THE

PANJAB CHIEFS.

HISTORICAL AND BIOGRAPHICAL NOTICES OF THE PRINCIPAL FAMILIES IN THE LAHORE AND RAWALPINDI DIVISIONS OF THE PANJAB.

BY

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New Edition

Bringing the Histories down to date,

BY

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DARBARIS OF THE GURDASPUR DISTRICT.

Order of Precedence.		Name, family and place of residence.	Father's name.	Age.	Remarks.
In the Division.	In the Province.				
3	25	V.* Raja Indar Deo, of Akhrota, Dinanagar.	Raja Raghbir Deo.	37	Representative of the old Jamu Rajput Rulers.
43	254	V. Lala Basheshar Singh, of Batala.	Lala Ram Dayal.	57	Related to No. 64 A.
45	260	V. Sardar Richpal Singh, of Bhagowal.	Sardar General Gulab Singh.	39	
55	379	V. Bawa Amar Singh, of Batala.	Bawa Mian Singh.	62	
55A	379A	V. Rai Hukam Chand, of Bahrampur.	Nadhan Singh..	66	Retired Extra Assistant Commissioner.
56	384	V. Sardar Balwant Singh, of Rangar Nangal.	Sardar Arjan Singh.	47	
64	398	V. Baba Shib Dayal Singh, of Dera Baba Nanak.	Davi Singh ...	62	
64A	398A	P.* Kashi Ram, of Batala.	Rai Bhag Singh.	25	Related to No. 43.
65	399	V. Mian Zahur Hasain, of Batala.	Sayad Hasain Shah.	44	Blind.
107	593	V. Rasaldar Hira Singh, of Talwandi.	Sardar Lal Singh.	55	
108	594	V. Rasaldar Lahna Singh, of Thakarpur.	Man Singh ...	52	
109	595	V. Sardar Jiwan Singh, of Srigobindpur.	Dhian Singh ...	59	
110	596	V. Rasaldar Changan Singh, of Manga Marhasan.	Nadhana ...	62	
111	597	V. Bawa Ganda Singh Bedi, of Dera Baba Nanak.	Hardit Singh...	58	Related to No. 146.
116	602	P. Mirza Niaz Beg, of Kalanaur.	Mirza Ahmad Beg.	42	
117	603	P. Mahant Bashambar Nath, of Gurdaspur.	Mahant Badri Nath.	49	Related to No. 118.
118	604	P. Mahant Balmik, of Gurdaspur.	Mahant Jawala Nath.	50	Related to No. 117.

* The prefixed letters V and P refer to the status of the Darbari, whether Viceregal or Provincial.

Order of Precedence.		Name, family and place of residence.	Father's name.	Age.	Remarks.
In the Division.	In the Province.				
119	605	P. Mahant Parma Nand, of Kot Naina.	Bahram Das ...	40	
119A	605A	P. Baba Sant Singh, of Dera Nanak.	Baba Fateh Singh.	45	Related to No. 111.

DARBARIS OF THE MONTGOMERY DISTRICT.

130	649	P. Amir Ali Khan, of Kamalia.	Sarfaraz Khan...	39	
167	756	P. Rasaldar Shah Nawaz Khan, of Chak Shah Nawaz.	Hakim Khan ...	65	
168	757	P. Mahomed Amin Khan, of Faridpur.	Zulfakar Khan...	18	
173	...	P. Shahbaz Khan, of Dipalpur.	Khairudin ...	40	
		P. Kharak Singh, of Kila Tara Singh.	Bhag Singh ...	36	

DARBARIS OF THE JHANG DISTRICT.

28	109	V. Mahomed Ismail Khan, Khan Bahadar, Sial, of Jhang.	Ahmad Khan.	72	Related to Nos. 121, 122, 129.
121	639	V. Kabir Khan, Sial, of Jhang.	Mahomed Ismail Khan.	42	Son of No. 28.
122	641	V. Amir Ali Khan, of Jhang	Inayat Khan ...	55	Related to No. 28.
123	642	P. Gul Mahomed, of Uch.	Nur Sultan ...	22	
124	643	V. Haidar Shah, of Rajoa.	Khair Shah ...	34	Related to No. 125.
125	644	P. Bahadar Shah, of Rajoa.	Mahar Shah ...	44	Related to No. 124.
126	645	P. Makhdum Karam Hasain, of Chak Naurang Shah.	Pir Rajan Bakhsh	28	
127	646	V. Sultan Hamid, of Sultan Bahu.	Hafiz Ghulam ...	71	
129	648	V. Wali Dad Khan, of Jhang.	Jalal Khan ...	34	Related to No. 28.
131	650	V. Mahomed Panah, of Sadik Nahang.	Mahomed Ali...	48	
132	651	P. Darwesh Mahomed, of Wasu Astana.	Maulvi Barkhurdar.	38	

Order of Precedence.		Name, family and place of residence.	Father's name.	Age.	Remarks.
In the Division.	In the Province				
147	668	P. Bahadar, of Makhiana	Mahar Mamand	49	
165	754	P. Wariam Beg, of Garh Maharaja.	Khan Beg ...	51	
165 A	154 A	P. Bahadar Khan, of Dab Kalan.	Ismail .	58	

DARBARIS OF THE MULTAN DISTRICT.

24	103	V. Makhdum Bahawal Bakhsh, of Multan.	Makhdum Shah Mahmud.	32	Nephew of No. 78; cousin of No. 92.
25	104	V. Makhdum Shah Ali Mahomed, of Sher Shah.	Makhdum Sher Shah.	57	
27	108	V. Mahomed Yar Khan, Khakwani, of Multan.	Khan Bahadar Ghulam Kadar Khan.	28	Related to Nos. 82 and 87.
77	554	V. Makhdum Sadarudin Shah, of Multan.	Pir Walaiat Shah.	20	
78	555	V. Pir Shah, of Multan.	Shekh Hasan Shah.	55	Uncle of No. 24.
79	556	V. Makhdum Shekh Raju, of Multan.	Makhdum Shekh Eusaf.	40	Related to Nos. 81, 83 and 84.
80	559	V. Ashak Mahomed Khan, of Multan.	Sadik Mahomed Khan.	32	
81	560	V. Sayad Hamid Shah, Gardezi, of Multan.	Sayad Mustafa Shah.	39	Related to No. 79.
82	561	V. Abdul Rahman Khan, Khakwani, of Multan.	Abdul Halim Khan.	52	Related to No. 27.
83	562	P. Hasan Bakhsh, Sayad, of Multan.	Sayad Murad Shah (late Judge in Bahawalpur).	28	Related to No. 79.
84	563	V. Zulfakar Shah, of Multan.	Sayad Ramzan Shah.	38	Ditto.
86	565	V. Nur Mahomed Khan, of Multan.	Mabaza ruddin Khan.	33	
87	567	V. Mahomed Afzal Khan, of Multan.	Hafiz Hakumat Khan.	38	Related to No. 27.
88	568	V. Diwan Mahomed Ghaus, of Jalalpur.	Diwan Mahomed Alam.	53	Related to No. 89.
89	569	V. Diwan Abdul Hadi Shah, of Jalalpur.	Diwan Hasan Bakhsh Shah	38	Related to No. 88.
90	570	V. Mubarak Ali Shah, of Sher Shah.	Shah Ali Mahomed.	35	Son of No. 25.

Order of Precedence.		Name, family and place of residence.	Father's name.	Age.	Remarks.
In the Division.	In the Province.				
91	571	V. Murad Shah, of Ghauspur.	Sadarudin ...	73	
92	572	V. Rukanudin Shah, of Ghauspur.	Hayat Shah ...	60	Related to No. 24.
93	573	V. Sayad Ghulam Habib Shah, of Baghdad, Multan.	Sayad Manga Shah.	55	
94	574	V. Ghulam Rasul, Bhata, of Khairpur.	Pirzada Murad Bakhsh, Bhata.	...	Related to No. 95.
95	576	V. Ghulam Sarwar, Bhata, of Binda.	Chargh Bakhsh.	46	Related to No. 94.
96	577	V. Haidar Shah, Gardezi, of Salar Wahan.	Jafar Shah ...	60	
120	638	V. Ghulam Haidar Khan, of Multan.	Mahomed Yar Khan.	65	
128	647	V. Machia Langrial, of Pakhi Mian.	Mitha	60	
133	652	V. Sultan Hiraj, of Chowki Mohan.	Sada Hiraj ...	65	
138	658	V. Lal Khan, of Shajatpur.	Kaura Khan ...	46	
139	659	P. Khuda Bakhsh, of Khokhar.	Umar Ali ...	48	Related to No. 140.
140	660	P. Ala Bakhsh, of Khokhar.	Ditto... ...	43	Brother of No. 139.
142	662	V. Chaudhri Khem Singh, of Shujabad	Mohan Lal ...	57	
143	663	V. Asa Nand, of Shujabad.	Bila Mal ...	55	
144	664	P. Pir Mahar Shah, of Karanga.	Hasain Shah...	55	
145	665	P. Inayat Khan, Sargana, of Kundsargana.	Mahar Salabat	43	
149	672	P. Salag Ram, of Multan.	Ganpat Ram, of Riwari, Gurgaon.	53	Divisional Treasurer.
171	762	P. Ghulam Mahomed Khan, of Ludan.	Azim Khan ...	47	
172	763	P. Nur Mahomed Khan, of Lodhran.	Aladad Khan...	50	

DARBARIS OF THE SIALKOT DISTRICT.

18	174	V. Sardar Jagjodh Singh.	Prince Pashora Singh.	...	Lives at Baraich in Oudh, grandson of the late Maharaja Ranjit Singh, of Lahore.

Order of Precedence.		Name, family and place of residence.	Father's name.	Age.	Remarks.
In the Division.	In the Province.				
19	204	V. Sardar Richpal Singh, of Siranwali	Sardar Mangal Singh.	39	
28	246	V. Sardar Dayal Singh, Kunjahia, of Wadala.	Sardar Ganda Singh.	59	
34	261	V. Sardar Baghel Singh, Rai Bahadar, of Wadala.	Sardar Sahib Singh.	...	Late Assistant Superintendent, Police, in the Andamans.
87	580	V. Sardar Gurbakhsh Singh, of Manawala, Raya.	Sardar Hira Singh.	...	
88	590	Subadar-Major Sardar Bahadar Jagat Singh, of Kalalwala, Pasrur.	...	...	
89	591	V. Subadar-Major Sakandar Khan, Sardar Bahadar, of Mahta Suja, Raya.	...	...	
91	692	P. Mahant Parem Singh, of Baba ki Ber, Sialkot.	Mahant Nahal Singh.	...	
98	...	P. Diwan Chand, of Sialkot.	Ganpat Rai ...	54	President, Municipal Committee, Sialkot.
99	...	P. Sardar Hari Singh, Rai Bahadar, Kalal, of Sialkot.	Amar Singh ...	52	*Ex*-Commissariat Agent.

DARBARIS OF THE GUJRANWALA DISTRICT.

11	166	V. Sardar Mahar Singh, Chachi, of Wazirabad.	Sardar Gurdit Singh.	32	
15	170	V. Sardar Balwant Singh, of Botala.	Sardar Nahal Singh.	38	Related to No. 31.
16	171	V. Sardar Ichra Singh, of Gujranwala.	Sardar Arjan Singh.	38	
29	249	V. Lala Ram Das, of Gujranwala.	Rai Mul Singh.	17	
30	255	V. Diwan Hari Singh, of Akalgarh.	Diwan Mul Singh.	37	Related to Nos. 43 and 44.
31	256	V. Sardar Partab Singh, of Botala.	Sardar Ganda Singh.	49	Related to No. 15.
32	257	V. Sardar Karpal Singh, of Botala.	Ditto.	61	Ditto.

Order of Precedence.		Name, family and place of residence.	Father's name.	Age.	Remarks.
In the Division.	In the Province.				
33	259	V. Sardar Jawala Singh, of Botala.	Sardar Ganda Singh.	45	Related to No. 15.
33A	259A	P. Sardar Arjan Singh, of Botala.	Sardar Mahtab Singh.	...	Ditto.
42	405	V. Sardar Basant Singh, Man, of Moghalchak.	Sardar Fatch Singh.	...	Related to Nos. 47 and 79.
43	406	V. Daryai Mal of Akalgarh.	Diwan Ram Chand.	...	Related to No. 30.
44	407	P. Manohar Lal, of Akalgarh.	Kahan Chand...	36	Ditto.
45	409	V. Sardar Bahadar Rasaldar Man Singh, C.I.E. of Ruriala.	Sardar Dawa Singh.	75	Guardian of the Darbar Sahib at Amritsar.
47	412	V. Narain Singh, Man, of Jokhian	Sardar Jagat Singh.	33	Related to No. 42.
59	427	P. Ram Chand, of Veroki.	Colonel Mutsadi Mal, Sardar Bahadar.	48	
77	495	V. Diwan Sant Ram, of Eminabad.	Diwan Karam Chand.	56	Brother of No. 78.
78	496	V. Mohan Lal, of Eminabad.	Ditto.	50	Brother of No. 77.
79	497	V. Jamiat Singh, Man, of Moghalchak.	Sardar Diwan Singh.	55	Related to No. 42.
80	498	V. Sardar Amir Singh, Chimni, of Gujranwala.	Sardar Hukma Singh.	66	Related to No. 81.
81	499	V. Sardar Lahna Singh, Chimni, of Gujranwala.	Sardar Sher Singh.	49	Related to No. 80.
82	549	P. Ganda Mal, of Sodhra.	Diwan Ranpat Rai.	35	
83	552	P. Bishan Das, of Gujranwala.	Balram Parohit	42	
84	553	V. Manohar Lal, of Wazirabad.	Diwan Ratan Chand.	30	
85	566	P. Mirza Zafarula Khan, of Rajaori.	Mirza Yaya Khan.	29	His relative Fakirula Khan Bahadar, also a Darbari in this district, died in February 1889. The head of the house is the Raja of Rehlu in the Kangra District.

Order of Precedence.		Name, family and place of residence.	Father's name.	Age.	Remarks.
In the Division.	In the Province.				
86	575	V. Sardar Sant Singh, of Garjakh.	Sardar Fateh Singh.	33	
90	592	V. Malik Rahmat Khan, Khan Bahadar, of Garhi Awan.	Mian Karam Ilahi.	63	
90A	592A	P. Asa Singh, of Chuhar Kana.	Jawand Singh	42	
95	739	P. Karam Ilahi, Chata, of Ahmadnagar.	Khuda Bakhsh,	37	
96	740	P. Ram Dayal, of Hafizabad.	Hushnak Rai ...	65	

DARBARIS OF THE GUJRAT DISTRICT.

9	163	V. Raja Ali Bahadar Khan, of Gujrat.	Raja Fazal Dad Khan.	41	
22	208	V. Sardar Hari Singh, Lamba, of Pindi Lala, Phalia.	Sardar Atar Singh.	37	
23	209	V. Raja Sultan Khan, of Pothi.	Raja Sher Jang.	59	
35	263	V. Sardar Ram Singh, of Khohar.	Sardar Kahan Singh.	49	
49	414	V. Sardar Kahar Singh (commonly called Nand Singh, of Khewa).	Sardar Kishan Singh.	32	
50	415	V. Chaudhri Ruhula, of Harianwala.	Chaudhri Sharf.	43	
72	441	P. Ilamdin, of Bahawal.	Walidad ...	54	
73	442	P. Mahomed Khan, of Dinga.	Chaudhri Abdula Khan.	50	
74	443	V. Balbhadar, of Kiladar.	Pandit Gankak.	26	
92	705	P. Subadar-Major Samand Shah Bahadar, of Gujrat.	Sadik Shah ...	71	

DARBARIS OF THE JHILAM DISTRICT.

25	211	P. Sodhi Sher Singh, of Haranpur, Pind Dadan Khan.	Sodhi Sham Singh.	45	Related to Nos. 26 and 27.
26	212	P. Sodhi Hari Singh, of Haranpur, Pind Dadan Khan.	Mul Singh ..	23	Related to No. 25.

Order of Precedence.		Name, family and place of residence.	Father's name.	Age.	Remarks.
In the Division.	In the Province.				
27	213	P. Sodhi Sapuran Singh, of Haranpur, Pind Dadan Khan.	Sodhi Nahal Singh.	54	Related to No. 25.
41	396	P. Raja Sardar Khan, Khokhar, of Ahmadabad.	Khuda Bakhsh Khan.	39	
60	429	P. Sultan Fateh Mahomed, of Pind Dadan Khan.	Sultan Ahmad Khan, Khokhar.	39	
61	430	Raja Saif Ali, Khokhar, of Pind Dadan Khan.	Raja Shamsher Khan.	39	
62	431	P. Malik Zaman Mehdi, of Darapur.	Malik Khair Mehdi Khan.	49	
67	436	P. Sardar Kartar Singh, of Wahali.	Sardar Hara Singh.	30	Related to No. 94.
70	439	P. Malik Ujal Khan, of Lawa.	Malik Fateh Khan.	59	
71	440	P. Sher Singh, of Chakwal.	Khazan Singh...	55	
75	444	P. Mahomed Khan, Gakhar of Dumeli.	Raja Roshan Khan.	29	
76	445	P. Ganda Singh, of Chotala.	Rasaldar Bishan Singh	40	Related to No. 94.
93	706	P. Pir Sadak Shah, of Karuli.	Pir Mohkam Din.	53	
94	707	P. Hari Singh, of Wahali.	Sardar Hara Singh.	26	Related to Nos. 67 and 76.
		P. Mahomed Hasan, of Lahri, Jhilam	Hasaan Khan ...	40	Recently sanctioned.

DARBARIS OF THE SHAHPUR DISTRICT.

3	56	V. Khan Bahadar Malik Fateh Sher Khan, of Mitha Tawana.	Malik Fateh Khan.	57	Related to Nos. 4, 6, 53, 54, 55, 56, 57 and 58.
4	57	V. Khan Bahadar Malik Sher Mahomed Khan, Tawana, of Mitha Tawana.	Malik Kadar Bakhsh.	59	Related to No. 3.
6	112	V. Malik Umar Hayat Khan, Tawana.	Malik Sahib Khan, Khan Bahadar.	12	Ditto.
12	167	V. Sardar Mubarak Khan, of Sahiwal.	Langar Khan...	50	

Order of Precedence.		Name, family and place of residence.	Father's name.	Age.	Remarks.
In the Division.	In the Province.				
51	416	V. Malik Jahan Khan, Tawana, Rasaldar-Major, Sardar Bahadar, of Jahanabad.	Ghulam Hasam.	65	
52	417	P. Malik Khuda Bakhsh, Tawana, of Khwajaha l.	Sultan Mahmud.	23	
53	418	V. Malik Mahomed Khan, of Mitha Tawana.	Malik Jahan Khan.	40	Related to No. 3
54	419	V. Malik Alam Sher Khan, Tawana, of Mitha Tawana.	Fateh Khan...	51	Ditto.
55	420	V. Malik Sher Bahadar Khan, Tawana, of Mitha Tawana.	Malik Fateh Khan.	43	Ditto
56	421	P. Khan Bahadar Malik Hakim Khan, Nun, late Tahsildar, of Kot Hakim Khan.	Malik Jahan Khan.	61	Ditto.
57	422	V. Malik Ahmad Khan, Tawana, of Mitha Tawana.	Malik Fateh Khan.	44	Ditto.
58	423	V. Malik Fateh Khan, Tawana, of Muzafarbad.	Malik Ahmad Yar Khan.	64	Ditto.
63	432	V. Diwan Jawahir Mal, of Bhera.	Diwan Bishan Das.	42	

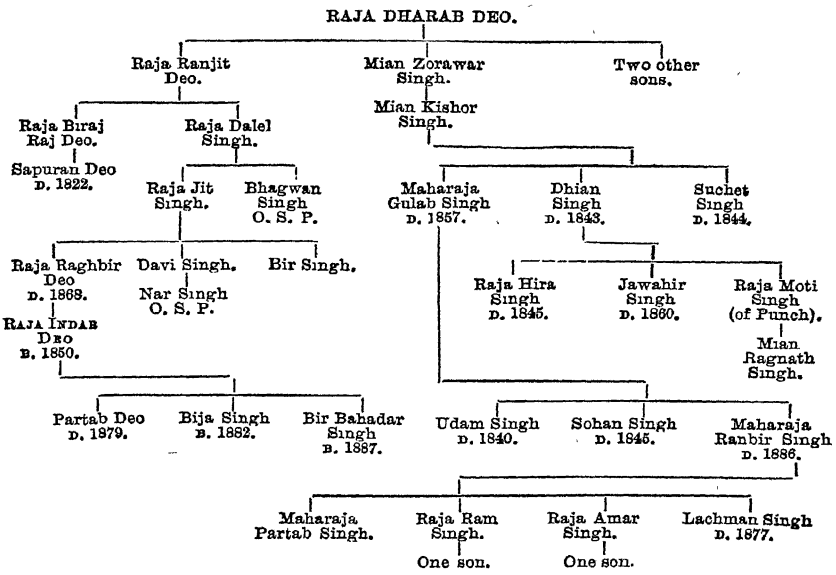
DARBARIS OF THE RAWALPINDI DISTRICT.

1	26	V. Baba Khem Singh, Bedi, C.I.E., of Kalar.	Baba Atar Singh.	56	
5	102	Sardar Fateh Khan, Gheba, Khan Bahadar, of Kot.	Sardar Mahomed Khan.	69	
7	113	V. Fakir Mahomed Khan, of Makhad.	Sardar Ghulam Mahomed Khan.	43	Is also on the Kohat List of Darbaris.
8	139	V. Malik Aulia Khan, of Pindi Gheb.	Malak Ala Yar Khan.	45	Related to No. 14.
10	164	V. Sardar Amrik Singh, Chachi, of Rawalpindi.	Sardar Sir Nahal Singh, K.C.S.I.	48	Is serving as a Tahsildar.

Order of Precedence		Name, family and place of residence.	Father's name.	Age.	Remarks.
In the Division.	In the Province.				
13	168	V. Sardar Kale Khan, Khatar, of Dhrek, Fateh Jang.	Fateh Khan ...	41	Related to No. 38.
14	169	V. Malik Nawab Khan, of Pindi Gheb.	Malik Fateh Khan.	21	Related to No. 8.
20	206	V. Malik Roshan Din, Shekh, of Shamsabad, Attock.	Malik Firoz Khan.	40	
21	207	V. Kazi Fateh Ahmad, of Gondal, Attock.	Fazal Ahmad ...	34	
24	210	V. Karamdad Khan, Gakhar, of Pharwala.	Raja Hayatula Khan.	27	Related to the Hazara Gakhars.
38	393	V. Nawab Khan, Khatar of Dhrek.	Fazal Khan ...	36	Related to No. 13.
39	394	V. Chaudhri Ahmad Khan, Alpial, of Chakri.	Chaudhri Sher Khan.	43	
48	413	V. Sardar Sujan Singh, Rai Bahadar, of Rawalpindi.	Nand Singh ...	43	
56A	...	P. Bakhshi Teja Singh, of Kantrila.	Gohar Singh ...	50	
64	433	P. Baba Narotam Singh, of Rawalpindi.	Baba Hari Singh.	26	
66	435	V. Sardar Tara Singh, of Taragarh.	Labha Singh...	49	Related to No. 97.
68	437	P. Fateh Khan, of Malal.	Budha Khan...	30	
69	438	P. Bishan Das, of Saidpur, Rawalpindi.	Ratan Chand...	43	
97	775	P. Bhagat Hira Nand, of Rawalpindi.	Bhagat Jawahir Mal.	59	Related to No. 66.

GURDASPUR DISTRICT.

RAJA INDAR DEO OF AKHROTA.*



Indar Deo's grandfather, Jit Singh, was ruler of the Jamu country north of Sialkot, a portion of the dominions of the present Maharaja Partab Singh, representative of a junior branch of the same family. The Jamuwal Rajputs have been settled for many centuries in the mountain tract west of the Ravi, and they claim to have come from Chitor before the commencement of the Christian era. Biraj Dhar, son of the Maharaja Man of Chitor, is said to have originally founded the colony. Jamu proper was a much smaller tract than the area now embraced within the State of that name, even

* Not in the original Edition.

excluding Kashmir and the hills to the north and west. The independent Chiefships of Rajuri, Jasota, Mankot, Ramnagar, Basoli, Budhu, Kishtwar, Nar, Bimbar, and others, absorbed later on by Maharaja Gulab Singh, formed no part of Jit Singh's possessions. Raja Ranjit Deo was in comparatively modern times the best known of the Jamuwals. It was he who had to bear the brunt of the Sikh attack in the early days of the Khalsa, and he suffered severely at their hands. In 1773 he was on bad terms with his eldest son, Biraj Raj Deo, and he attempted to set him aside by nominating a younger son, Dalel Singh, as his successor. This step was naturally distasteful to Biraj Raj, who made a practical protest by calling in to his aid the Kanhya Sardars, Jai Singh and Hakikat Singh, and Charat Singh Sukarchakia, grandfather of the Maharaja Ranjit Singh. The history of the struggle which followed has been given at length in another chapter.* In one of the battles Sardar Charat Singh was killed by the bursting of his own matchlock. The Jamuwals ultimately succumbed to Hakikat Singh, who levied an annual tribute of twenty thousand rupees. Raja Biraj Raj met with his death in a battle between the Bhangi and Kanhya Sardars near Sialkot in 1798. The Chiefship passed to Jit Singh, son of his younger brother Dalel Singh. He was deposed in 1816 by Maharaja Ranjit Singh, and he and his children were driven to seek refuge in British territory. Jamu was afterwards bestowed upon Raja Gulab Singh of the junior branch. In 1844 Jit Singh's son, Raghbir Deo, returned to the Panjab and set up a claim to the old estates. But the moment was not propitious, for Raja Gulab Singh, who represented the younger branch of the Jamuwals, was then all-powerful at Lahore, and Ragbhir had to rest satisfied with the award of a jagir of the value of twelve thousand rupees at Akhrota, near Dinanagar in the Gurdaspur district,

Vide the Kanhya family.

where his children now reside. This allowance was made subject to the usual condition of maintaining horse and foot for service. The patrimony, with Kashmir and all its dependencies, passed in 1846 under treaty with the British Government to the Maharaja Gulab Singh. Raja Raghbir Deo's jagir was recognized and continued to him by the British Government, after deducting the grant made for the entertainment of fighting-men whose services were no longer required. Afterwards, at his own request, in 1852, owing to the difficulty he experienced in managing his property, the Raja surrendered a portion of the jagir, yielding Rs. 3,742, taking an equivalent in the form of a cash pension, the remaining jagir land being assessed at Rs. 679 per annum. This pension and jagir were made perpetual to his heirs male under orders passed in 1867. He was succeeded in the following year by his only son, Indar Deo, the present incumbent.

Raja Indar Deo is the senior Darbari of the Gurdaspur district. His affairs were considerably involved a few years back, necessitating the grant to him of a Government loan, which is being gradually recovered. He recently expressed a desire to take service in the higher grades of the Provincial Police, but his educational acquirements were unfortunately not on a par with his zeal for active employment.

A few words may be added to illustrate the present position of the junior branch of the family now in power at Jamu.

Maharaja Partab Singh, of Jamu and Kashmir, is the grandson of the late Maharaja Gulab Singh, the founder of the dynasty, who began life as a cavalry soldier, and afterwards became a trusted officer under Maharaja Ranjit Singh. He was appointed Raja of Jamu after the expulsion of his cousin, Jit Singh. He subsequently extended his authority over Ladakh, and at the close of the Satlaj War in 1846 obtained from the British Government, on payment of

seventy-five lakhs of rupees, the grant of all the hill country, including Kashmir with its dependencies, situated to the eastward of the River Indus and westward of the River Ravi.

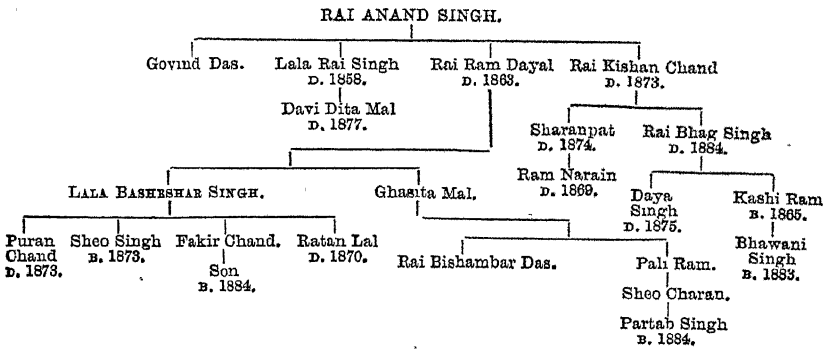
The relations of the Maharaja with the British Government are mainly regulated by the Treaty of March 1846. His Highness is bound to assist with the whole of his military force the British troops employed within the hills; and to refer to the arbitration of the Paramount Power any disputes or questions that may arise between himself and any neighbouring State. It is further provided that the limits of the Maharaja's territories shall not at any time be changed without the concurrence of the British Government. The late Maharaja rendered excellent service during the Mutiny. In 1869 the privilege of adoption, accorded to him in 1860, was extended so as to include collaterals descended from the common ancestor, Dharab Deo. The Maharaja receives a salute of nineteen guns, and he is entitled to a return visit from the Viceroy. He exercises the power of inflicting capital punishment. The State pays an annual tribute of one horse, twelve shawl-goats, and three pairs of shawls to Her Imperial Majesty.

The area of Jamu and Kashmir is about 68,000 square miles; its population (Mahomedan, Bhot, and Rajput) is estimated at 1,600,000 souls. The chief towns are Jamu, the capital, on the River Tavi, an affluent of the Chanab, at the extreme south of the territory; Srinagar, Sopar, and Baramula in Kashmir; and Leh, the entrepôt of trade between Yarkand and British India. The military force of the State is about 14,000 men.

Maharaja Ranbir Singh died in 1885. He was a munificent patron of education and literature, having contributed a large sum to the Panjab University College, and arranged in his own territory for the translation of many English standard works into Sanscrit. His Highness also rendered

valuable assistance in connection with the journeys of the Yarkand Mission through his territory in 1873-74. Since the accession of the present Maharaja a Resident has been appointed by the Government of India, and the administration is in the hands of a Council composed of the Maharaja's two brothers and three other members, of whom Raja Amar Singh is President.

LALA BASHESHAR SINGH.



The Bhandhari caste and family, to the Chamiari Patni branch of which Basheshar Singh belongs, were founded by Rai Bhag Mal, an adventurer, who in the year 1256 went from Multan to Ghazni to seek his fortune, and having in course of time obtained every thing fortune had to bestow, except a son, returned to India, and hearing of a famous ascetic, named Baba Farid, at Pak Patan, went there to obtain his blessing. When he arrived he found the saint hanging head downwards in a well, where he had already remained so long that his followers, who were dependent upon his miracles for their food, were reduced to great straits. Rai Bhag Mal, who was very rich, built them houses and fed them for nine years, till Baba Farid, growing tired of the well, returned to the upper air. He was surprised to see the new village, and asked by whose liberality it had been built. The people pointed out Rai Bhag Mal, who, they said, had fed them during the Baba's absence. The saint said that he must indeed be a good steward or *bhandhari*, and this name has remained with the family ever since. Bhag Mal then begged the saint to pray for a son for him. Baba Farid told him that he should have three sons, and asked that one might be given to him, which Bhag Mal promised. When three sons had been born, the saint sent to

Bhag Mal to remind him of his promise; but the father did not like to part with his sons, and accordingly sent one of them to his sister's house; another he hid in a cellar; and met the Baba with his youngest son in his arms, and told him that he had but one son, which he could take or leave as he liked. The saint replied, "You have three sons, yet this, the youngest, shall be my follower"; and accordingly he took the child with him to Pak Patan, whence the branch of the Bhandharis descended from him is named Patni. The other two branches, descended from the elder sons, are called Bhoria, from *bhora*, a cellar, and *birpalia*, meaning 'brought up by a sister.'

Little is known of the family of Rai Kishan Chand till 1809, when, through the interest of Diwan Mohkam Chand, his father, Anand Singh, was appointed Vakil or agent of the Lahore Court at Ludhiana, which had recently been occupied as a military station. Anand Singh afterwards was sent as agent to Dehli, while his eldest son, Govind Jas, occupied his place at Ludhiana, and his youngest son, Kishan Chand, was agent at Karnal and Ambala. Anand Singh accompanied Sir Charles Metcalfe on the successful expedition against Bhartpur, undertaken by Lord Combermere in December 1825, and on his return received from the Maharaja the title of Rai with a dress of honour. He died in 1827, and his jagirs were divided among his four sons. Rai Govind Jas obtained Lakhowal, Pawadat, and Lagrian; Rai Singh took Kotla and Sunara; Rai Kishan Chand, Rehli, Rupowal, and Rajpura; and Lohgarh fell to the share of Ram Dayal. Rai Govind Jas succeeded his father at Dehli, and Ram Dayal was sent to Ludhiana, but shortly afterwards he quarrelled with Colonel Wade, the Political Agent, and was recalled to Lahore. Rai Kishan Chand took his place, receiving a jagir of Rs. 15,000 in the Jalandhar district, and an allowance of one rupee per annum on each village belonging to the Lahore

State on the left bank of the Satlaj. Ram Dayal was in 1832 sent to Anandpur to settle the disagreements that had arisen among the Sodhis of that place. He remained there five years, and on his return to Lahore received a jagir of Rs. 4,000 in the Ludhiana district. He was, later, when Raja Hira Singh recalled Fakir Charagudin from Firozpur, appointed to that place as agent. Rai Kishan Chand was an able and an upright man. He saw that the interests of the Maharaja required peace with the British, and he did his best to maintain a good understanding between the Governments. At the beginning of 1839 he accompanied Colonel Wade on his political mission to Peshawar, and during his absence, which lasted the greater part of the year, his son Bhag Singh acted for him at Ludhiana. The title of Rai was granted to Kishan Chand by Prince Nao Nahal Singh in 1840.

After the death of Maharaja Sher Singh the position of the agents of Lahore on the British frontier underwent a considerable change. In the days of Mr. Clerk and his predecessors the Vakils were little more than newswriters; they conducted all current business, but important affairs were arranged by the Agent of the Governor-General with the Maharaja by deputation or letter. But the changes which took place on Sher Singh's death gave to Rai Kishan Chand and his brother and son, who held the agencies at Firozpur and Ludhiana, great influence and power, which the Lahore Ministry was ever trying to reduce and the Vakils to retain. Rai Kishan Chand exercised certain civil and criminal powers in the Lahore Protected States, and drew from them considerable wealth. This jurisdiction the Ministry of Hira Singh took away, and in November 1844 the proportion to be paid to the State from the Vakil's farm and jagirs was raised to that of neighbouring districts. Rai Kishan Chand and his family, however, retained considerable

influence at Lahore. Jealous of Fakir Azizudin, and somewhat opposed to his policy, they were supported in Darbar by powerful friends, chief of whom were Bhai Ram Singh, and Diwan Dina Nath, the leader of the Mutsadi party.

Although in 1844 Rai Kishan Chand had perhaps encouraged in some measure the belief at Lahore that the British were hostile to the Sikh Government, yet when war became really imminent he protested against it earnestly. But it was then too late. When the Sikh army was preparing to cross the Satlaj he was ordered by the Political Agent to leave the camp and retire into the Lahore territories, which he did. After the close of the campaign and the cession to the British Government of the Jalandhar Doab, the family lost its jagirs on the left bank of the Bias; but Rai Kishan Chand was directed to attend on the Agent of the Governor-General at Lahore, and this appointment he held till 1844, when he received permission to retire to Batala.

