without issue in 1881.

Nasir-ud-din, the eldest son of Fakir Aziz-ud-din, was murdered, when quite a youth, in 1814. A Purbeah sepoy, who had been dismissed by Fakir Imam-ud-din for some fault, determined upon revenge, and came to Lahore to the shop of Ghulam Muhi-ud-din and asked to be treated for some alleged disorder. Young Nasir-ud-din, who used to assist his grandfather, took the sepoy into an inner room, when he drew his sword and cut the boy down. Ghulam Muhi-ud-din ran up, hearing the cries of his grandson, but the room was locked. He, however, broke the door down with an axe and rushed upon the murderer, whom he disarmed, not without receiving severe wounds himself, and threw him from the window into the street, where he was torn to pieces by the infuriated mob. Nasir-ud-din lingered a few days and then died.

Charagh-ud-din was the only one of Aziz-ud-din's sons to leave any family, and the fate of Siraj-ud-din, his eldest son, was as tragical as that of Nasir-ud-din. This young man was in the employ of Bahawal Khan, the Nawab of Bahawalpur, who was succeeded by his favourite son Sadik Muhammad Khan. The new Prince wished to put to death his brother Haji Khan, whom he found in prison; but Siraj-ud-din and the Daudpotras took his part and raising an insurrection in his favour, placed him upon the throne. In gratitude for this, Haji Khan made Siraj-ud-din his Minister, and his brother Shah Nawaz Khan, Commander-in-Chief. No long time afterwards, however, Siraj-ud-din quarrelled with Azad Khan, the maternal uncle of the Nawab, who took his relative's part, and Siraj-ud-din prepared to leave Bahawalpur. But the Nawab sent several Sayads to him, who swore on the Kuran that no injury was intended him, and he then resolved to remain. But two or three days later the house was surrounded by troops, and Siraj-ud-din was informed that he was a prisoner and must consent to be placed in irons. He refused to submit except to force, and the house was at last stormed. The brothers defended themselves gallantly, but they were almost unarmed. The principal officer Siraj-ud-din killed with his own hand, and was then shot dead himself. Shah Nawaz Khan was captured, severely wounded, and was thrown into prison, where he remained eight months, until ransomed by his father for Rs. 80,000.



During the life of Fakir Aziz-ud-din, his brothers played subordinate parts; but some account must be given of them here, as both were men of some importance. Fakir Imam-ud-din was, during a great portion of Ranjit Singh's reign, custodian of the celebrated fort of Gobindgarh* at Amritsar, and Governor of the country immediately surrounding it. With this he had charge of the magazine, arsenals and royal stables. His occupations at Amritsar did not allow him to perform much service in the field; but he was one of the force sent to reduce the forts of Mai Sada Kaur and the Kanhayas, and also served in one or two other minor campaigns. He died in 1844 leaving one son, Taj-ud-din, who had shared with him the charge of Gobindgarh and who survived him only two years. Mehraj-ud-din, son of Taj-ud-din married a daughter of Sayad Kasim Shah of Lahore; he enjoyed an allowance of Rs. 500 per annum, and his father's widow had a life pension of Rs. 360 per annum. He died in 1899, and his son Said-ud-din is now a Munsif in the Punjab.

Fakir Nur-ud-din neither possessed the ability nor the courage of his brother Aziz-ud-din, whom in many points he much resembled. His early life was passed in devotion, till, in 1810, Ranjit Singh, who had taken a great fancy to Aziz-ud-din, sent for Nur-ud-din to his Darbar and gave him the district of Dhani to superintend. He acquitted himself well, and was then sent to Gujrat, where he had some difficulty in reducing the Chibs to obedience. In 1812 Jullundur was placed under him, and the next year Sialkot, Daska, Halowal and Wazirabad. In 1818 he was summoned to Lahore, and henceforward his duties were generally about the Court. These duties were multifarious and responsible. He was in charge of the arsenal at the fort, of the royal gardens and palaces. He was Almoner to the Maharaja, and dispensed the royal bounty to deserving applicants. He kept one key of the Royal Treasury, the Moti Mandar; the two other keys being in charge of Misra Bell Ram and Diwan Hukman Singh. In 1826 Nur-ud-din was sent to reduce the country around Pind Dadan Khan, and in 1831 he proceeded to Sayadpur and Makhad to assist

* The first Thanadar or Governor of Gobindgarh was Sardar Shamir Singh of Thethar, Lahore. He rebuilt the fort, in a great measure, under Ranjit Singh's order. After Shamir Singh, Fakir Imam-ud-din was appointed, who with his son Taj-ud-din held the fort till the reign of Maharaja Sher Singh. Subha Singh of Baghrian was then nominated, and remained Governor till 1842, when Surmukh Singh, a Brahman of Batala, was appointed. This man allowed Darya Khan, a State prisoner, to escape, and he was consequently superseded by Shamas-ud-din, son of Fakir Nur-ud-din, in 1847.



Raja Gulab Singh in his administration of that part of the country. Nur-ud-din was closely associated with his brother Aziz-ud-din in the conduct of negotiations with the British Government. Both were lovers of the English and earnestly desirous that the two states of India and Lahore should always remain on the most friendly terms. On the 19th September 1846, when the Khalsa army had mutinied and required the Rani to give-up her brother and the murderers of Prince Peshaura Singh to their vengeance, Fakir Nur-ud-din was sent with Diwan Dina Nath and Sardar Atar Sing, Kalianwala to endeavour to soothe them. The mission was without result, and Nur-ud-din alone of the envoys was allowed to return to Lahore without insults and threats. After the Sutlej War, Nur-ud-din was one of the subscribing witnesses to the treaty of the 9th March, on the part of the Lahore State; and in December 1846, when Raja Lal Singh, the Wazir, was deposed for treason, Nur-ud-din was appointed one of the Council of Regency to carry on the Government until Maharaja Dalip Singh should arrive at his majority.

Nur-ud-din was not an active Member of the Council, but he was one of the most disinterested; and his advice was generally sound and well considered. He at all times was ready to facilitate matters for the British Resident, while remaining faithful to the interests of his own Government. In 1850 the Supreme Government confirmed to him for life all his *jagirs* and allowances, amounting to Rs. 20,885 per annum. To his two elder sons, Zahur-ud-din and Shamas-ud-din, were granted cash pensions of Rs. 1,000 and Rs. 720, respectively; to the younger, Rs. 540 each. On the death of their father Nur-ud-din in 1852 these allowances were increased to Rs. 1,200, Rs. 400 and Rs. 1,080, respectively.

Fakir Zahur-ud-din was placed with the young Maharaja Dalip Singh as a tutor. He accompanied the Prince to Fatehgarh, and the way in which he fulfilled the duties of the office gave every satisfaction. At the end of 1851 he returned to the Punjab, and was in 1855 appointed tahsildar of Chunian, and was subsequently transferred to Moga and Lahore. In 1863 he was promoted to the rank of Extra Assistant Commissioner. He retired in 1883 after a service of twenty-seven years on a pension of Rs. 315 per mensem, which he enjoyed in addition to his family allowance of Rs. 1,200 per annum. He received a grant of five hundred acres of land in Gujranwala in 1877, and was a Provincial Darbari. He died in 1893, his only son Naobahar-ud-din, who was a tahsildar, having



predeceased him in 1880. Zahur-ud-din's daughter married in 1877 Zafar-ud-din, the eldest son of Fakir Kamr-ud-din, who is now a Deputy Superintendent of Railway Police.

Fakir Shamas-ud-din, second son of Nur-ud-din, was Thanadar of the Gobindgarh fort during the second Sikh War. In this position he behaved with great fidelity, and made over the fort to European troops at a time when any hesitation on his part might have produced serious results. In 1850 he was appointed tahsildar of Shahdara, but was compelled to resign the next year through ill health. In 1862 Shamas-ud-din was appointed an Honorary Magistrate of the city of Lahore, and a member of the Municipal Committee. He was a man of great energy and liberality. A finished scholar himself, he was ever foremost in any scheme for the advancement of learning among his countrymen. It was very much owing to his exertions that female education was so generally taken up in Lahore. He also took an active part in the establishment of the literary Society known as the *Anjuman-i-Punjab*. Fakir Shamas-ud-din died in 1872 leaving three sons. The eldest, Burhan-ud-din, commenced life as a pleader in 1866. In the following year he became a Naib-tahsildar, and soon rose to be Tahsildar and a Superintendent of Settlements. He was promoted to the rank of Extra Assistant Commissioner in 1882. Four years later his services were lent to the Bhopal State, and he was employed as *Naib-Wazir-i-Mal* (Assistant Revenue Minister) on a salary of Rs. 500 per mensem. In January 1888 the title of Khan Bahadur was conferred on him in recognition of his meritorious services. He had been confirmed after his father's death as holding in perpetuity a *jagir* of about nine hundred acres of land in Rakh Raiwind Kadim in the Lahore tahsil; and the proprietary rights in this plot were formally ceded to him by Government in 1885. He married the daughter of Sayad Najib Ali Bokhari of Kanga Gil, Batala, and died without issue in 1890.

Shamas-ud-din's second son, Zain-ul-Abdin, became a pleader in 1866 and died in 1904 leaving no children. Fakir Shahab-ud-din, third son of Shamas-ud-din, was a Naib-tahsildar, and for short periods held the offices of District Inspector of Schools at Lahore, and Overseer of the Ravi ferries. He died in 1908, and his only son, Najam-ud-din, is a Naib-tahsildar in Karnal.



The late Naobahar-ud-din, only son of Zahur-ud-din, left two sons, Iftikhar-ud-din and Iktadar-ud-din, who were brought up by their grandfather. The eldest, Fakir Sayad Iftikhar-ud-din, succeeded to the seat held by Zahur-ud-din in Provincial Darbars, on the latter's death. This is the highest seat in Darbar held by any member of the family, and Fakir Iftikhar-ud-din is, properly speaking, the head of the family, as the descendant of the eldest son of his great-grandfather Nur-ud-din. He has, however, out of respect and affection for his great-uncle, Fakir Sayad Kamr-ud-din, whose daughter he has married, consented to an arrangement whereby he is to sit below Kamr-ud-din in Darbar during the latter's lifetime, and Kamr-ud-din is to be recognized as the head of the family. Iftikhar-ud-din entered the service of Government in 1886, and was promoted to the post of Extra Assistant Commissioner in 1899. After serving for some years as Mir Munshi to the Punjab Government, he was transferred to Rawalpindi as Revenue Assistant, and later worked as Extra Assistant Settlement Officer in that district. In 1906 his services were lent to the Tonk State in Rajputana, where he was employed as Revenue Member of Council. In the latter part of the same year he was deputed by Government to act as Attaché on the staff of the Amir of Afghanistan, on the occasion of His Majesty's visit to India. In 1907 he was appointed to the important post of British Envoy at Kabul, which he still holds. He owns about a thousand acres of land in Lyallpur and two hundred acres in Lahore. His brother, Iktadar-ud-din, is serving in the Police.

Fakir Sayad Kamr-ud-din, third son of Fakir Nur-ud-din, is, as already stated, recognized as the present head of the family. He was born in 1827 and twenty years later accompanied his father on a deputation sent by Maharaja Dalip Singh to bid farewell to Lord Hardinge on his departure from India. On this occasion he received a handsome *khilat*. In 1848 he was appointed by Sir F. Currie, Resident at Lahore, to accompany the Maharani on a pilgrimage to Benares, and was later appointed to the personal staff of Maharaja Dalip Singh. In 1882 a *khilat* of Rs. 500 was conferred on him by Sir Robert Egerton, Lieutenant-Governor, and in the same year he was granted proprietary rights in seven hundred *ghumaos* of waste land in the Lahore tahsil, where he has founded a village, naming it Jalalabad after his second son. The *jagir* rights in this village were granted to him in 1887, with succession to his son Jalal-ud-din. In 1905 he was granted ten squares of land in the Chenab Colony. He enjoys a political pension of

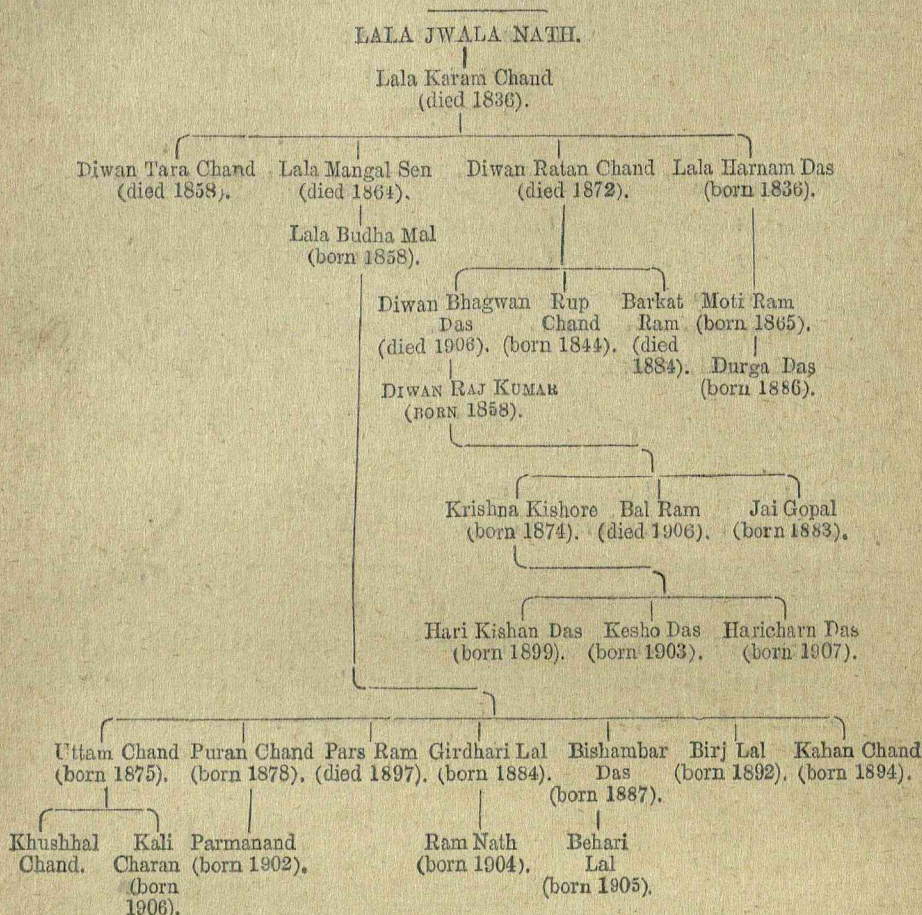


Rs. 60 per mensem. He was for some years a member of the Lahore Municipal Committee and of the District Board, and is the senior Honorary Magistrate in Lahore. He is also one of the oldest Fellows of the Punjab University, and a Provincial Darbari. In all these capacities he has rendered valuable services, which were recognized by the bestowal on him of the title of Khan Bahadur on the occasion of Her late Majesty's Jubilee in 1887, and by a Companionship of the Order of the Indian Empire granted on January 1st, 1909. He has throughout his long life exercised a strong influence for good in Lahore, where he is regarded with affection and respect by all classes. He is a storehouse of historical learning and his conversation abounds with interesting tales of the past glories of Lahore. His venerable aspect and courtly manners are both reminiscent of an older generation.

His eldest son, Fakir Sayad Zafar-ud-din, is a Deputy Superintendent of Railway Police at Lahore, and in recognition of his services has been granted the title of Khan Sahib. His second son, Jalal-ud-din, was educated at the Aitchison College and was appointed a Munsif in 1899. He was promoted to the post of Extra Assistant Commissioner in 1907, and is now serving in Lahore.

Fakir Hafiz-ud-din, the fourth son of Nur-ud-din, retired in 1886 after serving for many years as a Tahsildar in the Punjab. He lost his only son, Muhammad Ikbāl-ud-din, in 1881, and himself died in 1899.

DIWAN RAJ KUMAR, DHARIWALA.



The family of Diwan Raj Kumar, Dhariwala, came originally from Payal, a village situated between Ludhiana and Patiala, and held various revenue appointments under the Muhammadan Emperors. When the Sikhs rose to power, Jwala Nath entered the service of Sardar Charat Singh Sukarchakia as a *munshi*, and remained with him and his son Mahan Singh till his death. Karam Chand was first employed by Sardar Bishan Singh Kalal, the confidential agent of Maharaja Ranjit Singh, who retired in the year 1813 to Benares, where he died. Karam Chand in course of time was promoted to offices of trust under the Maharaja. He accompanied him in 1805 on his secret visit to Hardwar, and the following year was employed as an agent



in the arrangements concluded between the Lahore State and the Sikh chiefs south of the Sutlej. He also assisted in drawing up the Treaty of the 25th April 1809 with the British Government. Some time before, he had been placed at the head of the Lahore office, if that can be called an office where no accounts were regularly kept. Bhawani Das first introduced a system of accounts in 1809, from which time Karam Chand worked under him, and remained in the office till his death in 1836.