Bhag Singh had on the return of peace been appointed Agent of the Darbar with the Commissioner, Trans-Satlaj States, and in 1848 he received the title of Rai and a dress of honour. Rai Kishan Chand also received the title of Bahadar and a grant of nine villages in the Dinanagar district, worth Rs. 8,000, and a cash pension of Rs. 4,000 was assigned to him in recognition of his faithful services and as compensation for the jagir he had lost in Ludhiana. Ram Dayal received at the same time a jagir of Rs. 3,000 and a cash pension of the same value. Rai Bhag Singh obtained Rs. 2,500 in jagir and Rs. 2,500 cash, and Sharanpat Rs. 1,800 jagir and Rs. 1,800 cash. The two latter did not hold their jagirs or pensions long. At the annexation of the Panjab they were resumed, as were the cash allowances of Rai Kishan Chand and Rai Bhag Singh. Ram Dayal died in 1863, and his jagir has been resumed. He is represented by his son, Lala Basheshar Singh, who has succeeded him as a Viceregal Darbari. He

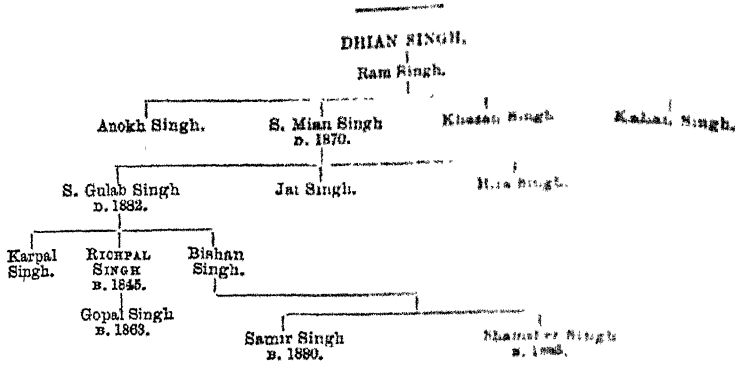
is a member of the Municipal Committee of Batala (Gurdaspur), and has proved himself a man of public spirit, giving willing assistance in all matters connected with sanitation and local improvements.

Rai Kishan Chand died in 1873. One of his sons, Sharanpat, died in the following year, and the survivor, Rai Bhag Singh, in 1884. They have been in receipt of a pension of Rs. 1,000 per annum. The widows of Sharanpat and of his son Ram Narain receive a compassionate allowance of Rs. 240 per annum.

Devi Dita Mal, nephew of Rai Ram Dayal, was for many years an Honorary Magistrate of Batala. He died childless in 1877. A mafi enjoyed by him of Rs. 150 per annum lapsed to Government.

Rai Bhag Singh was for a short period a Tahsildar in the province. He resigned his appointment in 1861 in order to accompany his father to Banares, and returned to the Panjab three years after and took up his abode at Batala. He led a useful life, interesting himself in everything connected with the good of his native town. He was for seventeen years an Honorary Magistrate. He refused an appointment of Extra Assistant Commissioner offered him by Sir John Lawrence when Lieutenant-Governor of the Panjab.

SARDAR RICHPAL SINGH, BHAGOWALA.



The family of Bhagowala, of the Kahilon Jat caste, claims to have descended from the Pawar Rajputs of Ujain. An ancestor of the name of Kahilon was the founder of the Jat family of that name, and Bhago, the eleventh from Kahilon, emigrated to the Panjab and built the village of Bhagowala in the Batala pargana of the Amritsar district, from which the present family takes its name. Ram Singh, the father of Sardar Mian Singh, was a follower of Sardar Bhag Singh Bhaga, who in 1795 gave him the two villages Bhugadh and Khatab. After the death of Bhag Singh, Ram Singh served with his brother Sardar Budh Singh Bhaga. In 1809 Ranjit Singh took possession of the greater part of the Bhaga territory, and, among other places, of Bhagowala, which he granted to Sardar Desa Singh Majithia. Ram Singh accompanied the Maharaja to Kangra in 1809 in the force of Sardar Desa Singh, and in the first battle with the Gurkhas he was killed. His son Mian Singh was then a minor; but Desa Singh did not forget him, and when he was able to bear arms released in his favour some wells at Bhagowala, and placed him under his son Sardar Lahina Singh. When this Chief was made Governor of the Hill districts, an assignment of Rs. 2,200 per annum was made to Mian Singh

from the tribute of Mandi, Kulu, Suket, Kangra, Bilaspur, and Nadaun. He accompanied Lahna Singh and Jamadar Khushal Singh on the expedition against Chauki Kotlahar in 1825, and his old friendship with the Raja of that State had its effect in inducing him to surrender the fort, which was a strong one, and to accept a jagir which the Jamadar pledged himself to obtain for him. After the death of Desa Singh Majithia in 1832, his son confirmed Mian Singh in his jagir, and left him as Thanadar at Amritsar during his own absence in the Peshawar Campaign. He also granted him an additional cash pension of Rs. 1,200 and jagirs of Rs. 1,550.

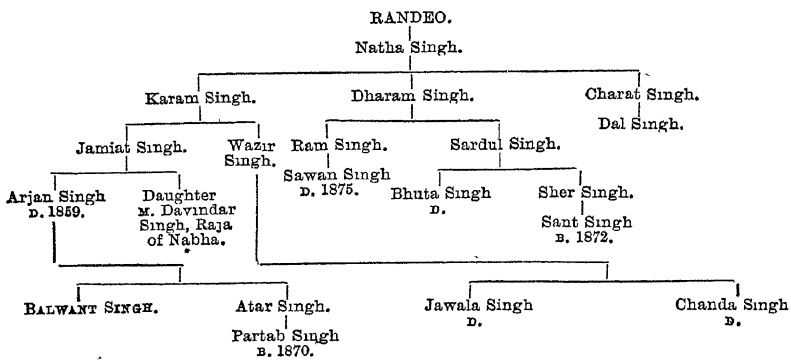
Gulab Singh, son of Mian Singh, entered the force of Lahna Singh Majithia as a gunner in 1828, and was made a commandant in 1835. Up to the death of Maharaja Ranjit Singh the Bhagowala Chiefs had been merely feudal retainers of the Majithia Sardars, but on the accession of Maharaja Sher Singh Gulab Singh entered the regular army, and was made a Colonel of Artillery, with command of eleven guns, with a cash salary and jagirs of Rs. 2,116. Under Raja Hira Singh he was made a General, and his pay was raised to Rs. 3,458 being Rs. 1,000 in cash and the villages of Kharabad and Luhaika, yielding Rs. 2,458 per annum. Under Jawahir Singh his pay remained the same, but he was in command of twelve guns. When Sardar Lahna Singh Majithia retired from the Panjab before the Second Sikh War, Gulab Singh wished to accompany him, but he was not permitted, and was appointed Magistrate of Gugaira, where he was stationed when the Multan war broke out. At that crisis he remained faithful to Government. In 1853 Gulab Singh left the Panjab with Sardar Lahna Singh Majithia to make a pilgrimage to Banares and other holy cities. He returned home on the death of his friend in the following year. In 1863 he was appointed guardian of Sardar Lahna Singh's only son, Dayal Singh. He had previously been in charge of the minor Rur

Singh, son of Sardar Jasa Singh of Naushera Nangal, Amritsar. He was also for some years guardian of Sardar Bakhshish Singh, adopted son of Sardar Shamsher Singh Sindhanwalia of Raja Sansi, and he acted for a short period as manager of the Darbar Sahib at Amritsar. On the death of his father, Sardar Mian Singh, Honorary Magistrate, in 1870, the family jagir, valued at Rs. 3,000, was resumed. Subsequently, however, in 1877, one half was released to Sardar Gulab Singh in recognition of his many loyal and useful services. The Sardar died in 1882.

He was succeeded by his son Sardar Richpal Singh, Munsif of Ludhiana, now at the head of the family. He commenced service as Naib Tahsildar in 1870, and was apppointed Munsif in 1875. He is connected by marriage with Sardar Badan Singh of Bundala. His son Gopal Singh has been promised a commission by the Commander-in-Chief.

Sardar Richpal Singh's brother Bishan Singh was for some time Naib Tahsildar, but was obliged to resign on account of bad health. The brothers are sharers in eight hundred ghumaos of land in five villages in Gurdaspur. They also own a small tea garden at Mouza Gajian, Palampur, Kangra; and they enjoy a joint mafi of one hundred and eighty ghumaos in Bhagowal, Gurdaspur. Sardar Richpal Singh's mafis and jagirs (the latter in five villages of the Gurdaspur district) yield about Rs. 2,500 per annum.

SARDAR BALWANT SINGH, RANGAR NANGLIA.



This family came originally from Bikanir in Rajputana, and settled in the fertile district of Gurdaspur, where, near the city Batala, they founded the village of Rangar Nangal. 'Rangar' is the name of the Rajput *got* or clan to which Raja Jagat, the founder of the family, belonged, and Nangal is a euphonic corruption of the Sanscrit word *mangal*, 'pleasing,' signifying that the emigrants were satisfied that after their many wanderings their lines had fallen in pleasant places.

Many years later, Natha, the son of Randeo, became a Sikh, and, joining the Kanhya Confederacy under Jai Singh, ravaged all the country around Rangar Nangal, where he built a strong fort. His son Karam Singh succeeded him, and very much increased both the power and possessions of the family. He rebuilt and strengthened the Rangar Nangal fort, and took up his residence in Amritsar, where he built the Katra Karam Singh, otherwise known as Katra Rangar Nangalia. When Ranjit Singh became powerful and seized Lahore and Amritsar, Karam Singh gave in his allegiance, and ever after remained a faithful servant of the Maharaja. On one occasion, indeed, they quarrelled. Karam Singh was Captain of Ranjit Singh's irregulars, and as in these

early days the Chief had not much money to spare the pay of the troops fell into arrears. Karam Singh took their side and demanded their pay of Ranjit Singh, who, fearing an outbreak, was compelled to pawn the jewels of his wife Mahtab Kaur. The Maharaja afterwards punished Karam Singh for thus taking part against him, by plundering and destroying his house in Amritsar. But a reconciliation took place, and the Sardar accompanied Ranjit Singh on most of his expeditions; and in the Peshawar Campaign, where he was severely wounded, he specially distinguished himself, and received for his services a new jagir in the Jalandhar Doab. He possessed at one time territory to the amount of several lakhs of rupees, principally situated in the Gurdaspur district. He was succeeded by his son Jamiat Singh, who had been for long with the army, and who was favourably known to Ranjit Singh for his bravery. His younger brother, Wazir Singh, received a jagir in Bhimbar in 1821. Jamiat Singh was, with his cousin Ram Singh, killed in Hazara at the battle of Darband in 1820, and on his death the jagirs were reduced by more than one half.

Arjan Singh was still, however, a powerful Sardar, and remained in favour so long as Maharaja Ranjit Singh and Nao Nahal Singh were alive; but on the accession of Sher Singh his jagirs were again reduced, and there was only left to him Rs. 28,000, of which Rs. 15,000 were personal and Rs. 13,000 subject to the service of thirty horsemen. Arjan Singh's mother was maternal aunt of Rani Chand Kaur, the widow of Kharak Singh and mother of Nao Nahal Singh, and in this relationship will be found the cause of Maharaja Sher Singh's enmity.

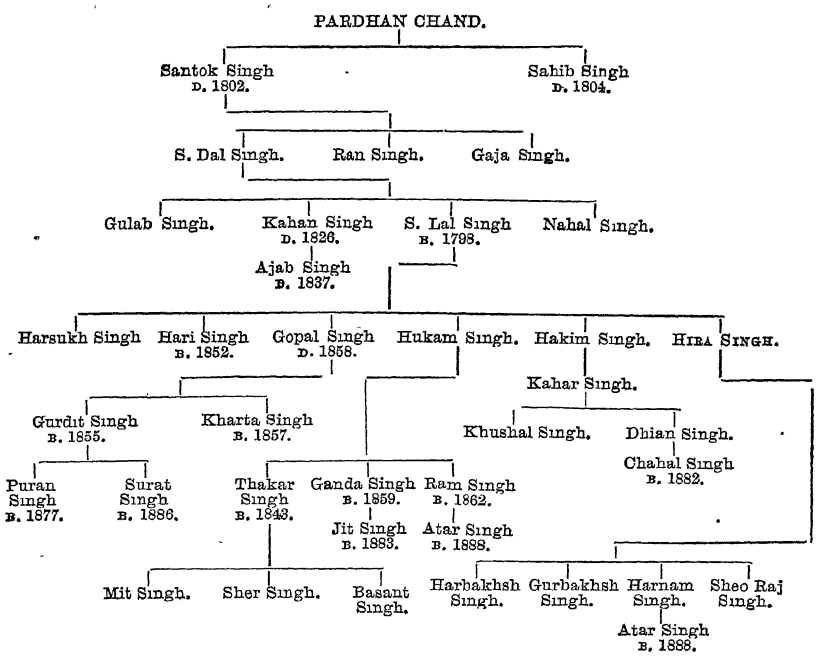
In 1845, previous to the Satlaj Campaign, Arjan Singh received from Raja Lal Singh command of four infantry regiments, one regiment of cavalry, and a troop of horse artillery, and with this force he served at the battle of Sobraon. In 1846

he served with credit in the Kashmir Expedition, and in August 1847 received a Persian title of honour on the recommendation of Major Lawrence, the Resident at Lahore. In 1848 he accompanied Raja Sher Singh Atariwala to Multan, and joined in his rebellion. His adherents, hearing of the Sardar's disaffection, proceeded to follow his example, and defended the fort of Rangar Nangal successfully against two companies of the Darbar troops which had been sent to attach the property; but Brigadier Wheeler marched against it on the 15th October and speedily reduced it. On the termination of the war the whole estates of Arjan Singh were confiscated; and the Rangar Nangal jagir was conferred on Sardar Mangal Singh Ramgarhia, who had displayed much energy in the capture of Hari Singh, a notorious freebooter, who had during the war kept the neighbourhood of Batala in a state of alarm.

Arjan Singh received a pension of Rs. 1,500; but it was personal, and ceased at his death in 1859. At the request of the late Raja Bhagwan Singh of Nabha, a second cousin of Sardar Balwant Singh by marriage, the British Government gave a pension of Rs. 120 a year to each of the two widows of Arjan Singh. The family also receive help from Nabha, but they are in very reduced circumstances.

Arjan Singh left two sons. The eldest, Balwant Singh, is a Viceregal Darbari. He is a Zaildar at Rangar Nangal in the Gurdaspur district. He and his brother Atar Singh are joint owners of about fifteen hundred acres in Gurdaspur and Amritsar. They have no jagir or allowances from the British Government. The Raja Bharpur Singh of Nabha gave them jagir rights in Mouzas Rohi and Bura Kalan; but these were resumed by the present Ruler, who in lieu conferred the revenues of Mouza Rohi on Atar Singh alone. Atar Singh resides in Nabha.

RASALDAR HIRA SINGH TALWANDI, RANDHAWA.



The Talwandi, Khunda and Chamiari houses are all nearly connected, their immediate and common ancestor being Dhir or Randhir Chand, fourteenth in descent from Randhawa, the founder of the tribe. He came to the Panjab about the year 1540, and near Batala, where others of his tribe had previously settled, he built a village which he called Jhanda after his eldest son.*

Turga, the grandson of Randhir Chand, left his father's village and founded Talwandi, the present residence of the family. About 1640, during the reign of Shah Jahan, Bahar Chand, the great-grandson of Turga, received the office

* There is a story which, however, the dates will not in any way support, that Randhir Chand or Dhir was a fellow-emigrant of Ram Deo Bhati, the founder of Batala; and that the name of Batala was given to his new town because he had exchanged its original site with Randhir Chand for that of Jhanda.

of Chaudhri of Tapa Dabha, which was held in the family until the time of Pardhan Chand.

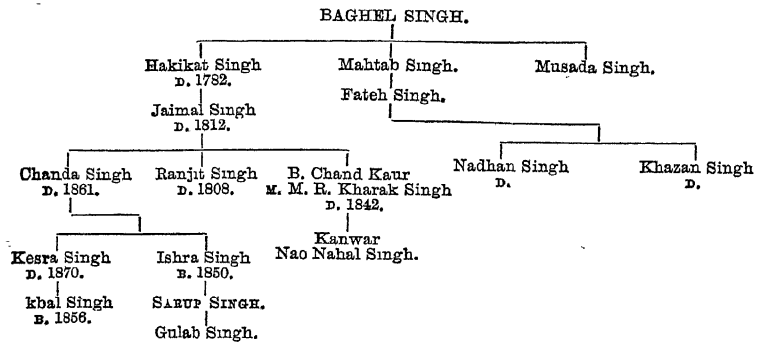
Santokh Singh and Sahib Singh, the two sons of Pardhan Chand, became Sikhs, and, joining the Kanhya Misal with Sardar Jai Singh as their Chief, they took possession of Talwandi and Dorangla. Little is known of the brothers, who were not men of any importance. Santokh Singh died in 1802, and Sahib Singh two years later. Of the three sons of Santokh Singh, Dal Singh was the only one to obtain a share of his father's jagir. Talwandi and some neighbouring villages were left him. Dorangla and the Sialkot estate were seized by Ranjit Singh, who also took possession of the estate of Sahib Singh. Sardar Dal Singh fought in most of the Maharaja's campaigns. During his lifetime he divided a portion of his estate between his sons; Kahan Singh receiving Rai Chak and Chainiwala, and Lal Singh, Talwandi. The Sardar was killed in the Satlaj Campaign in 1845, and his jagirs were resumed. Kahan Singh had died long before his father. He fell in the battle of Saidhu in March 1827, fighting against Syad Ahmad Shah. His only son was killed ten years later, in April 1837, in the battle of Jamrud. Sardar Lal Singh was born in 1798, and saw a good deal of service. He fought in the Multan and Kashmir Expeditions of 1818-19, and at Jamrud, where his nephew was slain. In 1848 he was appointed to co-operate with Gurmani Lal, the Adalati, or Chief Justice, of the Manjha, holding the command of fifty horse. In 1857, at the requisition of Government, he furnished ten horsemen for service in Hindustan, and sent with them his two sons Hira Singh and Gopal Singh. Both fought gallantly throughout the campaign. Hira Singh was made a Rasaldar; and in 1859, on his retirement, received a present of Rs. 1,800 and a grant of fifty acres of land near Nurpur in the Kangra district. Gopal Singh was a Dafadar in Hodson's Horse. He was killed in a skirmish with the rebels near Cawnpore in 1858

Sardar Lal Singh owned half Talwandi in proprietary right, as also Shekh Bahlol. The proprietary right of the other half of Talwandi is held by the descendants of Sahib Singh. He was latterly an Honorary Magistrate at Batala.

Rasaldar Hira Singh is now at the head of the family. He acted for a few years as Inspector of Police at Gurdaspur after the Mutiny. His eldest son, Gurbakhsh Singh, is a Dafadar in the 11th Bengal Lancers. The second son, Harnam Singh, holds a similar rank in the 16th Cavalry. The family jointly own about seven hundred ghumaos of land, of which one hundred were awarded for services rendered.

Sardar Hukam Singh, formerly a Tahsildar in the service of the Maharaja of Jamu, is now with the Amir of Khairpur in Sind on a salary of Rs. 1,500 per annum. Of his sons, Sardar Thakar Singh is Zaildar of Talwandi. He was a Naib Tahsildar for a short period. His brother Ganda Singh is employed as a Ziladar on the Sarhand Canal. A third brother, Ram Singh, is a Kanungo in Gurdaspur, and a fourth, Udham Singh, a Dafadar in the 5th Bengal Cavalry.

SARUP SINGH, KANHYA.



A considerable portion of the history both of the Kanhya Misal and of Sardar Hakikat Singh has already been given at some length, and does not repuire repetition here. Hakikat Singh was the son of a Sindhu Jat cultivator of the village of Julka, only a few miles from Kana, where Jai Singh Kanhya was born. Both Jai Singh and Hakikat Singh were in the service of Kapur Singh Singpuria, and both on his death set up as independent Chiefs. To the latter fell Kalanaur, Bura, Dalbo, Kahangarh, Adalatgarh, Pathankot, Matu and many other villages. Under him fought the Sangatpuria Sardars, Sahib Singh Naniki, Dayal Singh and Sant Singh Dadupuria, Desa Singh Mohal, Chet Singh Banod, Sahib Singh Taragarhia and many others. In 1760 Hakikat Singh, having destroyed Churianwala, built on the ruins the village of Sangatpuria and the fort of Fatehgarh, which he named after his nephew. Mahtab Singh, who possessed a large share of his brother's estates, built a fort hard by, which he named Chitorgarh.

Sardar Hakikat Singh died in 1782, and his only son Jaimal Singh, a boy eleven years of age, succeeded to his estates. This Chief did not do much to extend the Kanhya

possessions, but he held his own and did not lose any of them. In 1812 he died, leaving no son, and Ranjit Singh determined to seize the wealth supposed to be stored in Fatehgarh. He sent thither one Ram Singh on a pretended mission of condolence to the widow; but no sooner was the officer admitted, then he took possession in the name of the Maharaja. Three months later, the widow of Jaimal Singh gave birth to a son, and in favour of this infant, named Chanda Singh, the Maharaja released a portion of the estate of the value of Rs. 15,000.

A few months before his death Jaimal Singh had married his only daughter Chand Kaur, a girl of ten years of age, to Kharak Singh, son of the Maharaja and heir to the throne of the Panjab. The marriage was celebrated with the greatest splendour at Fatehgarh on the 6th February 1812. It was attended by the Chiefs of Kaithal, Nabha and Jind, and by Colonel Ochterlony, Agent of the Governor-General. In February 1821 Chand Kaur gave birth to a son, who was named Nao Nahal Singh, and on the death of the great Maharaja in June 1839 her husband Kharak Singh ascended the throne.

Kharak Singh was a man of strong passions and weak intellect. Superstitious and regular in the discharge of his religious duties, he was yet addicted to many degrading vices, unforgiving and vindictive; he was entirely in the hands of the favourite of the hour. His peaceful succession was in a great measure owing to Raja Dhian Singh, who gave out that Ranjit Singh on his death-bed had named Kharak Singh to succeed him, and had chosen him, Dhian Singh, as Minister.

Dhian Singh had been almost absolute during the last years of Ranjit Singh's life, and he was determined that his power should not now decline. It was thus essential for him to have on the throne a Prince who would consent to

be led by his Minister, and who would not himself aspire to rule. Dhian Singh had a still dearer ambition than this. His eldest son, Hira Singh, had been the darling of the old Maharaja. He was allowed a chair in the Presence, when all others, except two or three of the most holy Bhais, were compelled to stand; without him the Maharaja could not go to sleep; without him he never went out to take the air. Hira Singh had thus been brought up like the Maharaja's own child, and as such he was regarded by the Khalsa army. Was it, then, too bold an ambition to hope that some day he might rule the Panjab as King, with Dhian Singh, his father, as his chief adviser, holding all real power in the State; with one uncle, the gallant and debauched Raja Suchet Singh, Commander-in-Chief, and the other, Gulab Singh, ruling all the hill country. Then, in firm alliance with the Kabul Amir and the Court of Nepal, the Dogra family of Jamu might become the most powerful in all India, and found a dynasty for itself.

Maharaja Kharak Singh was found more difficult to lead than the Minister had imagined. He hated Dhian Singh, and gave to Sardar Chet Singh Bajwa all his confidence. This favourite well knew that so long as Dhian Singh lived his position was an unsafe one, and conspired with the French Generals, who were bitterly opposed to the Dogra family, against his life. But Dhian Singh was not to be defeated on his own ground of intrigue. He induced Rani Chand Kaur and Nao Nahal Singh to admit the necessity for Chet Singh's removal by urging upon them that, should his conspiracy succeed, all power would fall into the hands of Chet Singh and the French; and it was determined to assassinate the obnoxious favourite that very night. The Raja won the palace guards over to his side, and entering the fort by the Bhaia Dayalwala gate one hour before dawn, with Prince Nao Nahal Singh, Gulab Singh, Suchet

Singh, Atar Singh Sindhanwalia, Fateh Singh Man and some others, slew Chet Singh in the sleeping apartments of the Maharaja himself.

After this murder, committed on the 9th October 1839, Kharak Singh's reign was virtually over. It continued the fashion for his son to ask his directions and orders, which were carried out if the Minister and the Prince concurred, and if not they were disregarded; he was allowed to retain the form and pomp of Kingship, and received Mr. Clerk, Agent Governor-General, in May 1840 with great state, covered with jewels and wearing the famous *Koh-i-nur* diamond; but all power was gone from him, and during the last four months of his life he was never consulted on any matter of state, and remained in the fort a prisoner in all but the name.

Raja Dhian Singh now found a new danger to his power in Prince Nao Nahal Singh. This young man was high spirited and bold and, though disliked by the Sardars, was loved by the army, which hoped to see him rival the military exploits of his grandfather. This, too, was the Prince's own ambition. He does not appear to have shown any particular ability, but he was headstrong and impatient of control; and Dhian Singh's influence over him decreased day by day, and the Raja began to fear that when he succeeded to the throne he might choose some new Minister whose removal might prove more difficult than that of Chet Singh had been. From the beginning of September the life of Kharak Singh, who had always been of a weakly constitution, had been despaired of by the physicians. During October he rapidly sank, and on the 4th November he died, aged thirty-eight. His end was accelerated, according to the general belief, by poison administered by the orders of Dhian Singh, and with the knowledge of his son. But, even if Nao Nahal Singh had no such share as this in his father's

death, he had certainly hastened it by his undutiful and cruel conduct. To the last, the dying monarch had thought of his son with love, and had sent message after message calling him to his side. But Nao Nahal Singh never went. He was eager for the time when the death of the father he despised would leave him uncontrolled master of the State; and when the news reached him, when hunting at Shahbilor, that the Maharaja was dead he had not the decency to conceal his satisfaction.

The next day, the 5th November, the body of Kharak Singh was burnt on the plain beyond the Roshnai gate of the fort. With it were also burnt the beautiful Rani Ishar Kaur, sister of Sardar Mangal Singh Sindhu, and three slave girls. Nao Nahal Singh attended the ceremony; but before the body was entirely consumed, faint with the heat of the sun, retired to perform his ablutions in the branch of the river Ravi that flowed by the fort. He returned on foot towards the palace, followed by the whole Court, holding the hand of Mian Udam Singh, his inseparable companion, eldest son of Raja Gulab Singh. As he approached the gateway he called for water to drink. None was at hand, and all the bottles of sacred Ganges water which had been brought to sprinkle on the funeral pile were empty. The superstitious Sardar whispered that this was an evil omen; but the Prince laughed and passed on. As he stepped beneath the archway, down fell the battlements, beams, stone and brickwork with a tremendous crash. It was all over in a moment. Mian Udam Singh was extricated from the rubbish with his neck broken, quite dead. Nao Nahal Singh's left arm was broken and his skull fractured. He breathed heavily, but neither moved nor spoke. Raja Dhian Singh, who had been close behind when the catastrophe occurred, and who was himself grazed by the falling mass, called up a palanquin, of which there were many waiting,

and placing the Prince in it had him carried into the marble garden-house, where Ranjit Singh had been used to hold his morning Darbar, and the great gates of the Hazuri Bagh were shut and locked. No one but Fakirs Azizudin and Nurudin, and Bhais Ram Singh and Govind Ram were allowed to enter, and within an hour Nao Nahal Singh had breathed his last.

Raja Dhian Singh was not, however, at a loss. He sent a message to summon Prince Sher Singh, who was shooting at Kanhuwan, some eighty miles from Lahore, and placed relays of blood horses along the road to bring him in with all possible speed. He sent information to Multan, Peshawar, Mandi and elsewhere that the Prince was but slightly hurt, and he wrote a letter to the Agent of the Governor-General in the name of the Prince and, as if dictated by him, saying that he was much hurt but hoped that he might recover; and on the 6th the Raja sent a Chief to Amritsar to spread the report that the Prince was much better. For some time the corpse lay in a tent of shawls within the garden house, but was removed into the fort at night, and placed in one of the inner apartments. Dhian Singh made all arrangements for securing the forts of Lahore and Govindgarh till, at noon on the 7th, Prince Sher Singh arrived; concealment was no longer necessary, and the death of Nao Nahal Singh was proclaimed.

The death of the Prince* left two claimants for the vacant throne. The first of these was Prince Sher Singh,

* The account of the death of Nao Nahal Singh given in the text has been taken from the statements of Rai Mul Singh, Colonel Chet Singh, Bhai Fateh Singh, Diwan Ratan Chand and other eyewitnesses, and from the official reports submitted to Government. Colonel Chet Singh was on guard at the spot where the accident occurred; Bhai Fateh Singh, the chief priest of Maharaja Ranjit Singh's tomb, was seated with Fakir Nurudin on the roof immediately overlooking the gateway. He saw the parapet fall, the Prince and the Mian struck down; and he also saw Raja Dhian Singh, who was only two paces behind, struck by the falling bricks on the arm. Diwan Ratan Chand Dalhiwala was walking in the procession but a few yards behind the Prince. He came up immediately the accident had happened, and saw the Prince's head smashed in and the brain oozing from the wound and from his ear. He was then insensible and dying.

reputed son of Maharaja Ranjit Singh. Sher Singh had, however, been always acknowledged by the Maharaja, and a large party were ready to support his claims to the throne. He was at this time a man of thirty-three years of age, handsome and well made; a brave and dashing leader in the field and popular with the army; but of debauched habits, irresolute and infirm of purpose, and without the ability and energy needed to govern a people excitable as the Sikhs.

There are some well informed and able men, intimately acquainted with the intrigues of the time, who have openly accused Raja Dhian Singh as the murderer of the Prince. It is asserted by them that the parapet was thrown down by his orders; that Udam Singh, his nephew, was sacrificed to give a greater appearance of accident to the catastrophe; that the palanquin was in waiting to carry away the wounded or dead Prince; and even that Raja Hira Singh, seated on the top of the opposite gateway, must have given the signal for the parapet to be thrown down. It is also said that the Prince was only slightly wounded by the fall of the parapet, and that he was afterwards heard to ask for water; that he was hurried into the palanquin, carried into the fort and locked up in an inner room, where only the physician and the Raja were admitted, and that here the Prince was really murdered.

This story is unsupported by a shadow of proof, and the more attentively it is considered the more impossible it will appear. It was natural of course to attribute so sudden a death of one so high in station to intrigue and conspiracy. Princes do not die often by accident in native States. But there is no evidence to convict Raja Dhian Singh of the crime. He has enough blood on his hands without false accusations being added. It may be admitted that the Raja had few scruples when his ambitious schemes were in question; and the fact of his nephew sharing the fate of his victim would have given him but little concern. But it is incredible that so great a master of intrigue should have resorted to so clumsy and brutal an expedient as throwing a parapet wall upon the Prince before the whole Court, when the subordinate actors in the conspiracy must have been detected (for search was instantly made) and the share of the Raja discovered. Were there not a thousand opportunities of making away with the Prince by poison or dagger, when there would be no danger of detection, and when the Raja would not be compromised by the help and knowledge of others? These methods would be sure; the fall of a parapet was uncertain. The signal given a moment too soon or too late, a step of the Prince backwards or forwards, and the plot would have failed. With reference to the presence of the palanquin, it may be mentioned that in a royal procession elephants, led horses and palanquins were always in attendance; that it was one of these the Raja summoned; that the Prince called for water immediately before the accident; and this may have given rise, in a time of excitement and distrust, to the story that he was heard to ask for water after he had been struck down.

Those who assert that the Prince was at first but slightly wounded, and that he was murdered afterwards within the fort, must be aware that they thus accuse Fakir Nurudin of being a sharer in the crime. He never left the Prince from the time that the wall fell till his death. But to those who know the Fakir's gentle and amiable disposition, his loyalty to the house of the great Maharaja, his devoted love to the young Prince, such a supposition appears monstrous. Fakir Nurudin, too, at the time was on bad terms with the Raja. Chet Singh, whom the Raja had murdered, was the friend of Fakirs Nurudin and Azizudin, and they never forgave Dhian Singh or trusted him afterwards. Why, then, should Nurudin murder the Prince he loved to gratify the Raja he hated? The only others who were admitted into the Hazuri Bagh were Bhai Ram Singh, Bhai Govind Ram and Fakir Azizudin. The two former were brothers, and Ram Singh was the confidential Minister of the Prince with whose life his power would cease. He was entirely opposed in policy to Dhian Singh, as was his brother Govind Ram. Yet, if the Prince was murdered in the fort these must have been the murderers, these the accomplices of the Raja.

The second candidate for power was Mai Chand Kaur, widow of Maharaja Kharak Singh. When the death of her son took place she was at her ancestral village of Fatehgarh. She returned to Lahore on the 6th November, only to find that Raja Dhian Singh had outwitted her and had won over some of the Chiefs to agree to the succession of Prince Sher Singh. Chand Kaur, finding affairs thus unfavourable, attempted a compromise. The first plan that she and her counsellor Bhai Ram Singh proposed was that she should adopt Raja Hira Singh, son of Dhian Singh, and place him on the throne. This was declined by the opposite party, who proposed instead that she should marry Sher Singh. This she rejected with disdain, and offered to acknowledge Sardar Atar Singh Sindhanwalia as her heir. This proposal was received, as might have been imagined, with greater coldness than even the former ones; and the Rani then declared that Sahib Kaur Gilwali, widow of her son Nao Nahal Singh, was three months gone with child. This announcement changed the

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The only reason for the mystery which shrouded the death-bed of the Prince was the necessity which Dhian Singh felt for keeping the fatal news from being generally known until the arrival of Sher Singh. If there had been an organized plot, the Raja would have taken care that Sher Singh should have been present in Lahore at the time of the catastrophe. The absence of Sher Singh proves the innocence of the Raja.

The story of the conspiracy has originated in a belief that the death of Nao Nahal Singh was necessary to the development of the Dogra policy. But, although Hira Singh could never hope for the throne while Nao Nahal Singh was alive, yet the death of the Prince at this time was in no way desired by the Raja. The time for Hira Singh to be brought forward had not arrived, and during the intrigues of the three succeeding months, his name was only mentioned by the party opposed to the Raja as a possible candidate for the throne The Raja had some influence over Nao Nahal Singh; but at this time he had none with Sher Singh, who was a military leader, popular with the troops, and who might be expected to be able to stand without his aid. Besides it was an equal chance whether the party of Rani Chand Kaur might not obtain power, in which case the Raja would have been ruined. To say that the Raja raised Sher Singh to the throne in order to destroy him later is a mere assertion. Dhian Singh did not create difficulties to have the pleasure of conquering them, and Sher Singh was eventually assassinated by the Sindhanwalias, the deadly enemies of Dhian Singh. The death of Nao Nahal Singh was the greatest calamity that could have befallen the Raja. He extricated himself by the strength of his genius, but it was nevertheless a calamity.

There are some who believe that a Nemesis pursues and punishes great crime. These will not forget that it was when returning from the funeral pile of the father he had treated with so much unkindness, and whose death he had hastened and longed for, that Nao Nahal Singh was struck down, when wealth, power and the sovereignty of the Panjab were within his very grasp.

aspect of affairs. The question was now not of a sovereign, but a regent, and it was doubtful whether the Rani or the Prince would win the day.

On the side of the Mai (as Rani Chand Kaur was called) were Bhais Ram Singh and Govind Ram, Sardars Atar Singh, Lahna Singh and Ajit Singh Sindhanwalia, Fateh Singh Man, General Gulab Singh Povindia, Shekh Ghulam Mohaiudin, Jamadar Khushal Singh and General Tej Singh. With the Prince were Sardars Fateh Singh Ahluwalia, Dhana Singh Malwai, Sham Singh Atariwala, the three Jamu Rajas, Dhian Singh, Gulab Singh, Suchet Singh, Bhai Gurmukh Singh, Fakir Azizudin and the French Generals Ventura and Court. Among the neutrals were the crafty Dina Nath and the timid Sardar Lahna Singh Majithia. Nor was the policy of the Chiefs above-named or their adherence to their party at all constant or unwavering. The Jamu Rajas, though their policy and their interests were really the same, appeared now to adopt one side ; now the other ; while Khushal Singh and Tej Singh were ever ready to change to that party which seemed most able to enrich them. Few of the Sardars had much interest in either candidate. Mai Chand Kaur was not popular, as her chief adviser was Bhai Ram Singh, who in the days of Nao Nahal Singh had been so obnoxious to the Chiefs by reducing their jagirs and increasing their contingents. Those who supported her did so in the hope that with a feeble zanana government they might retain that independence of authority, the love and boast of a Sikh, which they had enjoyed during the last year of Ranjit Singh's life. The Sindhanwalia Chiefs, who were her firmest allies, were at the beginning of November absent from Lahore ; Ajit Singh, who was said to be her lover, being engaged in the Kulu and Mandi Campaign, and Atar Singh being at Hardwar. The latter, shortly followed by his nephew, arrived at Lahore about the 12th November,

just after the Mai had proposed another scheme for uniting the parties. This was that she should adopt Partab Singh, eldest son of Sher Singh, thus attaching the Prince to her Government, while it would remove the objection felt to him on account of his spurious birth; but this like every other plan failed; and the feeling in Lahore grew strong that a co-Regency of the Prince and the Mai during the pregnancy of the young widow was the only way of obtaining union, the acts of the regents being controlled by a national council of Chiefs.

This arrangement was in some measure modified; and on the 20th it was agreed that Mai Chand Kaur should be the chief authority in the State, that Sher Singh should be President of the Council of Chiefs and have command of the army, while Dhian Singh should be Minister. This clumsy machinery could only break down, and every one expected that it would. But Dhian Singh wanted to gain time, and made all swear to maintain this form of government. A week, however, saw its abandonment. It was found impossible to be carried out in practice, and every day brought with it the danger of a collision. Both parties occupied the fort; the Mai, the inner apartments; the Prince, the Hazuri Bagh and the outer portion. He occasionally went out in state, and Chand Kaur more than once thought of closing the gates against his return. The mode of conducting business was equally anomalous. The early Darbar was held in Sher Singh's presence in the marble garden house in the Hazuri Bagh; then the Ministers retired to a conference in the Shish Mahal; and, lastly, waited on the Mai in the Saman Burj.

Raja Dhian Singh now appeared to be won over to the side of Chand Kaur, it was said through the advocacy of Raja Gulab Singh, to whom the Mai had promised the restoration of Manawar; but the Minister intended to show both parties how idle it was for them to hope to stand

without his assistance. A final agreement was accordingly drawn up on the 27th November, by which Sher Singh was to retire to his jagir at Batala for eight months, leaving his son Partab Singh a Member of the Council. Mai Chand Kaur was to remain Regent until the birth of Sahib Kaur's child, when other arrangements were to be made. This agreement was signed by Rajas Dhian Singh and Gulab Singh, Sardar Lahna Singh Majithia, Atar Singh Sindhanwalia, Fateh Singh Man, Mangal Singh Sindhu, Tej Singh, Sham Singh Atariwala, Dhana Singh Malwai, Jamadar Khushal Singh, Bhais Ram Singh and Gurmukh Singh, Fakir Azizudin, Diwan Dina Nath and Shekh Ghulam Mohaiudin. Both parties, cajoled by Raja Dhian Singh, were fully represented in the deed; and Prince Sher Singh seeing resistance hopeless, and not understanding the policy of the Raja, retired to Batala, where he waited his opportunity for action.

The counsellors of the Mai were not long in discovering their weakness. The Raja scarcely ever attended Darbar, but spent his time in hunting and shooting; while day by day the country grew more unquiet, the roads became insecure, crime largely increased and the outlying frontier districts were preparing to rebel. Dhian Singh had now convinced himself that the Government could not be carried on without him; but he wished to convince the counsellors of the Mai of the same fact, and accordingly on the 2nd January 1841 he left for Jamu. Ruin now fast came on the Government. The army began to mutiny; the Generals would not obey orders; and one week after the Raja's departure expresses were sent off by Mai Chand Kaur and Bhai Ram Singh by the hand of Misar Lal Singh, Fateh Singh Man and others, urging him to return without delay. On the 13th January Ajit Singh Sindhanwalia left Lahore under pretence of retiring to his village of Raja Sansi before the arrival of

Dhian Singh; but he instead travelled to Ludhiana with a message from Chand Kaur to the Agent of the Governor-General, but failed to obtain an interview.

On the 14th Lahore was taken by surprise by the arrival of Sher Singh at Shalamar, six miles from the city. The Prince had been sounding the army, and found it generally well disposed towards him; the French Generals had promised him their support; and he accordingly prepared to try his fortune during the absence of Raja Dhian Singh in Jamu. On his arrival at Shalamar, an officer belonging to one of General Gulab Singh's battalions waited upon him and begged him to proceed to their lines. The Prince accepted the invitation and marched to the Begampur lines, where he encamped amid Gulab Singh Povindia's battalions under a general salute.

The garrison of the fort had not been idle. With the Mai in the fort were Rajas Gulab Singh and Hira Singh, and Sardars Atar Singh Sindhanwalia, Mangal Singh Sindhu and Ghulam Mohaiudin. Reinforcements were called in: three battalions of Amir Singh Man and the artillery of Lahna Singh Majithia. Guns were posted at all the city gates, and the troops of Raja Suchet Singh and the Chariari Horse were marched from Shahdara and drawn up in front of the fort. Camel messengers were also sent off to summon Raja Dhian Singh with all speed.

During the 15th a large proportion of the army went over to the Prince, and on the morning of the 16th he had with him twenty-six thousand foot, eight thousand horse and forty-five guns. He then marched in great state, accompanied by Generals Ventura, Court and many Sikh Sardars to Lahore, and entered by the Taxali gate without opposition. At the Padshahi Mosque Colonel Dhonkal Singh delivered up to him the magazine stored there, and in a short time he was in possession of the whole city. He then summoned the fort to surrender. But Gulab Singh had resolved to defend it. The garrison now

consisted of about three thousand men, principally hill troops of the Raja, and upon them the treasure of Chand Kaur was lavishly spent. Gulab Singh went round to every post and inspected the defences, encouraging the men by presents and promises. The attack began by the discharge of fourteen double-shotted guns against the Hazuri Bagh gate of the fort. The gate was blown in, and the besiegers, headed by a mob of fanatical Akalis, charged through the opening with shouts of triumph. But the besieged had two guns loaded with grape just behind the gate, and these were now fired with such terrible effect that the enemy were driven back in confusion and with great loss. The gate was then barricaded, and the fort opened fire upon the Hazuri Bagh. The Dogra soldiers were first-rate marksmen; and Sher Singh lost so many men that on the morning of the 17th he withdrew from the Hazuri Bagh to the Padshahi Mosque. During the night of the 16th, the assailants had kept up a heavy fire from fifty pieces of cannon and howitzers, and had brought down a considerable portion of the southern wall. The party of the Mai now began to think of their own safety. Bhai Ram Singh waited on the Prince and was well received; and the next day Jamadar Khushal Singh and his nephew Tej Singh, who had been most profuse in their professions of devotion to the Mai, tendered their allegiance to Sher Singh.

Raja Gulab Singh was again summoned to surrender. He asked for a truce till the arrival of his brother, who was hastening back to Lahore. This was refused; and he then swore that, as a Rajput, he would defend the fort to the last. Firing was then resumed, and was continued throughout the day. In the evening Raja Dhian Singh and Suchet Singh arrived from Jamu and encamped outside the city. The latter visited Sher Singh, and reported that Dhian Singh would attend the next day. Accordingly, on the morning

of the 18th, the Raja and the Prince met. The former expressed his regret at the hasty conduct of Sher Singh, and recommended immediate negotiation being opened with the defenders of the fort. Raja Gulab Singh was glad enough to treat, and his brother obtained for him favourable terms. The garrison were allowed to retire with their arms and all the honours of war, Mai Chand Kaur renouncing her pretentions to the Regency and receiving the grant of a large jagir at Kadiali near Jamu. These terms being arranged, Raja Gulab Singh marched out of the fort at midnight on the 19th and encamped on the plain in front of it: Sardar Atar Singh Sindhanwalia followed and encamped at Shah Bilawal. The next morning the Prince with an immense procession went to review the artillery and thank them for their services, and then proceeded to the fort, where he took seat on the throne while all the artillery saluted. Mai Chand Kaur was at this time in the Saman Burj in charge of the high priest Bikrama Singh.

The city of Lahore now became a prey to anarchy and license. The soldiery could not be restrained, and plundered the houses of friends and foes alike. Jamadar Khushal Singh very nearly fell a victim to their fury; and others peculiarly obnoxious were Raja Gulab Singh, General Court, Sardar Mahomed Sultan Khan and Lahna Singh Majithia. The camp of the last-named Chief was plundered, and the army proposed to attack that of Gulab Singh; but he had been reinforced, and set off for Jamu with an immense amount of treasure, and accompanied by Jamadar Khushal Singh, who found Lahore no longer safe. The house of General Court was attacked by three regiments of his own battalion, and he fled for protection to General Ventura, who had to use his artillery to protect himself and his friend. The munshis and writers were hated by the army for their extortion and fraud, and were hunted down in all directions and

killed. The life of no man was safe who admitted that he could write, or whose fingers showed that he was used to hold the pen. In these terrible days every man gratified his private revenge: officers were killed by their men; shopkeepers by their debtors; and all the horrors of a storm had fallen upon the unhappy city. It was many days before the troops were pacified, and the license which they then enjoyed they never forgot; from that time they grew more and more mutinous and reckless, till neither King nor Minister could restrain them.

The State installation of Sher Singh as Maharaja did not take place till the 27th. The *tika*, or mark of Rajaship, was imprinted on his forehead by Baba Bikrama Singh, who also presented the khilats of investiture to the Maharaja, to Prince Partab Singh as Heir-apparent, and to Raja Dhian Singh as Minister. All the Chiefs and Sardars were present and tendered their allegiance to the new Sovereign, and for Rani Chand Kaur the game was played out.

During these events Raja Dhian Singh and Raja Gulab Singh appeared to take different sides; but there is every reason to believe that they always maintained the closest alliance between themselves. One brother adopted the cause of Sher Singh, and the other that of the Rani, in order that, whichever was successful, their own power and wealth might be secured. Raja Dhian Singh's conduct was such that his most devoted adherents were sometimes doubtful which party he really favoured; but although prepared for any emergency, he had a definite policy. He left Lahore for Jamu, hoping that Prince Sher Singh would in his absence make an effort to win the throne. He desired his success; but wished to be absent from Lahore, as he should have been compromised by the failure of the Prince, and it would have been indecent to have openly joined him while the Minister of Chand Kaur. But, supposing Sher Singh too timid or too wanting in energy

for the effort, Dhian Singh's absence from Lahore would still be advantageous to him. It would finally convince the weak government of Rani Chand Kaur that the Raja's help was necessary to their existence; and he would have been recalled with full powers, and would have been able to put Sher Singh aside as no longer necessary to his personal ambition. The army was also devoted to the Raja, without whose aid Sher Singh could never hope to reign. But this project almost failed through the precipitance of Sher Singh. He knew Dhian Singh sufficiently to fear and distrust him, and hoped to gain power without his assistance at all. For this reason he attacked the fort immediately the army had come over to his side. Raja Dhian Singh at Jamu, and Raja Gulab Singh in the fort, had never anticipated this. Both knew that if the Prince should succeed without their help their influence would be destroyed, and for this reason Gulab Singh tried to obtain a respite from hostilities till his brother should arrive; and when this was refused determined to defend the fort to the last. He was, too, in the presence of danger brave as a lion; and though he always preferred intrigue to violence, yet, when intrigue had failed, there was no more skilful or gallant warrior than he, and he considered that in honour he could not yield the fort without a struggle. There was another reason which induced him to defend the fort. This was the immense wealth which it contained; and a great portion of which, in money and jewels,* he carried away with him to Jamu. But putting Gulab Singh, his policy, his bravery and his avarice aside, that the fort was defended in the interest of Dhian Singh and not of Chand

* It has been stated that when Sher Singh entered the fort Gulab Singh presented to him the Koh-i-nur diamond, which he asserted he had preserved. This is not correct. The Maharaja, on gaining the fort, was in great alarm at not finding the famous diamond, and both he and his Ministers believed that Gulab Singh had carried it off, as no doubt he would have done had he been able. But about a fortnight later Misar Beli Ram discovered it at Fatehgarh, the ancestral village of Rani Chand Kaur, whither that lady had sent it with many other crown jewels.

Kaur is clear from Raja Hira Singh being present within it, and one of its ablest defenders being Sultan Mahomed Khan Barakzai, a devoted follower of the Raja.

There is little more to tell of Rani Chand Kaur. Raja Gulab Singh proposed to take both her and Rani Sahib Kaur with him to Jamu; but this Sher Singh would not allow. He did not wish to put weapons into the hands of his enemy. She was ordered to leave the Saman Burj and retire to her house in the city, and here she carried on her intrigues with the Chiefs and the army. Sardar Ajit Singh Sindhanwalia she sent to Calcutta to plead her cause with the Governor-General, and her emissaries were busily employed all over the country. In October 1841 Sardar Atar Singh proceeded at her invitation from Thanesar to Firozpur, where he waited for a favourable opportunity to enter the Panjab. In the interest of the Mai were at this time about twelve thousand of the army and some powerful Chiefs; but as Sher Singh grew unpopular from his inability to comply with the demands of the troops, the influence of the Mai increased, and in April 1842 the army generally was favourable to her cause.

Maharaja Sher Singh now perceived that so long as this ambitious and scheming woman lived he could not be secure, and resolved on her destruction. Raja Dhian Singh equally desired her death. It is true that she was at the head of a party which his countenance could at any time render formidable should Sher Singh desire to get rid of him; but he saw that this was an improbable contingency, and that the Maharaja was convinced that, however much he disliked his Minister, he was unable to carry on the Government without him. He thus agreed to the death of the Rani, which he believed would free him from the fear of the hated Sindhanwalias.

Early in June 1842 Sher Singh, with most of the Chiefs and a large force, marched to Wazirabad, Raja Dhian

Singh remaining behind in Lahore. Chand Kaur had been ordered to take up her quarters again in the fort, of which Mian Singh was in charge; and on the 12th of June her slave girls, who had received their orders, attempted to kill her by mixing poison in a beverage which they offered her. She tasted it and threw it away; and the girls then, fearing their design was discovered, fell upon her with stones, fractured her skull and left her for dead. Raja Dhian Singh attended his victim immediately and had her wounds dressed. Fakir Nurudin thought at one time there was some hope of her life; but she never recovered her senses, and died within two days. The assassins were heavily ironed; and it is said that when threatened with mutilation they accused Dhian Singh openly of having instigated the murder, and of having promised them great rewards for effecting it. Their fate is unknown; but it is supposed they were made away with by order of the Raja.

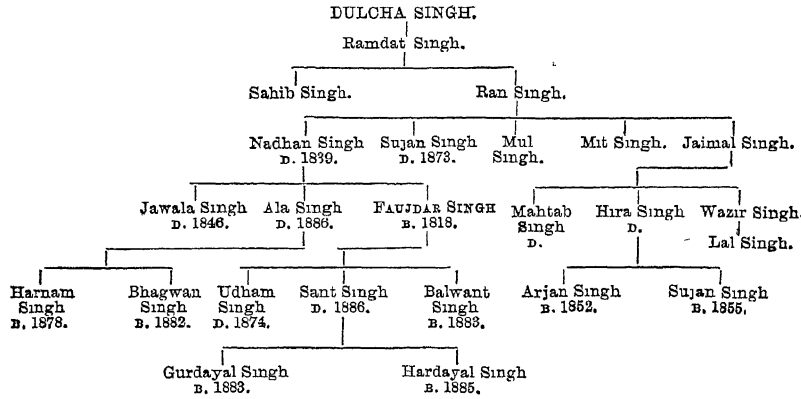
Chanda Singh, the brother of Rani Chand Kaur, held the Kanhya estates until the accession of Sher Singh. They had been much improved by Nao Nahal Singh who had sent to Fatehgarh much of his treasure which, with that accumulated by Chand Kaur, was seized by Sher Singh in February 1841. Kesra Singh and his mother were taken to Lahore, and were only released on the intercession of Chand Kaur, whom Sher Singh at that time hoped to marry. Jagirs of the value of Rs. 60,000 were left to Chanda Singh, Rs. 45,000 of which were resumed after the murder of the Rani, when her large estates near Jamu fell into the hands of Raja Gulab Singh.

The misfortunes of the family were not yet ended. When Hira Singh rose to power he confiscated the whole of the remaining estates of Chanda Singh, the reason given being that he had illuminated his house on hearing of the death of Raja Dhian Singh. Whether the story was true or

false, it is certain that in the Raja's death Chanda Singh had every reason for joy.

When Sardar Jawahir Singh became Minister, he restored to the family a jagir worth Rs. 3,060 at Talwandi and Kotli, which Kesra Singh enjoyed until his death in 1870. His son Ikbal Singh and his nephew Sarup Singh are now the sole representatives of the family. The former resides at Sangalpur in the Amritsar district. They jointly hold jagirs and mafis in Amritsar yielding Rs. 640 per annum.

SARDAR FAUJDAR SINGH, PANJHATHA.



The Panjhatha family, of Tawar Rajput origin, claim to have descended from Raja Dalip or Dehlu, the wise and just Prince, who, before Alexander had invaded India or Vikramajit had ascended the throne of Malwa, founded and ruled over the city of Dehli.* In the reign of Aurangzeb, Rai Sahjran, an ancestor of Sardar Nadhan Singh, emigrated to the Panjab and settled at Chawa Chada in the Jhilam district, where he lived for some fifteen years, and then removed to Amritsar, where his son Rai Than Wada founded the village which is still known by his name.

Dulcha Singh was the first of the family to become a Sikh, and entered the service of Raja Ranjit Deo of Jamu, who gave him a jagir, and posted him with some troops to guard the frontier, where he was killed in an engagement with the Sikhs. His son Ramdat Singh joined the Sukarchakia Confederacy under Sardar Mahan Singh, who gave him the command of two hundred horsemen. He was killed

* Indraprasta, which is supposed to have stood on the site of the present city of Dehli, was the capital of the Pandus, made over, according to the Mahabharat, to Yudishtira by his Kuru cousin Dhuryodhan Dehlu, who is said to have founded the modern Dehli and to have reigned there four years, from 344 to 340 B.C., was defeated and taken prisoner by Phur, Raja of Kamaon, whom Hindu tradition identifies with Porus, the opponent of Alexander.

in the battle of Manchar near Ramnagar, when Mahan Singh was defeated by the Chatas under Ghulam Mahomed Khan. His eldest son, Sahib Singh, was killed a few years later fighting against the same tribe. Ram Singh joined Ranjit Singh about 1798, and received a jagir of Chaparwal in the Sialkot district. In 1807 he was one of the first in the storming of Naraingarh, and was wounded in four places. He shortly afterwards fell into disgrace; and his jagirs, with the exception of the hereditary possession of Than Wada, were resumed.

Sardar Nadhan Singh entered the Ghorcharas on Rs. 4 a day, and served in several campaigns. In the fiercely contested battle of Teri, 1823, he greatly distinguished himself; he was several times wounded, and his horse was killed under him; and the Maharaja rewarded him with a grant of fourteen villages in the Gurdaspur district, worth about Rs. 14,000. Gujar Singh and Mul Singh also received appointments in General Court's brigade. Nadhan Singh accompanied the mission sent by the Lahore Government to Lord William Bentinck at Simla in 1831, and three years later he joined Sardar Hari Singh Nalwa and Prince Nao Nahal Singh in the Peshawar expedition. He served throughout the campaign till 1837, when the death of Hari Singh and retreat of the Afghan army brought it to a close; and two years later he himself died, worn out before his time. Nadhan Singh won the name *Panjhatha*, meaning 'five handed,' by his valour. In every battle he was among the first to advance and the last to retreat; and his body was so covered with the marks of his courage that it was said that there was left no place which the hand could cover without a wound.

Maharaja Ranjit Singh died the same year as Nadhan Singh, and the estates were confirmed to his son Jawala Singh by the new monarch Kharak Singh; Ala Singh being made commandant in the artillery. Jawala Singh was killed at

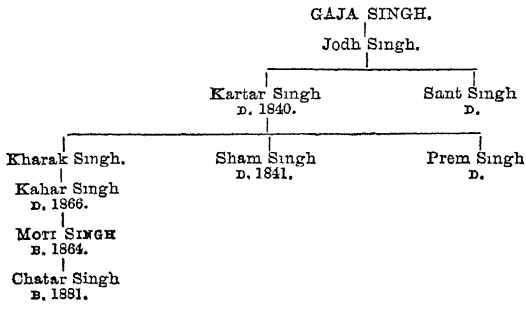
Sobraon in 1846, and was succeeded in his jagirs by Faujdar Singh; but one year later Raja Lal Singh confiscated the whole estate, with the exception of three villages in the Gurdaspur district, worth Rs. 2,500. Both Faujdar Singh and his brother joined the rebels in 1848, and the remaining jagirs were consequently resumed.

Faujdar Singh was in 1858 appointed Thanadar of Kahnuwan, but was discharged at the time of the general reductions in the Police force. He has lately been invested with the Zaildarship of twenty-eight villages in the Gurdaspur district. In 1859 he gave information to the Commissioner of Amritsar which led to the discovery of a criminal correspondence between Maharani Jindan, then resident in Nipal, and some disappointed persons in Lahore and Amritsar; and for this act of loyalty he received a present of Rs. 500 from Government. He is now a Deputy Inspector of Police in the Muzafargarh district.

Sujan Singh died in 1860. During the detention of Major George Lawrence and family by Sardar Chatar Singh in 1849 he did his best to assist them, and on the return of peace received a small pension of Rs. 144 as an acknowledgment of his services. The widow of Jawala Singh received a pension from Government of Rs. 120 until her death in 1872.

The family is now in poor circumstances. Faujdar Singh has a mafi of five ghumaos in Mauza Dhanada, Tahsil Raya, Sialkot; and he owns land yielding Rs. 100 per annum in Mouza Panja Chohan, Tahsil Shakargarh, Gurdaspur, where he has his home.

MOTI SINGH, CHASHMAWALA.



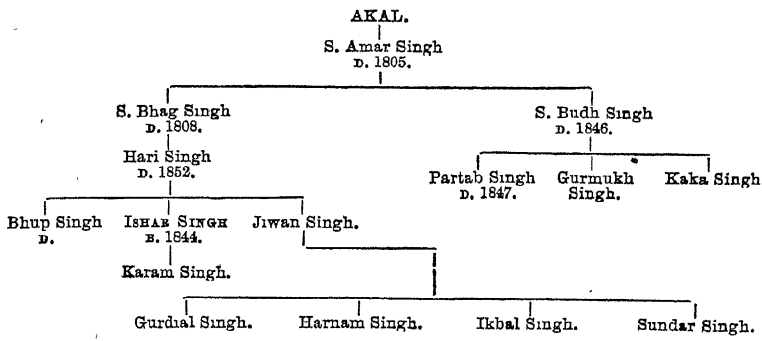
Gaja Singh joined the Kanhya Confederacy under Sardar Jai Singh about the year 1765, and having done good service received from his leader eight villages in jagir, worth Rs. 4,000. Jodh Singh was a child at the time of his father's death; but Sardar Jai Singh treated him with liberality, and on his reaching maturity confirmed to him his father's possessions. When Sardar Jai Singh died, his daughter-in-law Sada Kaur succeeded to the command of the Confederacy, and to her Jodh Singh transferred his allegiance; and until her imprisonment by Ranjit Singh in 1821 he remained in her service, assisting in the administration of her large and scattered estates. The blow struck by the Maharaja, in the imprisonment of Sada Kaur and the confiscation of her possessions, was so sudden that little resistance was offered by the Kanhya Chiefs. The fort of Atalgarh indeed held out for some time, defended by a woman, one of the Rani's slaves, and Jodh Singh, stung by a reproach of the Maharaja's uttered in open Darbar, threw himself into the little fort of Nanga, near Jamu, which he defended for several days, but was at length compelled to surrender, and was heavily fined and thrown into prison, where he remained some months in charge of Hukma Singh Chimni. The next year, 1822, he was sent as Thanadar to Attock, and for four years held charge of the fort. He was then recalled to

Lahore, and received a jagir in the Shakargarh district, with a third share in the village of Chashma, subject to the service of thirty-five sowars. He was placed under the orders of Sardar Atar Singh Sindhanwalia, with whom he served until the degradation of that powerful house. When Raja Hira Singh became Minister, Sardar Jodh Singh was posted to the Raja's own regiment, the Dera Khas. In the many revolutions which took place between this time and the annexation of the Panjab, the modest estates of Jodh Singh were untouched. Although an old man, he served with Sardar Ranjodh Singh Majithia during the Satlaj Campaign with his contingent, and at the close of the war retired to his estate at Chashma, hoping to end his days in peace. But the Multan rebellion broke out; and his grandson, Kharak Singh, who had long served under Sardar Sher Singh Atariwala, and who was with Sardar Chatar Singh in Hazara when the insurrection began, joined the rebels and, marching to join the Sikh army under Sher Singh, with the family sowars, fought throughout the whole campaign. Jodh Singh, fearing the confiscation of his jagir and his probable confinement till the close of the war, fled to Jamu, where he remained till after the battle of Gujrat. In consequence of the rebellion of Kharak Singh, the jagirs of the family in the Gurdaspur district, to the value of Rs. 15,200, were confiscated; but Jodh Singh, who was in no way concerned in his grandson's rebellion, received a pension of Rs. 720, which he enjoyed till his death in 1859. The family have now resumed the occupation of agriculture which they gave up a hundred years ago. They possess neither jagirs nor pensions. Jodh Singh was a very aged man when he died. His life, embracing nearly a hundred years, had seen the rise of the Khalsa power, the glory and the fall of the Sikh empire.

Kahar Singh, father of the present representative, Moti Singh, died in 1866, leaving the ladies of the family in

comparative poverty. They were allowed a pension of Rs. 180 per annum, of which one-third lapsed on the attainment of his majority by Moti Singh. He owns seventeen ghumaos of land in Mouza Chashma, Tahsil Pathankot, Gurdaspur. He has no local influence whatever, and the family has sunk into insignificance. The Chashmawalas are of Harchand Rajput origin, and came to the Panjab from Oudh about three hundred years ago.

ISHAR SINGH, BHAGA.



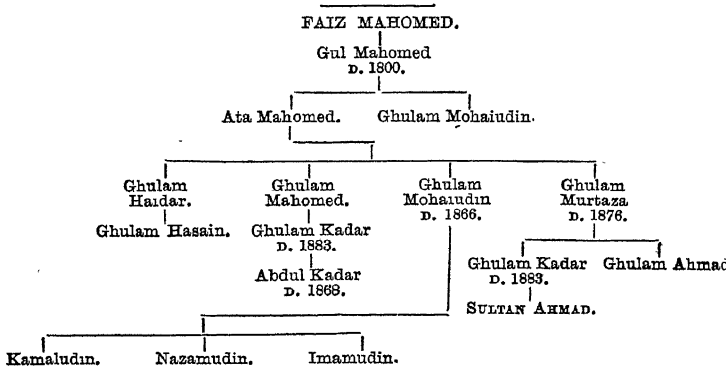
The Bhaga family, though at the present time of small consideration, formerly possessed both wealth and power. Its founder was Amar Singh, son of a Man Jat Zamindar of the village of Bhaga in the Amritsar district, who about the year 1759 left his village to seek his fortune. He adopted the Sikh faith, joined the Kanhya Misal and set up as a robber. He was so successful in his new profession that he was joined by a considerable number of followers, the chief of whom was a man named Karam Singh. He overran and took possession of a large part of the Gurdaspur district, including Sujanpur, Sukalgarh, Dharmkot and Bahrampur. He built a fort at Sukalgarh, where he chiefly resided, and where, in 1805, after a life spent in fighting, he quietly died in his bed, leaving his possessions, which he held intact till his death, to his eldest son Bhag Singh. This Chief was not, like his father, of a warlike disposition, and made no attempts to extend his territory, but he was not the less a remarkable man. Few of the Sikh barons could spell out a page of the *Granth* or sign their names to a deed; but Bhag Singh was an accomplished scholar. He was master of both Persian and Sanscrit; he was a skilful painter and understood the art of casting guns. He only survived his father three years, and on his death a dispute arose about the succession.

Desa Singh Majithia, son of Amar Singh's sister, had always been warmly attached to Bhag Singh, and now favoured the succession of Hari Singh his son. The majority, however, supported Budh Singh the brother, and declared that Hari Singh was illegitimate; and Budh Singh took possession of the estates. But he did not hold them long. In 1809 Ranjit Singh demanded supplies from him for the Kangra expedition. The Bhaga Sardar, thought himself as good and as strong as the Lahore Sardar, refused to give a man or a rupee. Ranjit Singh accordingly marched against him, and after a severe struggle defeated him and seized all the Bhaga territory. This result was much aided by the defection of Desa Singh Majithia. He had not forgiven Budh Singh for his triumph over Hari Singh, and went over to the enemy, where his knowledge of the Bhaga position and resources were so valuable that, after the affair was over, Ranjit Singh rewarded them by the grant of the Bhaga estates of Bhagowal and Sukalgarh; the latter of which remained with the Majithia family till 1859, when, on the death of Sardar Lahna Singh, it lapsed to Government.

Ranjit Singh left to Budh Singh a jagir at Dharmkot worth Rs. 22,000, which he held till his death in 1846. Rai Lal Singh then resumed it; but on the representations of Sardar Lahna Singh a jagir of Rs. 5,000 was released as a maintenance to Partab Singh, the only surviving son of Budh Singh, and his three widows. But before the formal order for the grant could be issued Partab Singh died sonless, and the Darbar assigned Rs. 3,800 to Hari Singh and the ladies of the family.

Hari Singh died in 1852. His sons Ishar Singh and Jiwan Singh are in poor circumstances, and their local influence is small.

MIRZA SULTAN AHMAD OF KADIAN.



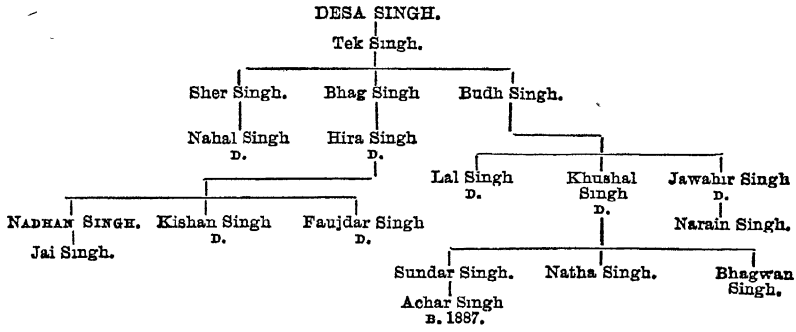
In 1530, the last year of the Emperor Babar's reign, Hadi Beg, a Moghal of Samarkand, emigrated to the Panjab and settled in the Gurdaspur district. He was a man of some learning, and was appointed Kazi or Magistrate over seventy villages in the neighbourhood of Kadian, which town he is said to have founded, naming it Islampur Kazi, from which Kadian has by a natural change arisen.* For several generations the family held offices of respectability under the Imperial Government, and it was only when the Sikhs became powerful that it fell into poverty and insignificance. Gul Mahomed and his son Ata Mahomed were engaged in perpetual quarrels with the Ramgarhia and Kanhya Misals, who held the country in the neighbourhood of Kadian; and at last, having lost all his estates, Ata Mahomed retired to Begowal, where, under the protection of Sardar Fateh Singh Ahluwalia, he lived quietly for twelve years. On his death Ranjit Singh, who had taken possession of all the lands of the Ramgarhia Misal, invited Ghulam Murtaza to return to Kadian, and restored to him a large portion of his ancestral estates. He then, with his brothers, entered the army of the Maharaja, and performed efficient service on the Kashmir frontier and at other places.

* The Panjab dialect has *z*, and the Arabic *z* and *d* are often interchanged; as *Gumbaz, Gumbad; Ustad, Ustaz.*

During the time of Nao Nahal Singh, Sher Singh and the Darbar, Ghulam Murtaza was continually employed on active service. In 1841 he was sent with General Ventura to Mandi and Kulu, and in 1843 to Peshawar in command of an infantry regiment. He distinguished himself in Hazara at the time of the insurrection there; and when the rebellion of 1848 broke out, he remained faithful to his Government and fought on its side. His brother Ghulam Mohaiudin also did good service at this time. When Bhai Maharaj Singh was marching with his force to Multan to the assistance of Diwan Mulraj, Ghulam Mohaiudin, with other Jagirdars, Langar Khan Sahiwal and Sahib Khan Tawana, raised the Mahomedan population, and with the force of Misar Sahib Dayal attacked the rebels and completely defeated them, driving them into the Chanab, where upwards of six hundred perished. Ghulam Kadar, son of Ghulam Mahomed, was serving in the force under General Nicholson when that officer destroyed the mutineers of the 46th Native Infantry, who had fled from Sialkot, at Trimu Ghat. Mirza Ghulam Murtaza resided at Kadian, Gurdaspur. He possessed considerable local influence, although his family jagirs were resumed at annexation. He, with his brothers, enjoyed a pension of Rs. 700 and proprietary rights in seven villages. He was known as a skilful physician. He died in 1876.

His son Ghulam Kadar, who died in 1883, adopted his nephew, Mirza Sultan Ahmad, now a Naib Tahsildar. Ghulam Kadar was always active in assisting the local authorities, and held many satisfactory certificates from officers connected with the administration. He enjoyed a reduced pension of Rs. 180 per annum, which was resumed on his death. An application for a continuance of the allowance to Sultan Ahmad was rejected by the Financial Commissioner on the ground of his having rendered no personal services to the State.

NADHAN SINGH KONTAL, SINDHU.

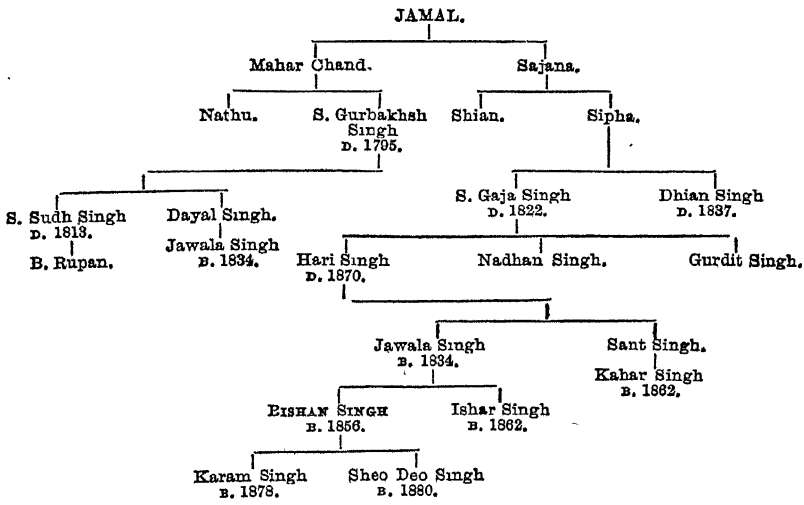


Desa Singh, the grandfather of Bhag Singh of Kontal, was a relative of Sardar Jai Singh, the great Kanhya Chief. His history is that of Jai Singh; for he was his subordinate, and accompanied him in his many expeditions. He built the fort known as Desa Singhwala in the Amritsar district, and Kontalpur near Pathankot. His son Tek Singh succeeded to the estate, and fought under Mai Sada Kaur, the head of the Kanhya Misal, against the Ramgarhias. The estate on the death of Tek Singh was reduced to Rs. 10,000, and on the death of Sher Singh, his eldest son, to Rs. 2,000 at Kontal, Ban, Kandarwari and Mangalian. Thus it remained till annexation, when the village of Kantalpur, worth Rs. 1,100, was released to the three brothers, Bhag Singh, Budh Singh and Nahal Singh, on payment of quarter revenue. Budh Singh was a Rasaldar in the 1st Panjab Cavalry.

The family has sunk into comparative obscurity. Within the last five and twenty years about two-thirds of the jagirs have lapsed on the deaths of the holders. Nadhan Singh, Narain Singh and the sons of Khushal Singh now share only Rs. 126 between them, over and above the revenue of Kontalpur, which by adverse river-action has been greatly reduced in area, and is now assessed at Rs. 452 only.

Nadhan Singh took part in the last Afghan Campaign, as did also his cousins Nahal Singh, Lal Singh and Jawahir Singh. He is serving as a sowar in the 1st Panjab Cavalry. Lal Singh was killed before Kabul. His widow receives a small pension. Jawahir Singh also lost his life in Afghanistan; and a pension of Rs. 36 per annum is enjoyed by his son, Narain Singh.

SARDAR BISHAN SINGH RANDHAWA, OF DODAI.