His eldest son Tara Chand had entered the service of Government when very young, and his first employment was in Peshawar, under Diwan Kirpa Ram, in 1822. He was sent in the following year to Kangra, with civil and military authority, to collect the revenue, and in 1832 was posted at Ferozepore to reduce the turbulent inhabitants of that district to order, and to suppress dacoity, which had become very common. Tara Chand was afterwards made Diwan, and placed in charge of Bannu, Tonk and Dera Ismail Khan. His administration here was not very successful. Of all the frontier chiefs, no one was more hostile to the Sikhs than Dilasa Khan of Bannu. Diwan Tara Chand, who had with him the flower of the Sikh chivalry, the chiefs of Atari, Majitha, Naka and Butala, led his force of eight thousand men and twelve guns against the little fort of Dilasa Khan; but was ignominiously repulsed with a loss of three hundred killed, including the younger Jai Singh Atariwala, and five hundred wounded. When the Maharaja heard of this repulse he was very indignant and fined the Diwan Rs. 7,000. Tara Chand also quarrelled with Raja Suchet Singh, who was in authority in the Derajat, and who could not endure the Diwan's independent spirit; so Tara Chand, making a virtue of necessity, and pleading ill-health and his desire to make his peace with heaven, left the Punjab in 1838 for Benares, where he died in 1858.

Mangal Sen, the second son of Karam Chand, was Commandant of a cavalry regiment under the Darbar. After annexation he received a pension of Rs. 480 a year. He died in November 1864 leaving one son, Lala Budha Mal, who is now an Extra Assistant Commissioner in the Punjab. Budha Mal's eldest son, Uttam Chand, is a reader in the Chief Court.

Ratan Chand, third son of Karam Chand, was a great favourite of Maharaja Ranjit Singh and, when quite a boy, used to be in constant attendance at Court. When the first down began to grow upon his lip and chin, Ranjit Singh gave him the nickname of Dhariwala or 'the bearded.'



to distinguish him from Ratan Chand Dogal, who was four years younger, and who had consequently no beard at all. He was in 1829 appointed to the Postal Department on Rs. 200 a month, with certain assignments from the revenue of Peshawar and Hazara. He remained in this department during the reign of Ranjit Singh and his successors, and under the Darbar was in the enjoyment of cash allowances to the amount of Rs. 2,610 and *jagirs* in Dinanagar, Khanowal, Yuhianagar, Tiwan, Bhindan, Hazara and Peshawar, worth Rs. 13,600. Ratan Chand happened to be in the Lahore fort when the Sindhanwalia chiefs seized it, and Raja Hira Singh, believing him their accomplice, fined him Rs. 30,000. This money was given back by Sardar Jawahir Singh after Hira Singh's death. After the Sutlej campaign Ratan Chand was appointed Postmaster-General in the Punjab and did excellent service throughout the rebellion of 1848-49. His department had at this time to contend with great difficulties, but the Postmaster-General's energy and ability enabled him to surmount them. On the annexation of the Punjab certain of his *jagirs*, amounting to Rs. 6,800, were released to him for life, free of all service, and a garden worth Rs. 200 near the Shahalmi gate of Lahore was released to his male heirs in perpetuity. Ratan Chand was appointed an Honorary Magistrate of the City of Lahore in 1862 and a Member of the Municipal Committee. He was one of the most active and intelligent of the Honorary Magistrates; and through his liberality the city of Lahore was much embellished. The most striking of the public works constructed by him is the fine *sarai* and tank near the Shahalmi gate. He also had a large share in the formation of the public gardens round the city; and whenever money was required for any work of public utility, Ratan Chand shewed himself liberal in the extreme. He was created a Diwan by the Supreme Government in January 1865. He died in 1872.

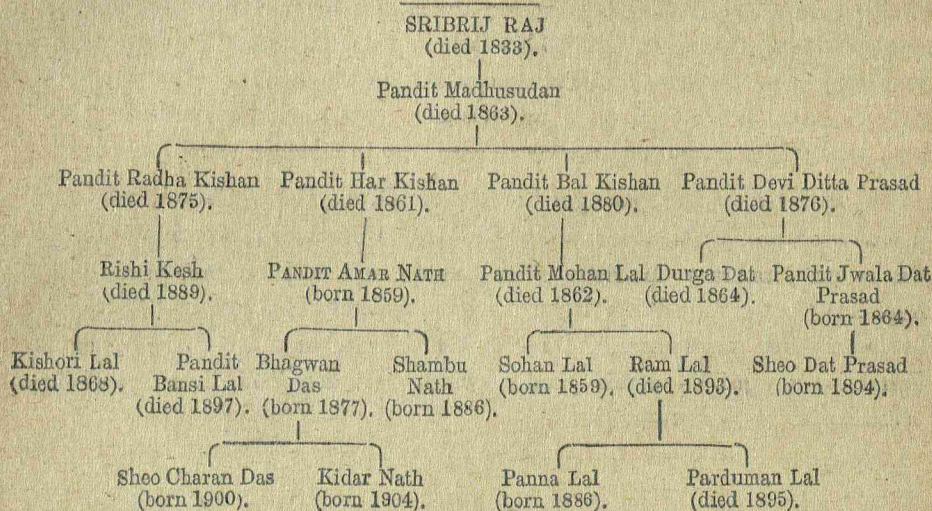
His eldest son, Diwan Bhagwan Das, received a *jagir* grant under a *sanad*, dated 7th January 1874, valued at Rs. 2,585. He was an Honorary Magistrate of Lahore, a Member of the District Board and Municipal Committee, and a Provincial Darbari. His public services were on several occasions recognized by Government and the hereditary title of Diwan was conferred on him in 1892; he took a keen interest in all matters connected with the welfare of the city, and invariably shewed that he possessed a public and enlightened spirit. He erected several



buildings, including a *Thakurdwara* on the edge of a fine tank made by his father. He died in 1906, and his son Diwan Raj Kumar succeeded to the family *jagir* and property, and to his father's title and seat in Darbar. He is an Honorary Magistrate and is recognised as the head of the family. Raj Kumar's eldest son, Krishna Kishore, was made a member of the Honorary Bench of Magistrates for Lahore City in October 1908.

Lala Harnam Das, younger brother of Diwan Ratan Chand, was an Extra Assistant Commissioner and retired from Government Service in 1896. He is an Honorary Magistrate in Lahore, and was for some years Sub-Registrar, but resigned this latter office on account of old age in 1907. He has been given six squares of land on the Gugera branch of the Chenab Canal in recognition of his good services. His son Moti Ram is a Naib-tahsildar in the Sialkot district.

PANDIT AMAR NATH.



The traditions of this Brahman family go back to the year 1244 when Alla-ud-din Masud was King of Delhi. In this year, on account of the persecutions suffered at the hands of the Muhammadans, the whole family emigrated, with other Hindus, from the sacred city of Muttra to Uch near Multan. This new home was singularly chosen and could hardly have been a pleasanter residence than Muttra, as at this very time, according to Farishta, it was overrun by an army of Mughals from Kandahar. Some time afterwards the family settled at Lahore, but when happier times came round returned to its old home at Muttra. One ancestor of Radha Kishan, by name Narayan Das, was celebrated for his learning and piety, and is mentioned in the *Bhagatmala* or 'Fakir's Necklace' of *Nabhaji*. A *farman* of the Emperor Jahangir, granting to Kishan Lal, great-grandson of Narayan Das, twenty-four *bighas* of land at Muttra for the purpose of growing the flowers used in Hindu worship, is still extant. This document has every mark of being genuine, and bears the date 1610 A.D.

Brij Bhukan, son of Kishori Lal, was the very Diogenes of Brahmins. The Emperor Shah Jahan, hearing of his piety, paid him a visit, and was so pleased at his derivation of the word Hindu, from '*hin*,' an abbreviation of '*Hinsa*,' Sanskrit *sin*, and *du*, abbreviation of '*dur*,' Sanskrit and Persian *far*, 'far from sin,' that he desired the Brahman to ask any favour of him and it should be granted. "Do me then the favour," said Brij Bhukan, "of never paying me another visit."



During the reign of Aurangzeb, Kewal Nain, the youngest son of Brij Bhukan, went to Jaipur, at the invitation of Raja Jai Singh I. Here he obtained the charge of a temple, with a *jagir* for its support, which is still held by his descendants. Bansi Dhar, his grandson, was a man of great piety, and numbered among his disciples Suraj Mal, the famous Raja of Bhartpur.

Brij Raj, or as he was generally called Brij Lal, settled in Lahore about the middle of the eighteenth century. He was very much respected by the Bhangi chiefs, who were then rulers of the city; and when Ranjit Singh rose to power he was made Pandit, and appointed to read and explain the sacred Sanskrit books. He held this office, remaining in high favour with the Maharaja till his death in 1833. Like his father, Pandit Madhusudan was a great scholar, and there was no other Pandit in Lahore who had so extensive an acquaintance with Sanskrit literature. In 1808 he was appointed *Dana Dhaksh*, or Almoner to the Maharaja, and chief Darbar Pandit, both which offices he held till the annexation. Madhusudan married the daughter of Misra Batalia, the great Amritsar banker. He was a great favourite of the Maharaja, who in 1824 appointed his son Radha Kishan tutor to the young Raja Hira Singh, whose after-life, mean, sensual and untrue, did not certainly say much for his education.

Radha Kishan, who was, like his father, a Darbar Pandit, was in 1846 appointed to superintend the education of the young Maharaja Dalip Singh.

Pandit Madhusudan held under the Sikh Government *jagirs* of the value of Rs. 9,935. One village, Kila Gujar Singh, had been granted by Ranjit Singh as a '*Dharamarth*' to Brij Lal and his heirs for ever. The other villages included in the estate were grants to Pandit Madhusudan himself. These were, in 1851, released for life, and two gardens at Lahore and Dinanagar granted in perpetuity.

Pandit Madhusudan died in 1863. With his three elder sons he had violently quarrelled, and he consequently left his entire property, with the perpetual *jagir*, to Devi Ditta Prasad, his fourth son by a second wife. This disposition was contested by the other heirs in the Civil Courts. Ultimately, however, the matter was compromised. Devi Ditta Prasad retained all the patrimony with the exception of the *jagir* revenue, which was divided equally amongst all the sons. Devi Ditta Prasad died

in 1876 and was succeeded by his son, Pandit Jwala Dat Prasad, who is Provincial Darbari, but occupies a seat in Divisional Darbar below that of his cousin, Amar Nath.

Har Kishan died before his father, in 1861. He held a considerable position under the Sikh Government and enjoyed *jagirs* of the value of Rs. 900, in addition to a salary for acting as a writer of the Dharm-Shastra Law. On his death his *jagirs* lapsed, a life pension of Rs. 180 per annum being continued to his widow. He left one son, Pandit Amar Nath, who is an Honorary Magistrate of Lahore and a Divisional Darbari. Amar Nath has, since the death of Bansi Lal in 1897, been recognized as head of the family.

Of the *jagir* of Pandit Radha Kishan, amounting to Rs. 5,270, Rs. 4,700 were released for life, and a garden yielding Rs. 100 per annum in perpetuity. Radha Kishan died in 1875. He was well known and was much respected. His exertions in the cause of education were considerable. He was one of the first to advocate female education, and when the American Mission opened an English School at Lahore his sons were among the first pupils. He sent one of them to study at the Lahore Medical College, when the prejudices against it were still strong. The Pandit was a distinguished Sanskrit scholar, well versed in Hindu Law. When the Punjab University was founded Pandit Radha Kishan set himself out to proclaim its merits throughout the different States of the Punjab, and was thus instrumental in securing large donations from most of the chiefs. In recognition of these special services and of his scholarly attainments, the Pandit was made a Member of the Senate and was appointed one of the Board of Examiners in Sanskrit; and the Sanskrit Text Society of London conferred upon him the honour of membership. He published a Sanskrit Grammar, a Manual of Hindu Medicine and other learned works. The Pandit was held in the highest esteem by the late Sir Donald McLeod, whose certificate of the Pandit's merits is worthy of record. It is dated 22nd August 1870 : "Pandit Radha Kishan is one of the worthiest, most respected and most valuable of the citizens of Lahore. He is a man of learning, and has done much to promote the interests of Oriental learning. It was a letter addressed by him to the Viceroy which led to the adoption by Government of more strenuous and systematic measures for the preservation and collection of manuscripts than was formerly the case. He is a correspondent of Professor Goldstucker, through whom he has presented valuable manuscripts to the Sanskrit Text Society, and he has



LAHORE DISTRICT.

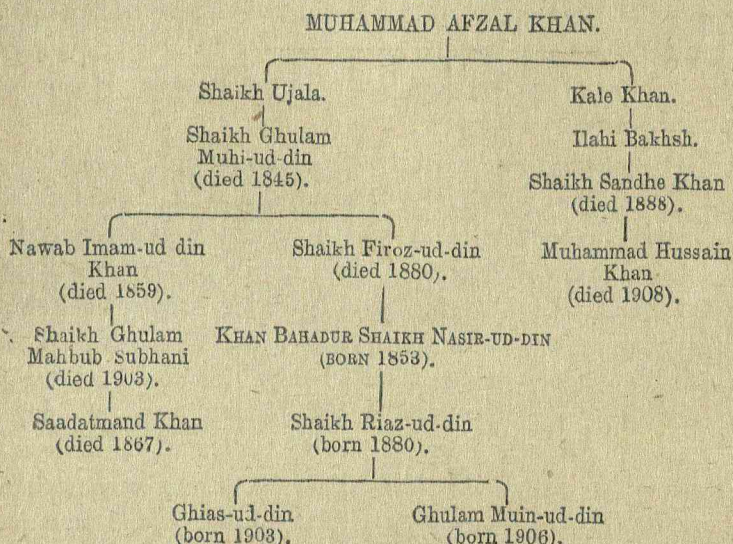
been a most hearty and useful promoter of the Punjab University College movement. He has creditably assisted the officers of Government at all times in educational matters; he has taken an especially active interest in the cause of female education; and on no occasion has he been found wanting, when any opportunity has been afforded him, of assisting in matters calculated to promote the public good."

Professor Goldstucker, who received a catalogue of the contents of the Pandit's Sanskrit Library, expressed his surprise at its "magnificence and richness; many of its works being utterly unknown in Europe." In 1884 the Local Government confirmed his proprietary right in two thousand acres in the Chunian tahsil to his son Rishi Kesh, he having fulfilled the condition of bringing one-half under cultivation within fifteen years of the grant. The Pandit made a garden in this village (Kot Radha Kishan) on the line of railway between Lahore and Multan, and he built a commodious bungalow with out-offices and a fine tank, and in other ways greatly improved his property. To Pandit Rishi Kesh was continued for life a *jagir* income of Rs. 1,200, the remainder having lapsed upon the death of Radha Kishan. He held in addition the village of Kot Radha Kishan already mentioned, yielding a rental of about Rs. 6,000.

Pandit Rishi Kesh joined the Board of Honorary Magistrates at Lahore in 1878. He was appointed a Member of the Municipal Committee in 1870, and succeeded his father in the Senate of the Punjab University. Much of his time was devoted to the public service; and his family possess many testimonials in the form of *sanads* from Government acknowledging his assistance on various occasions. He died in 1888, much regretted by all classes.

His eldest son, Pandit Bansi Lal, who succeeded him, died childless in 1897. He left the land in the Chunian tahsil and a small garden near Lahore to his widows. On his death Pandit Amar Nath succeeded to his seat in Divisional Darbar and to one-third of the family *jagirs*. An equal share is held by Jwala Dat Prasad, and the remaining third is held jointly by Sohan Lal and Panna Lal. Pandit Amar Nath is in addition the proprietor of a certain amount of land in the Lahore and Sharakpur tahsils, and of house-property in Lahore. His eldest son, Bhagwan Das, is an accepted candidate for the post of Naib-tahsildar and is at present serving as a lent officer in the Punch where he is Personal Assistant to the Wazir. Pandit Amar Nath's younger son, Shambu Nath, was educated at the Aitchison College and has been recommended for nomination as Tahsildar.

KHAN BAHADUR SHAIKH NASIR-UD-DIN.



Shaikh Ujala, of the Kalal tribe, was a munshi in the service of Sardar Bhup Singh of Hoshiarpur. His son Ghulam Muhi-ud-din, when very young, attracted the attention of Diwan Moti Ram, son of the celebrated General Mohkam Chand, who placed him in attendance on his second son, Sheo Dayal. Here he soon became a man of importance, and managed all the affairs of Sheo Dayal, whose two brothers, Ram Dayal and Kirpa Ram, also favoured the young man and advanced his interests.

In 1823, when Muhammad Azim Khan of Kabul had marched to Peshawar to attack the Sikhs, Ranjit Singh wished, if possible, to induce the Afghans to retire without fighting. Kirpa Ram put Ghulam Muhi-ud-din forward as well-suited to carry on the negotiation, and he accordingly bought over the 'Pir,' or spiritual adviser of Muhammad Azim Khan, who persuaded the Sardar to retire to protect his family and treasure at Michni, which the Sikhs intended to seize. Yar Muhammad Khan, brother of Muhammad Azim Khan, was also under Sikh influence, and the result was that the Afghan army was hastily broken up, and retired in confusion upon Michni and Jalalabad. Maharaja Ranjit Singh took possession of Peshawar, and, not thinking it wise to remain there long, divided the territory between Yar Muhammad Khan and Dost Muhammad Khan, and returned to Lahore. Before he left, Ghulam Muhi-ud-din was sent on a



mission to Muhammad Azim Khan, on the part of the Maharaja. He told the Sardar of the capture of Peshawar, and its delivery to the brothers who had betrayed him; and the news so affected the chief with mortification and anger, that he fell ill and died twenty-two days later.