The village of Doda is situated in the Shakargarh pargana of the Gurdaspur district, and, like that of Jhanda, was founded by Dhir Randhawa. Jhanda was the original colony, and Doda was populated from it. The Dodia family ploughed and sowed their fields as simple husbandmen for some generations, till Gurbakhsh Singh, in the early days of Sikh power, adopted the new faith and the profession of arms. He, with his brother, joined the Bhangi Confederacy, and soon became a Chief of some note. He was engaged in perpetual warfare with his neighbours, and in one of his expeditions against Imami, of the Pada tribe, his elder brother Nathu was slain. Gurbakhsh Singh acquired a large tract of country in the neighbourhood of Doda, including Sadhanwal, Ranjrur, Jasar and Bhopalwala, and also took possession of part of the Jamu territory, building a fort only a few miles from the city of Jamu itself. He died about 1795, and was succeeded by his son Sudh Singh, who

also became a man of some importance, and added largely to the family possessions.

Both Sudh Singh and his father were bitter enemies of the Jamu Raja, and this enmity nearly cost Sudh Singh his life; for on one occasion, as he was riding to Lala Chak, about five miles from Jamu, he fell into an ambush laid for him by Ranjit Deo, and was fired at by a party of the Raja's troops. His horse was wounded in the neck, one ball lodged in Sudh Singh's saddle, another struck the handle of his sword, and it was with difficulty that he made his escape. He died in 1813; and his family, knowing that they could not successfully oppose Ranjit Singh, sent Gaja Singh, cousin of Sudh Singh, who had left no male issue, to Lahore with presents of two lakhs of rupees, an elephant and valuable horses, and offers of submission. Ranjit Singh, however, hearing of Sudh Singh's death, had already sent a force under Ganda Singh Safi to seize the fort of Jasar, situated about five miles from Doda. The family represented how matters stood, and begged for delay till the pleasure of the Maharaja should be known; but Ganda Singh was not to be stayed, and directed an immediate assault upon the fort, from which he was repulsed with loss. When Ranjit Singh heard of this failure, he laughed and said that "the *safi* had lost his *safa*." The joke requires explanation. Ganda Singh before he was raised to the command of a regiment was a *safi*, or man employed to brush away flies; and *safa* is a cloth used as a turban, the loss of which among all orientals is considered disgraceful. Ranjit Singh made but few jokes; and the success of this one pleased him so much that Gaja Singh was well received, and twenty-five villages were released in his favour, subject to the service of eighteen sowars. He accompanied the Maharaja on his expeditions against Multan and Kashmir, and fought under Diwan Mohkam Chand in the battle of Attock in 1813, and was also present at

the siege of Mankera. He died the year after this last expedition in 1822, when all his jagirs were resumed by the Maharaja.

Hari Singh, his eldest son, was thus almost reduced to poverty, and took service with the Sindhanwalia Chiefs, Lahna Singh and Shamsher Singh, from whom he eventually received the command of fifty sowars. He fought gallantly at Jamrud, where Hari Singh Nalwa was slain; and his conduct on this occasion was rewarded by Ranjit Singh.

During the Satlaj Campaign he served under Sardar Shamsher Singh Sindhanwalia, and after the occupation of Lahore he accompanied that Chief and Lieutenant Edwardes to Bannu on a salary of Rs. 600 a year. When the rebellion broke out at Multan, Hari Singh marched there with his superior and joined the rebels with Raja Sher Singh. He asserts, indeed, that he attempted, with commandant Karam Bakhsh of Batala, to escape from the rebel camp, and that they had even commenced their flight, when they were seen by the enemy; Karam Bakhsh, who was riding first, was shot dead, and Hari Singh himself was taken prisoner. Whatever may be the truth of this story, it is certain that Hari Singh fought on the rebel side at Ramnagar and Gujrat; and accordingly his village of Fatuwal, worth Rs. 600, and a portion of Doda were resumed. His cash pension of Rs. 500 was also confiscated; but in 1852 he received a pension of Rs. 100, which he enjoyed until his death in 1870.

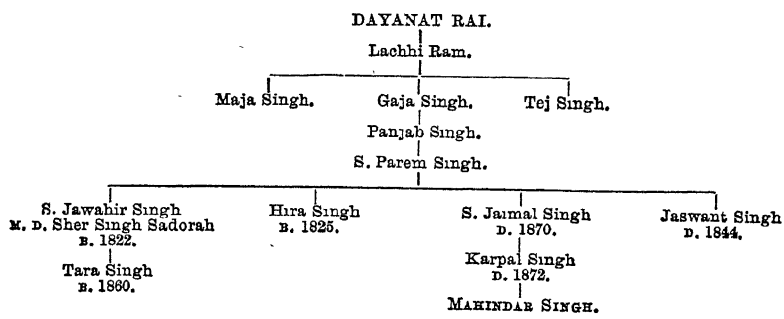
The share in the village of Doda possessed by Ind Kaur, the last surviving widow of Sardar Sudh Singh, was not resumed till the death of that lady some years afterwards.

Jawala Singh, son of Hari Singh, entered the corps known as the Suraj Mukhi at Ambala. He was obliged by ill-health to retire after a few years service, and is now an incurable insane. His eldest son, Bishan Singh, took service in 1872 in the 19th Bengal Lancers, and was with the

regiment throughout the last campaign in Afghanistan. He retired in 1881 owing to family quarrels, which necessitated his presence at home. His brother Ishar Singh is serving in the 6th Bengal Cavalry.

Sant Singh, another son, entered Hodson's Horse in 1857, and did good service in Hindustan. He retired in 1860, and died shortly after.

SARDAR MAHINDAR SINGH, KHUNDA.



The Randhawa tribe is of Rajput origin, and its founder was resident in Bikanir seven hundred years ago. From him have descended seven families, more or less distinguished in the history of the Panjab; namely, Dharmkot, Ghanianki, Chamiari, Doda, Dorangah or Talwandi, Kathu-Nangal and Khunda. Some account of the five last of these families will be given here. Khunda now takes the highest rank, while Kathu-Nangal, Dharmkot and Ghanianki are of no present consideration whatever.

Little is known of Randhawa, a Jadu Rajput, the ancestor from whom the tribe has derived its name. He was said to have been a great warrior, and his name *Ran*, war, and *dhawa*, a local form of *daurna*, to run, signifies his prowess; but whether he was wont to run into the battle or away from it is nowhere recorded. Neither he nor his immediate descendants left Bikanir; but Kajal, fifth in descent from Randhawa emigrated to the Panjab and settled near Batala,* which had been founded some time before by Ram Deo, a Bhati Rajput.

* Batala is stated to have been founded in 1465 A.D., but in reality its age is far greater. Ram Deo first dug the foundations of the new town about two miles from the present site; but every night the excavation which he had dug during the day was filled up by supernatural agency, and Ram Deo was at last compelled to change the site of the town, which he called Batala, or change.

The brothers took possession of a valuable tract of country in the Gurdaspur district, including Naushera, Zafarwal, Khunda, Shahpur and adjacent villages, and the other branches of the Randhawa family about the same time rose to importance. The Khundawalas belonged to the Kanhya Misal, and till the death of Sardar Jai Singh Kanhya in 1793 they kept possession of all their estates, worth nearly two lakhs of rupees; but Sada Kaur, widow of Jai Singh, and one of the ablest and most unscrupulous of her sex, taking advantage of some dissensions in the family, seized Naushera and Hayatnagar Kalan. Still later, in the time of Sardar Parem Singh, Maharaja Ranjit Singh seized the whole of the estate, leaving only ten villages to the family, worth Rs. 6,000. Panjab Singh, father of Parem Singh, had married a daughter of Nodh Singh Majithia, whose son, Sardar Desa Singh, possessed at this time great influence with the Maharaja. He procured Parem Singh to be placed with his ten sowars under him; and the young Sardar accordingly served with the Maharaja's forces in many campaigns, including those of Multan and Peshawar. He was drowned on the 2nd November 1824, when attempting, with the Maharaja's army, to ford the Indus, then much swollen by the rains, in pursuit of the Gandgarh insurgents, who had attacked and defeated Hari Singh Nalwa. The jagir was continued to his four sons on the same terms, namely, service of ten sowars in the Majithia contingent.

In 1836 Sardar Jaimal Singh entered the service of the Maharaja with his brother Jawahir Singh. He received a command in the Ramgarhia brigade from Sardar Lahna

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Batala was, however, a place of no importance till 1590, when Shamsher Khan, who, from being a eunuch in Akbar's Zanana, rose to the Governorship of the Manjha and the Jalandhar Doab, beautified the town with fine buildings and a superb tank. Finding the Hindus averse to bathing in the tank, he sent 300 camels to Hardwar to fetch Ganges water with which to purify it; and the story is that from that day the tank has been always full, and the water has been always clear.

Singh Majithia in the place of his father-in-law Fateh Singh Chahal, who had lately died. The brothers accompanied Lahna Singh to Peshawar when he marched to relieve the Sikh army after its defeat by the Afghans at Jamrud in 1837. Jawahir Singh served with Lahna Singh in the hill country of Mandi; and the Khunda Sardars were, till the annexation of the Panjab, hereditary jagirdars of the Majithia Chiefs. Jaswant Singh died in 1844.

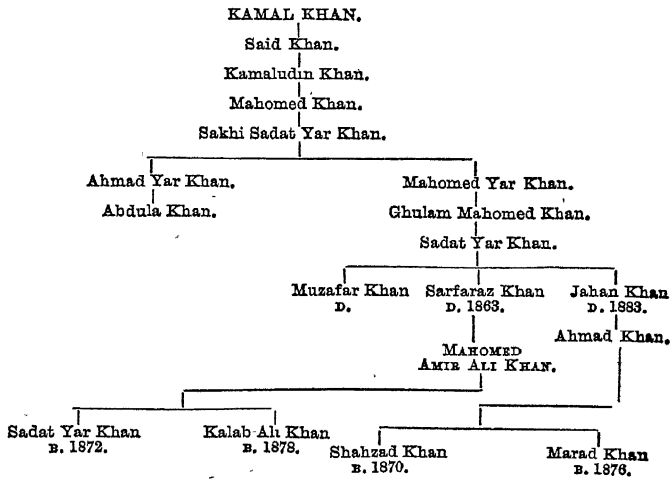
Sardars Jawahir Singh and Hira Singh are sons of one mother; Sardars Jaimal Singh and Jaswant Singh of another; and no love has ever been lost between the half-brothers. Sardar Lahna Singh, their immediate superior, on their disputing about the jagir, divided it between them thus: Jaimal Singh to hold Khunda, Khundi, Sujanpur, Budhipur, Shahpur, Mali Samrar, and half of Harsian, Jafarwal and Bandiwal, value Rs. 4,000, with an allowance of Rs. 2,000 cash, and to furnish six sowars. Jawahir Singh to hold Zafarwal, Malian and half Harsian, worth Rs. 2,600, with a cash allowance of Rs. 1,200, and to furnish four sowars. But just before Lahna Singh left the second time for Banares, another dispute arose about the proprietary right of the brothers. A panchayat or committee was appointed by Lahna Singh, which decided that Sardar Jaimal Singh should hold the proprietary rights of Khunda and Shahpur, the ancestral villages, and Sardar Jawahir Singh the proprietary rights of Naushera and Jhatupatu. But the proprietors of the last two villages, also of the Randhawa clan, disputed the right, and a decision was given in their favour in the Settlement Courts in 1854. Jawahir Singh then sued for half of Khunda and Shahpur, but the Settlement Officer decided against him.

Sardar Jawahir Singh has not served the British Government. In 1850 he visited Sardar Lahna Singh at Banares, but soon afterwards returned to the Panjab.

Sardar Jaimal Singh was in 1847 appointed Naib Adalati or Deputy Judge of Amritsar under Sardar Lahna Singh Majithia. When the rebellion of 1848 broke out he stood manfully, and without hesitation, on the side of the Government. He took an active part against the insurgents of the Manjha, whose houses he was directed to confiscate; and, by his loyalty, intelligence and zeal, won the highest praise from the authorities. After annexation he accepted service as Tahsildar of Batala, and did his best to render the new administration popular in the country. Although ignorant of the English system of procedure, he conducted his duties with so much ability that he was made an Extra Assistant Commissioner and placed in the Thagi Department. There Colonel Sleeman, Major McAndrew and Mr. Brereton testified to the value of his services. He was employed in collecting information in the villages, in arresting Thags, and in conducting prosecutions against them; and later made himself very useful in taking charge of the Jail and School of Industry. He resigned the office of Extra Assistant in 1860. In 1857 he did excellent service, and received, in acknowledgment of his loyalty, a khilat of Rs. 1,000. He died in 1870, after rendering many years of useful service as an Honorary Magistrate. His jagir of Rs. 2,200 per annum was continued to his son Karpal Singh, subject to a *nazarana* deduction of one-fourth. Karpal Singh was also a Magistrate at Batala. He died in 1872. The jagir grant has been resumed. His widow, a daughter of Sardar Gopal Singh Manauli, is the guardian of Karpal Singh's only son Mahindar Singh.

MONTGOMERY DISTRICT.

MAHOMED AMIR ALI KHAN, KHARAL.



The Kharal tribe, of which the late Sarfaraz 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 Hastinapur. The Kharals have their chief settlements in the swampy jungles of the Gogaira district. There are many of them in Jhang, and they hold some forty villages in Lahore, chiefly about Shekhopura. 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 Mahomedan tribes they submitted with the greatest reluctance to Hindu rule, and it was as much 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 this generation at least.

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 Dehli Prince, whose name is now forgotten, came to Kamalia, where Sadat Yar Khan was ruling, and was so much pleased with his handsome face and gallant bearing that he thought to patch up the 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 Sadat 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 not fonder of Sadat 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 Sadat 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 Sadat Khan was not to be tempted; and Lal Khan returned to Jhang, having plundered the whole of the Kharal country.

Walidad Khan, the thirteenth Chief of Jhang, was in favour in 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 Mahomed Yar Khan and Ahmad Yar Khan, the sons of Sadat 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.

Ghulam Mahomed Khan can scarcely be said to have had any power whatever; and his son, Sadat 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 Panjab, and the Sikhs took to flight in all directions, Muzafar Khan, Governor of Multan, thinking the opportunity not to be lost, marched to Kamalia and drove out the Sikhs after a severe fight. Sadat 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. Sadat Yar Khan fled to the protection of Nawab Muzafar Khan of Multan. Ranjit Singh, however, recalled him, and gave him proprietary rights over forty villages, in which he was succeeded by his son Muzafar Khan. In 1810 the Maharaja gave him the village of Mahomed Shah, which he held through Sawan Mal's administration.

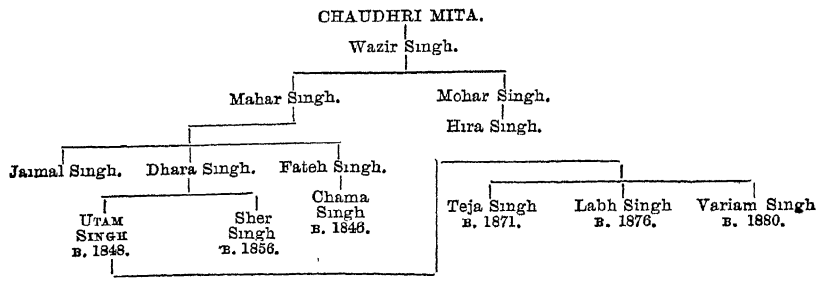
Muzafar Khan was succeeded by his brother Mahomed Sarfaraz Khan, who was an able man and a brave soldier. He held the family jagir throughout the reign of Ranjit Singh, but Raja Hira Singh reduced them to Rs. 300. This Chief rendered excellent service at various times to the British Government. In 1831 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, Sarfaraz 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 Bahadar, a khilat of Rs. 500, and a jagir of Rs. 525 for life.

Sarfaraz 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, Mahomed Amir Ali Khan, now at the head of the family. He holds a perpetual jagir in Mouza Sayad Musa, yielding three hundred rupees per annum, under Government orders passed in 1866; also the land attached to eleven wells in Kamalia and adjacent villages.

Amir Ali Khan is always forward in offers of assistance to the local authorities; and his services have on more than one occasion been recognized by the grant of Sanads and cash rewards. He collected and equipped several hundred camels for service in the late Afghan War, 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 receive the income of his estates after a certain sum has been set apart for the maintenance of the debtor and his family. Amir Ali Khan is the only Viceregal Darbari in the Montgomery district.

His cousin Ahmad Khan lives at Kamalia. He is a man of penurious habits, and has the reputation of being fairly wealthy.

UTAM SINGH, NAKAI.



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

Kamar Singh, son of Chaudhri Mita, 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 Kanhya, who was angry with Mahan Singh for sacking Jamu and deceiving Hakikat Singh Kanhya, 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 Sukarchakias and Ramgarhias in the attack on the Kanhyas, 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. Mahar Singh succeeded to the estate and held it till 1804, when his brother Mahar Singh excited the indignation of Ranjit Singh by secretly betrothing his daughter to Ishar Singh, the reputed son of Rani Mahtab Kaur. Ranjit Singh knew that he was not the father of the child; but Mahar 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 Mahar Singh died in 1843. His son Dhara Singh succeeded him, and during the Firozpur 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.

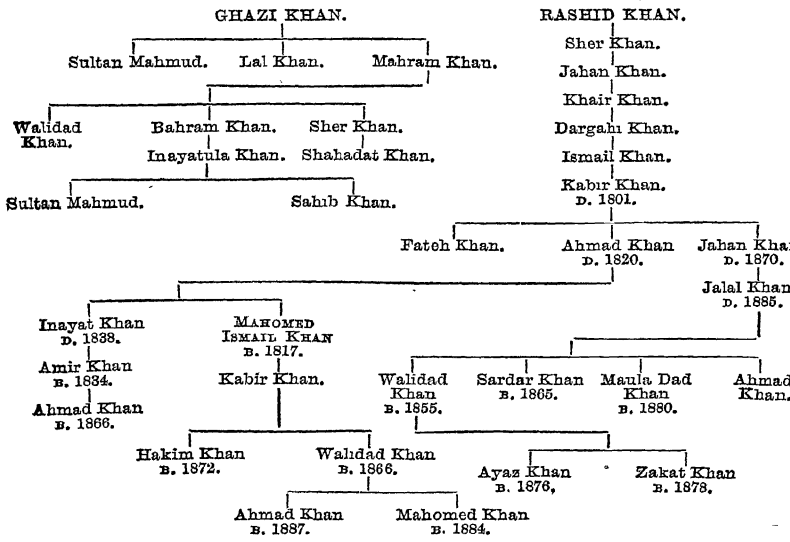
During the disturbances of 1857, Dhara Singh had an opportunity of avenging himself upon his old enemy Ahmad Khan. This Chief, who had great influence with the Kharals,

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, Gashghorian and Maharsinghwala, worth Rs. 200, which had belonged to his old jagir, in perpetuity.

Dhara Singh died in 1860 leaving two sons, Utam Singh and Sher Singh. The former is a Deputy Inspector of Police in the Lahore district. His brother Sher Singh was convicted and sentenced to seven years' imprisonment for the offence of attempted murder. They have mortgaged the family property at Gogaira, but the jagir holding in Gashghori and Maharsinghwala have been continued to them. Sardar Utam Singh has proprietary rights in one-half of Mouza Mudki in the Lahore district. He has married into the Sidhu family of Sardar Karam Singh. He is also connected by marriage with Sardar Sardul Singh Man, Sardar Narain Singh Randhawa, and Sardar Jawahir Singh Sirhaliwala, Lahore.

JHANG DISTRICT.

MAHOMED ISMAIL KHAN, SIAL.



The Sials of Jhang are a Mahomdan tribe of great antiquity, and until the time of Maharaja Ranjit Singh possessed great power in the country bordering on the Chanab. They were originally Rajputs, and their ancestor, Rai Shankar, was a resident of Dhara Nagar, between Allahabad and Fatehpur. He emigrated about the year 1230 to Jaunpur, and on his death great dissensions arose between the different branches of the family; and his son Sial in 1243, during the reign of Sultan Alaudin, left Jaunpur for the Panjab, which had been two years before overrun by the Moghals. It seems that, owing to the unsettled state of the lower provinces, many Rajput families about this time emigrated to

the Panjab, where they sooner or later adopted the Mahomedan faith. Among them were ancestors of the tribes known as the Kharals, Tawanas, Ghebas, Chidars and the Panwar Sials.* Sial, in search of a good place for settlement, visited Pak Patan, then called Ajudhan, and the residence of the famous Mahomedan saint Baba Faridudin Shakarganj. He, with all his family, converted by the eloquence of the saint, turned Musalman and, renewing his wanderings, came to Sialkot, a very ancient Rajput settlement, where he built a fort. He soon left, however; and at Sahiwal in the Shahpur district married Sohag, the daughter of Bhao Khan Maikan, who bore him three sons,† Bharmi, Kohli and Mahani, each the founder of a Sial clan. Kohli led his tribe into the unoccupied lands of Chohistan and Kachi, where for several generations they lived wholly engaged in pastoral pursuits.

Mahpal, sixth in descent from Sial, about the year 1380, founded the town of Mankera, afterwards so celebrated; and his great-grandson, Mal Khan, founded Jhang Sial, on the Chanab, in 1462. He was four years afterwards summoned to Lahore, and granted the territory of Jhang in hereditary possession, paying revenue to the Moghal Emperors. Both Mal Khan and his son Daulat Khan were liberal and intelligent Chiefs, and much improved the district. Ghazi Khan, son of Daulat Khan, built the fort of Chautra; and his cousin Khewa Khan the fort of Khewa, ten miles to the north of Jhang.

Jalal Khan, the fourth Chief of Jhang, was murdered by his nephew Pahar Khan, who had founded Paharpur in Uch.

* The Tiwana, Gheb and Sial tribes have a common origin. Rai Shankar had three sons, Saino, Tenu and Gheo. From the first have descended the Sials, the Tawanas from the second, and the Ghebas from Gheo the youngest.

† The story goes that Bharmi, Kohli and Mahani were playing together, when children, with a clay cow for a toy. Bharmi personated the husbandman, the owner of the cow; Mahani was the thief who stole it; while Kohli was the Chief, and sat in mock judgment on the offender. This boyish play was prophetic; and in later years the reigning house of Sial was from the descendants of Kohli; Bharmi's sons were simple peasants; and if news of a strayed buffalo was required, something was generally to be heard about it in the Mahani clan.

His grandson, Firoz Khan, avenged his death, capturing Paharpur, and putting to death all the descendants of Pahar Khan, whom he took prisoners. Kabir Khan, Jahan Khan, Ghazi Khan, Sultan Mahmud Khan, Lal Khan and Mahram Khan were the next successive Chiefs. Walidad Khan, the thirteenth Chief, was the most famous and most powerful. He disarmed the Rais of Mirak, Shorkot, Kot Kamalia and Khewa, and assigned them service jagirs. He brought large tracts of waste land under cultivation, and by his strong and wise government cleared the 'Bar' of robbers. The Lahore Government, to which he remained faithful, although he might with safety have thrown off its yoke, granted him the fort and Ilaka of Chaniot, and he thus became possessed of the greater part of the country between the Ravi and the Chanab as far north as Pindi Bhatian, also holding the country to the west of the Chanab and Jhilam as far as Mankera. He died in 1747, and was succeeded by his nephew, Inayatula Khan, who had for Minister his first cousin Shahadat Khan. For two years the cousins remained warm friends; but at length, quarrelling, Shahadat Khan took up arms against Inayat, but was totally defeated and forced to fly to Kadarpur across the river. Not disheartened, he raised a fresh force and attacked his cousin, but was again defeated and slain. Inayat Khan was shortly after this carried off prisoner to Sayadpur by forty picked sowars belonging to his kinsmen of that town, who had espoused the cause of Shahadat Khan; but after six months he was released. He was a brave and a successful General, and is said to have won twenty-two battles. The most important of these were against the Chiefs of Multan, who were encroaching on the Jhang territory, and the recovery of Chaniot from the Bhangi Sardars.

Inayatula died in 1787, and the rule of his son Sultan Mahmud, who was an imbecile, did not last long; for his half-

brother Sahib Khan, son of Inayat Khan by a concubine, who had sworn allegiance to him on the Koran, rose in arms and imprisoned him in the fort of Chautra, where he was put to death. Sahib Khan was himself assassinated soon after in the house of Amir Khan, where he had gone to celebrate his marriage. The next Rais of Jhang, Kabir Khan, son of Ismail Khan, brought back the direct line which had gone out with Jahan Khan. He was of a mild and peaceful disposition, and was much loved by his tribe. After a rule of eleven years, he abdicated in favour of his son Ahmad Khan, who was the last of the Sial Chiefs. The Sikhs had by this time become very powerful; and Karam Singh Dulu, a Bhangi Chief, had conquered Chaniot. Ranjit Singh marched against this fort which was held by Jasa Singh, son of Karam Singh, and captured it. He then turned towards Jhang, but Ahmad Khan agreed to pay Rs. 60,000 yearly; and the Sikh Chief accordingly returned to Lahore. This took place in the year 1803. Three years later, however, the Maharaja again invaded Jhang with a large army, and after some hard fighting took the fort, Ahmad Khan escaping to Multan. The district of Jhang was then farmed to Sardar Fateh Singh Kalianwala for Rs. 60,000 per annum. Not long after, Ahmad Khan returned with a Pathan force given him by Muzafar Khan, Nawab of Multan, and recovered a great part of his old territories; Ranjit Singh accepting the former tribute of Rs. 60,000, as he was too fully engaged with other expeditions to march against Jhang.

After the Maharaja had unsuccessfully attacked Multan in 1810, he visited his chagrin on Ahmad Khan, whom he suspected of favouring Muzafar Khan, and having captured him at Serai Sidhu took him to Lahore, while his son Inayat Khan fled to Haidarabad in Sind. Ranjit Singh feared that Inayat Khan would excite the Sind Amirs against him, and promised Ahmad Khan his release from prison if he would recall his

son and leave him at Lahore as security for his good behaviour. This was done, and Ahmad Khan received a jagir of Rs. 12,000 at Mirowal in the Amritsar district. After Ranjit Singh had taken Multan in 1818, he granted Inayat Khan a jagir of Rs. 3,000, and on the death of Ahmad Khan in 1820 the son succeeded to the jagir. This was in 1823 exchanged for one of the same value at Sarai Sidhu in the Multan district, and in 1830 this was again exchanged for a jagir at Mustanwali in Leiah. In 1838 Inayat Khan was killed near Rasulpur, fighting on the side of Diwan Sawan Mal against Raja Gulab Singh. His brother Ismail Khan went to Lahore to endeavour to obtain the confirmation of the jagir in his favour, but the Maharaja was paralytic, and Gulab Singh his enemy, in the ascendant, and he only obtained a pension of Rs. 100 a month. He remained at Lahore four years till his pension was discontinued, and he then returned to Jhang, where he lived upon an allowance of Rs. 41 a month granted to the family by Sawan Mal. This was raised in 1848 to Rs. 60.

In October 1848, Major H. Edwardes wrote to Ismail Khan directing him to raise troops in behalf of Government and to collect the revenue of the district. The poor Chief, hoping the time was come when loyalty might retrieve his fortunes, raised a force and, descending the river, attacked and defeated a rebel Chief, Ata Mahomed, at Nikokara. Afterwards, when Sardar Sher Singh Atariwala had passed through Jhang, and had left Deoraj in command of one thousand men there, Ismail Khan attacked this detachment several times with varying results. His Jamadar, Pir Kamal, of Isa Shah, captured at the fort of Taruka another rebel Chief named Kahan Das. Thus Ismail Khan, the representative of a long and illustrious line of Chiefs, stood out bravely on the side of the Government. His influence, which was great in the district, was all used against the rebels, and

his services were especially valuable at a time when it was inexpedient to detach a force against the petty rebel leaders. After annexation Ismail Khan was made Rasaldar of the Jhang Mounted Police; but his services were, through inadvertence, overlooked, and it was not till 1856 that he received a pension of Rs. 600 for life. Three wells were also released to him and his male heirs in perpetuity.

In 1857 the services of the Chief were conspicuous. He aided in raising a force of cavalry, and served in person against the insurgents. For his loyalty, he received a khilat of Rs. 500 and the title of Khan Bahadar; and his yearly grant of Rs. 600 was raised to Rs. 900, with the addition of a jagir of Rs. 950 for life. In 1860 his pension was, at his own desire, exchanged for a life jagir.

In 1879 Ismail Khan's case again came under the consideration of Government. Having regard to the position and influence of the Sial family, and to the steadfast loyalty and good conduct of its Chief, Sir Robert Egerton recommended that the life jagir be raised to Rs. 2,000 and continued to a selected heir during the pleasure of Government. The jagir allowance was duly increased; but with regard to the second proposition, the Supreme Government deemed it advisable merely to lay down that it should receive consideration on the death of the present incumbent.

Mahomed Ismail Khan is a member of the District Board and of the Jhang Municipal Committee. He is a Zaildar and Lambardar, and has a seat in Viceregal Darbars, as have also his kinsmen Kabir Khan and Amir Ali. He is owner of four thousand acres in seventeen villages of the Jhang and Shorkot Tahsils, and enjoys an income of about ten thousand rupees per annum. He is held in the highest esteem by the many district officers who have known him. His son Kabir Khan, also a Viceregal Darbari, is a Zaildar. He is not on good terms with his father,

against whom he has recently brought a suit to contest an alienation made by the old man in favour of his second wife and her daughters.

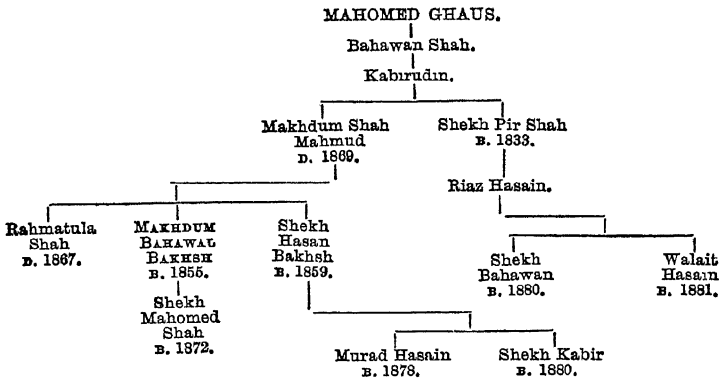
Amir Ali Khan, Viceregal Darbari, son of Inayat Khan, is the representative of the senior branch. His father was killed when Amir Ali was an infant. He is in poor circumstances, and is glad to serve as Darogha of tirni (grazing dues) on a salary of Rs. 30 per mensem.

Jalal Khan, Viceregal Darbari, died in 1888. His son Walidad Khan has succeeded him as Zaildar, and has also taken the seat in Darbar. This branch of the family holds twelve hundred acres in five villages of the Jhang Tahsil. They have an annual income of Rs. 2,500, but are said to be heavily in debt.

Another of the Sials deserving notice is Wariam Beg, son of the late Khan Beg Rajbana, of Garh Maharaja, who rendered important help to Edwardes before Multan, and behaved loyally in 1857. He had a pension of Rs. 600, which ceased when he died in 1877. Half of this was continued to his son Wariam, who also enjoys a Zaildari allowance of fifty rupees. Wariam has always been forward in helping the authorities, and he is held in high esteem by the local officials. He is owner of over five thousand acres of land, and is Lambardar in four villages. He is a member of the District Board and a Provincial Darbari. His brother Kasim Khan owns about four thousand acres, assessed at Rs. 937.

MULTAN DISTRICT.

MAKHDUM BAHAWAL BAKHSH, KURESHI.



In the Multan district, Makhdum Shah Mahmud, descendant of the celebrated Mahomedan saint Bahaudin, is the foremost man both in rank and influence. He is the hereditary guardian of the shrines of Bahaudin and of Ruknalam his grandson. His disciples and followers are numerous, both in the south of the Panjab and in Sind, and his great influence has always been exerted on the side of law and order. Bahaudin was born at Kot Karor in the Leiah district in the year 1170. He was descended lineally from Asad, the son of Hasham, grandfather of the Prophet. His ancestor, Sultan Hasain, had come to India with Sultan Mahmud of Ghazni in one of his many Indian expeditions, and had settled at Kot Karor. Bahaudin soon left his home and went to Khorasan, where he became a pupil of Shahabudin Sawardi, and was soon distinguished for his learning. He then set out on his travels, and for many years wandered over Turkistan, Syria and Arabia. He returned to India in 1222, intending to settle at

Multan. There was some opposition to this at first, but he was eventually permitted to do so; and the fame of his miracles and his piety spread over the country and gained for him numerous disciples. While Bahaudin was in the zenith of his fame and power, the saint Shamash Tabrez, with one disciple, a boy of some thirteen years of age, arrived at Multan from the west, miraculously crossing the Indus upon the small praying carpet (*musala*) used by all Mahomedans. When Bahaudin heard of his arrival, he sent to him a cupful of milk to signify that Multan was already as full of fakirs as it could hold, and that there was not room for one more. Shamash Tabrez returned the milk, having placed a flower on its surface, signifying that not only was there room for him, but that his fame would be above that of all the holy men who had honoured Multan with their presence. On this, Bahaudin was much enraged, and ordered that no one should feed or assist in any way the contumacious saint. He was independent himself of food; but his young disciple soon became hungry and cried for something to eat; and at the call of Shamash Tabrez the does from the wilderness came and allowed themselves to be milked. In return for their confidence the saint killed one, according to orthodox Mahomedan procedure, and sent the boy into the city to beg fire with which to cook it. But Bahaudin was not to be disobeyed, and all refused; while one sweetmeat-seller threw a vessel of milk in the face of the boy, who returned to his master in tears. Then Shamash Tabrez cried aloud, "O sun! from whom I take my name (Persian, *Shams*, the sun), come near, and grant me the heat to cook my food which these unbelievers deny me." The sun descended and cooked the venison, but it did not return; and to this day is one spear's length nearer Multan than any other part of the world. But, in spite of the irritation caused by interlopers like Shamash Tabrez, Bahaudin lived to be one hundred years of age, and, dying

in 1270, was buried with great pomp; and his shrine is still visited by Mahomedan pilgrims from all parts of India and Afghanistan.

Ruknalam was little inferior in learning or sanctity to his grandfather Bahaudin. From what remains of his doctrines, scattered through the works of his disciples, it appears that he taught a modified form of metampsychosis. He asserted that at the day of judgment the wicked would rise in bestial forms suitable to the characters they had borne when on earth: the cruel man would rise a leopard; the licentious man, a goat; the glutton, a pig; and so on, through the animal kingdom. Ruknalam was visited by the Emperors of Dehli more than once, and his name was known throughout Northern India. He died in 1372, and his tomb was built by the Emperor Firoz Toghlak in the fort of Multan.

After the death of Ruknalam, Multan passed through many revolutions, but the family of the saint was always respected. It was not till 1443, in the reign of Sayad Mahomed, that Multan ceased to be a tributary of Dehli. The country, under the weak rule of the Princes who had succeeded the able Firoz Toghlak, had fallen into the greatest disorder, and Multan was specially exposed to attack from Ghor and Kabul. Under these circumstances, the inhabitants determined to select a ruler from among themselves. The choice fell upon Shekh Eusaf, who was famed for his learning and piety. His reign was a prosperous one. He restored peace to the country, and increased the revenue by his wise administration. He was deposed by an Afghan Chief of the Langa tribe, whose daughter he had married. This man brought his whole tribe to Multan under pretence of paying homage to the Governor, but before going himself into the city he drank a cup of duck's blood. He dined at the Governor's table, and in the course of the evening feigned violent pains in his stomach and called for an emetic; after drinking which he

threw up the blood which he had drunk earlier in the evening. The Shekh was much alarmed, and sent for the friends of the Chief from the camp, who, when they had arrived, armed to the teeth, seized and imprisoned Shekh Eusaf, and placed the traitor on the throne under the name of Kutbudin Mahmud. The usurper sent his prisoner to Dehli, where he was received with consideration by Bhalol Lodi, who even gave his daughter in marriage to the Shekh's son. In the *Ain Akbari*, the reign of Shekh Eusaf is stated to have lasted seventeen years; in Farishta's history, only two. The former is more probably correct, as Eusaf commenced his rule in 1443; and on his deposition he is said to have been received at Dehli by Bhalol Lodi, who did not ascend the throne till 1453.

No other member of the family ever ruled in Multan; but many were distinguished for their learning. Bahaudin, grandson of Shekh Eusaf, a follower of the celebrated Haji Abdul Wahab, was a famous scholar. He was sent in 1523 as ambassador to Husain Argan, Governor of Tata, the Lieutenant of Babar Shah, who was marching against Multan. The embassy, however, failed; the town was besieged, taken and sacked; and four years later Multan became again a province of the Dehli Empire.