In 1827 Shaikh Ghulam Muhi-ud-din accompanied his patron Kirpa Ram to Kashmir, where the latter had been appointed Governor. The Shaikh became sole agent for Kirpa Ram, and he exercised his power with great cruelty and tyranny. In 1831, when, through the enmity of Raja Dhian Singh, Kirpa Ram was recalled, Ghulam Muhi-ud-din was also summoned to Lahore, fined and imprisoned. But later in the same year he again proceeded to Kashmir as Agent and Lieutenant of Prince Sher Singh, who had been nominated to succeed Kirpa Ram. The Prince knew little business, and the Shaikh acquired more power than ever, which he used more ruthlessly than before. The people cried out bitterly against his oppression, and, to add to their distress Kashmir was in 1832 visited by famine. The Shaikh was again recalled to Lahore and fined. He protested against the amount of the fine, which he said he could never pay; and the Maharaja directed Misra Rup Lal to confiscate his property at Hoshiarpur. There was found concealed no less than nine-and-a-half lakhs of rupees. Vainly the Shaikh swore that this was money accumulated by his father in the service of Sardar Bhup Singh; but Ranjit Singh well knew that the little Sardar had never seen a lakh of rupees in his life, and that the treasure had been wrung from the starving Kashmiris. He confiscated the whole, and fined the Shaikh Rs. 25,000 besides.

Ghulam Muhi-ud-din remained for some time out of employment, till Bhai Ram Singh, wishing to have a friend about the person of Nao Nihal Singh with ability sufficient to counteract the influence of his enemy, Diwan Hakim Rai, placed him in the service of the Prince. Here he rapidly became a great favourite; and he accompanied the Prince to Peshawar and became his chief fiscal Minister. In 1839 he was made Governor of the Jullundur Doab, and in the hot season of the next year was sent with General Ventura to subdue the Rajputs of Mandi. The progress of the troops was slow and, in September 1840, Sardar Ajit Singh Sindhanwalia was sent to their assistance with an additional force.

When Nao Nihal Singh was killed on the 5th November, the Shaikh was still in the hills; but he quickly returned to Lahore and espoused the cause of Mai Chand Kaur, mother of the deceased Prince. When Sher

CHIEFS AND FAMILIES OF NOTE.

Singh ascended the throne, the Shaikh excused his opposition to him on the ground of fidelity to his late master, and so convinced Sher Singh of his sincerity that, on the arrival of the news of the murder of General Mihan Singh, Governor of Kashmir, by his own men on the 17th April 1841, the Shaikh was appointed to succeed him. He immediately left for Kashmir, and his son Imam-ud-din Khan was summoned from Mandi to take charge of the Jullundur Doab.

Raja Gulab Singh was sent with Ghulam Muhi-ud-din to restore order in Kashmir. The former had his hill troops; the latter the Jullundur levies, chiefly Muhammadan. The Hazara troops and the Afghans of Pakhli and Dhamtaur who had revolted were, after some fighting, reduced to submission, and lastly the Kashmir mutineers were defeated and disbanded. The Shaikh, who was Governor more on the part of Raja Gulab Singh than of the Lahore State, raised new regiments, consisting partly of hill Rajputs, subjects of Gulab Singh, and partly of Muhammadans. Being himself a Muhammadan the Sikh authority in Kashmir depended thenceforward very much on the fidelity of Raja Gulab Singh.

The leading man in the hill country was Sultan Zabardast Khan, Raja of Muzaffarabad. His capital, at which a small Sikh garrison was stationed, was on the road from Hazara into Kashmir. He was a man well disposed to the Lahore Government, in favour with Sher Singh, and had done good service in putting down the mutiny in Kashmir. This chief, about two months after Sher Singh's death, was treacherously seized while at prayers in a mosque by Ghulam Muhi-ud-din, imprisoned and his *jagirs* confiscated.

At the same time disputes arose between Gulab Singh and his nephew Hira Singh, and the former used every means to attach the people of Kashmir and the hills to himself. In this he partially succeeded; and at all events he showed the hill chiefs and Muhammadan population their own strength and the Sikh weakness so clearly that they determined to make a stand on their own account. Accordingly, in August 1844, Habib-ullah Khan of Pakhli attacked the Sikh garrison of Khori; but Ghulam Muhi-ud-din sent five hundred men to its relief, who defeated the insurgents and slew their leader. Soon after this, Raja Sultan Khan of Khori, joined by a son of Habib-ullah Khan and other hill chiefs, attacked and reduced Khori, and in October marched to Muzaffarabad and attacked the forts. Ghulam Muhi-ud-din sent nearly all his Sikh troops to the relief of



the garrison; but they were attacked and defeated by the insurgents, who burnt the town and killed such of their Sikh prisoners who would not adopt the Muhammadan faith. The son of Raja Zabardast Khan and the Rajas of Dobheta and Uri now joined the insurgents, who became so strong that, in November, they seized Baramula and occupied the *pargana* of Saupur, within a short march of the capital.

Ghulam Muhi-ud-din now first informed the Court of Lahore of the insurrection. General Gulab Singh Povindia, then on his way to Peshawar, was ordered to advance into Kashmir with his troops. Reinforcements were also sent by way of Poonch and Jammu, but those sent by Raja Gulab Singh soon halted, the depth of the snow being the excuse; but the real reason was that the Raja did not wish to co-operate heartily till he had secured some advantages for himself; a retention of the salt mine leases; the re-possession of Hazara; and the restoration to favour of chiefs like Chatar Singh Atariwala, who in the late quarrel had espoused his cause.

The troops that marched by way of Poonch were commanded by Imam-ud-din Khan, son of Ghulam Muhi-ud-din. This young man, though he had served in the Derajat under Prince Nao Nihal Singh, had never been in action, and had no military reputation. He joined the Kashmir expedition with the greatest reluctance, and only consented to go on the understanding that no Sikh troops were to accompany him, for he was hated by them as the murderer* of Bhai Gurmukh Singh and Misra Beli Ram.

In the meantime Kashmir had been entirely overrun by the insurgents, and Ghulam Muhi-ud-din was shut up in the fort of Hari Parbat. The Muhammadan troops had revolted, the hill Rajas were all up in arms, and the Sikhs found they had their most difficult conquest to make over again.

* After the destruction of the Sindhanwalias, Raja Hira Singh arrested Bhai Gurmukh Singh, Misra Beli Ram and his brother Ram Kishan, and made them over to Imam-ud-din Khan, who confined them in the stables adjoining his house, and here, a few days later, they were all three murdered.

Bhai Gurmukh Singh was an inveterate enemy of Raja Dhian Singh, and no surprise can be felt at Raja Hira Singh desiring his death; but Misra Beli Ram and his brother, though opposed in policy to Dhian Singh, were harmless men, and very generally beloved. Their death was barbarous and unnecessary. Misra Rup Lal, who had been employed in 1832 to confiscate the property of Ghulam Muhi-ud-din, was brother of Misra Beli Ram. By the murder of the latter it was supposed that the revenge of the Shaikhs, rather than that of Raja Hira Singh, was satisfied.



Among the Yusufzais of Pakhli and Dhamtaur, and the tribes of Khaka and Bhamba, the insurrection was a religious one, and a man came forward calling himself the *Khalifa* or vicar of the Sayad*, and was joined by all the fierce population in the attack upon Hazara and Kashmir.

The force of Gulab Singh Povindia and Diwan Mul Raj† at length advanced to Muzaffarabad and relieved the garrison. It then marched into the valley, and after some severe fighting the insurgents were defeated. Raja Zabardast Khan was reinstated at Muzaffarabad, and the neighbouring Rajas were made subordinate to him. In February 1845 Shaikh Ghulam Muhi-ud-din tried to open negotiations with the English Government, to which he tendered his allegiance and that of Raja Rahim-ullah Khan of Rajaori. His proposals were rejected; and soon afterwards he died, it is believed, from poison, and his son Imam-ud-din Khan, who was in Kashmir at the time, succeeded him as Governor.

The Shaikhs (as the father and son were called) had neither family nor influence, and were useful to the Lahore State, chiefly as being unscrupulous collectors of revenue. Their names are not remembered with any affection either in Kashmir or in the Jullundur Doab. They were hated by the Sikhs, and this was considered as a guarantee for their fidelity; but both father and son had a natural genius for treason and intrigue, which no considerations of prudence could overcome.

Imam-ud-din Khan was Governor of Kashmir when that province was made over to Maharaja Gulab Singh by the treaty of the 16th March 1846. This transfer was not popular at Lahore, and to Raja Lal Singh, the Minister, it was especially distasteful, for Gulab Singh had always been his rival and enemy. He accordingly sent instructions to Imam-ud-din Khan to oppose the Maharaja, and directed the troops to obey the Shaikh implicitly. Imam-ud-din Khan was willing enough to comply. He was very rich, and he understood that the success of the Maharaja signified not only the end of his exactions, but also the rigid scrutiny of his accounts by his declared enemies. It was popularly reported at this time that the family possessed from seventy lakhs to two crores of rupees; and although this

* Sayad Ahmad, who was defeated and slain by Sher Singh and General Ventura in 1831. His followers (who are numerous all over India) asserted that the river shrank back to aid his escape and closed upon his pursuers, and that he would reappear and lead them to victory. His last stand was made in Pakhli and Dhamtaur.

† Diwan Mul Raj was Governor of Hazara, and must not be confounded with Diwan Mul Raj, Governor of Multan.



was doubtless an exaggeration, yet it is certain that the father and son had amassed an immense fortune during their occupation of Kashmir and Jullundur.

It is possible that Imam-ud-din Khan, misapprehending the motives of the British Government, imagined that by the payment of a large sum of ready money he might be allowed to retain Kashmir as Viceroy, and with this object was ready to carry out the instructions of Raja Lal Singh and make a prolonged resistance to show his own power and resources. But, whatever were the reasons for his conduct, he disregarded the peremptory orders of the Darbar to evacuate the province ; he induced by bribes many of the Maharaja's troops to join his standard ; and with the assistance of Fakir-ullah Khan, son of Raja Rahim-ullah Khan of Rajaori and other hill chiefs, he retained possession of the greater part of the country until a large force was sent from Lahore against him.

It was not until the army had reached the border of the Kashmir valley that the Shaikh, seeing further opposition to be useless, came into Colonel Lawrence's camp at Thana and surrendered himself. He then gave up two letters and an address to the troops serving under him, which he stated contained the instructions of Raja Lal Singh, and in obedience to which he had acted. Although the sentiments of the Minister towards Gulab Singh were notorious, it was thought hardly conceivable that he should have been foolish enough to put his signature to these treasonable documents ; but on the return of the force to Lahore he was brought to trial. The authenticity of both the letters and the address to the troops was fully proved, and Lal Singh, convicted of deliberate treason, was deposed from the Wazarat and banished to Agra. Shaikh Imam-ud-din Khan, though a willing party to the treason, was pardoned, and his Lahore estates, which with his other property in that city had been confiscated, were restored to him.

The generous treatment he received seems to have made a favourable impression upon Imam-ud-din, and in 1848, when almost all were traitors to their Government, he remained faithful, though great efforts were made by the leaders of the rebellion to gain him to their side. In June 1848, with two thousand newly-raised troops, he marched to Multan to co-operate with the force of Lieutenant (the late Sir Herbert) Edwardes. Both he and his men behaved well, and distinguished themselves in several actions with the rebels. When peace was restored he received, as a reward for



his services, the title of Nawab and a life cash pension of Rs. 11,600; and his *jagir* of Rs. 8,400 was confirmed to him. In 1857 he raised, under the orders of Government, two troops of cavalry for service at Delhi. He died in March 1859, aged 40, leaving one son, Shaikh Ghulam Mahbub Subhani.

In 1862, at the recommendation of the Punjab Government, the Supreme Government sanctioned Rs. 5,600 of the *jagir* of Ghulam Mahbub Subhani being upheld in perpetuity; Rs. 2,800 to lapse at his death. After living the greater part of his life in Lahore, where he took no part in public affairs, the Shaikh died at Delhi in 1903 during the Coronation Darbar, which he was attending on the invitation of Government. He left no direct heir, as both his sons died in infancy. His daughter survives and is in receipt of a pension from Government of Rs. 1,200 per annum. His *jagir* lapsed to Government, but his cousin Shaikh Nasir-ud-din inherited all his private property and became the head of the family. Shaikh Nasir-ud-din is an Extra Judicial Assistant Commissioner in the Punjab and was for nearly three years *Wazir* of the Bahawalpur State, a post his father, Firoz-ud-din, had held before him. He received the title of Khan Bahadur on the 1st January, 1909. Firoz-ud-din was appointed a Tahsildar in 1866. Five years later his services were transferred to the Bahawalpur State and he was appointed Collector of Minchinabad. He became a Sessions Judge in a few years, and in 1878 was selected for the high post of *Wazir*. In recognition of his eminent services in the Bahawalpur State, the Punjab Government conferred upon him in 1878 the title of Honorary Extra Assistant Commissioner. He died two years later.

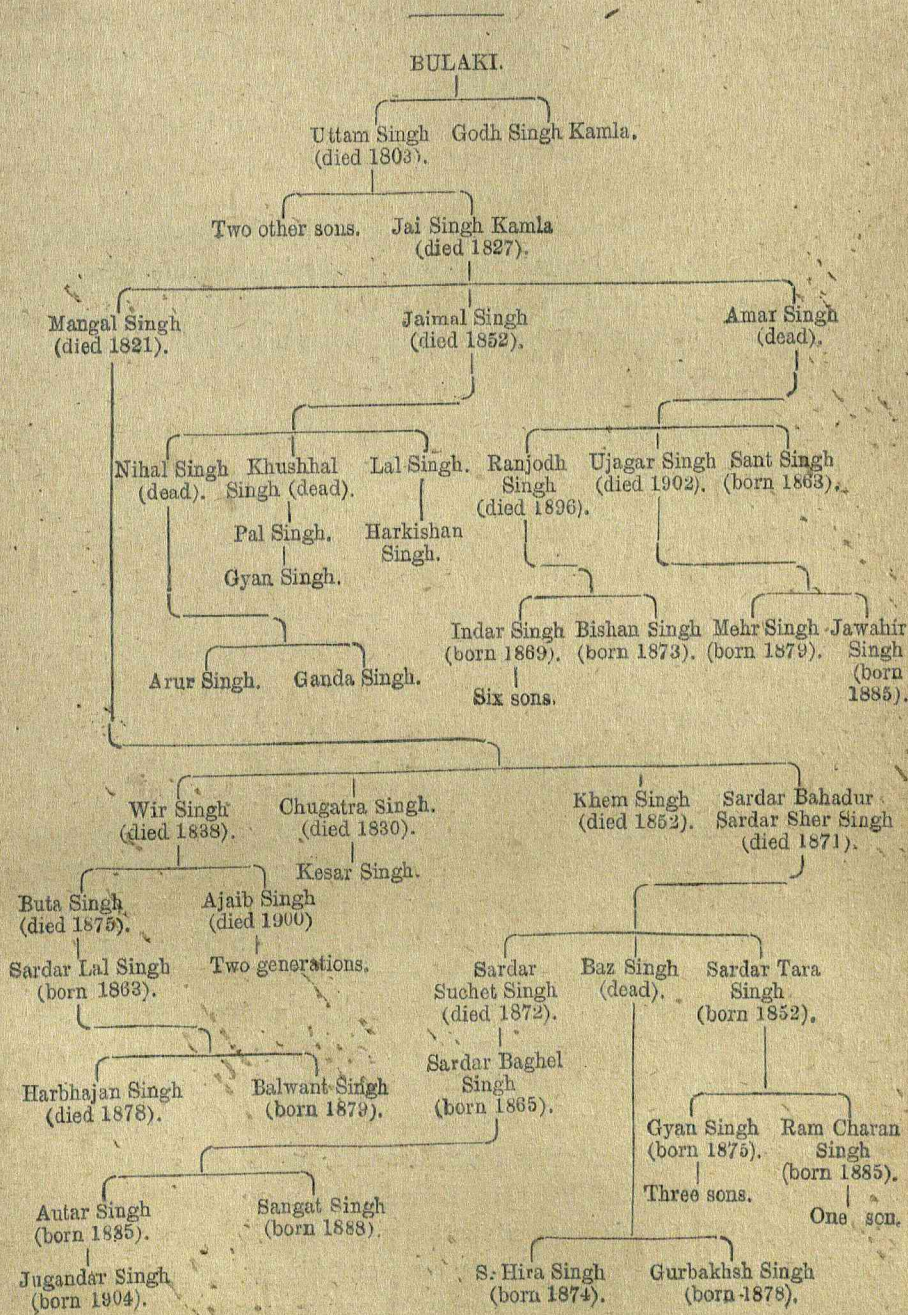
Mention may be made of Shaikh Sandhe Khan, second cousin of Nawab Imam-ud-din Khan, under whom he acted as lieutenant in the Multan war, doing excellent service which was duly recognized by Government. Shaikh Sandhe Khan was appointed an Honorary Magistrate of Lahore in 1873, and performed the duties of his office till his death in 1888. In 1885 he received a grant of two thousand acres of land in tahsil Pakpattan, Montgomery, which was gradually brought under cultivation. After his death his son, Shaikh Muhammad Hussain, succeeded to his property, as well as to his seat in Divisional Darbars. In 1899 Muhammad Hussain was granted 6 squares of land in the Lyallpur district. He died in 1908.



LAHORE DISTRICT.

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THE KAMLA FAMILY.





Godh Singh, son of a *Chaudhri* of Manihala, was a follower of Sardar Hari Singh Bhangi, and became possessed of estates worth Rs. 40,000. On one occasion he and his brother Uttam Singh were besieged in a small fort near Sialkot by some three hundred irregulars of Raja Ranjit Deo of Jammu. The horses belonging to the besieged were stabled without the walls, and Godh Singh, fearing that they might fall into the hands of the enemy made a sally and disabled them all. The Rajputs, thinking they were about to be attacked, and frightened by the apparent audacity of the besieged, fled, and Sardar Hari Singh, when he heard of this needless destruction of the horses, said: "This Godh Singh is a perfect *Kamla* (idiot)." This uncomplimentary cognomen has since remained attached to him and the family.

Godh Singh and his brother fought under the Bhangi chiefs against Ranjit Deo, Sansar Chand of Katoch and the Sukarchakias, and on the death of Godh Singh, without issue, Uttam Singh succeeded to the estate; but both he and his two elder sons died soon afterwards, and Jai Singh became the head of the family. His *jagirs* were increased by Sardar Gulab Singh Bhangi to Rs. 50,000; and when that chief died in 1800, Jai Singh joined Ranjit Singh, then lately master of Lahore. He was a good soldier and fought bravely in many campaigns, and received additional *jagirs* worth Rs. 40,000 in Shekhupura, Sidhni and Bhaowal. In 1817, becoming too old for active service, the Maharaja appointed him Judge at Amritsar, resuming all but Rs. 16,000 of his *jagir*, and granting him a cash allowance of Rs. 8,000. Jai Singh died in 1827. Of his sons, Mangal Singh had been killed at Mankera in 1821, and his *jagirs* of Rs. 9,000 had been continued to his son Wir Singh. Jaimal Singh, the second son, had also acquired a separate estate of Rs. 8,000; but on his father's death both his and the *jagirs* of his nephew were resumed, and in their stead the Maharaja granted Jai Singh's estate, less the village of Rasulpur in the Cis-Sutlej States, which was worth Rs. 3,000. Amar Singh, the third son of Jai Singh, received an annuity of Rs. 800, while the three younger sons of Mangal Singh were provided for; Chugatra Singh being made Risaldar in General Ventura's Brigade, and Khem Singh and Sher Singh receiving the village of Patti in Kasur, with a cash allowance. When Wir Singh died in 1838 half his estate was resumed, and the remainder divided between his brother and his son Buta Singh. Jaimal Singh was Commandant in the Charyari Horse, and served under Raja Suchet Singh

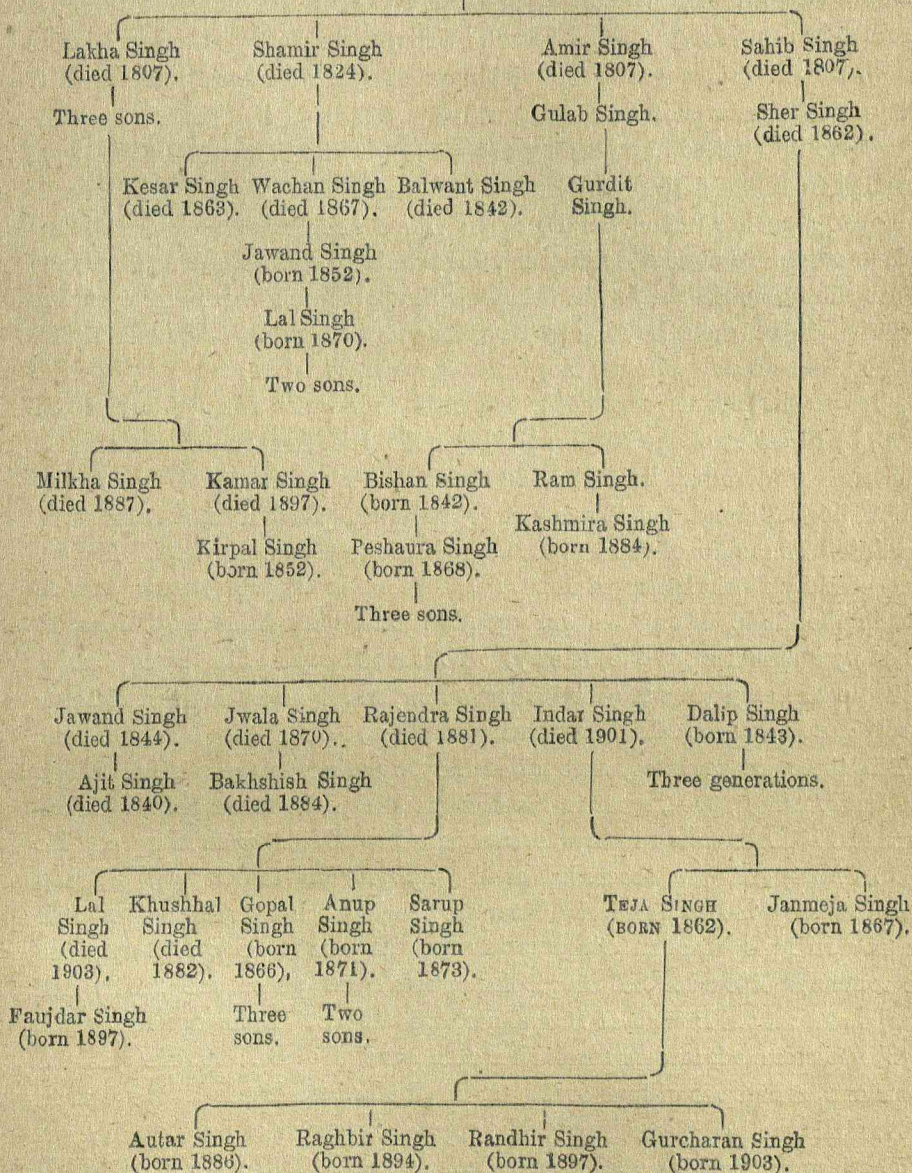


LAHORE DISTRICT.

BHAJ TEJA SINGH OF THATAR.

CHUR SINGH.

Prem Singh.



Chur Singh, a Sindhu Jat and *Chaudhri* of the village Thatar near Lahore, was the first of the family to adopt the Sikh faith, about 1740. His



grandson Lakha Singh joined Sardar Charat Singh Sukarchakia as a sowar, and obtained *ilaka* Ranjitgarh in *jagir*; also four villages in the Gujranwala district. He, with his three brothers, fought for his master in his long struggle with the Bhangi Misal. He also distinguished himself against Dharam Singh, better known as Pritasha, who on Charat Singh's death, trusting to the youth and weakness of his successor, attempted to seize the chief power in the Misal. Shamir Singh, Lakha Singh's brother, first came into notice in a battle against the warlike Chatas, who had been expelled from Ramnagar by Mahan Singh, and who nearly defeated Ranjit Singh at Manchar in the vicinity of the city. The Maharaja had a fancy that swords were more effective than fire-arms, and directed his soldiers only to use the former in the battle. Shamir Singh retained his musket, and at a critical time, when the Maharaja's troops were wavering, shot the leader of the Chatas dead. Shamir Singh was a celebrated shot; but he preferred the bow to the musket, and in his hands the bow was a deadly weapon. In 1808, by direction of the Maharaja, he built the fort of Gobindgarh at Amritsar. There had before been a fort on the same spot, built by Sardar Gujar Singh Bhangi, but it was of no great strength. Shamir Singh was appointed *Thanadar* of the new fort, and held the post some years. He was succeeded by Fakir Imam-ud-din. He served in many campaigns; and at Kot Budhe Khan, during the war against the Pathans of Kasur, was almost killed by a spearman of the enemy, who rushed upon him from behind when he was engaged with his favourite bow, which he did not find of much use at close quarters. In this Kasur campaign, Lakha Singh was killed; and in the same year, too, were killed the two other brothers Amir Singh and Sahib Singh, the former in the Kangra Hills, the latter before Sujampur. In 1819 Shamir Singh was transferred as *Thanadar* to Nurpur. He died in 1824, and was succeeded in his *jagir* by his second son, Wachan Singh, who served at Peshawar, Kashmir, Teri and many other places with credit. In 1848 Wachan Singh was sent with his sowars to Multan under the command of Sardar Lal Singh Kalianwala, but joined the rebels and fought against the British at Ramnagar and Gujrat. After annexation his *jagir* was resumed, and he received a cash pension of Rs. 100. He was also proprietor of half the village of Thatar in the Lahore district. He died in 1867. His brother Kesar Singh, who enjoyed a pension of Rs. 120, died in 1863. Several members of the family took service in 1857; Rajendra Singh was a Dafadar in Hodson's Horse, and Indar Singh his brother, at one time Aide-de-Camp to the Lieutenant-Governor, and Kamr Singh and Milkha



Singh entered the Guide Corps ; the former as Jamadar and the latter as Dafadar.

After Wachan Singh's death, the most prominent member of the family was Sardar Indar Singh, Inspector of Police, who acted as Orderly officer to every Lieutenant-Governor of the Province from Sir John Lawrence's time until his retirement, when he was made Honorary Attaché to His Honour the Lieutenant-Governor. He held the highest testimonials from Lord Lawrence, Sir Robert Montgomery, Sir Henry Davies, Sir Robert Egerton, and Sir Charles Aitchison. It may be noted that his grandfather Sahib Singh was always about the person of Ranjit Singh in the Maharaja's younger days, and instructed him in sword exercise and horsemanship. He was present with the Maharaja in most of his earlier campaigns. Indar Singh's father, Sher Singh, received the title of *Ustad*, or master, for his proficiency as a swordsman, and was a respected official at Ranjit Singh's Court, also taking part in many expeditions on the Bannu and Peshawar frontiers. On one occasion, before Attock, he received a bad gun-shot wound in the thigh*.

Sardar Indar Singh died in 1901 and was succeeded by his elder son Bhai Teja Singh, who with his younger brother Janmeja Singh inherited the father's property in equal shares. This property consisted of 700 *bighas* in Rakh Ladhar, 600 *bighas* in Rakh Dhalla, 1,860 *bighas* in the village of Thatar and 6 squares in the Lyallpur District. The proprietary rights in the land in Rakhs Ladhar and Dhalla were purchased by Sardar Indar Singh. Bhai Teja Singh in addition to his half share of the above has a *jagir* of Rs. 45 per annum. He is a first-grade Inspector of Police, a Provincial Darbari and was for ten years Native A.-D.-C. to His Honour the Lieutenant-Governor of the Punjab, until the appointment was abolished. His son Autar Singh has obtained a direct commission as Jamadar in the 22nd Cavalry.

His younger brother Janmeja Singh was given a direct commission in the 21st Cavalry in 1886, and has risen to be its Risaldar-Major. He served with a squadron of his regiment in the Zhob Valley in 1888 under

* His services in this capacity are thus modestly described by his father: "He suffered greatly from dust-storms on the river Hamun while pitching up tents of his European officers dropped down by the gale. On Chashma Sabaz, while taking provisions for his European officers amidst the falling snow, he, being exposed to severe cold and chilled to the bone, became half dead. With the due care of his noble-minded European officers and his native companions he was restored to life again." For these and other services he was promoted to a Deputy Inspectorship of Police on his return to the Punjab,



Sir Robert Sandeman and with the Tochi Field Force in 1897-98. He rendered great assistance to Major (now Major-General Sir James) Willcocks in capturing a band of Waziris. He also took part in the operations against the Darwesh Khel Waziris in 1902.

Indar Singh's brother Rajendra Singh rendered valuable service at Lucknow during the Mutiny, being present at the first Relief and taking part in many of the dangerous episodes of the campaign. He served also in Abyssinia, in the first Black Mountain Expedition and in the Afghan War, dying shortly after his return from Kabul in 1881. His family were granted a special pension of Rs. 312 per annum in recognition of the Sardar's splendid services. One of his sons, Khushhal Singh, died while serving in the 10th Bengal Lancers. Another son, Lal Singh, was a Risaldar in that Regiment till his death in 1903. Indar Singh's younger brother, Dalip Singh, served as Risaldar-Major in the Bahawalpur State Cavalry till his retirement on pension, and was present throughout the Afghan campaign. Kirpal Singh, son of Kamr Singh, was a Dafadar in the Guides. Lal Singh, grandson of Wachan Singh, obtained a direct commission as Jamadar in the 28th Punjabis, and is now a Subadar in the 30th Punjabis. Bishan Singh, great grandson of Amir Singh, fought in the Mutiny at Lucknow and elsewhere and subsequently did good service with Fane's Horse in China. His son, Peshaura Singh, received a direct commission as Jamadar in that regiment, now the 19th Lancers. The younger members of the family continue to follow soldiering as a profession, and many of them are now serving in Cavalry regiments, while many of the older members are now at home enjoying pensions, well earned after years of hard service all over India.



on the frontier and elsewhere. At annexation Rs. 2,000 of his *jagir* were maintained for his life. Sher Singh and Buta Singh joined the rebels in 1848 and lost everything; and the Rs. 4,000 *jagir* of Khem Singh, whose conduct was suspicious, was reduced to Rs. 1,000. The latter's two widows are still living and are in receipt of small pensions. On the death of Jaimal Singh, his sons received a pension of Rs. 666. Lal Singh, the only surviving son, still enjoys his share, Nihal Singh's has been inherited by his two sons, Arur Singh and Ganda Singh, and Khushhal Singh's has descended to his son Pal Singh.

Buta Singh was in receipt of an annual pension of Rs. 240 until his death in 1875. He was a *Zaildar* in his *ilaka*. A grant of Rs. 50 per annum was made to his widow. His son Lal Singh obtained a direct commission as Jamadar in the 24th Punjab Infantry in which he served until his retirement with the rank of Subadar in 1907. He is a member of the Order of British India of the second class with the title of "Bahadur," having served with distinction in many campaigns, and is the head of the senior branch of the family. He now lives at Manihala and is a member of the Kasur Local Board. He married into the Bhagowalia (Gurdaspur) family. His son Balwant Singh is a Subadar in the 35th Sikhs.

Sardar Sher Singh took service in 1857 as a Naib-Risaldar under Colonel Voyle in the Hyderabad Contingent. He behaved with great gallantry throughout the disturbances in Oudh and was made Risaldar and Sardar Bahadur. He also received a *jagir* valued at Rs. 3,000 per annum in the district of Baraich. On the return of peace he resigned the service. He died in 1871. His son Tara Singh served as Jamadar with the 3rd Cavalry, Hyderabad Contingent, throughout the Afghan War. He was for some years an Honorary Magistrate at Patti and is a Divisional Darbari. He owns about 1,500 *bighas* of land in the Lahore district and 3,000 *bighas* in Oudh. He resides at Kulla in the Lahore district. His eldest son, Gyan Singh, served for a time as a Dafadar in the 30th Cavalry.

Sardar Baghel Singh, son of Suchet Singh, is an Honorary Magistrate of Baraich in Oudh, where he owns a large amount of land, and has a seat in Divisional Darbars higher than that of his uncle Sardar Tara Singh. He has also purchased some land in tahsil Chunian, Lahore. Of the other members of the family in Government employ Indar Singh, son of Ranjodh



CSL

Singh, is a Risaldar in the 30th Lancers. Sant Singh, son of Amar Singh, is a Deputy Inspector of Police, while Mehr Singh and Jawahir Singh, sons of Ujagar Singh, and Pal Singh, son of Khushhal Singh, are Dafadars in the 30th Lancers.

Hira Singh and Gurbakhsh Singh, sons of Baz Singh, have inherited a considerable portion of the Baraich estate and also a share in the Kulla property. Sardar Hira Singh is a Darbari in Oudh.



LAHORE DISTRICT.

Sado Khan, the ancestor of the Sadozai tribe of Afghans, the Nawabs of Multan and Ahmad Shah Abdali, was a resident of Kandahar, where he was born in 1558. He succeeded his father as chief of the Habibzai tribe; but was a man of such bravery and ability that he was selected by the Abdali tribes, living between Kandahar and Herat, to be their leader. This was in 1598.