During the Sikh rule the shrines at Multan lost most of the valuable jagirs that had been assigned for their support. After Maharaja Ranjit Singh had taken Multan in 1818, he assigned cash allowances of Rs. 3,500 to the shrines. Diwan Sawan Mal reduced this to Rs. 1,600. Under the Darbar the revenue in land and cash amounted to Rs. 2,030, the *nazarana* having been deducted. During the mutiny of 1848-49 Makhdum Shah Mahmud remained faithful to the Government. He had, it is true, no reason to love the Sikhs, yet his influence and the information he furnished were very valuable; and on the annexation of the Panjab the allowances of the shrines were confirmed; Rs. 700 in land in

perpetuity, subject to good behaviour, and Rs. 1,300 cash for the life of the then incumbent. One-fourth of the village of Sahinath, which the Makhdum had planted in 1834, was released to him in perpetuity as a personal grant.

The shrines of Bahaudin and Ruknalam had seen many a siege, but that of 1848 was almost too much for them. Situated, as both were, within the fort, they were exposed to the full fire of the besiegers, and were almost reduced to ruins. In 1850 the Local Government proposed a grant of Rs. 10,000 to restore them. This, however, the Supreme Government did not sanction. Makhdum Shah was, however, an energetic man, and with the help and money of his disciples he restored them at a great expense to their former glory.*

In 1857 Makhdum Shah Mahmud rendered excellent service to Government. He afforded the Commissioner information of every important occurrence that came to his knowledge; provided twenty men and horses for Nawab Mustafa Khan's Rasala, and several for the new police force. He also supplied men for the police and infantry levies. With twenty-five horsemen he accompanied Colonel Hamilton against the insurgents, took upon himself a portion of the camp duties, and protected the baggage on the line of march. His presence on that occasion had a great effect on the rebels, who saw that the most influential man of their own faith was against them. On the mutiny of the disarmed regiments at Multan, he joined the Commissioner with his followers for the defence of the bridge leading to the cantonments. None of his disciples joined the rebels; and his conduct presents a strong contrast to that of the Makhdum of Pak Patan, whose followers

* Just opposite the shrine of Bahaudin is the tomb of the gallant Nawab Muzafar Khan. At the distance of some fifty paces is the ancient Hindu temple known as Narsinghpura or Pailadpuria, the scene of that incarnation of Vishnu when, taking a form half man, half tiger, he came forth from the red-hot pillar and tore in pieces the tyrant Hanakas, who was about to kill this own son Pailad for refusing to acknowledge his divinity.

were prominent in the Gogaira insurrection. For his services Shah Mahmud received a present of Rs. 3,000. The cash allowance to the shrine was exchanged for a jagir worth Rs. 1,780, in addition to the eight wells granted in perpetuity, worth Rs. 550. In 1860 the Makhdum, on the occasion of the Viceroy's visit to Lahore, received a personal grant of a garden, worth Rs. 150 per annum, known as the Bhangiwala Bagh.

Makhdum Mahmud Shah was the son of Shekh Hasain Shah, who married Bibi Raji Sahiba, daughter of Shekh Mahomed Ghaus, nineteenth in descent from Bahaudin. He died in 1869, and was succeeded by his son Bahawal Bakhsh, the present Sajada Nashin of the shrines of Bahawal Hak and Ruknalam. The deceased Makhdum was buried with great pomp within the shrine of Bahawal Hak. His funeral was attended by tens of thousands of Mahomedans, and the local Courts were closed for the day as a mark of respect to his memory. The ceremony of *dastarbandi*, or recognition of the heir, was performed by the Deputy Commissioner, who conferred a dress of honour upon Bahawal Bakhsh, and proclaimed him guardian of the shrines. The Makhdum has married a daughter of Shekh Bahawal Din of Eastern Ahmadpur in Bahawalpur. His son Shekh Mahomed Shah is a student in the Government School at Multan.

To Bahawal Bakhsh has been continued the jagir in nine villages and the garden-grant enjoyed by his father. He also receives a small percentage on the canal grazing-dues collected in the Mailsi Tahsil; and one-fourth of the revenues of Mouza Sairath in Mailsi have been confirmed to his family in perpetuity. A dress of honour was conferred upon the Makhdum at Lahore in 1880 in public Darbar in recognition of his services during the Afghan War. He assisted in collecting camels for transport purposes, and he made the offer of personal services, which, however, were not required. He

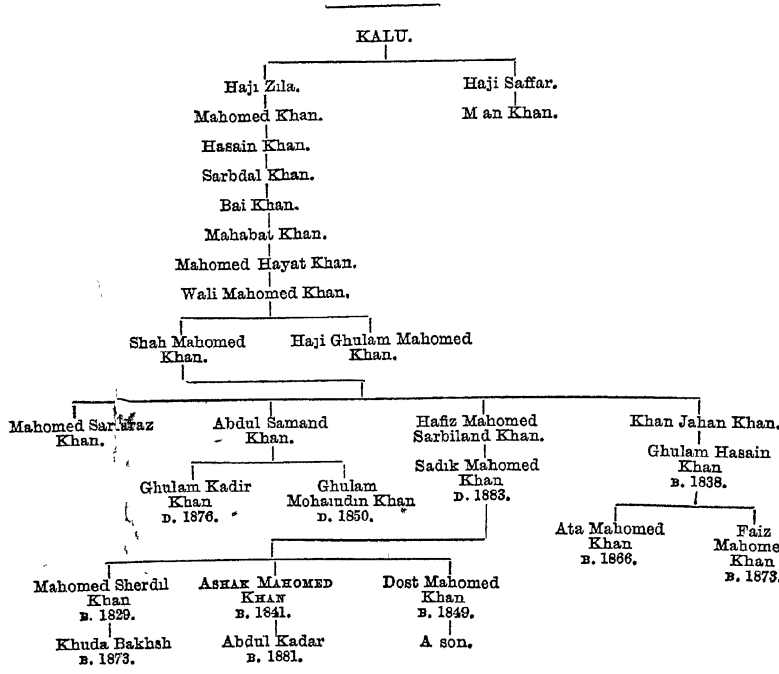
was appointed an Honorary Magistrate in 1877, and has been a member of the Municipal Committee for the past five years. His brother Shekh Hasan Bakhsh is married to a daughter of Mian Mubarak Ali, late Tahsildar of Multan.

The present value of the jagir is Rs. 3,937, of which all, except Rs. 100, is perpetual in the family.

Shekh Pir Shah, younger brother of the late Makhdum, is also a Viceregal Darbari. He is a man of public spirit and energy, and was for some years Honorary Secretary of the Municipal Committee of Multan. He holds a small jagir in three villages of the Mailsi Tahsil. He rendered assistance in the Transport Department during the late Kabul War, and his services were acknowledged by the bestowal of a Sanad under the hand of the Viceroy.

There is another branch of the family living at Ghauspur which is descended from Fateh Mahomed, a younger brother of Makhdum Shekh Kasim Mahomed, the great-grandson of Shekh Eusaf, and is therefore really senior in the male line. Ruknudin, eldest son of Mahomed Hayat, is the leading member; but an individual better known is his uncle Murad Shah. Both Mahomed Hayat and Murad Shah rendered assistance in 1857, and received suitable rewards. The shrine at Ghauspur in their charge is visited by large numbers of pilgrims, notwithstanding its inaccessible position, about sixty miles east of Multan. The jagir attached yields only fifteen rupees per annum; but the offerings of the visitors enable its guardians to live in tolerable comfort. Murad Shah and Ruknudin are Viceregal Darbaris. Murad Shah's son Faizula has settled at Dhamkal in the Gujranwala district.

ASHAK MAHOMED KHAN.



The Badozai tribe, like other Afghans, call themselves Bani Israil, or 'Children of Israel,' and claim to have emigrated from the Holy Land (*Bait-ul-mukadas*) to Afghanistan, where they settled in the mountains of Ghor and Firoza. The question of the Jewish origin of the Afghans is one that has been much discussed, and is too lengthy to be more than noticed here. In physiognomy, in manners, and in their religious rites, the Afghans much resemble the Jews. Among them is found the custom of driving the 'scape goat,' laden with the sins of the people, into the wilderness; the rite of the passover, offerings for sin and thank-offerings for deliverance from danger. The *Matla-al-anwar*, written about 1510, considers the Afghans originally Egyptians, who,

after the overthrow of Pharaoh in the Red Sea, left their native country, refusing to accept the Jewish faith which others of the Egyptians adopted. In the *Tawarikh Sher Shahi*, it is stated that many years after the death of Solomon, and during the reign of Asaf, Syria was invaded by Bakht Nasar (Nebuchadnezzar), who destroyed Jerusalem and expelled the Afghans who settled in Ghor and Ghazni. This is the belief of all the Afghans at the present day, who consider themselves descendants of the captive ten Jewish tribes. The first converted to Mahomedanism was Kais, son of Ais, an Afghan Chief, who fought under the Prophet himself and received from him the title *Malik Abdul Rashid.* Whether this story be true or false, it is certain that the tribes inhabiting the Ghor mountains were converted to Mahomedanism very early, probably between the years 60 and 80 A. H.

The Bani Afghans overran Sistan, Karman and part of Khorasan, and attained to great power under Sultan Mahmud, Shahabudin and Timur Shah, all of whom they accompanied on their Indian expeditions. The family of Sadik Mahomed Khan is called Hajizai Badozai, from Haji Zila or Zala, who made the pilgrimage to Mecca about the year 1600. When Shah Jahan in 1637 obtained possession of Kandahar, Mahomed Khan, son of Haji Zila, retired to Hirat, and did not return home till Kandahar was recovered by Shah Abbas II. of Persia in 1648.

At the time of Shah Jahan's invasion, two Sadozai Chiefs, Hasain Khan and Aladad Khan, who had joined the Emperor, retired with him to Hindustan, and obtained permission to settle near Multan, then a province of Dehli, whither many of their tribe followed them. About 1670 Mahomed Khan resolved to emigrate to India. Hasain Khan Sadozai hearing of this intention, and fearing that his influence might suffer by the arrival of the new Chief at Multan, wrote to Sherak, chief of the Tarin tribe, to assassinate him while

passing through the Tarin country to Kohat. Sherak accordingly invited Mahomed Khan to an entertainment and poisoned him. Hasain Khan, his son, was too young to avenge his father's death; but his cousin Mian Khan assembled the Badozais and, attacking Sherak and his tribe, defeated him and put his family to death; but that Chief himself escaped and fled to Dehli, where he entered the service of the Emperor. Here he was followed by Mian Khan, who stabbed him in the very presence of Aurangzeb. On the story of Sherak's treachery being told the Emperor, Mian Khan was pardoned for the murder; but for his insolence in killing his enemy in open Darbar, he was imprisoned at Dehli for twelve years. Both the son and grandson of Mahomed Khan remained at Kandahar; and it was not till 1738, when Nadir Shah had captured the city, that Bai Khan, his great-grandson, emigrated to Multan. He returned a few years afterwards to Kandahar, but his son Mahabat Khan remained at Multan.

The family, till the time of Shah Mahomed Khan, were entirely engaged in agriculture. He was a man of energy, and took service in the army of Ahmad Shah Durani in his several invasions of India. In 1772 he assisted Shuja Khan, Governor of Multan, to defend the city against Jhanda Singh and Ganda Singh, the Bhangi Chiefs, who took it after a brave defence. Shuja Khan soon after died; and Muzafar Khan applied for help to Timur Shah, son of Ahmad Shah Durani, who marched against Multan and recovered it, after a siege of forty days, from the Sikhs in 1779. Muzafar Khan was appointed Governor; and for his services Shah Mahomed received a jagir at Dera Dinpana and one at Dera Ghazi Khan, worth Rs. 10,000. It was not long before Nawab Muzafar Khan became jealous of the power and influence of Shah Mahomed, and the latter thought it prudent to retire from Multan. He joined the army of Timur Shah, then advancing against Bahawalpur; and so much distinguished himself at the siege

of Derawar that he was made by the Prince Governor of Dera Ghazi Khan with its dependencies, and custodian of the Derawar fort. Very soon after the departure of Timur Shah, the Khan of Bahawalpur recovered the fort, and a year later Shah Mahomed died. Sarfaraz Khan succeeded to his father's jagirs, but made no effort to keep the Governorship of Mankera and Dera Ghazi Khan, to which Abdul Nabi, the *ex*-Ruler of Sind, was appointed. He, however, became obnoxious for his tyranny ; and as he failed to pay the Government dues he was superseded in favour of Mahomed Khan Sadozai, and the Governor of Multan and Sarfaraz Khan Badozai were directed to aid the new Ruler. Abd-ul-Nabi made a vigorous resistance ; but near Leiah an action was fought, in which he was defeated and his son Mian Araf slain. The fort and town of Leiah surrendered to the victors, but Sarfaraz Khan was shot as he was riding through the city. Mahomed Khan then obtained possession of the country. He was a wise and beneficent Ruler ; and his great-grandson is at the present day Nawab of Dera Ismail Khan.

On the death of Sarfaraz Khan, his brothers Abdul Samad Khan and Hafiz Sarbiland Khan straightway began to quarrel, and the former contrived to seize the whole estate. Sarbiland Khan on this went to Kabul to obtain redress from the Emperor, and received an allowance of Rs. 6,500, of which Rs. 4,500 was to be paid from the revenues of Multan. An order was also passed that the estate should be equally divided between the brothers ; but Abdul Samad Khan would not hear of division, and it was only the jagir in Multan which the Nawab was able to obtain for Sarbiland Khan.

The elder brother, Abdul Samad Khan, was engaged in constant hostilities with Muzafar Khan, Nawab of Multan ; and in 1801, after the fall of Zaman Shah, the influence of Fateh Khan Barakzai, the new Minister at the Kabul Court, obtained the nomination of the Badozai Chief as Governor. Muzafar Khan had no intention of submitting.

He called in the Bahawalpur Chief to his aid, who sent five thousand troops under Jiwan Ram and Din Mahomed Khan. These, with the Multan troops under Ghulam Murtaza, besieged Abdul Samad in his fort at Dinpana. Here he was joined by one thousand horsemen of Mir Alam, the Governor of Dera Ghazi Khan, but this reinforcement only enabled him to prolong his resistance. The fort was eventually stormed and taken, while Abdul Samad fled to Lahore to induce Ranjit Singh, then rising to power, to espouse his cause. Influenced somewhat by his representations, and more by his own ambition, the Lahore Chief attacked Multan several times, and at length, in 1818, captured it; Muzafar Khan and his five sons dying in the defence.

Hafiz Sarbiland Khan had always stood high in the favour of the Multan Nawabs; and when they fell, he received, notwithstanding his brave conduct at Multan against the Sikhs, a command of two hundred horse from Ranjit Singh, and was sent to watch the frontiers of Bahawalpur. After the capture of Mankera in 1821 he received a jagir of Rs. 2,000 in the Leiah district, which he retained till 1829, when it was exchanged for one of the same value in Multan. He served faithfully throughout the whole Multan Campaign of 1848-49, and died in 1853, half of his jagir descending to his son Sadik Mahomed Khan.

The quarrelsome Abdul Samad Khan was not so fortunate. Asad Ala Khan Biloch, of Sakkar, who farmed the customs of Leiah, was his great enemy, and they fought so continually that the country became impoverished, and Asad Ala Khan had to throw up the contract, as he could not collect the revenue. The Maharaja then told Abdul Samad that he must either accept a jagir in another part of the country or take the contract himself. He accepted the latter alternative as the lesser evil of the two, though it proved to be the greater; for two years afterwards, from his own care-

lessness and the dishonesty of his agents, he fell two lakhs of rupees into arrears, and not being able to pay, his whole property was seized and his jagir sequestered. An allowance of Rs. 3,200 was, however, paid him, which he held till his death in 1850. The British Government gave his sons a pension of Rs. 1,400 ; but the younger, Ghulam Mohaiudin, was thrown from his carriage and killed in 1860, and Rs. 700 of the pension was resumed. The allowance was again increased to Rs. 1,000 in November 1860.

Sadik Mahomed Khan was born in 1814. When sixteen years of age he was placed in command of ten sowars on Rs. 1,200 per annum by Diwan Sawan Mal, Governor of Multan. He accompanied the Diwan on his expedition in 1833 against the Gurchani, Lishari, Laghari and Khosa tribes when they made their incursion into Dajal and Khanpur, and fought in the skirmish at the Kala Pahar. After this he was thought worthy of an independent command, and was sent with forty horsemen to Harapa, and later received charge of the Ilakas of Kamalia and Sayadwala. In 1838 he again had to march against his first enemies the Gurchanis and Lisharis, who had descended upon the plains and were ravaging the country, and drove them back to the hills with considerable loss. In November 1843 he attacked and defeated the Khosa tribe which had taken advantage of the anarchy succeeding the murder of Maharaja Sher Singh to plunder the Sayadwala, Satgarha and Haveli districts. In September 1844 Diwan Sawan Mal was assassinated, and his son and successor, Mulraj, sent Sadik Mahomed back to Kamalia with full civil and military powers. In 1845 he was sent against Fateh Khan Tiwana, who had murdered Painda Khan Khajakzai with his son Sakandar Khan, and Ashak Mahomed Khan Alizai, father of Ghulam Hasan Khan, ambassador at the Court of Kabul, and had forcibly seized the government of the province of Dera Ismail Khan. He was soon, however,

compelled to return to his own district, where at the time of the Satlaj Campaign the Mahomedan tribes, Kharals and Fatianas, had risen in revolt. Karam Narain, brother of Diwan Mulraj, was with the force of Sadik Mahomed; and the tribes were dispersed with the loss of many of their number, including Walidad, elder brother of Bahawal Fatiana, who was imprisoned for life for rebellion in 1857.

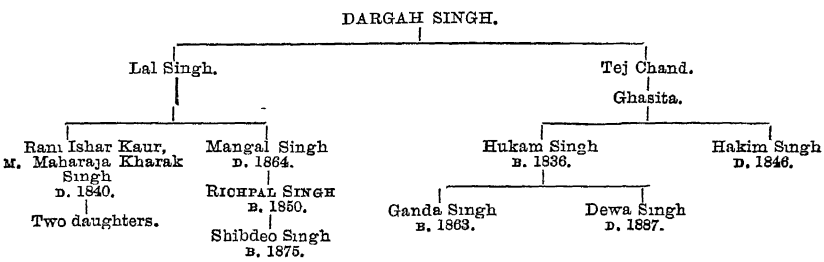
When the rebellion broke out at Multan in April 1848, and Mulraj had summoned all his officers to swear fidelity to him on their respective Scriptures, Sadik Mahomed Khan, with his father, refused to take the oath, and at the first opportunity went over to Edwardes, with whom he served faithfully throughout the war. His local knowledge was invaluable to the Engineer and Quarter-master General's Departments, and Majors Napier and Becher and Major-General Whish bore the warmest testimony to his valuable and zealous services. But the loyalty of Sadik Mahomed did not spring so much from love to the Lahore Government, or to the British, as from dislike to Diwan Mulraj. This Governor was of a very different character from his father; and though not without ability, was avaricious and suspicious. His confidence he only gave to Hindus, and consequently the Pathans in his employ all forsook him when a convenient opportunity offered. Sadik Mahomed Khan at the close of the war received a pension of Rs. 2,000, besides khilats and valuable presents and a garden at Multan, and retired with his well-won honours from active service.

On the first outbreak of the Mutiny of 1857 he was at Lahore, and offered his services to Government. An order had been already sent to Multan for him to raise one hundred sowars for active service; but, owing to his absence, these men were raised by Haji Ghulam Mustafa Khan. On his return south he accompanied Colonel Hamilton in the expedition against the Gogaira insurgents. He was present in the action that

ensued, and was useful in preparing rafts, by which the force crossed the Ravi at Thali. In 1860 he was made assessor of Income Tax at Multan, and performed his duties with intelligence and honesty. In exchange for his pension he obtained the Mahomed Khan-wala garden in perpetuity, and a life jagir at Lutfabad and Kot Malik, and a well in Bahawalpur, worth together Rs. 2,937. When the income tax assessment was completed he was appointed Tahsildar of Shujabad, and continued to serve until 1868, when he resigned his appointment. He and his son Ashak Mahomed and his cousin Ghulam Kadar set out on a lengthened journey to Arabia and Turkey in 1865. They were received everywhere as distinguished guests, and returned after an absence of sixteen months, delighted with all they had seen. Sadik Mahomed left the service heavily in debt, and died in 1883. He had made a distribution of his property to his sons, giving a double share to Ashak Mahomed, the favourite, now the recognized head of the family. On him also devolved the honor of liquidating his father's debts. The family jagir was valued at Rs. 3,320 under the recent assessment; and of this, Rs. 1,555 were released to Ashak Mahomed, while allowances, aggregating Rs. 444, were passed to the ladies of the family. Ashak Mahomed was for a short time Naib-Tahsildar in Multan, but resigned in order to look after his family affairs. He was appointed a member of the Municipal Committee in 1878 and of the District Committee in 1883. He is a Viceregal Darbari. His cousin Ghulam Hasain Khan was for some years a Tahsildar in Dera Ghazi Khan, and is still serving on the Frontier.

SIALKOT DISTRICT.

SARDAR RICHPAL SINGH SINDHU, OF SIRANWALI.



The ancestor of this family is said to have been one Hasain, a Sindhu Jat, who about the year 1500 A.D. founded the village of Hasanwala in the Gujranwala district. The village of Siranwali (the Place of Heads) in the Pasrur pargana of the Sialkot district is also said to have been founded by him at the place where he overcame the powerful Karaya tribe, and, having cut off the heads of the slain, collected them in a heap and took his bath over them. But this blood-thirsty exploit was probably invented later to account for the name of the village. Siranwali, at any rate, passed out of the hands of the family; and Dargah, who first became a Sikh, had through poverty to leave the Sialkot district for Gurdaspur, where he became a sowar in the troop of Jaimal Singh Fatehgarhia. His son Lal Singh succeeded him, but being a man of some ability he rose to the command of one hundred horsemen.

The beauty of Ishar Kaur, the daughter of Lal Singh, was celebrated in the Sialkot district; and in 1815, when Maharaja Ranjit Singh was travelling in that direction, Lal Singh brought the girl to him, and she was sent to the royal zanana at Lahore. Two months later, however, Ranjit Singh

sent her to his son Prince Kharak Singh, who married her by *chadar-dalna* at Amritsar. Lal Singh died soon after this, but the young Mangal Singh, his son, profited by the royal connection. When he first came to Court he was but a rude Jat peasant; and it is said that the Maharaja told the attendants to change his country garments for those fashionable at Court. Mangal Singh had never worn *pajamas* (the tight Sikh trousers), and, to the great amusement of the courtiers, attempted to put both legs into that portion of the garment which nature and the tailor had intended for but one. But Mangal Singh, though no courtier, was a clever young man, and rapidly rose to favour at Court. Prince Kharak Singh gave to him the jagirs of Thalur and Khita, worth Rs. 5,000, and the charge of the Ilaka of Chunian in the Lahore district. The Prince was so pleased with the adroitness of Mangal Singh in this appointment, that in 1820, with the Maharaja's approbation, he made him manager of all his affairs, civil and military, and conferred upon him a jagir of Rs. 19,000 with the title of Sardar. Mangal Singh recovered the old family village of Siranwali, which had till this time been in possession of Sardar Sham Singh Atariwala. For some years Mangal Singh remained in high favour, receiving large additions to his jagirs and attending Prince Kharak Singh in all his expeditions and campaigns. But in the year 1834 Sardar Chet Singh Bajwa, who had married Chand Kaur, the niece of Sardar Mangal Singh, and whom he himself had introduced to the notice of Kharak Singh, was appointed to the management of the Prince's affairs in the room of Mangal Singh. The latter, however, did not suffer in fortune by the change, as Kharak Singh gave him new jagirs, which with those already in his possession amounted in value to Rs. 2,61,250, of which Rs. 62,750 were personal, and the balance for service of seven hundred and eighty sowars, thirty zamburas and two guns.

Chet Singh's elevation was the cause of his destruction. During Ranjit Singh's reign he remained chief favourite of the Prince, and his power was very great; for Kharak Singh was a weak man, and a favourite could influence him as he chose; but after the death of Ranjit Singh and the accession of Kharak Singh, the Sardars, whose jealousy Chet Singh had aroused, determined to destroy him. Raja Dhian Singh and Prince Nao Nahal Singh were the leaders of the conspiracy; and the unfortunate favourite was murdered openly in the palace, and almost in the presence of his royal master.

In 1834, when Chet Singh was first taken into favour, Sardar Mangal Singh was sent to the Multan district to keep the wild Mazari tribe in order; but although he was as energetic as any of his predecessors, he was unable to restore the frontier to any degree of quiet.

In November 1840 Maharaja Kharak Singh died, and Rani Ishar Kaur was burnt as a *Sati* upon the funeral pile. It was asserted at the time, and there is every reason to believe truly, that this lady was not a voluntary victim; that she was urged and, indeed, compelled to burn, and that it was Raja Dhian Singh who was the contriver of the tragedy. Great jealousy had always existed between Ishar Kaur and Chand Kaur, the principal wife of Kharak Singh; and the influence of this Rani was also used to induce her rival to become a *Sati*.

Mangal Singh hoped that he might obtain some share of power at this time. His position as brother-in-law of the late Maharaja, and the great wealth which he had amassed during many years of service, gave him some reason to believe that he might, with Prince Sher Singh, be able to form some stable government; but Raja Dhian Singh, having got rid of Sardar Chet Singh, had no intention of permitting another rival to obtain power, and Mangal Singh fell gradually into

the back ground. Some time later Maharaja Sher Singh resumed all Mangal Singh's original jagirs, except Rs. 37,000, but granted him new ones to the value of Rs. 1,24,500 at Sahiwal and Bankal Chimi. He held these up to 1846, when Raja Lal Singh seized them, leaving the Sardar only Rs. 86,000 of the old jagirs, and granting Rs. 36,000 new, subject to the service of one hundred and twenty sowars. This reduction was the more unjust, as Sardar Mangal Singh, after the death of Kharak Singh, had not meddled with politics; and the reason of the confiscation was evident, as the jagirs were given by Lal Singh to his brother Misar Amir Chand. In some measure to make up for his loss, Major Lawrence, the Resident, caused him to be appointed *Adalati*, or Chief Justice, of the Rachna Doab. In this appointment he gave little satisfaction. He was a plain soldier, and judicial work in no way suited him. When the rebellion broke out in 1848 he was at Wazirabad, and was placed in charge of the ferries. According to his own account, he was taken prisoner by Raja Sher Singh when opposing the passage of the rebel force, and kept under restraint until just before the battle of Ramnagar, when he effected his escape and joined Major Nicholson, under whose orders he remained till the close of the campaign. The conduct of Sardar Mangal Singh appeared suspicious to the authorities, and after annexation only a cash pension of Rs. 12,000 was allowed to him for life. But it must in fairness be remembered that no treason was ever proved against the Sardar; that he joined the British at a critical time; and that he was employed in procuring supplies and on other service for the British army up to the very end of the war. Sardar Mangal Singh died in June 1864.

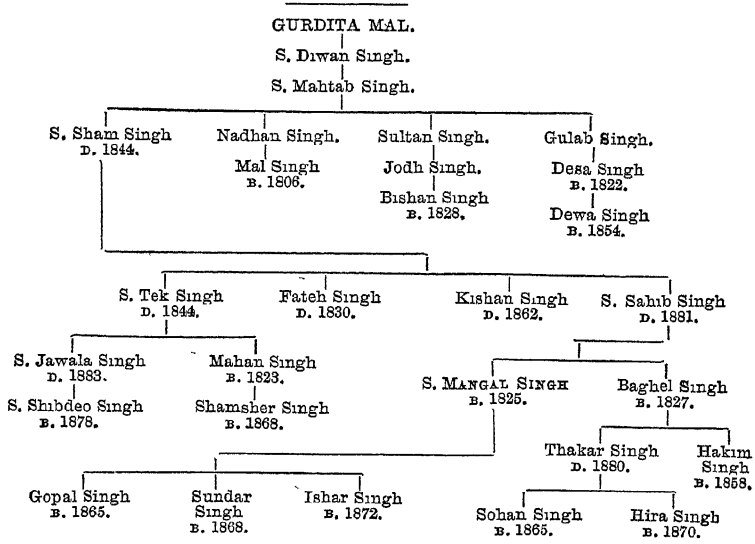
He left four widows, for each of whom an annual pension of Rs. 200 was fixed by the Government. These have all since died. His only son Richpal Singh was taken under the Court of Wards until he attained his majority in 1868. In

1870 Sardar Richpal Singh married the niece of Rani Jind Kaur, widow of Prince Kashmira Singh, and in 1875 a son was born and named Shibdeo Singh.

The Sardar began early to take an interest in public affairs, and in 1884 was nominated President of the District Board. He thus enjoys the distinction of being the first gentleman unconnected with the Government service gazetted to an appointment of this kind. In the same year he was entrusted with civil and criminal powers as an Honorary Magistrate over a circle of two hundred and fifty villages, with his Court at Siranwali.

Sardar Richpal Singh has fully justified the confidence which has been placed in him. He is modest and unpretending; but his influence for good is none the less widely extended over the district as befits his high descent. His manner and bearing are courteous to a degree.

SARDAR MANGAL SINGH, WADALA, SINDHU.



The Sindhu tribe is of Rajput origin and claims descent from the Raghubansi Solar Branch. Although there is a tradition that Sindhu, its founder, came from Ghazni in Afghanistan, the original home of the tribe was undoubtedly in the north-west of Rajputana. Their chief settlements at the present day are in the Manjha. Lahore and Amritsar have numerous Sindhu villages. There are many in Gurdaspur, ninety in Gujranwala, fifty in Sialkot, and a few in Gujrat. Further north the tribe is not found.

Sindhu first settled in the Taran Taran pargana of the Amritsar district. Many years after his death his descendant Mochal emigrated to Sialkot, where, close to Daska, he founded a village to which he gave his own name. Some generations later, one of his descendants, named Gaju, founded close to Mochal another village which, as he was the eldest of the family, he named Wadala (Panjabi *wada*, great).

The family first emerged from obscurity during the Moghal ascendency, when one Durga Mal was appointed

Chaudhri over the neighbouring villages. The office was hereditary, and came in course of time to be held by his grandson, who was the first of this branch of the tribe to embrace the Sikh faith. Diwan Singh until the day of his death kept up his allegiance to the Moghal throne, and received as a reward for his services three villages of his Ilaka in proprietary right.

He left one son, under whom the history of the family took a new course. Shortly after his father's death Sardar Mahtab Singh perceived that the old empire was on the wane, and determined to strike out a new course for himself. He began by appropriating the revenue of the fifty-two villages in his charge, and thereby strengthening his position at Wadala. He soon realized, however, that he could not stand alone, so he offered his own and his retainers' services to two of the leaders of the great Bhangi Confederacy, Sardars Ganda Singh and Jhanda Singh. He was allowed to retain the revenue of the villages, but was bound down to supply his new masters with a small body of troops. In the meantime, his third son, Sultan Singh, had married a relative of Sardar Bhag Singh Malodha. On the strength of this relationship, and the connection it gave him with Mahan Singh, the father of the Maharaja Ranjit Singh, and elated no doubt by a rapid increase of power, Sardar Mahtab Singh began to intrigue on his own account. This excited the apprehensions of Mahan Singh, who summoned him to a family gathering at Gujranwala. He set out with great pomp and ceremony at the head of five hundred men; but on the day after his arrival he was entrapped, after the fashion of the times, and put in close confinement. A large force was sent to subdue Wadala, but the four sons showed a bold front; and after a little desultory fighting, an arrangement was come to by which the young men secured their father's release on payment of a fine of Rs. 1,25,000. As all the money was

not forthcoming at once, Sultan Singh, whose marriage was partly the cause of the disturbance, was given up as a hostage. On Mahan Singh's death an attempt was made to evade payment of the balance, but with no result. Sultan Singh was released only after the whole fine had been realized.

Previous to this there had been bad blood between Sham Singh and Nadhan Singh; and on the death of their father, the feud which his strong hand had kept under broke out. Their neighbours were not slow to take advantage of this, and Nadhan Singh Hatu and Bhag Singh Ahluwalia began to encroach on the Wadala estates. Meanwhile Ranjit Singh invaded the district. He found Nadhan Singh master of Wadala and Mochal, and defeated him in 1809 in a pitched battle at Daska. Nadhan Singh Hatu fled to Kashmir, where Tek Singh, the eldest son of Sham Singh, had preceded him; and Wadala was handed over to Kharak Singh. Both uncle and nephew took service under Ata Mahomed Khan, the Governor of Kashmir; but the old family quarrel was still kept up.

When Ata Mahomed Khan refused to obey the invitation of Dost Mahomed Khan to visit Kabul, and thus recognize the Amir's sovereignty over Kashmir, measures were taken by the Amir, in conjunction with the Sikhs, to bring him to reason. These came to a successful issue in 1813, when Diwan Mohkam Chand and Fateh Khan drove Ata Mahomed out of the country. On this, Tek Singh, with such members of his family and clan as had been following his fortunes, went over to the Diwan and accompanied him on his return march to Lahore, where he was given a command by the Maharaja and proprietary rights over three villages in Hushiarpur. He deputed his younger brother to look after the latter, and went on service to Attock. From that time, until his death in 1844, he was constantly employed on one or other of the petty wars and campaigns which the Khalsa

found it necessary to engage in to keep their rule from falling to pieces.

In return for Tek Singh's services his uncles were confirmed in possession of a small portion of the original family estates, to which they had returned shortly after the establishing of Ranjit Singh's rule over the Sialkot district. None of these men, and none of their children, took any active part in the constant succession of hostilities which only ended with the British occupation. The adventurous and pushing spirit of the race seemed to be inherited only by the children of Sardar Sham Singh.

Sardar Fateh Singh died in Hushiarpur in 1830 leaving no issue, and Kishan Singh succeeded to the management of the jagir villages. On his death in 1862 the jagir lapsed to Government, but the family still hold land in the district. He left two daughters, both of whom have since died.

Sardar Sahib Singh was a soldier like his eldest brother, and served in the Bara Ghorchara, but he did not enjoy the same opportunities of distinction as Tek Singh. He died in 1881.

Jawala Singh and Mahan Singh were with their father when the latter died in Kashmir. General Mian Singh, the Governor, provided for the elder, and the younger was given a commission in the Sher Dil regiment. When the Governor was murdered by his own troops, Jawala Singh narrowly escaped with his life. He joined the force that arrived to quell the rebellion; and when order was restored gave up his commission and returned to Wadala, where he remained looking after the private property inherited from his father. This was confiscated for his rebellion during the Second Sikh War. Sardar Jawala Singh died in 1883 leaving one son, a boy of five years of age.

Sardar Mahan Singh was given a commission in the Sher Dil regiment when only ten years of age. He served

with them until 1855, when he retired on a pension of Rs. 20 per mensem. On the outbreak of the Mutiny at Mirat he offered his services, and was gazetted as Subadar and Wardi Major of the Banda Military Police. He distinguished himself by his gallantry during the rebellion, and was twice severely wounded in personal encounters with the rebels. As a reward he was granted a pension of Rs. 120 and the rights of two wells in Mochal.