Shadi Khan, the Governor of the Emperor Akbar at Kandahar, was hostile to Sado Khan, so he went over to the interests of Shah Abbas, King of Persia, who had lost Kandahar in 1594 and was intriguing for its recovery. This he effected in 1621, after Akbar's death, with the assistance of the Abdalis. Sado Khan died in 1626, leaving five sons, from whom have descended several well-known Afghan tribes. The descendants of Sado Khan are known as Sadozai,* and one branch of the family, to which Ahmad Shah,† Timur Shah, Zaman Shah and Shah Shuja belonged, reigned for many years in Kabul.

Khizar Khan, eldest son of Sado Khan, who succeeded his father in the chiefship, was of a mild disposition, unsuited to rule over a wild Afghan tribe. His authority was set at defiance; and at length seeing that he could not compel obedience to his order, he made over the uneasy honour of chiefship to his brother Mahdud Khan, who was of a determined character and held the Abdalis in terror. Khizar Khan died in 1626, and Mahdud Khan held rule for seventeen years after his death. He resided at Safa, some fifty miles north-east of Kandahar where Ali Mardan Khan was Governor; and with this able and enlightened man Mahdud Khan always maintained friendship. In 1637 Ali Mardan Khan, who was no favourite of his master the Shah of Persia, gave up Kandahar to Muhammad Said Khan, the Governor of Kabul, for the Emperor Shah Jahan, and retired to Delhi, where he was received with great honour. Mahdud Khan was assassinated in a domestic brawl six years later. His son Shah Hussain Khan succeeded him, but was opposed by Khudadad Khan, who claimed the chiefship in right of his father Khizar Khan. A battle was fought between the cousins near Safa, in which Hussain Khan was defeated; but he fled to Kandahar and being aided by

* A clan of the Niazi tribe, called Sadozai, inhabits the village of Doda on the Indus. They are not, however, connected with the family of Sado Khan.

† Ahmad Shah only adopted the name of Durani for his tribe in 1747. It had formerly been always called Abdali. Sharif-ud-din had five sons, according to Afghan tradition, Usman, Drek, Tarin, Rawawak and Abdul. The last received his name from a saint, Khwaja Abdul Ahmad, whom he had for some time served as a disciple.

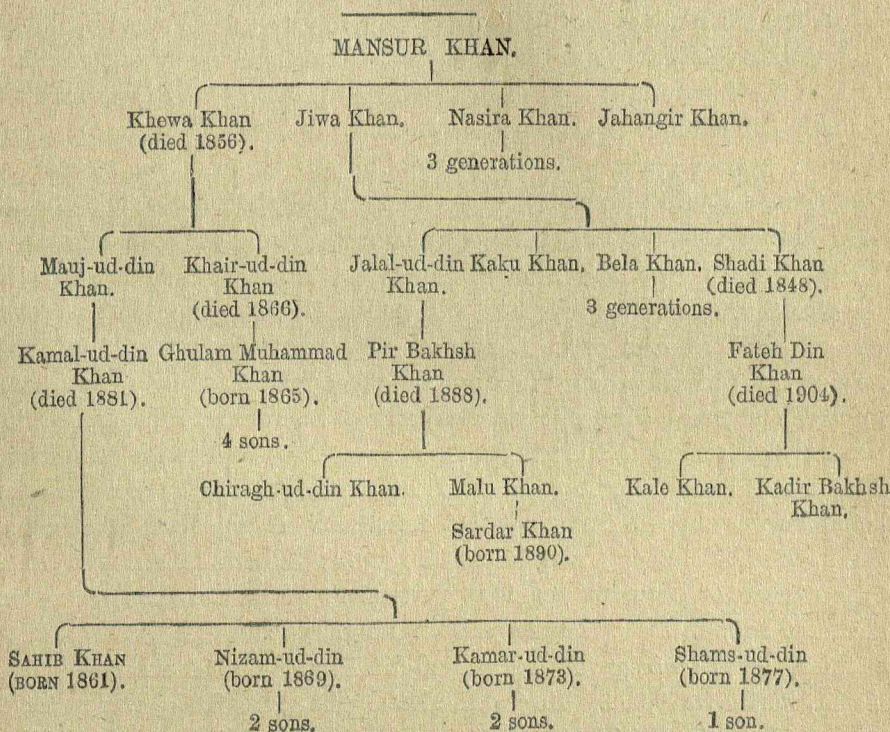
its Governor Khas Khan, again took the field with a considerable force. Khudadad Khan, unable to oppose him, fled to Ispahan, where he was well received by Shah Abbas II; and he accompanied that monarch in 1648 against Kandahar, which was taken before the army of Shah Jahan could arrive for its defence. The Shah then retired to Herat, leaving Mahrab Khan Kazilbash, Governor of Kandahar, and Khudadad Khan in command of the country without the walls.

The enemy of Hussain Khan was now in power; and it was with great joy that the latter saw, some months after the capture of the city, the Indian army under Aurangzeb and Said-Ullah approach. He joined the invaders; but Kandahar was so well and bravely defended by the Persian garrison that at the beginning of the cold weather of 1649 Aurangzeb was compelled to raise the siege and retire to Hindustan. With him went Shah Hussain Khan and all his family, for they could no longer remain in Afghanistan with safety.

Shah Hussain first obtained the *pargana* of Sialkot in *jagir*, and soon afterwards, in exchange for it, Rangpur, on the right bank of the Chenab ten miles below the junction of that river with the Ravi. In 1653 he accompanied Prince Dara Shiko, eldest son of Shah Jahan, on his unsuccessful expedition against Kandahar, the last attempt on that city made by the Mughals. The next year he accompanied Prince Aurangzeb to the Deccan, of which he was Viceroy; but in 1655 he returned to Delhi and, through the interest of Ali Mardan Khan, obtained permission to raise seven hundred horse, and his brother two hundred.

When Aurangzeb ascended the throne in 1658, Hussain Khan received an accession to his *jagir*; but his hot temper soon after brought him into disgrace. On one unlucky day the Emperor was looking at some horses which had been presented to him, and, pointing to one of them, he asked Hussain Khan its breed. The chief hesitated; and a fine looking Pathan, who stood by, answered the question. "Slave," said Hussain Khan in a fury, "when the Emperor addresses me, why do you speak?" "Slaves are known by their mean appearance," was the reply. Hussain Khan, who was short in stature and very swarthy in complexion, was so much irritated at this that he drew his dagger and stabbed the too bold speaker to the heart. For this offence, committed in the very presence of the Emperor, Hussain Khan was imprisoned and, though after a time released, was banished for life from the Court. His services under the Emperor

MALIK SAHIB KHAN KASURIA.



The ancestors of Malik Sahib Khan were Bhatti Rajputs, resident in the Sirsa district. About the year 1520, Gagu and Naulu, two members of the family, obtained from Ibrahim, the last of the Lodi dynasty, a grant of thirty thousand acres of waste land in the Kasur district. Thither the brothers proceeded with their families, and founded several villages, Harike, Betu and the two Nauls. About this time also, whether from conviction, or influenced by the grant of land, they became converts to Islam. When the Sikhs became powerful, about the middle of the eighteenth century, Kasur with its large Muhammadan population, consisting partly of Pathan colonists and partly of Hindu converts, fell into the hands of the Bhangi chiefs, who held it till 1794, when Nizam-ud-din Khan, the Pathan leader, drove out the Sikhs, and contrived for some years to hold his own against all opposition. Nizam-ud-din Khan was assassinated by some of his relations in 1802, and his brother Kutab-ud-din Khan became chief in Kasur. He married a daughter of Khewa Khan, and bestowed upon his father-in-law an estate



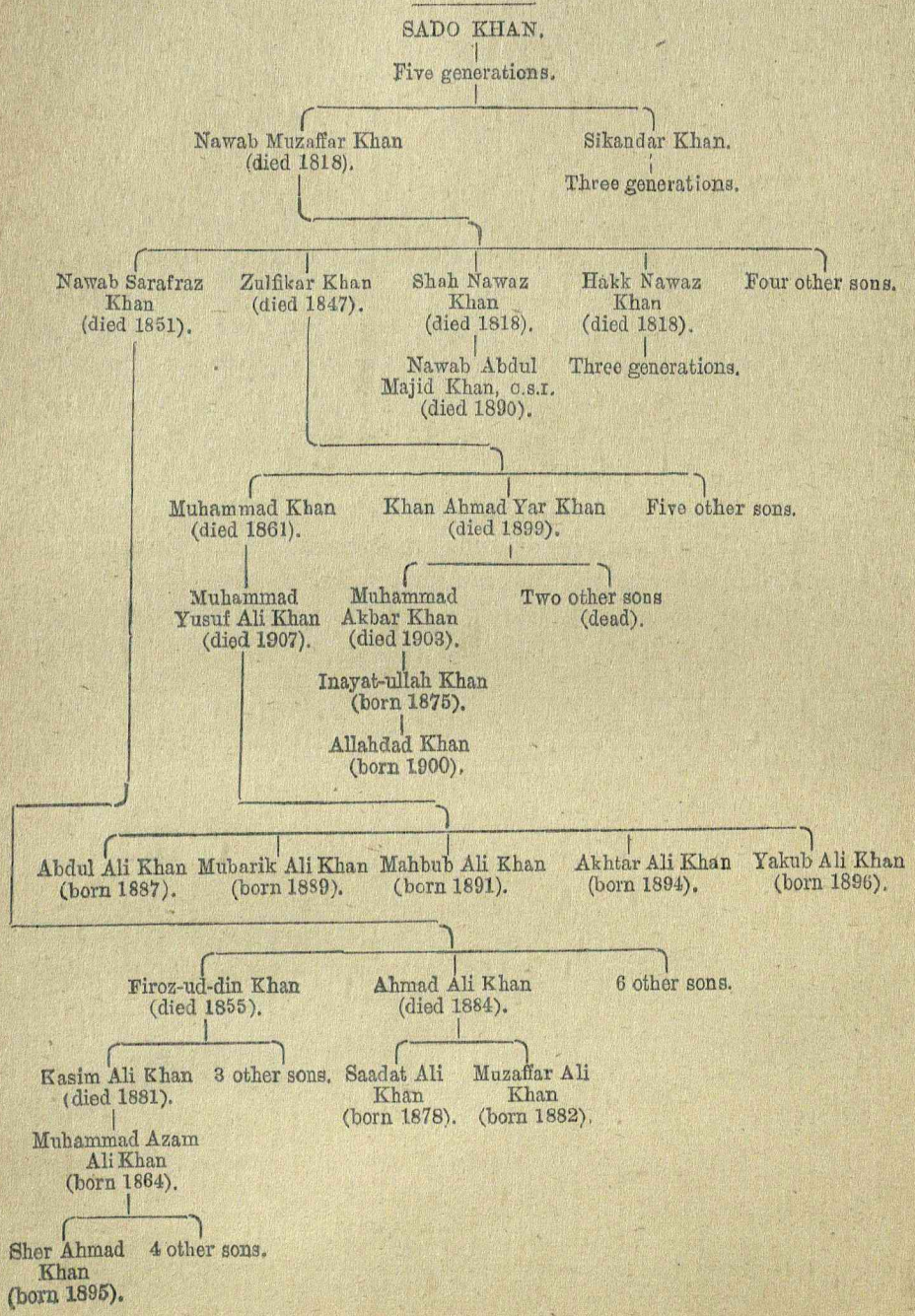
worth Rs. 10,000 in addition to his ancestral villages. In 1807 Kasur was conquered by Ranjit Singh, and Kutab-ud-din Khan was permitted to retain Mamdot to the south of the Sutlej, whither he retired, accompanied by Khewa Khan, who received a *jagir* in Mamdot of the same value as that he had lost in Kasur, subject to the service of a contingent of horse. For many years, under Kutab-ud-din and his successor Jamal-ud-din, Malik Khewa performed military service ; and when he grew old his son, Khair-ud-din, headed the contingent on active service. Khair-ud-din Khan during the first Afghan War was stationed at Peshawar with the one hundred horsemen of the Mamdot contingent ; and after its disastrous termination he accompanied the second army under General Pollock to Kabul with the Mamdot horse and one hundred men from the Mokal and Atariwala contingents. His services, at a time when the Sikh brigade was notoriously hostile and refused to advance, were very valuable, and on his return to the Punjab both General Pollock and Major Mackeson recommended him to the kindness of Maharaja Sher Singh, who promised to increase his *jagir*, but was assassinated before he was able to carry out his intention. At this time Jamal-ud-din Khan, chief of Mamdot, confiscated the *jagir* of Khewa Khan, who retired to the village of Betu, an ancestral possession, where he died at a very advanced age, in 1856. Maharaja Dalip Singh, in compensation for this loss of the Mamdot *jagir*, gave to Khair-ud-din Khan, in 1844, six villages near Kasur, worth Rs. 6,000. During the latter part of the Sutlej War he fought on the side of the British, crossing the river with his whole family and joining the camp soon after the battle of Ferozeshah. During the retrenchments that followed the deposition of Raja Lal Singh his *jagir* was reduced to Rs. 4,000, and shortly afterwards two more villages were taken away ; the Kardars affirming that the revenue of the two remaining ones, Betu and Matran, was fully Rs. 4,000. At the time of the Multan outbreak, Khair-ud-din was at Dera Ismail Khan, under the orders of Captain Taylor. He was sent to Bannu to relieve Fateh Khan Tiwana, who was besieged in Dalipgarh ; but Fateh Khan was slain and the fort reduced before he reached it. He was afterwards sent from Isakhel with two hundred horse and five hundred foot into the Pindigheb country to harass Gauhar Singh, the rebel Kardar of Sardar Chatar Singh, and to encourage the Attock garrison. He performed the duty most satisfactorily. Gauhar Singh was routed in two or three encounters, and was forced to fly the country ; and while the Sikh army remained on the left bank of the Jhelum, Khair-ud-din held his ground to the north of the Salt Range. In 1857, at the requisition of the



Chief Commissioner, he raised one hundred horsemen, and with his nephews proceeded to Hissar under General Van-Cortlandt.

In this expedition Kamal-ud-din Khan, his nephew and adopted son, was made Risaldar, and distinguished himself highly. Khair-ud-din Khan also did good service at Gugera against the rebel Ahmad Khan, chief of the Kharals. He died in 1866, having served the British Government faithfully in five campaigns, proving himself a man upon whom reliance might be confidently placed. His *jagir* valued at Rs. 2,500, but now (owing to river action) worth only Rs. 1,800, passed in equal shares to his nephew Kamal-ud-din and to his son Ghulam Muhammad Khan. Kamal-ud-din died in 1881 and was succeeded by his eldest son, Sahib Khan, who is a Divisional Darbari and was formerly a member of the Local Board at Kasur. He and his three brothers reside at Betu and jointly hold one-half of the family *jagir*. They receive in addition an income of about Rs. 2,500 as proprietary dues in five villages in the Lahore and Ferozepore districts. The other half of the *jagir* is enjoyed by Ghulam Muhammad Khan, who resides at Naul Utar. Jiwa Khan's descendants live at Harike Naul. No members of the family are at present in Government service.

CHIEFS AND FAMILIES OF NOTE.
THE SADOZAI FAMILY OF LAHORE.





alone saved him from execution. Shortly after his return to Rangpur he died without issue. His brother Allahdad Khan had died a few months previously leaving six sons, of whom Inayat Khan, the eldest, succeeded to his uncle's estate. When Muhammad Muaz-ud-din Bahadur, son of Prince Muhammad Muazam and grandson of Aurangzeb, arrived at Multan, on his way to Shikarpur and Sind, Inayat Khan joined him and fought throughout the campaign. Bakhtiar Khan, the chief Afghan rebel, submitted and was, on the entreaty of Inayat Khan, forgiven.

Inayat Khan was succeeded by his eldest son Sher Muhammad Khan, who was almost an imbecile, and his uncle Abid Khan administered affairs and possessed all real power. On the death of Abid Khan great dissensions arose in the family. Lashkar Khan, brother of Abid Khan, claimed the chiefship from his seniority, while Asghar Khan, brother of Sher Muhammad Khan, claimed through his father and his brother. The Afghans ranged themselves, some on one side, some on the other; and it was only the influence of Hayat Khan, the Governor, that prevented bloodshed. Having induced all to promise to abide by his decision, he appointed Zahid Khan chief. His choice was a good one, and was unanimously approved.

Zahid Khan was an able man, of gentle manners and considerable learning. He was a great friend of Kamr-ud-din, Minister at Delhi, and when Nadir Shah invaded India, and the Mughal power was becoming weak in the distant provinces, he was summoned to Delhi and through the interest of Kamr-ud-din appointed Nawab of Multan. This was in 1738. Zahid Khan, immediately on his nomination, wrote to his son, Shakar Khan, to assume the Nawabship; but Ishak Khan, the Governor in possession, would not submit, and was only ousted after a severe struggle. In 1747 Ahmad Shah Durani invaded India and, after having put to flight Shah Nawaz Khan, the Governor of Lahore, moved down to Multan, where he confirmed Zahid Khan in his appointment. This led the Delhi Court to believe that Zahid Khan had betrayed them and gone over to the enemy; and Shah Nawaz Khan was appointed to supersede him as Governor, while Mir Manu, son of Wazir Kamr-ud-din, was made Viceroy at Lahore. Zahid Khan did not at first oppose the new Governor; but during the Baisakhi festival a soldier in the service of Shah Nawaz Khan insulted an Afghan woman in a village near the city. This caused a general riot, in



which a relative of Diwan Lakhpat Rai lost his hand. Zahid Khan then assembled his Afghans and attacked the forces of Shah Nawaz Khan, who was worsted and compelled to send to Lahore to beg assistance from Mir Manu. The Lahore Governor was the last man to give assistance to Shah Nawaz Khan, whom he hated as a rival, and sent instead a force against him under Kura Mal, whom he appointed his deputy at Multan and created a Raja. Shah Nawaz Khan met the force about forty miles from Multan; but after an engagement, which is said to have lasted several days, he was defeated and slain.

Raja Kura Mal then entered Multan as Governor. He had before served in the province as Diwan; and Zahid Khan, thinking it beneath his dignity to render obedience to the new ruler, retired to Sitpur. Kura Mal was about to compel his submission by force of arms; but a new invasion of Ahmad Shah obliged him to proceed to Lahore, leaving Multan in the hands of Shakar Khan, son of Zahid Khan. Mir Manu and Kura Mal met the Abdali chief, near Lahore on the 12th April, 1752 and gave him battle, but were defeated, and Kura Mal was slain. Mir Manu made his peace and was confirmed in his Viceroyalty, and under him Ali Muhammad Khan, an Afghan officer, was appointed Governor of Multan. Zahid Khan had died in 1749, and his son, Shakar Khan, gave over charge and remained on good terms with the new Governor.

In 1757 the Mahrattas overran the Punjab. Raghoba, brother of the Peshwa, captured Lahore, and two Mahratta chiefs, Saleh Beg and Sanjli Beg, were sent against Multan, which they captured almost without opposition, Ali Muhammad Khan taking to flight. The Mahrattas, whose rule was most oppressive, did not remain long; and the next Governor appointed by Ahmad Shah was Khwaja Yakub. Ali Muhammad Khan, who had at first obeyed the royal order, after a little while, finding the Khwaja a feeble Governor, expelled him and again took possession of the Nawabship.

Shakar Khan had died, and his eldest son was a man of no ability; so Ahmad Shah wrote to Shuja Khan, the second son of Zahid Khan, directing him to assume the Nawabship. Shuja Khan collected his Afghans, and Ali Muhammad having no force capable of opposing them submitted. Shuja Khan then became Governor, and built the fortress of Shujabad, twenty-three miles south of Multan. The turbulent Ali



Muhammad Khan soon took up arms against him, and Shuja Khan, who had grown unpopular, was defeated and thrown into prison, while Ali Muhammad re-assumed the government. This proceeding irritated the Durani Monarch in the highest degree, and when he reached Multan in 1767 he ordered the arrest of Ali Muhammad, who was bold enough to attend the Darbar. Both the offender and his son were by order of Ahmad Shah ripped up, and their bodies paraded on camels through the city, with a proclamation to the effect that this should be the fate of any one who should insult a Sadozai. Shuja Khan was then re-invested with the government of Multan, and Ahmad Shah left for Kabul.

In 1771 the Sikhs, who were becoming very powerful, and who had in 1766 overrun the Multan country under Jhanda Singh, attacked Multan, and for a month and a half besieged the fort; but Jahan Khan marched to its relief, and compelled them to retire. After this, Haji Sharif Khan Sadozai was nominated Governor by Timur Shah, and Shuja Khan again retired to his fort of Shujabad, but when called upon to give up to Government all the proceeds of his *zamindari* estates, he refused and came to an open rupture with the Governor. On this, another Haji Sharif Khan Taklu, otherwise known as Mirza Sharif Beg, was appointed, in conjunction with a merchant named Dharam Das; and contrived to keep on good terms with Shuja Khan. But Abdul Karim Khan Bamazai invaded Multan, and the Mirza called in the Sikhs to his assistance. Timur Shah, hearing that the Mirza had chosen allies from among his bitter enemies, superseded him and sent Madat Khan to fill the post. Sharif Beg resisted the new Governor; but Shuja Khan supported him, and they together besieged Sharif Beg in the citadel. They could not take it, however, and Madat Khan was recalled to Kandahar. Timur Shah now directed the Bahawalpur chief to reduce the rebellious Governor to obedience. He accordingly marched to Multan with his Daudpotras accompanied by Muzaffar Khan, son of Shuja Khan. The fort was besieged and taken in eighteen days; but the triumph was a short one. Sharif Beg had called to his assistance Sardars Jhanda Singh and Ganda Singh, the Bhangi chiefs, and they now appeared with a large force. They defeated the Bahawalpur troops and stormed the fort, which they kept for themselves. The Mirza on this fled to Talamba, and from thence to Khairpur Tanwein, where he died not long afterwards.

CHIEFS AND FAMILIES OF NOTE.

The Sikhs then attacked and captured Shujabad, whither Shuja Khan had fled, and he only escaped with difficulty, and took refuge at Bahawalpur. Sardar Jhanda Singh then left Multan in charge of Diwan Singh Chachowalia, one of his *Misaldars*, and returned to Amritsar. This was in 1772. Some time after this Shuja Khan died, and in 1777 his son, Muzaffar Khan, persuaded Bahawal Khan, chief of Bahawalpur, to make another effort to recover the city. He accordingly attacked the fort, and was at first successful ; but after a siege of twenty-three days was repulsed with loss, and Muzaffar Khan then applied for aid to Kabul. Sardar Madat Khan was again despatched with a considerable force, but he did not reach Multan till early in the following year. Kabul politics had then changed, and his services were required at home, and he was recalled without having effected anything. Muzaffar Khan then retired to Uch, where he lived under the protection of the famous Makhdum Sahib Shaikh Hamid till 1779, when Timur Shah, King of Kabul, marched to Multan with a large army, and recovered it from the Sikhs after a siege of forty days. The Sikhs were allowed to retire unmolested, and Muzaffar Khan was appointed Governor with the title of Nawab *Rukn-ud-Daula* (Pillar of the State). The new Governor was an energetic and able man, and very much improved the Province during his long rule. He had not, however, much time to bestow on works of peace, for from 1779 till his death in 1818 he was engaged in constant war. The Sikhs of the Bhangi Misal attacked him first, and then Sahib Khan Sial and Sardar Karam Singh Bhangi made a joint attack, which was only repulsed with difficulty.

In 1790 Muzaffar Khan, leaving Multan in charge of Muhammad Khan Bahadurkhel, journeyed to Kabul, and remained absent for two years. When Zaman Shah ascended the throne Muzaffar Khan was confirmed in his Governorship, and in 1797, when that Prince invaded India, and the Sikhs lost for a time their ascendancy, he drove them out of Kot Kamalia, which he made over to its hereditary *Rais*, Saadat Yar Khan Kharal.

The great enemy of Muzaffar Khan at Multan was Abd-us-Samad Khan, one of the Sadozai chiefs, who did all he could to injure the Nawab at the Courts of Lahore and Kabul and who was at one time appointed Governor by Shah Zaman ; but at last he was defeated, his fort taken and his *jagirs* confiscated.



In 1802 Muzaffar Khan first saw the young chief Ranjit Singh, who had marched towards Multan to spy out the land. The Nawab came out to meet him thirty miles from the city, and the chiefs, having interchanged valuable presents, separated very good friends. Again in 1806, after having reduced Jhang, Ranjit Singh marched towards Multan, and reached Mahtam, twenty miles north of the city, when the Nawab, who had no wish to fight with the Sikh chief, gave him Rs. 70,000 to retire. Ranjit Singh bestowed valuable *khilats* on the Nawab and took his departure. Ahmad Khan Sial, the chief of Jhang, who had just been ousted by Ranjit Singh, took refuge at Multan, and Muzaffar Khan gave him men and money, with which he contrived to recover a considerable portion of his territory, though he was unable to oust entirely Fateh Singh Kalianwala, the Sardar in possession. Abd-us-Samad Khan, the defeated Sadozai chief, who had taken refuge at Lahore, persuaded Ranjit Singh in 1807 to attack Multan in force. The town was in part captured, but the fort held out against all the Sikh efforts; and an agreement was concluded, through Fateh Singh Kalianwala, by which the Maharaja retired on receiving a large sum of money.

In this year Muzaffar Khan, tired of constant war, made over the Nawabship to his son Sarafriz Khan, and set out on the pilgrimage to Mecca. He met with many difficulties on the journey. The Arabs, attracted by the splendour of his cavalcade, attacked it in great numbers, and were only bought off with great difficulty. Muzaffar Khan was absent fourteen months; and at the close of 1808, soon after his return as a Haji (one who has made the pilgrimage to Mecca), Mr. Elphinstone visited Multan on his way to the Court of Shah Shuja-ul-Mulk at Peshawar. He was hospitably received, and the Nawab wished to place himself under British protection; but the British Envoy had no authority to accept his allegiance, and Muzaffar Khan opened a correspondence with the Governor-General in Calcutta, expressing his desire to be on good terms with the English.

At the beginning of 1810 Maharaja Ranjit Singh again marched against Multan. He had just met Shah Shuja at Khushab, and the exiled monarch wished the Sikhs to take Multan and make it over to him. Muzaffar Khan had in 1803 repulsed an attack of the Shah's troops, and, in the hope of conciliating him, had more than once offered him an asylum at Multan; but Shah Shuja wished to obtain the city and province



as his own by conquest. The Maharaja treated the weak-minded Prince with great respect, but, failing to obtain any money from him, determined to take Multan on his own account. On the 24th February 1810 he arrived before the walls, and next day took possession of the city.

The neighbouring chiefs were much alarmed at the proceedings of the Maharaja. Muhammad Khan, chief of Leiah and Bhakkar, paid Rs. 1,20,000 as the ransom of his country, and Sadik Muhammad Khan of Bahawalpur offered a lakh with the same object, but it was not accepted. He, however, though Muzaffar Khan was his friend, was compelled to send five hundred horsemen as a reinforcement to the Sikhs. For some time the fort was bombarded without effect, and mining was then resorted to; but the besieged countermined with success, and blew up the battery of Atar Singh Dhari, killing him with twelve men and seriously wounding others, among whom were Sardar Nihal Singh Atariwala and the young Hari Singh Nalwa. The battery was so near the fort that the Sikhs were unable to carry off their dead: and these were sent in by the besieged, the body of Atar Singh being covered with a pair of shawls.

Diwan Mohkam Chand was sent to reduce Shujabad; but this fort was of considerable strength and could not be taken. On the 21st March a general assault was ordered; but the Sikhs were repulsed with great loss, and they now grew disheartened, for provisions had become very dear in the camp; Diwan Mohkam Chand was dangerously ill, and several leaders had been slain, while scarcely any impression had been made on the citadel. On the 25th another assault was made, with the same result. It was necessary to raise the siege; and Ranjit Singh to his intense mortification, had to accept from Muzaffar Khan the terms he had many times rejected, namely, two and a half lakhs of rupees, twenty war horses, and a contingent in time of war. Having received Rs. 30,000 in earnest of the ransom, the Maharaja retired from Multan on the 14th of April. Seeing that his own strength was insufficient for the capture of Multan, Ranjit Singh addressed the Governor-General requesting the co-operation of British troops. His proposition was not well received, the more so as he proposed that the force, instead of marching through the Punjab, should pass through the sterile country south of the Sutlej. Shah Shuja even prepared for an independent attack on Multan, but he was wise enough to relinquish the idea, which could have had no chance of success.



The Nawab now quarrelled with Sadik Khan of Bahawalpur, who had assisted his enemies in the late war. There was a strong party in Bahawalpur, headed by Fateh Muhammad Gori and Ahmad Khan, opposed to the Khan; and these, having failed in an attempt to assassinate their master, took refuge in Multan territory. The Khan remonstrated with the Nawab for allowing them an asylum; but Muzaffar Khan, whose wrath was by no means appeased, supported the rebels, and when he saw that they were about to be overpowered declared war against the Khan. He proceeded to Shujabad himself in person, and sent forward his army against Yakub Muhammad Khan, the Bahawalpur General. An action ensued, in which the Daudpotras, being the more numerous and better supplied with artillery, were the victors, and the Afghan force retreated to Shujabad. In 1811 Muzaffar Khan was engaged in conflict with Mehr Rajab of the Rajbana tribe, a rebellious dependant of his own. He defeated him and destroyed his fort, upon the site of which he built Firozgarh.

In February 1816 an irregular attack was made upon Multan by the Sikhs. A strong force had been sent to Bahawalpur and Multan to collect the tribute; and there being some delay in Muzaffar Khan's payment, Phula Singh Akali, mad and drunk with *bhang*, led a storming party of fanatics like himself against the town, and with such impetuosity did they make the attack that they gained possession of some of the outworks of the citadel. But Fakir Azizd-u-din made due apologies; the Nawab paid his tribute quicker than he would otherwise have done, and Sikh army proceeded towards Mankera. In 1817 a Sikh army under Diwan Chand marched against Multan and attacked the fort, but was repulsed, and retired on payment of Rs. 10,000. These attacks, however, were not made in earnest. The Maharaja was collecting his strength for a great effort; and he had sworn that Multan, which had so often defied him, should yet be his. During the cold weather of 1817 he was collecting supplies and men from all quarters, and in January 1818 an army of twenty-five thousand men under the nominal command of Prince Kharak Singh, but in reality commanded by Misra Diwan Chand, marched from Lahore. On the way to Multan the forts of Khan-garh and Muzaffargarh were taken, the city was invested and captured early in February, and the bombardment of the fort commenced. The Nawab had a garrison of only two thousand men, and the citadel was not



provisioned for a siege; but he made a defence the like of which the Sikhs had never before seen. Till the 2nd June the bombardment went on, and two large breaches had been made in the walls; for the great Bhangi gun, the *Zam Zama* of Ahmad Shah Durani, had been brought from Lahore and had been four times fired with effect. More than one assault was made by the Sikhs, but they were repulsed on one occasion with the loss of one thousand eight hundred men. The gates were blown in, but the garrison raised behind them mounds of earth on which they fought hand to hand with the Sikhs. The defenders of the fort were at length reduced to two or three hundred fighting men, most of them of the tribe or family of Muzaffar Khan. The rest had either been killed, or had gone over to the enemy; for they had been heavily bribed to desert their master, and many of them were unable to resist the temptation. At length, on the 2nd June, an Akali, by name Sadhu Singh, determined to surpass what Phula Singh had done in 1816, rushed with a few desperate followers into an outwork of the fort and taking the Afghans by surprise, captured it. The Sikh forces, seeing this success, advanced to the assault and mounted the breach at Khizri Gate. Here the old Nawab, with his eight sons and all that remained of the garrison, stood, sword in hand, resolved to fight to the death. So many fell beneath the keen Afghan swords that the Sikhs drew back and opened fire on the little party with their matchlocks. "Come on like men," shouted the Afghan, "and let us fall in fair fight." But this was an invitation the Sikhs did not care to accept. There died the white bearded Muzaffar Khan, scorning to accept quarter; and there died his five sons, Shah Nawaz Khan, Mumtaz Khan, Azaz Khan, Hak Nawaz Khan and Shah Baz Khan. Zulfikar Khan, his second son, was also wounded severely in the face; and the two others, Sarafraz Khan and Amir Beg Khan, accepted quarter and were saved. Diwan Ram Dayal took Sarafraz Khan upon his elephant and conducted him with all honour to his own tent. Few of the garrison escaped with their lives,* and the whole city was given up to plunder. The fort of Shujabad was also reduced and five guns taken from it. After this the walls of Multan were repaired, and a garrison of six hundred men, under command of Sardars Jodh Singh Kalsia and Dal Singh Naharna, being left in the fort the Sikh army returned to Lahore.

* Mr. Moorcroft was told by Maharaja Ranjit Singh that five hundred of the garrison survived and received quarter. This was false. At the time of the last assault there were not three hundred fighting men in the fort, and most of these fell at the breach.

Multan was supposed to be very wealthy ; and, the share on the Maharaja amounting to only two lakhs of rupees, he issued an order that all officers and soldiers should restore their plunder, and that if any was found with them after a certain date the penalty would be certain death. This order brought in some five lakhs to the State Treasury ; but the plunder of Multan was estimated at two millions sterling.*

Nawab Muzaffar Khan was buried with honour by the shrine of Baha-ud-din with his son Shah Nawaz. The grave of Muzaffar Khan is of blue tiles and it bears the following fine inscription (now nearly obliterated):—

Shuja' wa ibn-us Shuja' wa Haji
 Amir-i-Multan zahe Muzaffar,
 Ba roz-i-maidan ba tegh o bazu
 Che hamla awurd chun ghazanfar,
 Chu surkh-ru shud ba sue jannat
 Baguft Rizwan 'Biya Muzaffar.' (i. e., A. H. 1233.)

Of which the following (though missing some of the points of the original) may be given as a translation :—

The brave, son of the brave, and Haji,
 Amir of Multan, O brave Muzaffar
 In the day of battle—with arm and sword—
 How lion-like was his onslaught,
 When, with face aflame, he set out for Paradise.
 The porter of Heaven's gate cried, 'Come, O Muzaffar.'