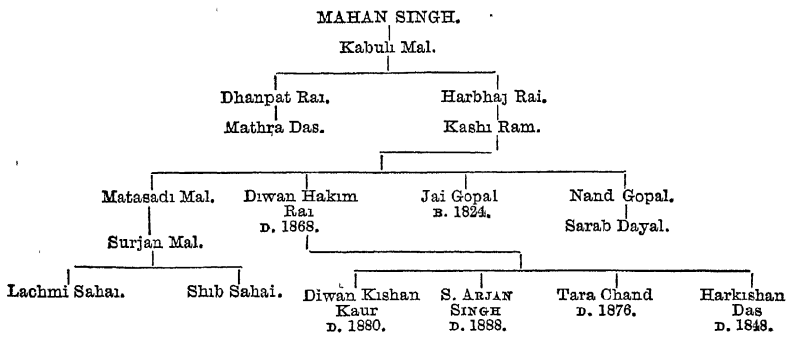
On the death of Sahib Singh the Government resumed three-fourths of his jagir, the remaining fourth being divided between his two sons. The elder, Sardar Mangal Singh, did not accept Government service, but he has always rendered loyal assistance to the district officials. Two of his sons are in the army. Gopal Singh is a Jamadar in the 12th Bengal Cavalry, and Sundar Singh recently entered the 18th Bengal Cavalry. Sahib Singh's younger son, Sardar Baghel Singh, has had a distinguished career. When the Mutiny broke out in May 1857 Baghel Singh, in response to a call from the Deputy Commissioner, came to Sialkot with two hundred men, and was appointed a Subadar in the Police; and after training his men for a month at Sialkot, and despatching most of them to Dehli, he returned to Wadala for more recruits. While there he heard of the revolt of the 9th July in cantonments. He at once set out alone for Sialkot, and reached the fort with some little difficulty. He accompanied Lieutenant MacMahon to Bhiko Chak, and rendered valuable assistance in watching the disaffected villages in the district. A year afterwards he joined the Oudh Military Police, and on the reduction of that force in 1861 he was appointed an Inspector of Police in the Panjab. During his twelve years of service in this capacity he developed into a most capable and efficient civil officer, while his hereditary military instinct manifested itself on more than one occasion. In 1873 he was selected for the appointment of Assistant Superintendent

in the Andamans. Soon after he joined he was given the charge of the Police of the island in addition to his judicial and political duties. He retired in 1884 on a well-earned pension, having in the previous year received from the Viceroy the title of Rai Bahadar in recognition of his honourable career. His emoluments comprise the hereditary jagir of Rs. 125, a grant of two hundred and twenty acres in Wadala and a grant of two hundred and eighty acres in Rakh Paimar, Lahore; a service pension of Rs. 200 a month; and a grant of five hundred acres in the Gujranwala district.

The Sardar's elder son, Thakar Singh, entered service in the Andamans in 1874. On his father's retirement he was promoted to an Inspectorship of Police. In 1880 he was killed by a fall from his horse. He left two sons; the elder, Sohan Singh, is a Jamadar in the 5th Panjab Cavalry, while the younger holds the same rank in the 3rd Hydrabad Cavalry.

Sardar Baghel Singh's younger son, Hakim Singh, was given a direct commission in the 18th Bengal Cavalry, and served with that regiment throughout the last Afghan Campaign. He is now a Subadar in one of the Police battalions in Burma.

SARDAR ARJAN SINGH, THE LATE.



The ancestors of the late Sardar Arjan Singh were in the service of the Kanhya Chiefs. Mahan Singh and Kabuli Mal undertook whatever civil administration was attempted by so rude and warlike a Sardar as Hakikat Singh, collecting his revenue and keeping his accounts; and Diwan Dhanpat Rai and Harbhaj Rai served Jaimal Singh, son of Hakikat Singh, in the same capacity. Dhanpat Rai was a man of considerable ability, and held the office and title of Diwan, and was engaged exclusively in civil work, while the duties of Harbhaj Rai were of a very varied description. When in 1812, on the death of Jaimal Singh, his estates were seized by Ranjit Singh, Harbhaj Rai, with his nephew Mathra Das, entered the service of the Maharaja. He obtained a good appointment in the Judicial office, and his son Kashi Ram was placed under him. In 1824 Hakim Rai received an appointment in the Chariari corps. He was an able man, and rose so rapidly to favour that, in 1826, he was put in charge of the estates and person of the young Prince Nao Nahal Singh, and received an allowance of one per cent. on all collections from the districts under him. At the same time he was honoured with the title of Diwan. In 1834 he accompanied the Prince and Hari Singh Nalwa across the

Indus, and at the close of the successful Peshawar Campaign against Sultan Mahomed Khan he was made Governor of the conquered district, with Bannu and Yusufzai. The Maharaja also granted him a jagir of Rs. 5,000 in Pothiar. The Prince then proceeded down the frontier, which he found in a fearful state of misgovernment; and the Diwan was made Governor of Dera Ismail Khan, Tank, Bannu and Isakhel.

When Nao Nahal Singh, on the death of Ranjit Singh, obtained supreme power, he gave to the Diwan, who had served him so well, a jagir worth Rs. 10,000 in the Sialkot district, and Hakim Rai relinquished his uncomfortable frontier duties for attendance at Court. During the reign of Maharaja Sher Singh he retained his honours, and in the next reign was appointed Chief Justice of the city of Lahore. He was averse to the war with the English in 1845, but more from his knowledge of its certain danger, than from any love to the British Government; for in 1844-45 he was the man who at the head of two hundred sowars, under the orders, first of Raja Hira Singh, and then of Sardar Jawahir Singh, crossed the Satlaj and violated the provisions of the treaty, with the excuse of suppressing dacoity and punishing refractory zamindars. In 1846 he was sent on the part of the Darbar to Kashmir to endeavour to bring to reason Shekh Imamudin Khan, then in active rebellion. He went there slowly enough by the long road of Bhimbar; and although there is no certain evidence of treasonable acts on his part, yet it seems probable, from his own statement at the time and those of Wazir Ratnu and Colonel Matra Das, that his sympathies were with the traitor Lal Singh, though he did not venture to render any active assistance.

In April 1847 the Diwan was sent, at the recommendation of the Resident, to Peshawar as Chief Justice and Civil Governor in the room of Sardar Chatar Singh Atariwala. The entire administration of justice and collection of the

revenue was made over to him, subject to the advice of Major G. Lawrence, Political Agent; but the command of the troops was left with General Gulab Singh Povindia. This appointment he did not hold for long. He had many enemies in Darbar who were anxious to ruin him, and chief of them Sardar Tej Singh, President of the Council. Hakim Rai was a nominee of Diwan Dina Nath, and this was in itself sufficient to make the Raja hostile. In a month and a half the administration of Peshawar was made over to Gulab Singh, while Hakim Rai was to remain content with the judicial portion of the work alone. This loss of power very much irritated the Diwan: he began to neglect his judicial duties,* and the Resident recommended his recall in August 1847. On his return to Lahore Hakim Rai obtained no other appointment, and the next year saw him one of the most conspicuous among the rebels. The reasons for his disaffection may be briefly related.

It has before been stated that Sardar Tej Singh was an enemy of the Diwan. In the same month that Hakim Rai was recalled from Peshawar, Tej Singh was created a Raja and given a jagir of Rs. 28,000 at Sialkot. At this town Diwan Hakim Rai resided, and here was the jagir of Rs. 10,000 granted to him in perpetuity by Nao Nahal Singh.† Tej Singh first confiscated two gardens and five wells which had been in the family for many years. The gardens were released on the representation of Diwan Dina Nath, and then the Raja caused the jagir to be resumed. The pensions of the Diwan and of his second son were also stopped; and

* Major G. Lawrence, who was the best judge of the Diwan's work, had a high opinion of him. In an Urdu letter to Raja Tej Singh, dated 12th August 1847, he writes: "A parwana regarding the recall of Diwan Hakim Rai was received some time ago, but, owing to the good management of the Diwan, I considered it more for the interests of the Darbar to detain him. A second parwana to the same effect has now arrived. Since the Diwan's arrival at Peshawar he has paid constant attention to his duties, and has given me every satisfaction by his good management."

† At the time of Prince Nao Nahal's death, Diwan Hakim Rai held jagirs and cash allowances amounting to Rs. 73,000 a year; Kishan Kaur was in receipt of Rs. 39,000, jagirs and cash.

the rebellion found him, not unnaturally, a disappointed and embittered man. Some believe that Raja Tej Singh, who had certain knowledge of the storm which was preparing to break on the Panjab, desired to drive Hakim Rai into rebellion that he might add the Diwan's Sialkot jagirs to his own. If this was his intention it was eminently successful. In September 1848 two regiments of the rebels were sent by Sardar Atar Singh Atariwala to attack the fort of Bhopalwala, a few miles from Sialkot, belonging to Raja Tej Singh. They loudly proclaimed that when they had taken it they would destroy the houses of Diwan Hakim Rai, whose son, Kishan Kaur, had destroyed and confiscated their houses in Gurdaspur. Hakim Rai sent to the Sialkot fort, asking for protection ; but the officers of the Raja would not give admittance to him or his family. Shortly after this he wrote to Kishan Kaur to throw up his appointment and join him ; and father and son went over to Raja Sher Singh Atariwala.

Diwan Hakim Rai was a great addition to the rebel strength. Though he brought with him neither men nor money, yet he was an exceedingly able man ; and the document sent to the Resident, detailing the grievances felt by the Sardar and the reasons for their rebellion, was drawn up by his hand. But his cleverness could not avert the fate which fell upon him at the close of the war, when his jagirs, allowances and personal property were all confiscated, and he, with his sons, was sent a prisoner to the fort of Chunar. His ability made him dangerous and his removal necessary, and he had also been detected in treasonable correspondence with some of the rebel leaders after the close of the war ; but many, more criminal than Diwan Hakim Rai, remained in the Panjab.

Kishan Kaur had been from his childhood the playfellow and associate of Prince Nao Nahal Singh, who

entertained for him the greatest regard and affection. He received the title of Diwan, and favours of all kinds were heaped upon him. In 1837, when the Prince was at Peshawar, he gave to Kishan Kaur command of four infantry and one cavalry regiments, with the customary proportion of artillery, on a salary of Rs. 1,500 a month. In 1841 he was appointed Kardar of Rawalpindi, which office he held till after the Firozpur Campaign. He rendered all assistance in his power to the British officers and troops in the way of procuring supplies at the time of the Afghan War. When in 1848 Sardar Lahna Singh Majithia, who had been the administrator of the country between the Ravi and the Satlaj, left for Banares, Kishan Kaur was appointed to the charge of the Batala, Dinanagar and Kalanaur districts. He gave satisfaction by the manner in which he discharged his duties; and when the disturbances broke out was at first very zealous in attaching and confiscating the property of rebels. He was not, however, able to resist his father's persuasions, and, as before related, they rebelled together.

Arjan Singh and Tara Chand, the two younger sons, were mere boys at the time of the rebellion, but were sent to Chunar with their father. The youngest son, Harkishan Das, died soon after his birth, in 1847.

Diwan Hakim Rai was kept in confinement at Fort Chunar for four years along with his family. His conduct during that period was all that could be desired; and Mr. Tucker, the Commissioner, was able in 1853 to procure his release, and the Diwan settled down with his family at Banares. His pension was raised to Rs. 1,200, and that of Kishan Kaur to Rs. 600. When the Mutiny broke out in 1857 he lent the assistance of all his influence to the English, and was active, not only in restraining those who showed an inclination to join the mutineers, but in rendering practical service in the repression of hostilities. Arjan Singh went down to the

Treasury on the 5th of June 1857, the day after the Mutiny broke out at Banares, and superintended the Sikhs, who helped the European guard to remove the public money to the barracks.

For the joint service rendered by the father and the sons, Government gave Hakim Rai a grant of some zamindari rights and a house at Lucknow, where he took up his residence. The old man died there in 1868, and Kishan Kaur succeeded to all the private property and a moiety of the cash pension of his father. He died, leaving no male issue, in 1880. Both father and son were distinguished for their high personal character and courtesy of manner, and no one felt their loss more than the district officers, who had so often profited by their counsel and assistance.

On the death of Diwan Hakim Rai, Government held an inquiry into his affairs and found that the estate was seriously involved. An arrangement was made by which all the debts were paid off, Government taking part of the pension and part of the revenue of the assigned lands. On the death of Kishan Kaur the pension was resumed, but Rs. 100 a month were granted to his widow, Masammat Meri, and Rs. 50 to each of the two daughters until they should marry. The eldest daughter is now the wife of one of the district officials of Gujranwala. Masammat Meri and her unmarried daughter live in Sialkot.

Soon after his release from Chunar in 1853 the Diwan applied for permission for his two younger sons to return to the Panjab, and this concession Sir John Lawrence was able to procure for both Arjan Singh and Tara Chand. When Arjan Singh reached Sialkot in 1860 he found Raja Teja Singh, the hereditary enemy of his family, in possession of all his father's houses and estates; so he set about building for himself. His pension was then only Rs. 50 a month; but the authorities gave him a little land in two villages in the

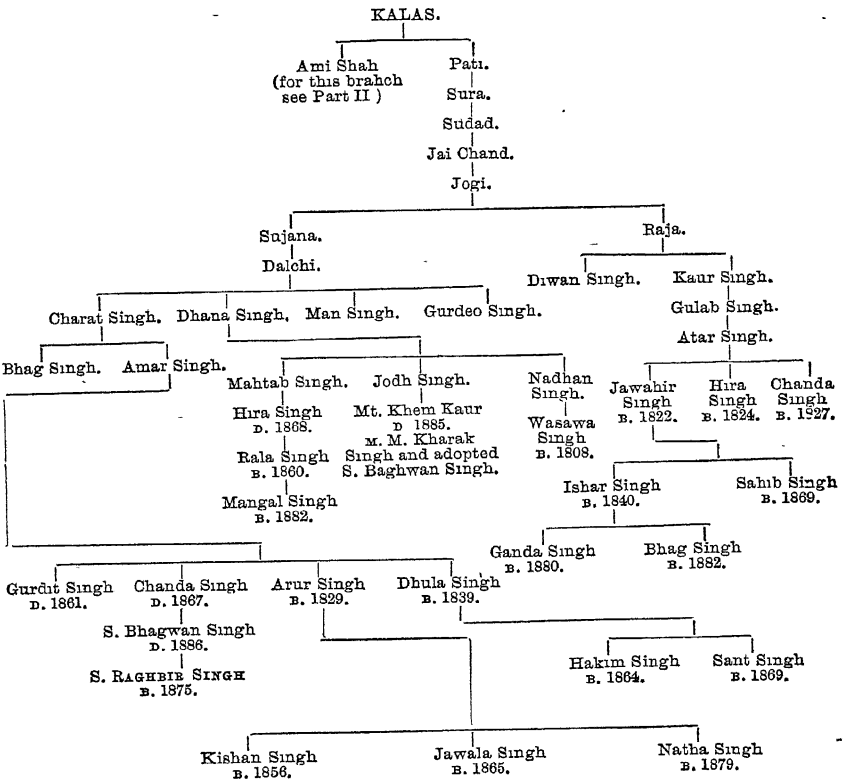
Sialkot Tahsil. On his father's death his pension was increased to Rs. 175, and when the death of Kishan Kaur in 1880 left Arjan Singh the representative head of the house this was raised to Rs. 400.

He died in 1888, leaving a widow and two married daughters but no son. From the day he arrived in the Panjab he set himself to restoring the family fortunes; and his house in Sialkot became the nucleus of all the connections of the old Diwan, near and remote. The property now consists of estates, worth about Rs. 35,000, in three villages of Sialkot. But he had to fight all his life with a hereditary disease, which in his later years rendered him a helpless cripple. His natural kindliness of disposition led him to support the relations and dependants of the family, not one of whom had the energy or manliness to work on his own account. Owing to the nature of his illness, he was not latterly a familiar figure at Sialkot; but he preserved to the last the loyalty to Government which he had displayed when quite a lad, and the gentle bearing which had always been a marked characteristic of his house.

Tara Chand accompanied his elder brother on his return to the Panjab, and was soon afterwards appointed Peshkar of Daska. He rose gradually through the various grades of district service, and on his death in 1876 was Tahsildar of Jhilam. He left two widows, one of whom lives in the family Haveli at Sialkot.

Of the collateral descendants of Diwan Hakim Rai none have risen to any eminence, and the death of Sardar Arjan Singh may be taken to have closed the history of a family whose political counsels swayed important events in the Panjab for many years.

SARDAR RAGHBIR SINGH, KALAS BAJWA.



The ancestor who gives his name to this branch of the Bajwa Jats was one Kalas, whose history is shrouded in obscurity. He was the son of one Manga, whose grave, *Manga ka Mari*, is one of the sights of Pasrur and an object of veneration to the whole Bajwa tribe, both Hindus and Mahomedans. The initial rites of the marriage ceremony are celebrated on this spot by those Bajwas whose homes are not too far away to prevent a general family gathering.

Kalas himself seems to have left Pasrur and founded a village, to which he gave his own name. This village is now known as Kalalwala, a corruption of the original, which has led to a misapprehension of the origin of this fine old family. Kalas had two sons, Amir Shah and Pati. The descendants of the latter, although they were the younger branch, were the first to bring themselves to the front in the constant struggles which preceded the firm establishment of the Khalsa in the Panjab.

Hari Singh, the Bhangi Chief, having no son, adopted Diwan Singh, and towards the year 1760 left him heir to his estates. Diwan Singh was able to retain only half of his heritage; and on his death, a few years later, the Khalsa proclaimed Dhana Singh as his successor. Dhana Singh had already distinguished himself in the service of Hari Singh by his gallantry at the siege of Bhera and in all the fighting round Gujrat, while his younger brother, Man Singh, had lost his life in the service of the same Chief.

When the Bhangi Confederacy wrested Sialkot from the Pathans and Rajputs and divided the various estates, Kalalwala (as it was then called), Panwanas, Chuhara and Maharajke fell to the share of Dhana Singh. On his death in 1793, Maharaja Ranjit Singh recognized his son Jodh Singh as the representative Sardar, he being the only one of the three sons who seemed to inherit his father's spirit. Not long after this Jodh Singh was attacked by the Maharaja, who made the connection of the former with his old enemy Sahib Singh Gujratia the excuse for increasing his own private estates. Jodh Singh carried on the unequal struggle for some three years, but in the end was compelled to make a complete submission. On this he was granted jagirs to the value of some Rs. 60,000, and became so accomplished a courtier that, in 1816, the Maharaja married his son Prince Kharak Singh to Khem Kaur, the only child of Jodh Singh.

Sahib Singh did his utmost to prevent this alliance, which weakened his own position, on the ground that it was contrary to the custom of the Bajwa Jats, he, Sahib Singh, having already married the aunt of Ranjit Singh himself. Jodh Singh died the same year; and the personal influence of his widow at the Sikh Court, added to that of her daughter, secured the succession of Sardar Chanda Singh to the family estates and jagirs. Chanda Singh's father had been a Subadar in the Sham Souta Regiment, and his steady adherence to the Maharaja justified the passing over of Nadhan Singh, the only surviving son of Dhana Singh.

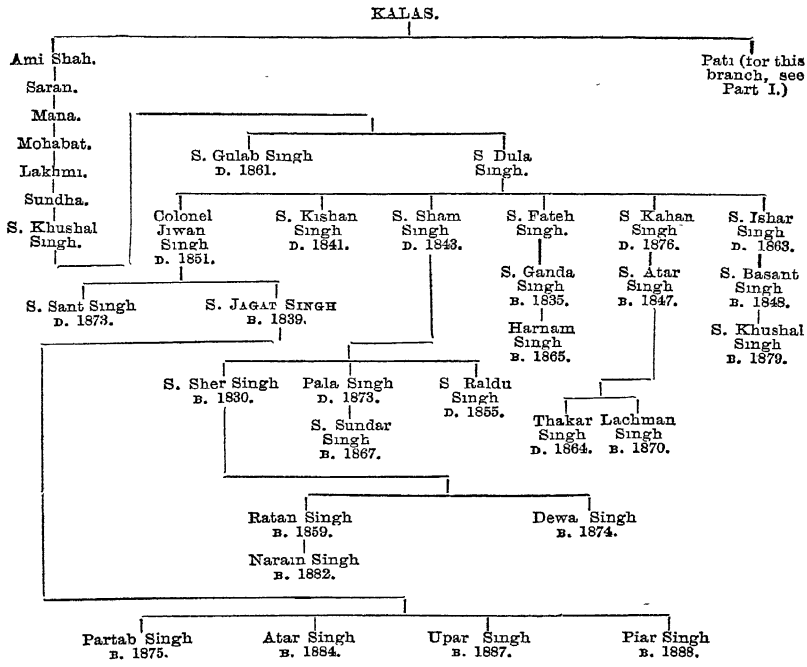
Chanda Singh and his elder brother Gurdit Singh rose in 1848, and, fortifying themselves in Kalalwala itself, had to be attacked and defeated by an English force, which blew up the fort and destroyed the village. Though there is now little doubt that Rani Khem Kaur had induced her cousins to act as they did, the Government granted her a pension of Rs. 2,400, which she enjoyed until her death in 1886. Gurdit Singh and Chanda Singh got nothing; and the former died soon after the annexation of the Panjab. Chanda Singh settled down to looking after the remnant of Dhana Singh's estates, and died in 1867.

His only son, Bhagwan Singh, became the head of this branch of the family. He led the life of a country gentleman, and for some few years before his death in 1886 exercised the powers of an Honorary Magistrate. Chanda Singh married his only other child, Masammat Mahtab Kaur, to Sardar Tej Singh Atariwala. She accompanied her husband into exile, and settled down at Bareily, North-West Provinces, where two of her distant cousins, Hira Singh and Hakim Singh, have since joined her.

Sardar Raghbir Singh, the only child of Bhagwan Singh, is the head of this branch. He was born in 1875, and is a student at the Aitchison College, Lahore.

Sant Singh is the only member of this side of the house who has inherited its military traditions. He was for three years with the 1st Regiment of the Central India Horse, and now holds a commission in one of the Military Police Battalions in Burmah.

SARDAR JAGAT SINGH, KALAS BAJWA.



Although this side of the family came into prominence at a later stage, and thus allowed the younger branch to assume the hereditary Chiefship, the authenticated history of its members down to the present day presents a noble record. They were consistently distinguished by personal bravery, while one or two have displayed no small military capacity. But the hereditary feeling of loyalty to their immediate Chief and, perhaps, the lack of what has been described as "political divination," have prevented the family from ever acquiring sufficient land to justify their disputing the Sardarship of the tribe with the younger branch.

The first member of the family of whom an accurate account is obtainable is Sardar Khushal Singh, who seems to

have been by choice a scholar, and who was only forced to develop his latent military talent by the reverses of his brother. On the final defeat of the latter by Mahan Singh, father of Maharaja Ranjit Singh, Khushal Singh offered his sword to Sahib Singh Gujratia, to whom he proved a staunch adherent.

When Ranjit Singh finally crushed the opposition of the lesser Sardars, Khushal Singh refused to worship the rising sun, and retired to the old home, where his name is still held in reverence. He died there in 1833.

The Maharaja, who never failed to appreciate gallantry, even in an enemy, persuaded the old Sardar to part with his sons, both of whom eminently justified his selection. The elder Gulab Singh became a Jamadar of Artillery, and fought against the British. On the annexation of the Province he retired to look after the family property in Kalalwala, but soon tired of a quiet life. He went to his nephew, Colonel Jiwan Singh, who secured his appointment as Rasaldar in a cavalry regiment, with which he served all through the Mutiny. He came out of the campaign with no little distinction, and died at a ripe old age three years afterwards.

His younger brother, Dula Singh, became one of the most dashing cavalry leaders of Ranjit Singh's army. He was constantly employed on the Afghan frontier, and received two severe wounds in expeditions against Dost Mahomed Khan. These forced him to retire, while still a young man, on a small jagir, which was continued to him by the British Government. He died in 1857 at Kalalwala, leaving three sons. The eldest, Jiwan Singh, was a remarkable character. As soon as he was able to bear arms his father secured him a small command in Kharak Singh's army. He first saw service in Kashmir, where he was wounded. For his bravery at Tank he was appointed to the Adjutancy of the Sher Dil Paltan, a regiment with which his name is inseparably

associated. He again went on active service in Kashmir, where, in the engagement which resulted in the defeat of Raja Gauhar Man, he lost his younger brother, Sardar Kishan Singh. For his services in this campaign he was promoted to the command of the regiment, and received the village of Sangah, which is still held in perpetual jagir by the family. Shortly after the return of the regiment to Lahore, Jiwan Singh was sent with it to Amritsar to guard the Darbar Sahib, or Sikh temple. During the Second Sikh War the old Sardar remained thoroughly loyal, and gave more than one proof of his fidelity. On annexation the regiment was taken over by the British, and formed the nucleus of what is now known as the 19th Panjab Infantry. Jiwan Singh was confirmed in the position of commandant with the rank of Colonel, and a personal allowance of Rs. 300 per mensem was granted as a return for his services, the value of which is set forth in a letter of the Board of Administration in the following terms: "He is the only Sikh officer in the Panjab who not only remained faithful to his trust, but, by his ability and address, managed to keep his regiment faithful also." Shortly after he had taken up the honourable and responsible duties of his new command at Amritsar, hearing one day that two drunken European soldiers were making a disturbance in the bazar, he went to persuade them to return to their barracks in Fort Govindgarh. While he was trying to get them to leave the city, one of them seized a sword lying in a shop and killed the old man by a blow on the neck. Thus died, after long years of service, every one of which was marked by some stout action or feat of arms, one of the bravest and most blameless of a gallant and loyal race. The Governor-General of India, in a letter written on receiving news of the murder, while expressing the personal esteem he felt for the deceased, speaks of his death as "a public loss to the State he had served so well." In the same letter the Viceroy sanctioned

the continuance of the Rs. 300 jagir to the heirs male of Colonel Jiwan Singh in perpetuity, and in addition sanctioned the allotment of Rs. 2,000 per annum in cash pensions to several members of the family. The Commander-in-Chief published a special General Order lamenting his loss.

The next brother, Sardar Sham Singh, a cavalry officer under Kharak Singh, lost his life at the hands of a roving band of dacoits when on his way to Peshawar to rejoin his regiment from leave in 1843. His widow and three sons were each granted a small pension by the British Government. Sardar Fateh Singh joined the Sher Dil Regiment some time after his brother, and was confirmed subsequently as a Subadar in the 19th Panjab Infantry. He served throughout the Mutiny with distinction, and retired on an invalid pension in 1869.

Sardar Kahan Singh began his career under General Avitabile, and was present in the Khaibar Pass actions and throughout the Yusufzai Campaign. He served with the Sher Dils in the Satlaj Campaign. He commanded the Jail guard at Lahore and suppressed the prisoners' revolt in 1848-49. He then entered the 30th Panjab Infantry, and went through the Mutiny as a Subadar. He rose to be Subadar-Major, and served through the Bhutan Campaign of 1864-65, retiring shortly afterwards. He died in 1876.

The youngest of the six brothers, Sardar Ishar Singh, was also trained by Colonel Jiwan Singh ; and from being an officer in the family regiment became a Subadar in the 19th Panjab Infantry. With the latter he served throughout the Mutiny, and was decorated with the Order of Merit for his conduct at Dehli. He died in 1863 of heart disease, leaving one son, Basant Singh, who is now a Deputy Inspector of Police in the Panjab.

Colonel Jiwan Singh left two sons. Sardar Sant Singh, the elder, first saw active service under General Avitabile at

Peshawar when he was quite a boy. When his father was murdered, the Viceroy specially sent him as an Assistant to General John Nicholson, then employed in bringing the Bannu frontier into order. On the outbreak of the Mutiny he was given a separate command of two hundred men of his father's old corps and entrusted with independent duties in Kangra. As a reward for his services he was appointed an Inspector of Police, and continued to do good work in his new capacity until his retirement on pension in 1867. His two widows now receive a joint yearly pension of Rs. 350.

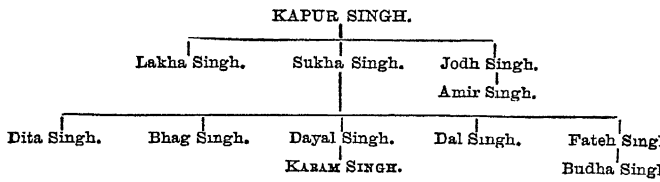
The younger brother, Sardar Jagat Singh, has also done much to emulate the brilliant career of his father. Born in 1838, he was a mere boy when Sir John Lawrence called on the family to furnish recruits for Dehli in 1857. He at once joined at Kangra with one hundred and twenty men, and was given a commission as Subadar in the 29th Panjab Infantry. Young as he was, he was appointed Subadar-Major during the Mutiny, a position he held until his retirement in 1882. He served with the 29th in the Bhutan and Jawaki Expeditions, and went through both phases of the Afghan Campaign. He won the Order of Merit for conspicuous gallantry at the storming of the Paiwar Kotal on 2nd December 1878, and was granted the Order of British India. All British officers who have come in contact with him, and notably General John Gordon, who is best qualified to judge, testify how worthily he has upheld, by his gallantry, military capacity and simple courtesy, the proud record of his house.

He lives at Kalalwala, and employs his abilities and personal influence in the service of Government as President of the District Board. He has a family of four sons and four daughters. The eldest daughter is the wife of Sardar Jamneja Singh, 1st Panjab Cavalry, son of Sardar Indar Singh, Attaché to the Lieutenant-Governor of the Panjab. The eldest son, Partab Singh, has married the daughter of

Sardar Hari Singh, son of Sardar Lal Singh Talwandi, of the Randhawah family.

Sardar Jagat Singh has an estate of two hundred and fifty acres, which yields an annual income of Rs. 1,000. He enjoys the following jagirs: the revenue of Mauza Sangah, Rs. 300 per annum, assigned to himself and his heirs male in perpetuity. Rupees 350 per annum, being the share assigned to him out of the jagir of his father, Colonel Jiwan Singh. Military pension of Rs. 2,128 per annum. The income of two hundred and fifty acres of land, amounting to Rs. 1,100 per annum, granted by Government as a reward for his distinguished military services.

KARAM SINGH, SIDHU.



Ghuman, the founder of the Sidhu Jat tribe, came originally from Bhata, in Malwa, about three hundred years ago, during the reign of the Emperor Akbar, at the invitation of the famous Chaudhri Changa, whose daughter he married, and settled near Taran Taran in the Amritsar district, where he founded a village named Sidhu, which is still the residence of one part of the family. The four branches of the family now of any importance will be treated of in order; but although once very powerful and in possession of large jagirs, the Sidhus have now fallen into decay and have little or no political importance.

Kapur Singh, the seventh in descent from Ghuman, the founder of Sidhu, lived during the reign of Mahomed Shah, and first became distinguished as the successful plunderer of an imperial caravan proceeding with rich gifts from Dehli to Mecca. The caravan was, however, robbed on strictly religious principles, and the silver doors of the *Darshani* of the Amritsar temple bear witness to this day to the piety of the robbers. Kapur Singh obtained both wealth and reputation by this exploit; and his wife and the wife of the powerful Sardar Gujar Singh happening to be both pregnant at the time, it was agreed that if a boy and a girl were born they should be at once betrothed. The wife of Kapur Singh soon after gave birth to a son, the famous Jodh Singh; and Sardar Gujar Singh's wife giving birth to a girl the children were betrothed, and when they grew up were married. The three sons of Kapur Singh acquired separate estates. Sukha

Singh took possession of Uthian; Lakha Singh of Awan; and Jodh Singh seized at different times a great part of the Sowrian pargana, inclusive of the Ilakas of Jagdeo, Ghaniwala, Karial and Sowrian, worth about Rs. 1,50,000. The estates of Sukha Singh and Lakha Singh may have been each worth Rs. 20,000. The reputation of Jodh Singh for bravery was great. He joined Ranjit Singh just before the attempt on Lahore in 1799; and that Chief is reported to have said that Jodh Singh's adhesion to his cause outweighed the hostility of all the other Bhangis. It is certain that his influence with Chet Singh of Lahore had much to do with Ranjit Singh's peaceful occupation of the city.

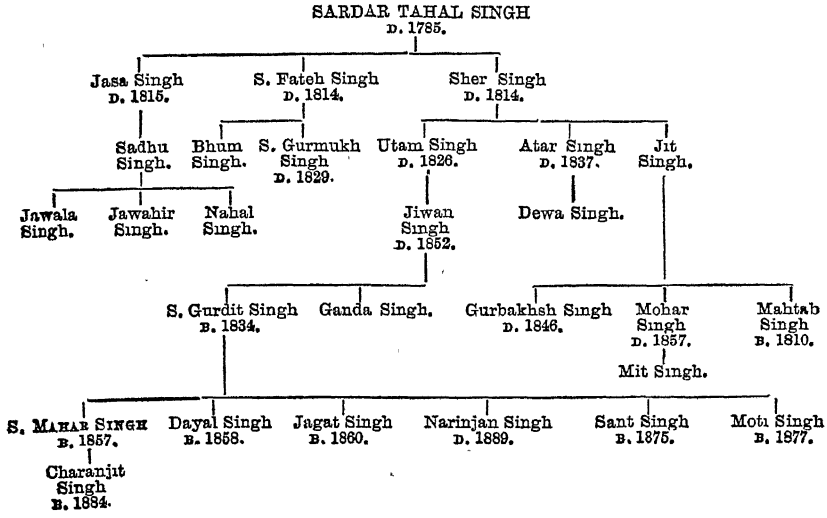
Sardar Jodh Singh held his possessions intact through a long life of war and commotion; and his son Amir Singh was equally fortunate, and was treated with great consideration by Maharaja Ranjit Singh. But soon after the death of Amir Singh in 1825 the whole estate was confiscated, with other jagirs belonging to the different members of this family, and the irregular force of the Sardar was placed under the command of Prince Sher Singh. The five sons of Sukha Singh received Rs. 5,000 a year in addition to the pay of the military appointments they held.

Karam Singh, the present representative of the family, served in many campaigns, including those of Teri, Peshawar and Hazara. He received under the Darbar Rs. 1,800 per annum, subject to the service of three sowars. He joined, with other members of his family, the rebel army in 1848, and his jagir and allowances were consequently resumed; but he received a pension of Rs. 240, and also had proprietary rights over half the village of Uthian, where he resides.

Since annexation the family has gradually sunk in importance, and none of its members now take any share in public life.

GUJRANWALA DISTRICT.

SARDAR MAHAR SINGH, CHACHI.



The original home of the Chachi family is not certainly known, though, being of the Kohli Khatri tribe, its ancestor in all probability emigrated from Bhatnir to the Panjab, where he settled at Salargah in Chach, whence the title Chachi of the family is taken.

Sardar Tahal Singh first entered the service of the Khatar Sardars, but later joined Sardar Charat Singh Sukarchakia when that Chief was becoming powerful, and received from him jagirs to the amount of Rs. 36,700 at Mian Daud Khel, Lawa and Dalar. This was in the year 1741. Tahal Singh made conquests on his own account, and captured the forts of Dawar and Mapal from the Pathans of Makhad, both of which places he held till 1786. On the death of Tahal

Singh his three sons succeeded to all his jagirs. Jasa Singh died soon after his father; but Sardars Sher Singh and Fateh Singh throughout the early years of Ranjit Singh's reign did excellent service, and received large additions to their estates at Bharatpur, Sahiwal, Kunja and elsewhere to the value of Rs. 53,000. The brothers served at Kask in the Pind Dadan Khan district against the Janjoahs at Pindi Gheb and Jhang, and joined the first unfortunate expedition against Kashmir in 1814, in which both were slain. On their death the Pind Dadan Khan jagirs and that of Abdal in Gujranwala were resumed. Gurmukh Singh and Sadhu Singh were taken into the Ghorchara Kalan, in which the former remained till his death in 1829. He left one daughter, who married Nahal Singh, who took the name of Chachi, and was allowed to hold his father-in-law's jagir of Chakori in Gujranwala.

Utam Singh, eldest son of Sher Singh, succeeded to the family estate in Gujrat and Gujranwala, and the same year the Maharaja gave to the second son, Atar Singh, the Lawa estate which had formerly been in possession of the family. Utam Singh served with his contingent at the seige of Multan in 1818, and afterwards retired to Lawa, where he was killed in 1826 in a revenue affray with the zamindars. The Maharaja resumed all his jagirs, with the exception of Mian Daud Khel and Lawa, worth Rs. 21,200, which descended to his son Jiwan Singh. The new Sardar was not perhaps so fond of fighting as some of his family, but he had his fair share nevertheless. His contingent consisted of sixty-five horse, five zamburas or camel swivels, and a kettledrum, the sound of which was well known all along the frontier. He served at Bannu, Tank and Mitha Tawana, where he was wounded, and at Peshawar, where in the fatal battle of Jamrud his uncle Atar Singh was slain. For some eight years he was stationed at Dera Ismail Khan, and had there plenty of work to do, as the border tribes were fierce haters of the Sikhs and gave him

much trouble. After the Satlaj War he was posted, with his son, at Kachi under the orders of General Van Cortlandt, but soon after returned home, leaving Gurdit Singh with the contingent. He returned to his post, however, soon after Edwardes arrived in Bannu, and with his son, who was at this time a mere boy, served to the close of the Second Sikh War. Sardar Jiwan Singh was one of the few Chiefs who remained loyal to the end; and of his fifty-five horsemen, only two during the whole siege of Multan deserted to the enemy. On annexation his service jagirs were resumed; but his personal jagirs, amounting to Rs. 7,000, at Mian Daud Khel and Salargah, the last of which had been in the family ever since 1741, were released to him for life, one half to descend in perpetuity. Sardar Jiwan Singh died in 1852.