Sarafraz Khan, his eldest son, had been for some years Nawab, his father having procured the confirmation of his succession from the Kabul Court. He was carried prisoner to Lahore by Diwan Chand, and was well received by the Maharaja, who gave him a *jagir* at Sharakpur and Naulakha, afterwards commuted to a cash pension. Zulfikar Khan also received a pension. Sarafraz Khan was at first rigorously guarded in Lahore ; but when the Maharaja's power was secure in Multan he was allowed perfect freedom, and was always treated with respect and friendship by Ranjit Singh. In 1848 his influence was useful to the British Government in inducing the Multani Pathans to abandon the cause of Mul Raj which, however, they

* Many are the stories told about the loot of Multan. It never brought happiness or good fortune to the possessors, who were killed in battle, or died childless or in poverty.

did not want much pressing to do. At annexation the Nawab had a *jagir* of Rs. 1,100, the village of Chamusa and a cash pension of Rs. 14,720. The pension was maintained for his life, and the *jagir* was to descend to his son Firoz-ud-din Khan. Sarafraz Khan died on the 12th March 1851, leaving eight sons and seven daughters, and Firoz-ud-din Khan in 1855. The *jagir* accordingly lapsed to Government.

Abdul Majid Khan was the only son of Shah Nawaz Khan. His mother was a Bamazai lady, a daughter of Abdul Karim Khan, some time Governor of the Derajat, and brother of Wazir Shah Wali Khan, Minister of Ahmad Shah Durani. Abdul Majid Khan was much respected in Lahore, where he was a member of the Municipal Committee and an Honorary Magistrate. He was a man of considerable learning and was well versed in medicine. He was created a Nawab by the Supreme Government in 1864, and in 1869 became a Fellow of the Punjab University, being also for several years Vice-President of the Lahore Municipal Committee. In 1877 he was given the honorary rank of Assistant Commissioner, and the Companionship of the Star of India was conferred on him in 1887. Nawab Abdul Majid Khan throughout his whole career proved himself a loyal subject of the British Government. He was a fast friend of Raja Randhir Singh, grandfather of the present ruler of Kapurthala, in whose State he held office for a short time, his services being of great value during the protracted illness of the late Raja Kharak Singh. He was for many years the recipient of an annual allowance of Rs. 3,600 from the Kapurthala Darbar. Nawab Abdul Majid Khan died in 1890, leaving no issue.

Ahmad Ali Khan, son of Nawab Sarafraz Khan, died in 1884. He had been in receipt of a pension of Rs. 1,200 from the British Government; and the Kapurthala State made him an allowance of Rs. 480 per annum. He was a half owner with his grand-nephew Azam Ali Khan in some well-plots in the village of Baghbanpura, near Lahore, nominally set apart as a *muafi* for the maintenance of his father's tomb; and he held over three hundred *bighas* in the village of Chaura, tahsil Sharakpur, Lahore. Ahmad Ali Khan's two sons, Saadat Ali Khan and Muzaffar Ali Khan, were educated at the Aitchison College. The former is a candidate for the post of Naib-tahsildar, and the latter is employed in the office of the Commissioner of the Lahore Division. Amir Baz Khan, brother of Sarafraz Khan, was a pensioner of the Nawab of Bahawalpur, who made him an allowance of Rs. 1,800 per annum. His



son, Muhammad Ali Khan, who died in 1883, was allowed a similar sum by the Nawab.

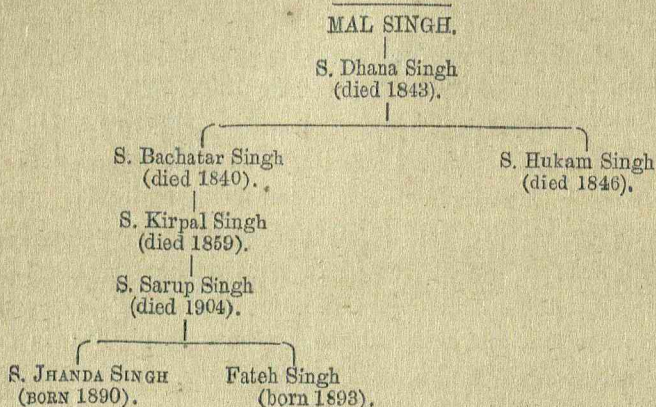
Of the sons of Zulfikar Khan, Muhammad Jahangir Khan, who had been in receipt of a pension of Rs. 1,620, died in 1881. He was for some years a member of the Lahore Municipal Committee. Khan Ahmad Yar Khan was a Naib-tahsildar in the Lahore Division. His second wife was a niece of the late Amir Dost Muhammad Khan of Kabul. He was in receipt of an allowance of Rs. 1,000 per annum from the Amirs of Kabul down to 1875, when it ceased in consequence of his taking service under the British Government. He enjoyed a family pension of Rs. 1,440 per annum and was a Provincial Darbari. He died in 1903. His grandson, Inayat-ullah Khan, is Sheriff of the Commissioner of Lahore, and enjoys a pension of Rs. 600 per annum.

Of Firoz-ud-din Khan's sons, Kasim Ali took service as a Risaldar in the Bahawalpur State. He had a pension of Rs. 1,200 from Government. He died in 1881. His brother Hasham Khan was also a servant of the Bahawalpur Nawab, and a pensioner of the British Government. He died in 1887. Muhammad Azam Ali Khan, son of Kasim Ali, is the senior representative of the elder branch of the family, and may therefore be regarded as its head.

The family has kept up its connection with the Bahawalpur Nawabs, and several of the descendants of Zulfikar Khan and Hak Nawaz Khan are employés or pensioners of the State.

Mention may be here made of Nur Muhammad Khan of Multan, Divisional Darbari and representative of the Khizar Khel branch. His father, Mubazar-ud-din, died in 1886. The only *jagir* now enjoyed by the family is a small grant in Taraf Ismail, Multan, held in perpetuity. Nur Muhammad Khan's uncle, Bahram Khan, had a *jagir* from Maharaja Ranjit Singh of Rs. 1,200, which was reduced by one half at annexation. He served for some years as tahsildar, and behaved loyally in 1858 when the Sepoy Regiments mutinied at Multan. He ultimately took up his abode at Mecca, and died there in 1878. The cash *inam* enjoyed by him for Mutiny services was continued to his three sons.

SARDAR JHANDA SINGH MALWAI.



Sardar Jhanda Singh is descended from a respectable Manjha Jat family, formerly resident at Moran Kalan in the Nabha territory. Mal Singh, the first of the family to become a Sikh, is stated to have left Nabha about 1760 for the Punjab, where he entered the service of Sardar Charat Singh Sukarchakia as a sowar, and was killed after some years in the Dhani campaign. His son Dhana Singh, about the year 1800, enlisted in the force of Sardar Fateh Singh Kalianwala as a trooper, and soon rose in the favour of that chief, obtaining an independent command. He fought in the Kalianwala contingent in the Bhatti and Kasur campaigns. On the death of Sardar Fateh Singh at Narayangarh in 1807, Dhana Singh entered the service of the Maharaja, who gave him a *jagir* at Bilasor, near Tarn Taran, worth Rs. 2,000. He was one of the agents sent by Ranjit Singh to Wazir Fateh Khan of Kabul to arrange the interview which took place between them at Jhelum on the 1st December 1812. About this time Dhana Singh received the *jagir* of Talagang in the Jhelum district, worth Rs. 33,000. In the campaign of 1810 against Fateh Khan of Sahiwal, he received a wound in the face; and in July 1813 he fought in the battle of Attock, when Fateh Khan Barakzai was defeated by Diwan Mohkam Chand. He accompanied the detachment of Ram Dayal and Dal Singh Naharna in the first unsuccessful expedition against Kashmir, and received in a skirmish a sword-cut on the arm. The Sardar fought gallantly at the siege of Multan in 1818, and was one of the foremost in the assault. The jewelled sword and shield of Nawab Muzaffar Khan fell into his hands, and were brought by



him to the Maharaja, who gave him a *jagir* worth Rs. 5,000, which was soon exchanged for another near Talagang.

In 1819 he served in the second Kashmir expedition, and in 1821 at the siege of Mankera, where he was again wounded. At this time Dhana Singh was much favoured by the Maharaja, and there were few Sardars whose influence was greater, or whose advice was more regarded. He was present at the capture of Jahangira and at the battle of Teri in 1823, and continued for some time in the Peshawar district under the command of Sardar Budh Singh Sindhanwalia and Prince Kharak Singh. Bachatar Singh, eldest son of Sardar Dhana Singh, entered the army about 1827, and his first service was at Bahawalpur, where he was sent to receive the tribute. In 1823 Dhana Singh accompanied the force sent to seize Kangra, when Raja Anroddh Chand fled across the Sutlej to avoid an alliance with Raja Dhian Singh, Minister at Lahore. When Peshawar was occupied by the Sikhs in force, Bachatar Singh was sent to Shabkadar, where a new cantonment had been laid out and a fort built by Sardar Chatar Singh Atariwala. He was stationed there when the Afghan army attacked that post and the fort of Jamrud in April 1837. Dhana Singh heard of the defeat of the Sikh army and the death of Hari Singh Nalwa as he was marching to Peshawar. He was ordered to join the relieving force of Raja Dhian Singh, which advanced with all haste to the assistance of the army, which was surrounded by the Afghans and reduced to the last extremity.

In January 1839 Sardars Bachatar Singh and Hukam Singh were sent with the Sikh force escorting Shahzada Timur, son of Shah Shuja, to Peshawar; and a few months later Hukam Singh returned to Lahore with Prince Nao Nihal Singh, who started for the capital immediately he received news of the death of his grandfather Ranjit Singh.

In 1841, after Maharaja Sher Singh had ascended the throne, Hukam Singh was sent with Budh Singh Malal to Kulu to bring into Lahore Sardars Lehna Singh and Kabar Singh Sindhanwalia as prisoners. This duty he performed, and received an increase to his *jagirs* of Rs. 8,000 and a grant of Rs. 2,000 from the Kashmir customs. Bachatar Singh died in 1840, and his father, Dhana Singh, in May 1843. The death of the latter was the cause of some ill-feeling on the part of the Sikh



Government towards the British, in the following manner :—The native village of Dhana Singh was, as has been already stated, Moran in the Nabha territory. After the Multan Campaign, when he was in high power with Ranjit Singh, he begged that Moran might be obtained for him in *jagir*. The Maharaja accordingly applied to the Raja of Nabha, who, in May 1819, made him a grant of the village in exchange for certain villages which the Maharaja gave to the sister of the Nabha chief for her life. Ranjit Singh, on obtaining Moran, gave it in *jagir* to Sardar Dhana Singh, who held it till his death, and, although residing himself at Court, kept there his family and much of his property. The Raja of Nabha had for some time before Dhana Singh's death desired to resume the village ; for the Sardar never obeyed his orders or tendered him any allegiance ; but the British authorities, who had a regard for the fine old chief, interposed in his behalf. But when Dhana Singh died, Raja Davendra Singh of Nabha, armed with a letter admitting his right from Sir George Clerk, and a letter from Maharaja Kharak Singh permitting him to resume the village, marched troops against it and took possession by force, killing and wounding some of the Malwai retainers and seizing the property of Hukam Singh, the son of the deceased Sardar. Hukam Singh loudly protested against this treatment ; but before any action had been taken by either Government in the matter, Maharaja Sher Singh was assassinated, and every one at Lahore was too busy in looking after his own interests to remember the village of Moran.

When, however, tranquillity had been restored, the Lahore Government made a demand for the restoration of Moran, an estate given by Raja Jaswant Singh of Nabha to Ranjit Singh. To the British authorities this was a new view of the matter. General Ochterlony, Sir George Clerk and Colonel Richmond had never known that the village had been given to the Maharaja, but imagined that it had been a *jagir* grant from Nabha to Dhana Singh. The grant to Lahore was in itself invalid, for a dependent State had no power to transfer a village to an independent one without the consent of the Paramount Power. The letter, too, which the Raja of Nabha stated he had received from Maharaja Kharak Singh allowing him to resume the village, turned out to be no more than a copy of a copy. The weak-minded Maharaja may have drafted such a letter, and the Raja may have obtained, through secret influence, a copy of it, but Raja Dhian Singh, the Minister at Lahore, had never sanctioned it, and its authen-



ticity was doubtful in the extreme. The result was that Moran was restored neither to the Lahore State nor to Hukam Singh; and the Raja of Nabha received the sharpest reprimand for his unstraightforward conduct. This incident would have been unworthy of so much notice in this place, had not the decision of the British Government irritated, in no small degree, the Sikh nation. There can be no possible doubt but that the conduct of the British Government was just and necessary; but the Sikhs were at this time in a feverish and excited state. Every precaution, which the lawlessness of the Sikh army forced upon the British, they considered as hostile to themselves; and the refusal to make over the village of Moran to Lahore, although its first transfer was clandestine and invalid, they considered as a deliberate insult.

To the other *jagirs* of his father Hukam Singh succeeded, and with the grants of Maharaja Sher Singh, personal to himself, his estates amounted to Rs. 75,000 per annum. He was present in the garden of Shah Bilawal when the Maharaja was assassinated by the Sindhanwalias, and in the subsequent struggle was severely wounded in the shoulder. Little is known of Hukam Singh during the two following years, when he appears to have lived a retired life. He was killed at the battle of Sobraon in February 1846, and soon after his death Raja Lal Singh reduced the *jagirs* to Rs. 25,000, which were continued to Sardar Kirpal Singh, subject to the service of sixty horse.

Kirpal Singh was with Raja Sher Singh at Multan in 1848. When the Raja's force rebelled, Kirpal Singh separated himself from it, and with a few of his sowars came into the camp of Major Edwardes, with whom he had previously served in Bannu. His personal *jagir* of Rs. 11,000, was on annexation confirmed to him for life, and a new *jagir* of Rs. 5,000, for loyalty at Multan, granted in perpetuity. The *jagir* was subject to the payment of a pension of Rs. 1,500 per annum to Chand Kaur, widow of Sardar Hukam Singh. This lady died in 1863.

Sardar Kirpal Singh enlisted sepoy and showed himself well affected to Government in 1857, and received a *khilat* of Rs. 500 and a *sanad* of approbation. He died in 1859, leaving an only son, Sarup Singh, who was educated at the Lahore Government School, to succeed him. Sarup Singh died in 1904 leaving two sons, Jhanda Singh and Fateh Singh, who have inherited his *jagir* and property in equal shares. The *jagir* held

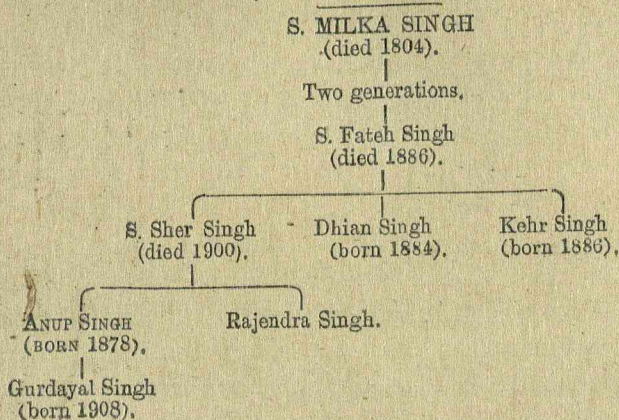


by Sarup Singh, which descended to his children, yields Rs. 6,318 per annum. It includes the revenues of eleven villages in the tahsils of Sharakpur, Chunian and Lahore. Sarup Singh also owned some lands in the village of Bhikawal, Lahore and Nur Manabad in Ferozepore.

The total income arising from the estate including *jagir*, lands, gardens and house property is about Rs. 19,500. The widow of Sardar Kirpal Singh received an allowance of Rs. 1,200 per annum until her death in 1892, and Sarup Singh's widow draws Rs. 150 per mensem from the Court of Wards, under whose management the estate now is. Jhanda Singh, the elder brother, is being educated at the Khalsa College, Amritsar, and Fateh Singh, the younger, at the Aitchison College, Lahore.



ANUP SINGH THEPURIA.



Sardar Milka Singh was one of the most powerful of the Sikh chiefs who lived during the latter half of the eighteenth century. His native place was Kaleke near Kasur; but leaving this he founded the village of Thepur (Lahore district) and took possession of Narwar, Jandhir, Dalen and other villages, some in the neighbourhood of Thepur; others in the Gujranwala and Gujrat districts. Not content with these possessions, he marched to the northward and seized Rawalpindi, then an insignificant place inhabited by Rawal mendicants. Milka Singh perceived how admirably Rawalpindi was situated, and fixed his headquarters there, building new houses and in some measure fortifying the town. Rawalpindi was at this time an undesirable possession. It was on the highway into India, exposed to the attacks of Afghan invaders, and the surrounding country was held by fierce and warlike tribes. But Milka Singh held his own. He conquered a tract of country around Rawalpindi worth three lakhs a year; and even the tribes of Hazara had respect for his name and power. He had adopted the cognomen of Thepuria, from the village he had founded; but in the north he was known as Milka Singh Pindiwala, and this name still belongs to the family.

He died in 1804. Ranjit Singh, whom Milka Singh had joined in several expeditions, did not feel strong enough to seize the estates of his old friend, whom he used to call *Baba* or grandfather, and was compelled to confirm them to Jiwan Singh, his only son. Of this Sardar there is little to record. He fought during the first Kashmir campaign of 1814, and died the next year.

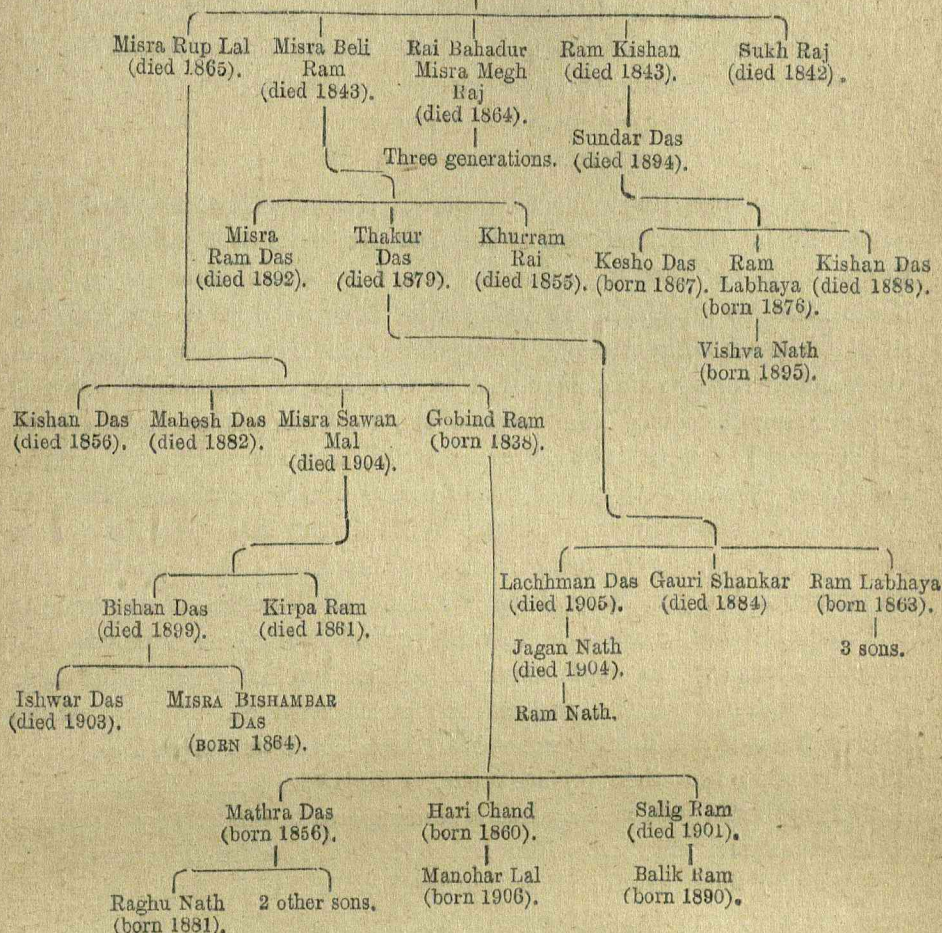


Anand Singh, the eldest of Jiwan Singh's three sons, succeeded to a portion of his father's *jagir*. The Maharaja resumed Rs. 2,92,000, and left only Rs. 8,000 of the old estate, granting new *jagirs* to the value of Rs. 42,000 in the Ferozepore district near Zafarwal, subject to the service of one hundred horsemen. Ram Singh, who survived his father only one year, had a *jagir* assigned to him in Hazara, and Gurmukh Singh received Sultani and Kalri, worth Rs. 2,000, in the Gurdaspur district. The force which Sardars Milka Singh and Jiwan Singh had kept up was transferred to the service of the State and placed under Sardar Atar Singh, Sindhanwalia, bearing the name of the Dera Pindiwala, and Gurmukh Singh received an appointment in it. In December 1840, shortly after General Ventura had taken the fort of Kamlagarh in Mandi, the people of Kulu rose in revolt, cut off and annihilated four companies of the Pindiwala, and killed Gurmukh Singh who was in command. Anand Singh died in 1831. His only son, Fateh Singh, was then a boy of eight years of age, and in 1836 the Maharaja reduced his *jagir* to Rs. 13,000, subject to the service of twenty horse. The villages which were left were ten in number:—Thepur, Kila Sardar Daloki and Kaleke in the Lahore district; Kehli and Raja Tal in Amritsar; Loli, Lohri and Duni in Sialkot; and Kasoki and Samobala in Gujranwala. On the annexation of the Punjab, the personal *jagir* of Fateh Singh, worth Rs. 3,000, was confirmed to him for life, one quarter to descend to his sons. Rs. 5,100 were also confirmed to the two widows of Anand Singh and the widows of Gurmukh Singh and Jiwan Singh. On the death of these ladies their *jagir* holdings were resumed.

Sardar Fateh Singh died in 1886. One-fourth of the *jagir* has been continued to his three sons, Sher Singh, Dhian Singh and Kehr Singh. Since the death of Sardar Sher Singh, who was a Divisional Darbari, in 1900, the family has had no representative in Darbars. Anup Singh and Kehr Singh received direct commissions as Jamadars and are serving in the 11th Lancers. Dhian Singh is a Naib-tahsildar, and is at present employed in the Gurdaspur Settlement.

MISRA BISHAMBAR DAS.

DIWAN CHAND.



The family of Misra Bishambar Das is of the Brahman caste, and came originally from *mauza* Dalwal in the Jhelum district. Diwan Chand came with his sons to Lahore about the year 1809, and through the interest of his ncle Basti Ram, who was the Treasurer of Ranjit Singh and held by him in great esteem, obtained a *jagir* of Rs. 1,000 for himself at Kahun, Jhelum, and places at Court for his two eldest sons, Rup Lal and Beli Ram, who were made assistants to their great-uncle in the Treasury. Beli Ram soon became a great favourite with the Maharaja, and on the death of Basti Ram in 1816 was appointed his successor, in spite of the opposition and ill-will



of the Minister Raja Dhian Singh, who wished Jasa Misra,* a *protégé* of his own, and father of Lal Singh (afterwards Raja), to obtain the vacant post of *Toshakhania*, or Treasurer. Misra Megh Raj received about the same time charge of the treasure in the Gobindgarh fort at Amritsar, and he held this office during the remainder of the Maharaja's reign. In 1826 Ram Kishan entered the Maharaja's service, and was made Chamberlain to Ranjit Singh, who always treated him with special kindness.

In 1832 Misra Rup Lal was appointed Nazim or Governor of the Jullundur Doab. This rich district had been ever since its first conquest by Ranjit Singh entrusted to Diwan Mohkam Chand, Moti Ram his son, and Kirpa Ram his grandson. In 1831, when Diwan Moti Ram was recalled, Shaikh Ghulam Muhi-ud-din, a follower of Diwan Kirpa Ram, and a tyrannical and grasping man, was sent as Governor of Hoshiarpur and the neighbouring districts. The people of the Doab complained so bitterly of his oppression that in 1832 he was recalled, and Misra Rup Lal sent in his place. The new Governor was of a very different character from his predecessor. Possessing considerable wealth himself he had no inducement to oppress the people, and being connected with a Jullundur family he had an interest in the prosperity of the district. His assessment was so light and equitable that, even in the famine year of 1833, there were very few unpaid balances. He would never accept the smallest present, and kept a close watch upon the conduct of his subordinates. It is refreshing, among the many Sikh Governors, who have considered the people under them as created for their private profit, to meet with a man like Misra Rup Lal, upright and just, whose name is remembered to this day by the people with respect and affection. Rup Lal held the Jullundur Governorship till 1839, when, some months after the death of Maharaja Ranjit Singh, he was recalled, and the old oppressor of the Doab, Ghulam Muhi-ud-din, restored. Prince Nao Nihal Singh, indignant with Misra Beli Ram for having supported his father's favourite Chet Singh, threw him and his brothers into prison, where they remained six months till, at the intercession of Maharaja Kharak Singh, they were released. Beli Ram was a zealous supporter of Prince Sher Singh who, when he ascended the throne, restored the Misra to his old post of *Toshakhania*. Rup Lal he made Governor of Kalanaur and the lands of the Lahore State south of the Sutlej,

* Jasa Misra was first employed by Basti Ram as a writer on five rupees a month in the Treasury. He gradually rose in the department, and the post of custodian of the Kashmir treasury, which Dhian Singh procured for him, attached him to the Dogra party.



with orders to resume the fort and domain of Bhartpur from Jamadar Khushhal Singh. Misra Megh Raj returned to Gobindgarh as Treasurer. Beli Ram was much in the confidence of Maharaja Sher Singh and, in conjunction with his friend Bhai Gurmukh Singh, tried to form a party at Lahore against Raja Dhian Singh, the obnoxious Dogra Minister. His intrigues cost him his life; for when Raja Hira Singh succeeded his murdered father as Minister, one of his first acts was to arrest Bhai Gurmukh Singh, Beli Ram and his brothers. Misra Megh Raj and Rup Lal were placed in charge of Misra Lal Singh, their old enemy; and Bhai Gurmukh Singh, Beli Ram and Ram Kishan were made over to Shaikh Imam-ud-din Khan, who imprisoned them in the stables attached to his house. For a long time their fate was uncertain; but it at length transpired that all three were secretly murdered by the Shaikh, acting under Raja Hira Singh's order. Rup Lal and Megh Raj, more fortunate, remained in confinement till the fall of Raja Hira Singh in December 1844, when they were released, and Rup Lal was made by the Minister Jawahir Singh Governor of Jasrota. The sons of Beli Ram, who escaped to Ludhiana at the time of their father's arrest, remained under British protection till 1845, when they returned to the Punjab.

Rup Lal was at Jasrota in 1846 when that country was made over to Raja Gulab Singh by the Treaty of the 16th March. The Raja vehemently accused him of treason in not yielding up the hill forests in accordance with the terms of the Treaty. He was accordingly removed by the Darbar from Jasrota and placed in charge of Rhotas and Jhelum and was there when the rebellion broke out. He joined Sardar Chatar Singh's camp through compulsion, he himself asserted; but his sympathies were certainly with the insurgents, and there is every reason to believe that he supplied them with money. His sons also left Lahore at this critical time and joined their father. For this conduct his *jagirs* and property in Lahore were confiscated. He died in September 1865, upwards of eighty years of age, at Dalwal in the Jhelum district. His son Sawan Mal was a Risaldar in the 1st Sikh Cavalry, and afterwards in the XIth Bengal Lancers. He served with great credit in Oudh during the Mutiny, being present at the final capture of Lucknow, and also in the China campaign of 1860 and the Umbeyla campaign of 1863. He earned the Order of Merit and the Order of British India. In 1861 he received a *jagir* of Rs. 400, of which one-half was to descend to his heirs for one generation. The revenue of these *jagir* lands

(situated in the villages of Jaloh, Kara Dogra and Yakipur in the Lahore tahsil) afterwards rose in value to Rs. 817 per annum. He was also granted one thousand *ghumaos* of land in tahsil Hafizabad, Gujranwala, on payment of a *nazrana* of Rs. 2,750. As eldest surviving son of the late Misra Rup Lal he was regarded as the leading member of the family and held a seat in Darbars. One of his sons, Bishan Das, was for a short time a Dafadar in his father's regiment, but pre-deceased his father in 1899. Misra Bishambar Das, Sawan Mal's only surviving grandson, has succeeded to his grandfather's *jagir* and other property, and is now looked on as the head of the family.

Misra Sundar Das, who was for two years Keeper of the Privy Purse to Maharaja Dalip Singh, received after annexation a donation of Rs. 1,000, his *jagir* of Rs. 1,500, which was a recent grant of Raja Lal Singh, being resumed. He was a Provincial Darbari and died in 1894. His son, Kesho Das, is employed in the Punjab Secretariat.

Misra Mahesh Das, elder brother of Sawan Mal, was for some years a Naib-tahsildar, and died childless at Lahore in 1882. Gobind Ram, his younger brother, was the District Treasurer of Shahpur and Gujrat. He resigned owing to defalcations on the part of his agent, all of which he made good. He was afterwards granted five squares of land on the Jhelum Canal. Gobind Ram's eldest son, Mathra Das, is head clerk in the English Office of the Deputy Commissioner, Shahpur, and his younger son, Hari Chand, is in the Police. His grandson, Raghu Nath, is a Naib-tahsildar in the Gujrat district.

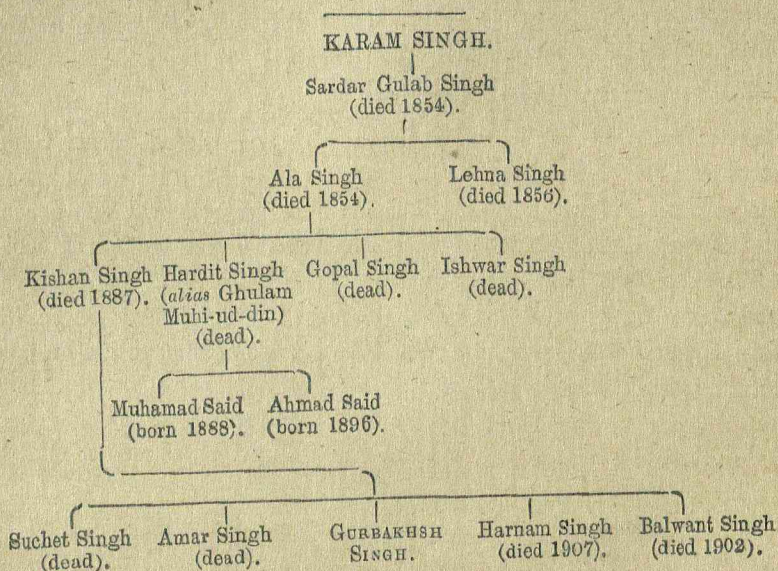
Misra Ram Das, the eldest son of Beli Ram, was also on the Provincial Darbar List and enjoyed a life pension of Rs. 2,000 per annum. He died in 1892. His brother, Thakur Das, was Government Treasurer for the districts of Rawalpindi, Jhelum, Gujranwala, Lahore, Amritsar, Sialkot and Gurdaspur. He held a *jagir* valued at Rs. 1,387, which passed to his three sons on his death in 1879. The eldest, Lachhman Das, held the Treasuries of Rawalpindi and Jhelum until 1882. He and his brother Ram Labhaya held in lease a plot of 2,588 *ghumaos* of land in Chak Kot Miana, tahsil Bhera, Shahpur; and Lachhman Das owned in addition five squares of land in the Chenab Colony. He died in 1905 and his share in his father's *jagir* was resumed. The share of Thakur Das's son, Gauri Shankar, in the joint family *jagir* was resumed at his death in 1884. A pension



of Rs. 1,387, granted to Misrani Gulab Devi, widow of Beli Ram, was in like manner resumed in 1875. Misrani Begam, the second widow of Beli Ram, enjoyed a similar pension until her death in 1890.

Misra Megh Raj was after the Sutlej campaign appointed Treasurer to the Darbar, and on the occasion of a visit of the Governor-General to Lahore he received the title of Rai Bahadur. In 1849 he was appointed Treasurer of the Lahore Division, a post which he held till his death on the 1st August 1864. Misra Megh Raj was appointed an Honorary Magistrate in 1862; and there were few in Lahore more deservedly respected. At the time of his death he was in enjoyment of *jagirs* to the value of Rs. 3,825, of which Rs. 405 has descended to his grandson, Lachhmi Narayan.

CHIEFS AND FAMILIES OF NOTE.
GURBAKHSH SINGH POVINDIA.



Karam Singh and his three brothers were among the Sikhs who overran and took possession of the Jullundur Doab in the latter half of the eighteenth century. They secured an estate at Saranpur worth Rs. 8,000, which they held during their lifetime. All the brothers, with the exception of Karam Singh, died without issue, and in 1806, soon after Gulab Singh had succeeded to the estate, Ranjit Singh conquered the plain country of the Doab, and Gulab Singh retired to his native village of Povind. He then entered Ranjit Singh's service, and received this village in *jagir*, with the rank of Adjutant. He served with distinction under Misra Diwan Chand at Nurpur and in Kashmir, and on the termination of the latter campaign was made Commandant and received the village of Sidhu in *jagir*. After the capture of Multan in 1818 he was promoted to the rank of Colonel; and did such good service the next year at Mankera, that he received the grant of Akbarpur, near Gugera, worth Rs. 500, with an elephant and valuable *khilats*. Gulab Singh was stationed at Peshawar for some years, and fought in most of the battles against Ali Akbar Khan and Dost Muhammad Khan. In the first Peshawar campaign he discovered a ford on the Indus, and led his troops over in the van of the army, to Ranjit Singh's great satisfaction.

In 1826 he received command of three infantry and two cavalry regiments, with a troop of horse artillery; and the same year his son Ala Singh