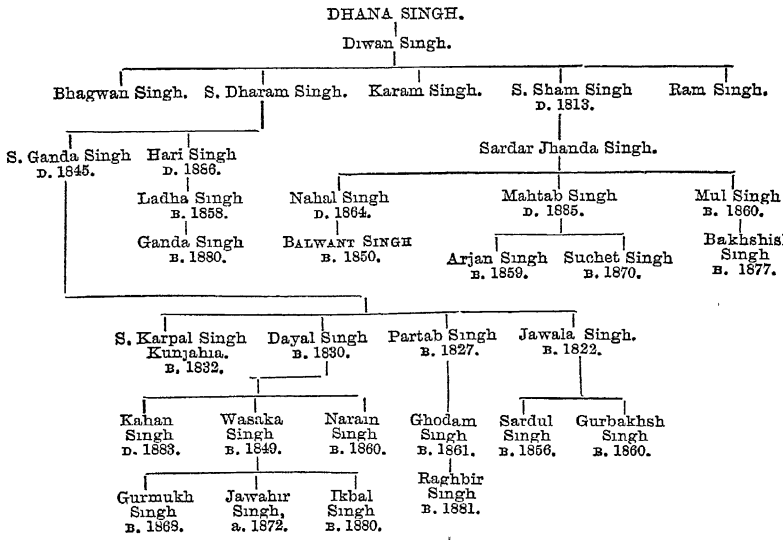
Sardar Gurdit Singh did good service in 1857, raising a force of twenty-five sowars and guarding the ferry at Wazirabad. He also raised five sowars for service in Oudh, and received in recognition of his loyalty a khilat of three hundred rupees.

Of the three sons of Jit Singh Chachi, Gurbakhsh Singh the eldest was killed in 1845 at Firozshahar. The second son, Mohar Singh, who had served in the same regiment as his brother, was in 1848 in the Ghorchara Kalan under Ganpat Rai. He went over with Sardar Sher Singh to Mulraj at Multan, and obtaining from the Atariwala Chief a grant of the whole of the Lawa jagir, in which he was legally a third sharer, he went off to take possession. But Amir Davi and Hukam Davi, the widows of Atar Singh and Gurbakhsh Singh, held out gallantly in the Lawa fort; for the Chachi women can fight as bravely as the men; and Sher Mahomed Khan Tawana coming to the rescue of the ladies, Mohar Singh was compelled to return to Sher Singh completely disappointed, and his rightful share of the jagir was confiscated for his rebellion. He entered the service of the English Government in

1857 and, marching down into Hindustan, died in harness like most of his family.

Sardar Mohar Singh, eldest son of Gurdit Singh, is now at the head of the Chachis. He and his brother Jagat Singh live at Jhilam and look after the family property in that district. The second brother, Sardar Dayal Singh, lives at Wazirabad, Gujranwala, and holds the post of Sub-Registrar.

SARDAR BALWANT SINGH, BOTALIA.



In the old days of the Mahomedan power, long before the Sikhs obtained possession of the Panjab, an ancestor of Sardar Jhanda Singh went to Pak Patan to visit a celebrated mendicant, probably Baba Farid, who resided there, hoping to obtain an heir by the blessing of the holy man. For long he waited upon him and prepared his food, and at length obtained the blessing he sought. From this religious service he obtained the name of *Bhandari*, or steward, which still belongs to the Botalia family.

Dhana Singh was an associate of Sardar Nodh Singh, and after his death served under his son Sardar Charat Singh. He died in 1765 leaving two sons, Diwan Singh and Hiba Singh, who followed the fortunes of the Sukarchakia Chief; and when he obtained possession of a great part of the Gujranwala district they came in for a fair share of the spoil, receiving Botala, Pahladpur, Kalsian and other villages.

When Sardar Mohan Singh obtained possession of Ramnagar he assigned to Diwan Singh an allowance of Rs. 1,000 per annum from the salt duties, which was held by him and his descendants till 1848.

Diwan Singh was murdered by his nephew Ratan Singh, son of Hiba Singh; and his young son, Sham Singh, generally called Shamo Singh, was summoned to Court by the Maharaja and was confirmed in the possession of a part of his father's estates. He rapidly rose to power and received large jagirs, which at one time amounted to Rs. 50,000. He was called Kunjahia, from Kunjah in the Gujrat district, one of his jagirs, and the name is still held by his cousin, Sardar Karpal Singh Kunjahia.

Sham Singh was killed at the battle of Baisa in 1813, being then twenty-seven years of age. The Maharaja treated his young son, Jhanda Singh, with great kindness, but in 1819 resumed the jagir of Kunjah, giving him in exchange Sihari in the Sialkot district. Jhanda Singh's first military service was in Punch, where Diwan Dhanpat Rai and Mir Baz Khan had been giving trouble, and shortly afterwards he was ordered to Hazara. He accompanied the Maharaja in the campaign of 1821-22, when Mankera and Dera Ismail Khan were taken, and received for his gallantry valuable presents.

About this time Jhanda Singh married his sister to Sher Singh, son of Sardar Hukam Singh, and a lakh of rupees was spent on the occasion by either party. Never since has so splendid a marriage taken place in the Gujranwala district. Ranjit Singh, who had heard of the festivities, and that the mother of Sardar Jhanda Singh had boasted of possessing two *parolas** of rupees, sent to Hukam Singh and Jhanda Singh, saying that as they could afford to spend so much on a marriage, they must each find it convenient to pay Rs. 50,000 for the good of the State.

* *Parola*, a Panjabi word for a large basket of clay and wicker-work, generally used for storing grain.

Sardar Jhanda Singh's chief services were on the frontier, in Chach, Peshawar, Yusufzai and Hazara. He was a man of energy and ability, and the Maharaja showed his appreciation of his character by giving him charge, under Sardar Hari Singh Nalwa, of the most unruly part of the country. His services here were numerous and important, and are detailed in a Sanad of 1834 under the seal of Nao Nahal Singh, by which the villages of Botala and Pahladpur are granted to Jhanda Singh and his heirs in perpetuity. In 1836 Jhanda Singh accompanied Prince Nao Nahal Singh in his Derajat expedition. During part of the Kabul Campaign he was Governor of fort Attock, and was able to give assistance to the British army in the way of supplies and carriage.

The fortunes of Sardar Jhanda Singh were not much disturbed by the many revolutions which occurred after the great Maharaja's death. When Sher Singh ascended the throne, his affection for Ganda Singh, cousin of Jhanda Singh, caused the latter to become influential at Court, though Sher Singh only added Rs. 600, which he soon afterwards resumed, to his jagirs. By Sardar Jawahir Singh he was made *Adalati*, or Chief Justice of Lahore, in conjunction with Diwan Hakim Rai, and held office till the close of the Satlaj Campaign.

In 1847 he was sent to Hazara as Naib Nazim, or Deputy Governor, under Sardar Charat Singh Atariwala and Captain Abbott, and in November of the same year he received, at the suggestion of the Resident, the honorary title of Bahadar with the affix *Ujal Didar, nirmal budh*, meaning 'open countenance and pure mind.' In May 1848, soon after the outbreak at Multan, it was determined to send a Sikh force down the Sind-Sagar Doab to aid in drawing a cordon round the city to prevent the spread of rebellion, and Jhanda Singh was selected to command the force. His

conduct on this occasion was admirable, and Captain Abbott wrote in high terms of him. Not very long after this, part of the Charanjit regiment of horse under the Sardar's command joined the rebels, and Abbott began to entertain doubts of his loyalty. He had been, at his urgent desire, sent with his force to Multan; but when within a few miles of the city he was recalled by the Resident, much to his own disappointment, as his inclination ever carried him where blows were thickest. The influence which Jhanda Singh possessed over Sardar Chatar Singh, Governor of Hazara, was very great; and in August, when that Chief was fast throwing off all pretence of loyalty, Jhanda Singh was sent with a confidential agent from Gulab Singh, son of the Governor, to endeavour to recall him to a sense of his duty. He was totally unsuccessful, and at the time most thought that he was willingly so, and that he had done his utmost to widen and not to close the breach. But in those days the best men were suspected, and no one knew whom to trust. The Sardar was ordered back to Lahore and placed in arrest, but he was soon after released; and during the last four or five months of the war he and his sowars kept the road open between Lahore and Ramnagar, and thus performed most valuable service. No proofs of duplicity or disaffection on Jhanda Singh's part have ever been forthcoming; and he was unsuccessful with Sardar Chatar Singh, because another and a stronger influence was urging that Chief to rebel.

On annexation all the personal estates of Sardar Jhanda Singh, amounting to Rs. 15,560, were confirmed to him for life. To his eldest son, Nahal Singh, Rs. 3,550 of the above estate was to descend for life, but Nahal Singh died in January 1864; and his younger brother Mahtab Singh, who died in 1885, only received Rs. 500 per annum, with the exception of the jagirs of Botala and Pahladpur, worth Rs. 1,500, which were upheld in perpetuity.

Sardar Jhanda Singh lived at Botala, Gujranwala. He was appointed a Jagirdar Magistrate in 1862, and possessed considerable influence in the district. He was well known as a liberal and enlightened gentleman. He expended about twenty-five thousand rupees upon public bathing-tanks, *dharamsalas*, and other benevolent works. He died in 1881, regretted by all classes. Of Jhanda Singh's life jagirs, a portion, valued at Rs. 2,000, less a *nazarana* deduction of one-fourth, together with the perpetual jagir grant of Rs. 1,500, was sanctioned to his heirs, namely, Sardar Balwant Singh, son of Nahal Singh, Mahtab Singh, and the sons of Mul Singh, who died before his father.

Sardar Jhanda Singh's son Nahal Singh had been commandant of one thousand horse under Prince Nao Nahal Singh in the Chariari Dera with a jagir of Rs. 3,550 in Chapal and Kot Shah Mahomed. This jagir, included in his father's estate, lapsed on Nahal Singh's death in 1864. His son Balwant Singh is now at the head of the family. He was allowed a life grant of Rs. 1,200 per annum in the Gujranwala Tahsil, and later on, when his grandfather died, enjoyed a further grant as already stated. He owns two thousand ghumaos of land in three Tahsils of the Gujranwala district, yielding an annual income of about Rs. 1,500. He is an Extra Assistant Commissioner in the province, and is one of the leading Viceregal Darbaris in his own district. The case of his first cousins, Arjan Singh and Suchet Singh, is now before Government with reference to the life grants they are to enjoy in succession to their father, Mahtab Singh, who died in 1885. He had been an Honorary Magistrate for many years. They own twelve hundred ghumaos of land in the Gujranwala and Wazirabad Tahsils, worth about Rs. 800 per annum. Arjan Singh is a Zaildar of Botala and a member of the District Board. Suchet Singh is studying at the Aitchison College, Lahore. Mul Singh, youngest son of Sardar

Jhanda Singh, is a Tahsildar on a salary of Rs. 2,400 per annum. He owns about three thousand ghumaos of land in Gujranwala, yielding an income of about Rs. 3,000.

Of Sardar Ganda Singh's sons, Dayal Singh took up his abode at Wadala in the Sialkot district about fourteen years ago. He has been appointed a Sub-Registrar and Honorary Magistrate, and his name is on the List of Viceregal Darbaris. Sardar Partab Singh is an Extra Assistant Commissioner in the Panjab on a salary of Rs. 7,200 per annum. He owns the village of Sajada in Tahsil Hafizabad, a portion of Naushera in the Sialkot district, and he has recently purchased several irrigated plots in the Gujranwala and Wazirabad Tahsils. His income from those sources is about Rs. 2,000 per annum. He is a Viceregal Darbari. Jawala Singh speculates in grain and other merchandize, and has lands in the Wazirabad Tahsil yielding about Rs. 2,000 per annum. He was obliged to resign his post of Honorary Magistrate in 1884, after having exercised criminal powers for many years. His name remains on the Viceregal Darbar List. Karpal Singh, also a Viceregal Darbari, is said to have only the income of his jagir share to live upon. The four brothers jointly enjoy a nominal jagir income of Rs. 10,000 per annum, secured to them under order of the Supreme Government in 1850. It is made up of the revenues of eleven villages in Tahsil Daska, Sialkot, and of two villages in Gujranwala. The actual value of the jagir under revised assessment is Rs. 9,000.

Hari Singh, brother of Sardar Ganda Singh, died in 1886. His son Ladha Singh enjoys a reduced jagir income of Rs. 185 per annum, in addition to Rs. 400 derived from nine hundred bigas of land in Sialkot.

Wasaka Singh, son of Sardar Dayal Singh, is a Naib Tahsildar. His brother Narain Singh is an Accountant in the service of the Maharaja of Jamu.

Sardar Karpal Singh Kunjahia is a distant cousin of Balwant Singh Botalia. His great-grandfather Diwan Singh, with Karam Singh and Ram Singh, were assassinated by a son of Hiba Singh; and the two surviving sons of Diwan Singh, Dharam Singh and Sham Singh entered the service of the Maharaja.

After the death of Sham Singh in 1813 Dharam Singh received a portion of his jagirs. He served at Multan, Kashmir, Peshawar and in other campaigns; and when he grew old, the Maharaja, resuming his jagirs, gave him a cash pension of Rs. 2,000, and placed his son Ganda Singh with Prince Sher Singh, who gave him a jagir of Rs. 3,000 from his own estate. He was a great favourite with the Prince, whom he accompanied to Yusufzai, where he was wounded, and afterwards to Kulu. When the Prince was Nazim of Kashmir, Ganda Singh held both civil and military appointments under him, and was employed to reduce the Rajas of Bhamba and Khakha to obedience. He afterwards served at Naushera and Bannu.

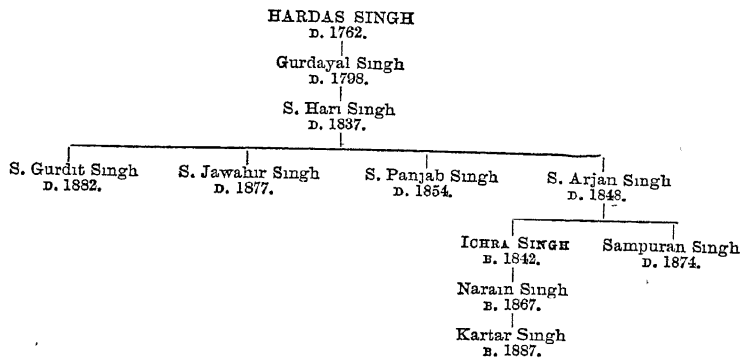
When Sher Singh ascended the throne he gave to Ganda Singh additional jagirs, worth Rs. 30,000, about Botala, and appointed him to the command of the Orderly Dera. He was with the Maharaja when he was assassinated, and was severely wounded in the endeavour to defend him. He was killed in December 1845 at the battle of Firozshahar, where Karpal Singh was also wounded. A short time previously he had introduced his sons Karpal Singh and Dayal Singh to the young Maharaja Dalip Singh, and had obtained for them a jagir of Rs. 12,000. Shortly afterwards, however, the jagirs were reduced to Rs. 6,000 by Raja Lal Singh.

Sardar Karpal Singh was in Hazara at the time of the Multan outbreak, and remained faithful, acting under the orders of Captain Abbott; and Dayal Singh was at Lahore in attendance on the Maharaja.

After annexation the whole personal jagirs of Sardar Karpal Singh and his brothers, amounting to Rs. 12,000, were confirmed, and are enjoyed by them at the present day.

Sardar Karpal Singh resides at Kunjah, about six miles from the town of Gujrat.

SARDAR ICHRA SINGH, NALWA.



Hardas Singh and his son Gurdayal Singh were followers of the Sukarchakia Chiefs. The former was killed in action in 1762, and the latter accompanied Charat Singh and Mahan Singh on all their expeditions, and received in jagir the village of Baloke near Shahdara.

Hari Singh, like Ranjit Singh himself, was born at the town of Gujranwala, and was only seven years old when his father died. He, however, early distinguished himself, and at the siege of Kasur in 1807 behaved with such gallantry that Ranjit Singh made him a Sardar and gave him a jagir. During the siege of Multan, in March 1810, Hari Singh was much burnt by a firepot thrown from the walls of the fort, and it was some months before he was again fit for service. He then reduced the Mitha Tawana country, which he was allowed to hold as a service jagir. In 1818 he accompanied Prince Kharak Singh in the last and successful expedition against Multan, and the next year commanded one division of the army invading Kashmir. In 1820 he was appointed Governor of the conquered province in the room of Diwan Moti Ram, who was thought too gentle a ruler for the rude and unsettled population. Hari Singh did not err on the side of leniency. He ruled with a strong hand; and the

Kashmiris hated him so much that the Maharaja was compelled to recall him in 1821 and re-appoint Moti Ram to the Governorship.

Hari Singh was ordered to join the army, then on its way to Mankera; and Misar Diwan Chand, who was a rival of the Sardar, tried to persuade the Maharaja that he would not obey the order. Obedience was not easy to Hari Singh; for the wild mountaineers, to the number of twenty thousand, opposed his passage, and at Pakli he was compelled to halt with his force of seven thousand men. Pakli had long been a spot dreaded by merchants, for the hill men of that place were accustomed to demand a toll on shawl wool and other Kashmir merchandise. Hari Singh, after vain efforts to induce the enemy to yield him a passage, attacked them with vigour and, storming their stockades, defeated them with great slaughter. After this he imposed a fine of five rupees and a half on each house in the district, and proceeded southwards to join the Maharaja, who was much pleased with his exploits and forgave him the unpaid balance of the Kashmir revenues.

Hari Singh was now appointed Governor of Hazara, at this time the most turbulent province under Sikh rule. He was not a man suited to conciliate the Hazara tribes, for he hated all Mahomedans fiercely, and was never so happy as when fighting against them; but he was brave even to recklessness, fertile in resource and prompt in action. At Teri, in 1823, he was commanding a portion of the Sikh army watching the movements of Mahomed Azim Khan, while the Maharaja was engaged with the Yusufzai Pathans on the other side of the Kabul river. In 1824 his harshness excited an insurrection in Darband, and he was attacked by the insurgents in great force, and could only maintain his position with difficulty till the arrival of reinforcements. On another occasion his force, in which were Sardars Chatar Singh and

Sham Singh Atariwala, and some of the bravest of the Sikh Chiefs, was attacked by a force of Yusufzais five times as numerous. Disdaining flight or surrender, the little band charged the enemy and gallantly cut their way through, with but little loss.

In the beginning of 1827 Sayad Ahmad Shah roused all the fanatic population of Yusufzai for a holy war against Sikhs and infidels, and was joined by the Barakzai Chiefs of Peshawar. Sardar Hari Singh, with twenty-five thousand men, was ordered to prevent the Sayad from crossing the Indus till the Maharaja should arrive with reinforcements. But prudence was not part of Hari Singh's nature, and half his force under Sardar Budh Singh Sindhanwala crossed the river and entrenched at Saidu, where it was surrounded by overwhelming numbers of the enemy. Budh Singh, however, induced the Peshawar Sardars to desert the Sayad, and sallying from his entrenchments defeated the enemy so completely that it was long before the Sayad was able again to appear in the field. When Ranjit Singh and Hari Singh arrived the army marched to Peshawar, which was pillaged by the Sikhs. The palace of the Bala Hisar and many of the chief buildings were destroyed, the mosques were defiled, and the trees cut down for fuel. The tribute of Peshawar was increased, and the Maharaja carried away with him, as a hostage, the son of Yar Mahomed Khan.

By the Treaty of the 12th March 1833 with Shah Shuja the Maharaja obtained a cession of Peshawar, the Derajat and Multan. The Shah's power to bestow anything whatever was purely nominal; but soon afterwards Sardar Hari Singh, with Prince Nao Nahal Singh, was sent to Peshawar on pretence of demanding an increased tribute, but in reality to seize the city. One morning he sent a polite message to the Barakzai Sardars, informing them that the Prince wished to view the city, and that it would be well for them to retire to Bagh Ali

Mardan Khan while he went round the walls. Accordingly the whole Sikh force was put in motion, and accompanied by the young Prince, who was mounted on an elephant, moved towards the city. Some of the Afghan troops made a spirited resistance; but the Barakzai Sardars fled, and Hari Singh with his small force of eight thousand men took possession of Peshawar.

After this success, Sardar Hari Singh remained as Commander-in-Chief on the Frontier. In 1835 Dost Mahomed Khan determined to re-take Peshawar if possible, and sent a force under Mahomed Khan to endeavour to dislodge the Sikhs. No serious attack was however then made, although the rival forces were engaged in perpetual skirmishes with varying success.

In 1836 Hari Singh was directed to build a fort at Jamrud, at the entrance of the Khaibar Pass, from the walls of which the Maharaja might see Jalalabad. Accordingly the fort was built, of small strength or size, but impregnable to the Khaibar tribes, who possessed no artillery. But the suspicions of Amir Dost Mahomed were aroused, and he determined to destroy the fort which commanded the road to Kabul. He collected a force of seven thousand horse, two thousand matchlock-men and eighteen guns, and placed them under his son Mahomed Akbar Khan and Mirza Sami Khan, his Minister. With the army were three other of the Amir's sons, Mahomed Afzal Khan, Azim Khan and Haidar Khan, the last still a boy. The Afghans marched through the Pass and, being joined by about twelve thousand Khaibaris, encamped before Jamrud. The fort was not at this time prepared against attack. It was garrisoned by only eight hundred Sikhs, and Hari Singh was ill with fever in Peshawar. The Afghans surrounded the fort, and commenced a heavy fire on its southern face. On the sixth day the defences were almost entirely destroyed, and so

large a breach made in the wall that a troop of cavalry could have charged up it. Mahan Singh Mirpuria, who was in command, sent message after message to Hari Singh; and the last was to the effect that the garrison could hold out but one other day. On hearing this, the General, ill as he was, turned out his whole force, six thousand foot, one thousand regular cavalry and three thousand irregulars, and marched toward Jamrud; but the first day he advanced only two miles. But the news of his approach gave fresh life to the garrison, and they repulsed an assault of the Afghans with desperate courage, the assailants losing three hundred men. The next day was fortunately a Friday, and the enemy made no attack, being engaged in burying their dead. Early on Saturday morning Hari Singh arrived before the fort. For seven days the hostile armies lay opposite each other, neither wishing to commence, till Hari Singh, impatient of inaction, gave the signal for battle.

The Sikh attack was directed against that portion of the Afghan position where Zarin Khan and Momind Khan were in command, and was completely successful. The Afghan troops were driven back and both their leaders wounded, and the whole army, seeing the fate of the advanced division, wavered, turned and fled. The Sikhs thought the day was their own, and eagerly pressed on, capturing six guns; but their desire for revenge and plunder carried them too far, and at this moment Shamshudin Khan swept down with a large body of Afghan horse and, driving the Sikhs back in confusion and with great loss, completely changed the aspect of affairs. Hari Singh now saw that his presence alone could retrieve the day, and, in spite of the entreaties of his officers Kahan Singh Majithia, Surmakh Singh Botalia and Diwan Davi Sahai, he rode to the front and urged his men to stand their ground and repulse the enemy. The victory might still have been to the Sikhs; but Hari Singh, who

alone could ensure it, was struck by two balls, one in the side and the other in the stomach. He knew he was mortally wounded, but, fearing to discourage his men, he turned his horse's head, and managed to ride as far as his tent. He swooned as he was taken from his horse; and half an hour later the bravest of the Sikh Generals, the man, with the terror of whose name Afghan mothers used to quiet their fretful children, was dead. The army was kept in ignorance of his death; but all knew he was grievously wounded, and fell back beneath the walls of Jamrud, where they threw up entrenchments and waited for reinforcements. For two whole days Mahan Singh Mirpuria and his other officers concealed the death of the General; but at last it could be no longer a secret, and the dismay of the army was extreme. To add to their distress they could obtain no water; and if it had not been for a fall of rain, most unusual at that time of year, the Sikhs would have been compelled to abandon their entrenchments and cut their way through the enemy to Peshawar. At length help came. Raja Dhian Singh, Princes Kharak Singh and Nao Nahal Singh, Jamadar Khushal Singh, General Ventura and all the flower of the Sikh chivalry, hastened up from Lahore by forced marches, and twelve days after the battle arrived before Jamrud, and the Afghan army broke up their camp and hastily retreated through the Khaibar upon Jalalabad.

The results of this battle were not important. The Sikhs had indeed lost their most dashing General, but the Afghans had retired without attempting to improve the victory. Each army lost three guns, and among those taken from the Afghans was one of immense size, the fellow of the Zabar Zang of Ghazni.

No sooner was the great Chief dead than his family began to quarrel about his property and jagirs. At the time of his death Hari Singh possessed larger estates than any

other man in the Panjab Proper. He was lord of Gujranwala, Kachi, Nurpur, Mitha Tawana, Shekhowal, Kalargarh, Hazara, Khanpur, Dhana, Khatak and other places, worth Rs. 8,52,000 per annum; but with these jagirs he was bound to furnish two regiments of cavalry, a battery of artillery and a camel swivel battery. His wealth in money and jewels was also very great, and his family thought that its possession was well worth a fight. Jawahir Singh and Gurdit Singh were sons of the Sardar's first wife; Arjan Singh and Panjab Singh of his second wife; and the half brothers had never been on good terms. Arjan Singh and Panjab Singh took possession of the late Sardar's fortified house at Gujranwala (now the residence of the Deputy Commissioner), while Jawahir Singh and his brother held the town. So fierce was the dispute between them, that the Maharaja, always glad of an opportunity to fill his own treasury, confiscated all Hari Singh's property and estates, with the exception of Rs. 19,600 assigned to the brothers in the following proportion: Panjab Singh, Rs. 5,400; Arjan Singh, Rs. 6,500; Jawahir Singh, Rs. 5,500; Gurdit Singh, Rs. 2,200. Gujranwala was given in jagir to Misar Beli Ram and Hazara to Sardar Tej Singh in 1838.

Sardar Jawahir Singh had in 1832 been appointed to command at Jahangira, and two years later he was sent on duty to Peshawar, and was engaged in many of the actions with the Afghans up to the time of his father's death in April 1837.

In October 1848 Sardar Arjan Singh joined the rebels. He shut himself up in the fortified house at Gujranwala with about one hundred men, and openly defied the Government. A small detachment sent by the Darbar to bring him in to Lahore was unsuccessful; but when a body of troops sent by Brigadier Campbell and a squadron of Skinner's Horse marched against him, he fled. The defences of the house were destroyed, and the property found in it confiscated.

Sardar Jawahir Singh, whose sympathies were with the rebels, and who was at any rate an enemy of Raja Tej Singh, had been arrested and kept a close prisoner in the house of Gulab Singh Kalal in Lahore. He, however, managed to win over his guards to the popular side, and he and the six soldiers escaped together to Gujranwala. Misa Ralia Ram, who was then in authority at that place, tried to seize him; but Jawahir Singh was not to be caught a second time, and, escaping from the town, he joined the army of Raja Sher Singh. He fought against the British with great gallantry at Chilianwala and Gujrat; and he was the man who led the dashing charge of irregular cavalry at Chilianwala, which so nearly ruined the fortune of the day.

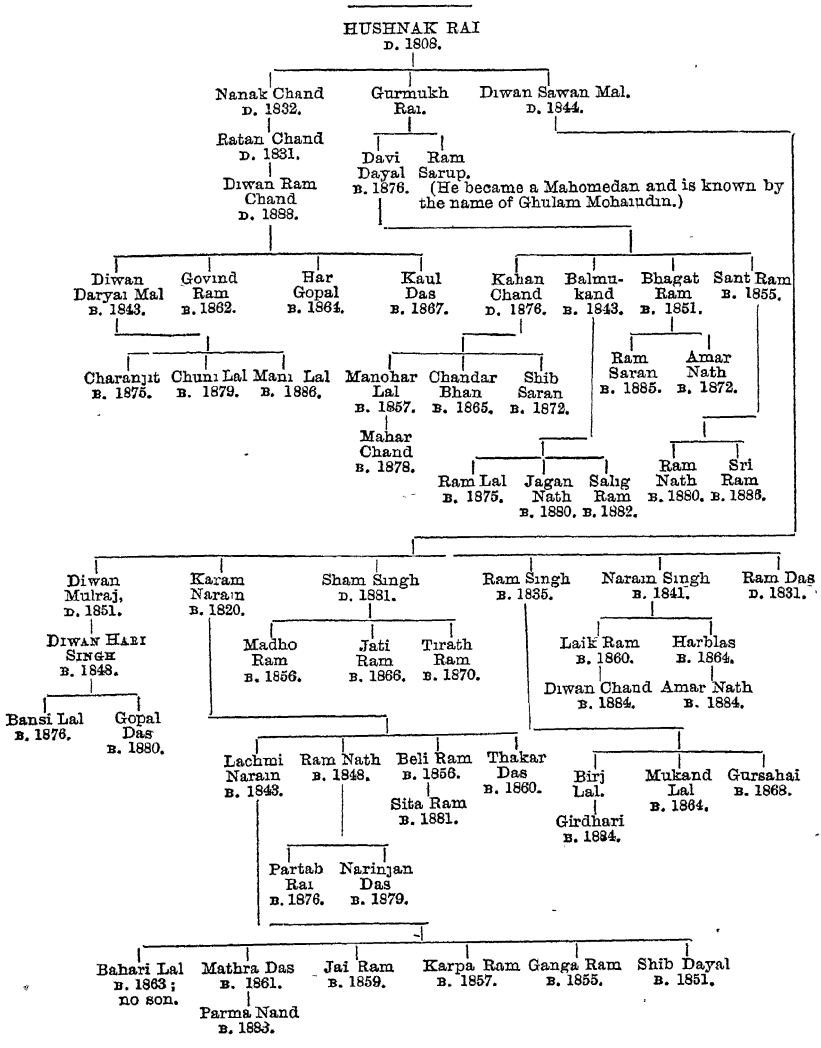
Panjab Singh was the only one of the brothers who remained faithful to his Government, and his jagir alone was exempted from confiscation. He died in 1854.

Arjan Singh died in 1848 soon after his escape from Gujranwala. His two sons, one of whom is still living, had each a small allowance of Rs. 96.

In 1857 Sardar Jawahir Singh was one of the first of the Panjab Sardars selected by the Chief Commissioner for service in Hindustan. Proud of the confidence reposed in him, Jawahir Singh served throughout the war with a gallantry and devotion which none surpassed. He was Rasaldar and senior native officer of the 1st Sikh Cavalry. At Lucknow, Bithur, Cawnpore, Kalpi, and wherever that noble regiment was engaged, Jawahir Singh was present. He was eighteen times engaged with the enemy; and at the close of 1859 he received, as a reward for his services, a jagir of Rs. 12,000 per annum. He had previously received the Order of British India for distinguished services in the field. In 1862 he was made an Honorary Magistrate of Gujranwala, where he resided until his death in 1877. In addition to the jagir he owned a small property at Amritsar, known as Hari Singh ka Bagh, yielding about one thousand rupees annually.

His brother Gurdit Singh attempted, without success, to secure a half share in these garden lands; and this action so incensed Jawahir Singh that he made a will assigning the whole of his property to Bedi Sujan Singh of Una, the family priest. The document was contested by Gurdit Singh, who was obliged to sell all the property that remained to him to meet the law expenses. Ultimately the case was referred to Messrs. Arthur Brandreth and H. E. Perkins, of the Panjab Commission, for decision by arbitration. These officers held that one-half the garden should be considered ancestral property, Bedi Sujan Singh taking the other half under the will; and that the Bedi should take the garden in trust for the maintenance of Sardar Jawahir Singh's widow, he making over one-half on her death to the heirs of Sardar Hari Singh. As regards Sardar Jawahir Singh's jagir, one-half was assigned in perpetuity to Gurdit Singh and his heirs male, the remainder being held by him for his own life-time. This settlement was sanctioned in 1882, and in the same year Sardar Gurdit Singh died. He had been in the enjoyment of a cash allowance of Rs. 480 since annexation. It has been continued to four ladies of his family as a maintenance charge. The perpetual jagir of Rs. 674 has passed to Ichra Singh, son of Sardar Arjan Singh, now at the head of the family, and only living representative of Sardar Hari Singh's male issue. In 1884 Government sanctioned a continuance to Sardar Ichra Singh of the jagir (yielding Rs. 674), which should have been resumed on the death of Gurdit Singh. He also receives a personal pension of Rs. 96 per annum. He is a Viceregal Darbari and a Zaildar of Gujranwala. In his early days, being hard pressed by his creditors, Sardar Ichra Singh took service in Bikanir as Commander of the State troops. He resigned this post in 1876, having held it for six years, and accepted a Colonel's commission in the Nipal army. He has now settled at Gujranwala, having given up soldiering.

DIWAN HARI SINGH, AKALGARHIA.



Hushnak Rai, a Khatri of the Chopra caste, was a servant of Sardar Dal Singh of Akalgarh, with whom he took service about the year 1768. He was not himself a man of any note, and his name is only remembered through the

genius of Sawan Mal, his third son, and the rebellion of Mulraj, his grandson.

Nanak Chand, the eldest son of Hushnak Rai, entered the service of Dal Singh in 1788, and there remained until the death of the Chief in 1804, when Akalgarh, which was held as a dependency of the Sukarchakia Misal, fell by escheat into the hands of Ranjit Singh. He then left his native town and entered the force of Diwan Mohkam Chand, under whom he rose to posts of considerable trust, and after the death of that General he was employed in collecting the revenues of Multan and Kashmir. His only son, Ratan Chand, died one year before him, in 1830, and Ram Chand, his grandson, succeeded to his appointment. Ram Chand was at this time but twelve years of age; but Maharaja Ranjit Singh took a fancy to him and made him Chancellor, giving him charge of his private seal. After the death of the Maharaja he took no part in public life, residing at Akalgarh in receipt of a pension of Rs. 2,400. The esteem in which Ram Chand was held for his liberality and integrity was very great. He had built large tanks at Ichra near Lahore, and at Nankana, a place of pilgrimage sacred to Guru Nanak. At Lahore he maintained a doctor and a dispensary for the gratuitous distribution of medicine to the poor; he founded a Sanscrit school at Amritsar and a *Sadabart*, or poor-house, at Banares.

Gurmukh Rai, brother of Nanak Chand, was an officer of irregular cavalry under Diwan Mohkam Chand. He died in 1830 leaving two sons, of whom Davi Dayal, the elder, was Multan agent at Lahore during the rule of his uncle Sawan Mal. In 1849 he was appointed Magistrate of the whole of the Jach Doab, and held this appointment until annexation. In 1853 he was made Tahsildar of Ramnagar, but resigned the next year. He was created Honorary Magistrate of Akalgarh and Ramnagar in 1862, and was in the enjoyment

of a pension of Rs. 2,300 until his death in 1876. Ram Sarup, the second son, became a Mahomedan, taking the name of Ghulam Mohaiudin.

The third son of Hushnak Rai was the celebrated Sawan Mal, who was born in the year 1788. He commenced public life in the office of his brother Nanak Chand, and in 1820 was sent to Multan on Rs. 250 a month as head of the account office under Bhaia Badan Hazari, the Governor. The next year, when Badan Hazari was degraded, Sawan Mal, whose abilities were well known to the Maharaja, was appointed Governor or Viceroy of half the province of Multan, and in 1829 he was made Governor of the whole. The tract of country which thus came under the rule of Sawan Mal was very extensive, and comprised the districts of Multan, Leiah, Dera Ghazi Khan, Khangarh and part of Jhang. It was at this time almost a desert. For many years it had been the scene of rapine and war. Life and property were insecure, and the population, which had once been numerous and wealthy, had become scanty and impoverished. But under the new administration a great change was wrought. Diwan Sawan Mal, by offers of land and protection, induced many of the inhabitants of neighbouring districts to settle in the province; he excavated canals (in the Multan district alone of the length of three hundred miles); he favoured commerce, and acted in every way as a wise and beneficent ruler. It has been often asserted that he regarded the Pathans, the late rulers of Multan, with no favour. That, himself a trader, he had no sympathy with the old aristocracy of the country; himself a Hindu, he neither trusted nor loved the Mahomedan portion of his subjects; and that with these feelings he ousted most of the Pathan proprietors from their holdings and supplied their places with Jat Zamindars. But there is little truth in these statements. The sympathies of Sawan Mal were, it is true, with the Hindus, but he appreciated the fine

qualities of the Pathans, and these supplied his army with its most distinguished and dashing officers.

During the reign of the great Maharaja, Sawan Mal was little disturbed. Ranjit Singh saw the gradual increase of the Diwan's power, but he knew that during his reign he would not rebel; and as the tribute was paid with the greatest regularity there was no cause of complaint. But no sooner was Ranjit Singh dead than the enemies of the Diwan attempted to destroy him. Chief of these were the Jamu Rajas, Gulab Singh and Dhian Singh, between whom and the Diwan had always existed jealousy and the most bitter hatred. It was proposed to demand from the Diwan half a million sterling, and he was summoned to Lahore to render his accounts. Had he refused to obey, it was the intention of the Darbar to send troops to compel him; but Sawan Mal, knowing his power and believing that the Court would not dare to proceed to extremities, came to Lahore in September 1840, when amicable arrangements were made, and he returned to Multan.

In March 1841, when Maharaja Sher Singh had just obtained the supreme power, he directed both Sawan Mal and Raja Dhian Singh to raise fresh troops, intending to replace them with some of the turbulent Khalsa regiments. In compliance with this order the Diwan began to raise Mahomedan troops with the greatest activity, with the real object of defending himself against Dhian Singh; while the Raja was not less energetic, hoping with his new troops, not only to overwhelm Sawan Mal, but to defend Jamu both against the Sikhs and the British.

In January 1842 the Mazari Biluch tribe, which had always given trouble to the Sikh Governors, rebelled, and made a descent upon Rojhan, hoping to plunder it before the arrival of help. But Sawan Mal marched against them in force, and they were compelled to retire.

and was generally only one-fifth or one-sixth. But it was his impartiality which caused the people to regard Sawan Mal with such love. It is said that one day a peasant complained to him that some Chief had destroyed his crop by turning his horses loose to graze in the field. Sawan Mal asked the man if he could point out the offender in Darbar. The peasant pointed to Ram Das, the Diwan's eldest son. He admitted the complaint to be just, and Sawan Mal ordered him to be imprisoned. The injured man begged for his pardon, but for several days Ram Das remained in confinement; and his spirit was so broken by this punishment that he fell ill and died shortly after his release.

Diwan Sawan Mal was succeeded as Governor of Multan by his son Mulraj. Raja Hira Singh and the Court of Lahore would have preferred some nominee of their own; but the Multan family was too strong, both in fact and reputation, to be put aside. Mulraj was at this time about thirty years of age. He had served under his father, first as Kardar or manager of Shujabad, and then as Kardar of the district of Jhang. In both these places he was hated for his oppression and avarice;* and although when he succeeded to the Governorship of Multan he much improved in disposition, yet he was always unpopular with the people. Scarcely had Mulraj established himself than the Lahore Darbar, having heard reports of the vast wealth left by Sawan Mal, demanded a *nazarana* or tribute of one million sterling. The state of his army was also a source of great anxiety to Mulraj. Nominally part of the Lahore army, the force at Multan was raised by the Governor, who promoted or discharged men and officers at his pleasure. He was only bound to keep up a certain force. At this time, of the ten battalions at Multan eight were

* It was a common saying in the country that Multan was blessed with Sawan (the month of rain); Leiah with Karam (kindness); while Jhang was desolated by Mula (an insect which destroys the corn). The allusion was to Sawan Mal, Governor of Multan; Karam Narain, his third son, Kardar of Leiah; and Mulraj, Kardar of Jhang.

composed of Mahomedans and two of Sikhs. The latter, instigated, it was believed, by the Darbar, rose in mutiny on the 24th of November 1844, demanding higher pay. They were jealous of the Lahore army, in which the pay of an infantry soldier was eleven rupees eight annas a month, while they only obtained seven rupees eight annas. Diwan Mulraj and his brother Karam Narain, immediately on the outbreak, attacked the mutineers and entirely dispersed them; and this victory so much baffled the Darbar and strengthened the Diwan that he sent to Lahore to offer a very much smaller *nazarana* than that demanded. Negotiations, however, went on for some time longer, till Mulraj, believing that the Sikh army on its return from Jamu would be marched against him, agreed to pay eighteen lakhs of rupees. But in the very month that this arrangement was made, Sardar Jawahir Singh, the Minister, was murdered, the country became the scene of anarchy and confusion, and the Khalsa army marched to the Satlaj against the British.

During the war Mulraj made no effort to pay his tribute, and on the return of peace the Darbar determined to press its claims. The eighteen lakhs agreed upon were demanded, with seven lakhs of arrears. Raja Lal Singh, the old enemy of Mulraj, was now Minister at Lahore. He eagerly desired the ruin of the Governor, and hoped to install his own brother Bhagwan Singh in his place. With this object he insisted upon sending troops to enforce the claims of the Darbar. Mulraj had at this time no wish to oppose the Government, and withdrew most of his troops towards Multan as the Lahore force under Misar Ralia Ram advanced. However, three miles from Leiah, a collision took place between some irregulars of the Diwan and the advanced body of the Lahore force. The latter, after a sharp skirmish, was worsted, and its leader, Khazan Singh Chabalia, taken prisoner.

But Mulraj was now anxious to make his peace with the Darbar, and, knowing that no mercy was to be expected from Raja Lal Singh, he appealed to Major H. Lawrence, the English Resident at Lahore, through whose influence a safe conduct was granted to the Governor, who arrived at Lahore on the 9th October 1846, accompanied by Diwan Dina Nath, who had escorted him from Multan. Mulraj tried hard to obtain more easy terms than had been previously granted; and at the end of November an agreement was concluded by which he was to pay eight lakhs of what was due at once, and the remainder by instalments. The districts, including portions of Leiah and Jhang, which had been recently occupied by the Sikh troops, were to be retained by the Darbar, and for the remaining portion of the province he was to pay Rs. 19,68,000 per annum.

Both parties appeared satisfied with this arrangement, and in November 1846 Mulraj returned to Multan, where for some months all went on well. The eighteen lakhs were paid up, and the Darbar had no just cause of complaint. But the Governor was not long content. He had lost a portion of his Province, and the new custom duties, though not as yet enforced in Multan, were beginning to diminish his revenue. His power was also less absolute, for there was now a strong Government in Lahore, which held that justice was the first virtue of an administration; and petitioners, bankers, merchants and cultivators, had discovered that the road to redress lay through Lahore. This was more than the Diwan could endure. His father had been a King in all but the name, and had bequeathed his pride and his ambition to his son. So the Diwan returned in November 1847 to Lahore to endeavour to obtain some modification of the terms of his agreement and a promise that no complaints against him should be received. Should these requests not be granted, he had resolved to resign his charge. Mr. J. Lawrence was then

acting Resident at Lahore. To him the Diwan unfolded his troubles and his wish to resign. Mr. Lawrence endeavoured to dissuade him from doing so; but told him he was at liberty to act as he thought fit, so long as his resignation was given in at a time convenient to the Government he served. The Diwan still insisted on resigning, as he saw that the object for which he had come to Lahore could never be attained, and it was arranged that he should resign at the end of April 1848; that for the present the Darbar should not be informed of his intentions; and that two or three months before his resignation two English officers should be sent to Multan to be instructed by the Diwan in the state of affairs, and ultimately to be placed in charge of the province.

A few days after this arrangement the Diwan left for Multan. When Sir F. Currie, appointed Resident at Lahore, arrived there at the beginning of April, he considered it right that the Darbar should be informed of the intention of Mulraj to resign. This was accordingly done, and the Diwan was addressed on the subject both by the Darbar and the Resident. He was told that he was still at liberty to retain his charge; but he reiterated his desire to resign, on account of ill health and dissensions in his family, and his resignation was accordingly accepted by the Darbar. The appointment of Governor of Multan was offered to Sardar Shamsher Singh Sindhanwalia, but he was disinclined to accept it; and it was consequently given to Sardar Kahan Singh Man, an intelligent man, who was to act in concert with Mr. Vans Agnew, of the Bengal Civil Service, who was appointed Political Agent, with Lieutenant Anderson, of the Bombay Army, as his Assistant. These officers proceeded to Multan, which they reached on the 17th April, and the next day joined their escort under Sardar Kahan Singh. They were received by the Diwan with great civility, and it was arranged that he should accompany them over the fort the next morning. Accordingly, on the

morning of the 19th, they proceeded with the Diwan and two companies of Gurkhas to make the inspection. Mr. Vans Agnew left the Gurkhas at one of the gates, and made the round of the fortress with the Diwan, who gave over charge. As they passed out of the gate a soldier of the Diwan struck Mr. Vans Agnew with his spear and knocked him off his horse, and then attacked him with his sword and wounded him severely. Lieutenant Anderson was also cut down, and left for dead on the ground till found by some of the Gurkha troops, who carried him to the Idgah, a strong building near the fort, in which the English officers had taken up their quarters, and where Mr. Vans Agnew had arrived before him. When the assault on the officers took place at the gate of the fort, the Diwan rode off to his own house; and although later in the day Mr. Vans Agnew sent to him, desiring him to attend and prove his innocence by his acts, he never came, alleging that his soldiers would not allow him to do so. On the morning of the 20th the fort opened fire upon the Idgah, which was returned by the Sikh artillery of the escort; but at night Colonel Ishra Singh, commanding the artillery, went over to the enemy with all his men. The Idgah was then assaulted by the enemy. No resistance could be offered, for the unfortunate English officers were severely wounded and deserted by those who had sworn to defend them. They died like gallant men, and their heads, severed from the mutilated bodies, were taken in triumph to the rebel Diwan, who rewarded the murderers with praise and money. Almost the last words of Mr. Vans Agnew, spoken to Sardar Kahan Singh, who remained faithful to the end, may be recorded here, for they were words noble and prophetic, and neither England nor the Panjab should forget them: "They may kill us two," he said, wounded and hopeless of human aid; "they may kill us two, but we are not the last of the English. Thousands of Englishmen will

come when we are gone, and will annihilate Mulraj and his soldiers and his fort."

And so the die was cast. The Diwan knew that he could not now retrace his steps, and prepared with energy and determination for war. He strengthened his fort and laid in supplies in anticipation of a siege; he called to his side all the disaffected in the province; and addressed the chief Sardars, telling them that now was the opportunity they had so long desired of freeing their country from the hated yoke of the English.

It is impossible in a biographical sketch to follow the course of the war that ensued, resulting in the annexation of the Panjab. For some time the rebels at Multan remained unpunished. The season was unusually hot, and Multan had a bad reputation for unhealthiness, and the English Commander-in-Chief did not feel justified in sending a European force against it till later in the year. The Resident was thus compelled to send a Sikh army, whose disaffection was admitted by the Chiefs who commanded it, and whose subsequent desertion to the enemy with its General, Raja Sher Singh Atariwala, did not occasion much surprise. But the rebel Diwan was not left unmolested. Through the summer months Lieutenant H. B. Edwardes, with a small native force, had kept Mulraj in check and had gained important victories over him, aided by the force of Bahawal Khan, Nawab of Bahawalpur, which was directed and virtually commanded by Lieutenant E. Lake. Shekh Imamudin Khan, one of the Sikh Generals who had remained loyal in the midst of disaffection, also did admirable service; and when the British army arrived before Multan in August 1848, Mulraj had little upon which he could depend beyond the walls of his fort.

The siege-train arrived before Multan on the 4th September, and on the 6th opened fire. But Sawan Mal

had not laboured in vain at the defences, and the reduction of the fort was a matter of no small difficulty. The besieging force was small; and a large proportion of it consisted of irregular troops, brave indeed in the field, but almost useless for the operation of a siege. The defection of Raja Sher Singh with his whole force on the 14th of September compelled General Whish to raise the siege and wait for reinforcements. The suspicious nature of Mulraj did not allow him to profit by the desertion of the Sikhs. He thoroughly distrusted the motives which induced them to join him; and was much relieved when the Raja, disgusted at the suspicions of which he was the object, marched from Multan to join his father, Sardar Chatar Singh, who was in open rebellion in the north-west of the Panjab.

The fate of Mulraj was not long delayed. Reinforcements reached the British army, and on the 27th of December the siege was resumed. During the interval Mulraj had sought for help and allies in all directions. Dost Mahomed Khan was ready enough with promises; but Multan was too distant for active aid. The Sikhs, whom the Diwan had distrusted and insulted, would now have nothing to do with him. They, too, had their own work before them. From every quarter the heroes of Sobraon and Aliwal, the men who had fought under the great Maharaja and under Hari Singh Nalwa, were assembling to try once more the fortune of battle, to be present at the approaching struggle, in which, at Chilianwala and Gujrat, the Khalsa for ever fell and the Empire of the Sikhs was lost.

After some severe fighting before Multan, the exertions of the British troops were successful. On the 2nd January 1849 the city was carried by assault, and on the 22nd Mulraj, who had shut himself up in the citadel, seeing further resistance to be hopeless, surrendered at discretion. He was conveyed to Lahore and brought to trial in the month of June for the murder of Mr. Vans Agnew and

Lieutenant Anderson. He was ably defended by Captain Hamilton; but was found guilty and condemned to death. The Governor-General, Lord Dalhousie, with whom the confirmation of the sentence rested, accepted the judges' recommendation to mercy, and commuted the sentence to transportation for life. Mulraj was accordingly sent as a prisoner to Calcutta, where he died the following year.

It is not for history to praise an unsuccessful rebel; but a careful review of the Diwan's history will show him to have been more unfortunate than criminal. It is certain that when Mr. Vans Agnew first arrived at Multan the Diwan had no intention of rebelling. Had such been his design he would not have resigned his charge or have given over the fort. It is equally certain that the first attack on the British officers was without the Diwan's privity or consent. That attack was either an outburst of fanatical hatred on the part of the Mahomedan soldiery, who saw the fort in which they took so much pride passing into the hands of strangers, or it was instigated by some of the Diwan's officers who wished to compromise him and compel him to rebel. It is probable that he was under restraint and unable to command the obedience of his soldiers when the Idgah was assaulted and the English officers slain. At no time, from that fatal day till the arrival of the British army before Multan, could the Diwan, with any safety to himself, have proposed terms of submission or have sued for pardon. He was surrounded by relatives, friends and troops who depended upon him for place and wealth and power, and who saw in a new Governor nothing but ruin to themselves. They determined to force Mulraj to rebel; for his victory would enrich them, and his defeat could not be more injurious to them than his resignation. Diwan Mulraj was not an amiable character. He was mean, grasping, suspicious and vacillating. But the crimes of cold-

blooded murder and of premeditated rebellion cannot, with any justice, be laid to his charge.

The Diwan left one son, Hari Singh, born in 1848, who was educated in the Government College at Lahore. He is in receipt of a life allowance of Rs. 1,500 per annum, and is employed as an Extra Assistant Commissioner in the Panjab on a salary of Rs. 4,800 per annum. His uncles, Ram Singh and Narain Singh, enjoy each a pension of Rs. 400 per annum. The other members of this branch of the family are engaged in trade. They are all exceedingly wealthy, and most of them are locally known for their profuse hospitality and charity.

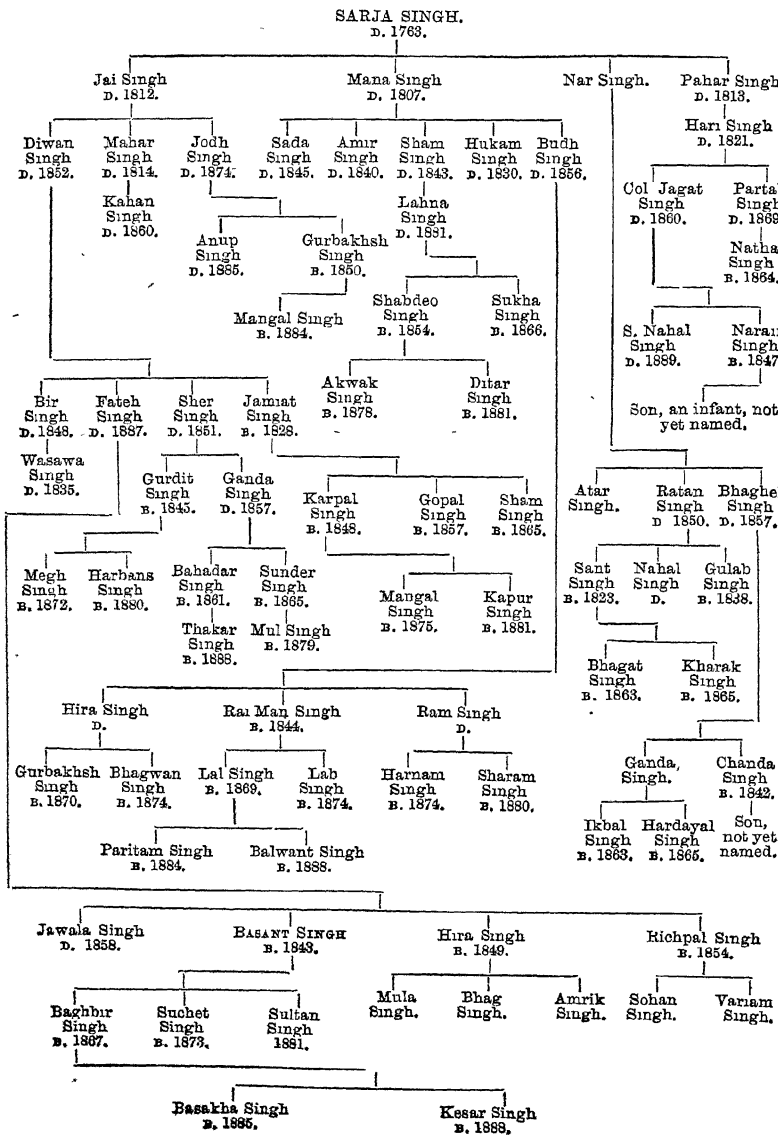
Karam Narain, the third son of Sawan Mal, served as his Lieutenant in the Leiah district, carrying on its civil duties, and at the same time holding military command in the celebrated fort of Mankera. He was much beloved by the people for his kindness and impartiality. After Sawan Mal's death Karam Narain did not get on at all well with his brother Mulraj, who in 1847 imprisoned him in his own house. For two months he remained in confinement, and was then allowed to leave Multan with his share of the property left by Sawan Mal, amounting to more than ten lakhs of rupees. He settled at Akalgarh, where he still resides, and was in no way party to his brother's rebellion. He holds a pension of Rs. 400 per annum.

Some mention may be made of the senior branch of the family, descendants of Nanak Chand, eldest brother of Diwan Sawan Mal. His grandson, Diwan Ram Chand, was a Viceregal Darbari of the Gujranwala district. He took up his abode in Banares some years ago, and died there in 1888. He was conspicuous for his liberal donations to charitable institutions. On tanks, temples and sarais he expended over a lakh of rupees during the last few years of his life; and to a Jubilee Memorial of Her Majesty at Banares he subscribed fifty thousand rupees. His annual allowance of Rs. 2,400 lapsed

to Government on his death. Of his four sons, the eldest, Dariai Mal, is a member of the Gujranwala District Board and of the Municipal Committee of Akalgarh. He has been recommended for a seat in Viceregal Darbars in succession to his father.

Ram Sarup, son of Gurmukh Rai, second brother of Diwan Sawan Mal, turned Mahomedan some years ago and was disowned by the family. His brother Davi Dayal, who died in 1876, was an Honorary Magistrate of Akalgarh, and received an allowance of Rs. 2,300 annually. His youngest son, Sant Ram, is a Munsif in the Sialkot district. Davi Dayal's grandson Manohar Lal, representing this branch of the family, has a seat in Provincial Darbars.

SARDAR BASANT SINGH MAN, OF MOGHALCHAK.



The Jats of the Panjab are divided into some ninety tribes with numberless subdivisions. Of these, the three oldest, and from whom many of the others have descended, are the tribes Man, Her and Bhular. It is not known with any certainty when the ancestors of the Man Jats emigrated to the Panjab. They were originally Rajputs and inhabited the country about Dehli, and to this day, near Jaipur, Thakar Man Rajputs are to be found.

Of this tribe and caste are many families, distinguished in Panjab history. There is the Amritsar family of Mananwala; the Gujranwala family of Moghalchak; while to another branch Kahan Singh Man, of Multan celebrity, and his gallant cousin Bhag Singh belonged. Chief of the Ramnagar branch was Sardar Desa Singh Man, Kardar of the Ramnagar pargana, whose great-grandson, Ganda Singh, the only representative of the family, is living in great poverty at Amritsar. Of the Man blood, also, are the once powerful houses of Bhaga and Malwa, now represented by Sardar Bhup Singh Dabanwala and Sardar Sarup Singh Malwai.

Lada, the founder of the Moghalchak family, left Dehli in the year of a great drought and famine, and settled in the country near Gujranwala, where he founded the little village of Man, and was made headman over a circle of twenty-two villages. This office of Chaudhri remained in the family for many generations, till the decline of the Mahomedan power. Nika, the fourth in descent from Lada, founded the village of Nika Man; but this soon passed out of his hands on account of a failure to meet the Government demand, and Mir Hamza, Governor of Imanabad, gave it to his brother Mirza Kila, who destroyed it and built hard by a new village which he called Moghalchak. This village the Man family purchased later from the descendants of Mirza Kila, and here they now reside. Sarja Singh is said to have been a

follower of Sardar Charat Singh Sukarchakia; but little is known about him. He died in 1763 leaving four sons, Jai Singh, Mana Singh, Nar Singh and Pahar Singh.

Pahar Singh, though the youngest of the brothers, will be more conveniently treated of first, as he was the most distinguished; and it was in a great measure through his assistance that his brothers rose in the world. He entered Charat Singh's service as a trooper, but soon distinguished himself for energy and courage; obtained a grant of the four villages, Jokian, Kalar, Sal and Takuan, worth Rs. 3,377, and assumed the title of Sardar. Under Sardar Mahan Singh Sukarchakia his influence steadily increased, and he obtained Rs. 11,000 of additional jagirs near Ramnagar. He showed great gallantry in the many campaigns against the Chatas, and under Ranjit Singh he served at Attock, Baisa and elsewhere. At the time of his death, in 1813, his jagirs amounted to upwards of two lakhs of rupees, subject to the service of five hundred horse, two guns, and seven zamburas or camel swivels.

Pahar Singh left one son, Hari Singh, a minor, and Sardar Hukma Singh Chimni was appointed his guardian. Rs. 47,000 of his father's jagirs were released to him, subject to the service of one hundred and twenty-five horse; and when he became old enough to enter the army he was placed under Misar Diwan Chand, with whom he served at Bannu and Multan. He died of paralysis in 1821, being only twenty-two years of age. His two sons, Jagat Singh and Partab Singh, were at their father's death infants, and the jagirs were consequently resumed, with the exception of Rs. 5,200, subject to the service of thirteen horsemen. In 1843 Jagat Singh was appointed orderly officer of Raja Hira Singh, and Partab Singh was made commandant in the Miwiwala regiment. Under the Darbar, Jagat Singh was colonel of a cavalry regiment which formed part of Maharaja Dalip Singh's body-guard, and during

the disturbances of 1848-49 he with his troops remained faithful to Government.

Jagat Singh died in 1860 leaving two sons, Nahal Singh and Narain Singh, aged, respectively, twenty-two and thirteen years at the time of his death. Jagat Singh was in the enjoyment of jagirs worth Rs. 4,000. Of these a portion have been resumed; and his sons held in perpetuity Rs. 1,079, being the Mauza of Kalar and a share of Moghalchak in the Gujranwala district. Sardar Nahal Singh met with his death under melancholy circumstances in 1889. He was murdered out of revenge for having been instrumental in getting a man of bad character placed under security by the District Magistrate. The surety was called upon to pay the amount for which he had become responsible; and attributing his evil fortune to the Sardar, murdered him almost within sight of his own village of Jokian, and then proceeded to the Sardar's house and murdered his innocent wife also.

Nal Singh was a Misaldar of the Sukarchakia Confederacy, and fought under Mahan Singh at Manchar and Akalgarh. He died young, and his three sons received allowances to the amount of Rs. 3,500 out of his jagirs. When Ratan Singh grew up he was made adjutant in the Miwiwala regiment, and received estates in Gujranwala and Gurdaspur to the value of Rs. 1,200. He accompanied Sardar Hari Singh Nalwa to Kashmir, and was in 1820 very severely wounded at Mangli in the Kashmir hills, where Hari Singh was reducing a strong fort defended by the mountaineers. For his services on this occasion he received a grant of Kharak in Gujranwala and the command of a regiment. His brother Bhaghel Singh about this time was made adjutant in Dhonkal Singh's regiment. Under Maharaja Kharak Singh, Ratan Singh was sent with the force of Sardar Sham Singh to Kulu and Mandi, where he was engaged for nearly two years in reducing the hill tribes to obedience. He was created a

General by Sardar Jawahir Singh, and Kila Desa Singh and Naushera were given him in jagir. Bhaghel Singh was in 1845 made commandant in his old regiment. Ratan Singh fought throughout the Satlaj Campaign, and soon after its close he was reduced to the rank of colonel, and his jagirs were reduced to Rs. 5,000 with Rs. 1,000, free of service. He was serving at Peshawar in October 1848, when the troops there mutinied. Major G. Lawrence spoke well of him, and he appears to have done his best to bring the mutineers to a sense of their duty, till the tide of rebellion became so strong that he was himself carried away by it. His son Sant Singh, then thirty years old, also joined the rebels and fought throughout the campaign of 1848-49. Bhaghel Singh, who accompanied Edwardes to Multan, stood firm; but died early in 1849 at Hanad in the Dera Ismail Khan district. After annexation the jagirs of Ratan Singh were resumed; but he received a pension of Rs. 1,080, which lapsed at his death in 1857. Sant Singh is in receipt of a pension of Rs. 72, and also holds a share in Mauza Moghalchak. Gulab Singh, third son of Ratan Singh, is a convert to Mahomedanism, and is not acknowledged by his family.

Jai Singh married his daughter Mai Man to Mahan Singh Sukarchakia; and although this lady bore no children, yet the alliance very materially helped to build up the family fortunes. Under Ranjit Singh the family was very powerful, and at one time there were no less than twenty-two members of it holding military appointments of trust and honour. Sardar Jai Singh died young, but his sons were confirmed in possession of their father's estates. Diwan Singh did not long survive his father, and Mahar Singh, the second son, was killed in Kashmir in 1814. Jodh Singh accompanied the Maharaja on many of his campaigns. At the rebellion of 1848-49 Jodh Singh, who was a colonel with jagirs worth Rs. 7,550, joined

the rebels with his nephew Jamiat Singh, but returned to Lahore before the end of the campaign. The jagirs of this branch of the family were resumed after annexation. Jodh Singh was allowed a pension of Rs. 720, which he still holds.

Fateh Singh, son of Sardar Diwan Singh, was originally one of Ranjit Singh's orderlies. He was made adjutant of artillery, and under Sardar Jawahir Singh commandant. After the Satlaj Campaign Raja Lal Singh appointed him commandant in his cousin Budh Singh's regiment on Rs. 1,800 a month. He was with his cousin during the disturbances of 1848, and joined Captain Nicholson at the same time with him. One-third of his salary of Rs. 1,800 was granted to him for life. In 1862 he was appointed Honorary Magistrate at Gujranwala.

Sardar Fateh Singh died in 1887. This branch of the family is represented by his brother Jamiat Singh, a Viceregal Darbari, a Zaildar of his circle and a member of the Gujranwala Municipal Committee. He enjoys an income from land and pension amounting to about Rs. 2,600 per annum. Of his three sons, Karpal Singh began life in Probyn's Horse, went through a course of engineering at Rurki, and was appointed an Overseer in the Irrigation Branch of the Public Works. He served the Kapurthala State for seven years as an Assistant Engineer, and has been employed on the Patiala-Bhatinda Railway. He has managed to acquire considerable wealth, and his income from lands, in which he has recently invested, brings in over Rs. 7,000 per annum. The second son, Gopal Singh, is a Deputy Inspector of Police. The third, Ganga Singh, serves as a Dafadar in the 11th Bengal Lancers. Jamiat Singh is in possession of many excellent testimonials proving his willingness to assist the local authorities on all occasions.

Of Sardar Fateh Singh's four sons, the eldest, Jawala Singh, was killed in the Mutiny, as already recorded. Basant

Singh, the second son, is Zaildar of Moghalchak, Lambardar of Man, and a member of the Gujranwala District Board. He has been recommended for a seat in Darbar in succession to his deceased father. He served in the Police for some years. Hira Singh, third son, began life in the Police, and then joined the 16th Bengal Cavalry. He is now at home. The fourth son, Sardar Richpal Singh, is a Rasaldar in the 13th Bengal Cavalry, and has done good service, having been with his regiment throughout the Egyptian Campaign of 1882.

Anup Singh, the eldest son of Jodh Singh, entered the 1st Sikh Irregular Cavalry, afterwards known as Probyn's Horse, when it was first raised in August 1857, under the orders of Sir John Lawrence. After the fall of Dehli, Anup Singh accompanied the regiment to Oudh, and was present at the capture of Lucknow in March 1858. He served through the whole of the Baiswara Campaign in the hot weather of 1858, and in the spring of 1859 in the Trans-Gogra Campaign. Where the fighting was the sharpest the 1st Sikhs were always to be found; and among many brave men Anup Singh distinguished himself for his cool and determined courage. During the Hindustan Campaign he was four times wounded, and had three horses wounded under him. In January 1860 he volunteered for China with his regiment, and served with great credit throughout the campaign. He was again wounded, and his horse was again wounded under him.

The regiment was present with the force during the later disturbances on the North-West Frontier; and on one occasion, when it was engaged with the Bonairs at Ambeyla, Anup Singh particularly distinguished himself, and was very severely wounded in single combat with one of the enemy. He has twice received the Order of Valour for bravery in the field, and was granted a jagir of Rs. 500 per annum. The

services of Anup Singh deserve especial notice. He was one of the finest native officers in the army, of undoubted loyalty, of conspicuous bravery, and a worthy representative of the old and gallant family to which he belongs. He died in 1885, leaving no sons. Gurbakhsh Singh, his younger brother, was allowed by the Commander-in Chief, in compliment to Anup Singh, to enter his brother's regiment when only ten years of age.

Sher Singh's second son, Ganda Singh, was killed in the Mutiny while serving in Probyn's Horse. One of his sons, Bahadar Singh, is now a Dafadar in his father's old regiment; the other, Sundar Singh, is a sergeant in the Burmah Police. Gurbakhsh Singh has retired on pension. He is a Viceregal Darbari, and has succeeded to Anup Singh's jagir, valued at Rs. 900 per annum. He is Zaildar of Karial and Ala Lambardar of Moghalchak; and he owns six villages in the Lahore and Gujranwala districts, yielding about Rs. 6,000 per annum.

Gurdit Singh, son of Sher Singh, also enlisted in Probyn's Horse in 1857, and served with the corps till its return from China in 1861. He then took his discharge, and is at present living at Gujranwala. Jawala Singh, son of Fateh Singh, entered the regiment with Anup Singh, and was killed in action at Nawabganj in 1858.

Mana Singh, like his other brothers, was a subordinate Chief in the following of Sardar Mahan Singh Sukarchakia, from whom he received the estates of Pindori Kalan, Pindori Khurd and others. On his death in 1807, his eldest son, Sada Singh, succeeded to all his jagirs and to the command of the contingent. This young man distinguished himself in the Kashmir Campaign, where he was four times wounded, and received for his services a share in the Manawar Ilaka, worth Rs. 12,000. Sada Singh died childless, and Manawar, with other of his jagirs, was resumed; but his brother Amir

Singh, the handsomest man in the Khalsa army, was made a General, and large estates were granted to him. The third son, Sham Singh, was created a colonel on Rs. 5,000 per annum, and Hukam Singh a commandant. In 1840 Amir Singh died without issue, and his jagir of Rs. 11,000 was assigned to his brother Budh Singh with the rank of General. Amir Singh's corps, consisting of four infantry regiments, one cavalry regiment and two troops of artillery, was also placed under his command. Budh Singh had at this time been twenty-four years in the Sikh army. He had first entered it in 1816 as an orderly of the Maharaja on Rs. 3,800 per annum, and this post he had held for five years. He had then, on his brother Sada Singh's death, received command of thirty horsemen, with a jagir of Rs. 17,000, and after this had been commandant and colonel in General Court's brigade on Rs. 4,015. Under Maharaja Sher Singh his emoluments were reduced; for he was brother-in-law of Sardar Atar Singh Sindhanwalia, and Sher Singh's policy at the commencement of his reign was to destroy the power of the Sindhanwalia house.

Budh Singh served throughout the Satlaj Campaign, and shortly after its close he was reduced to the rank of a colonel in the Man battalion and sent with Sher Singh's brigade to assist Maharaja Gulab Singh in subduing the rebellion in the Hazara hills. He behaved admirably on this occasion, and in 1847 was of great service to Major Nicholson at Gandgarh, and later in the year to Major Abbott in the Dhund mountains, where he and his men encamped in the snow for many days without a murmur. When the Multan rebellion broke out, Budh Singh was stationed at Hasan Abdal with his corps. Every effort was made by the insurgents to seduce him, by false accounts of the confiscation of his jagirs, by promises and by threats, but he stood firm; and when his men, in spite of all efforts, went over to Sardar

Chatar Singh, he left them and joined Nicholson with only his horse and his sword. He fought gallantly under that officer against the rebels in the Margala Pass, where he was severely wounded in the head, and it was found necessary to send him to Peshawar, where he was afterwards captured by the Sikhs and kept under arrest until the battle of Gujrat, when he regained his freedom. Budh Singh was almost the only Sikh leader who remained sincerely on the side of the British at that critical time. There were some able men who stood by the British because they saw that they would eventually win; there were others who were faithful through hatred to the house of Atari. But Budh Singh's honesty did not depend upon political calculations. The Panjab proverb says, "The Man Sardars are gallant, handsome and true"; and Budh Singh upheld the fame of his house. He was idolized by the army, and the estimation in which he was held is seen by the efforts made by the rebels to induce him to join them. But though his friends and relations were in the rebel ranks, though by loyalty he risked his life, his fortune and his reputation, yet he remained faithful to the end.

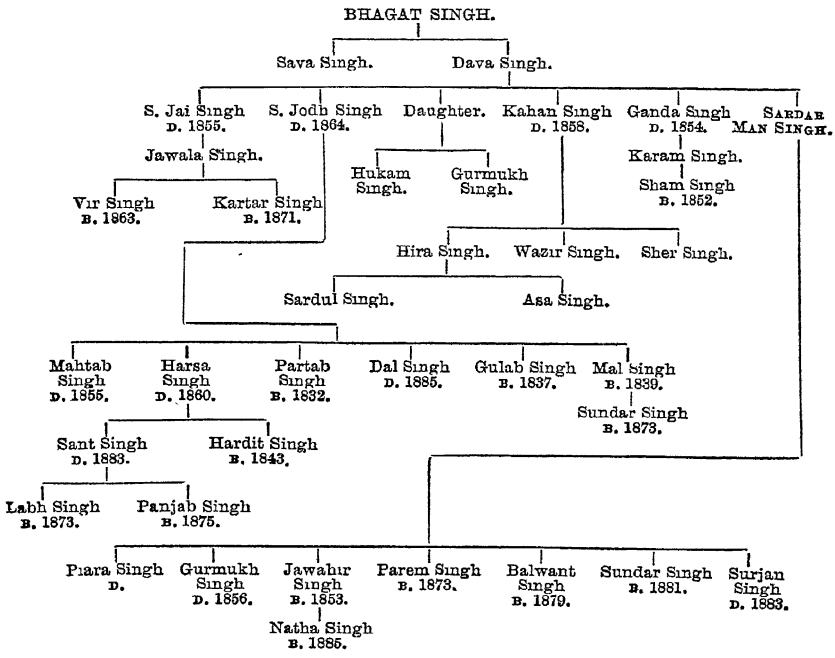
On the return of peace his jagirs, amounting to Rs. 6,340, were confirmed to him for life, and Rs. 1,040 were released to his male heirs in perpetuity. Rai Man Singh, the only surviving son of this loyal old Chief, who died in 1856, had always suffered from deafness, and never, therefore, sought a public career. He lives the life of a country gentleman at Manawala in the Raya Tahsil of Sialkot, and, in spite of his infirmities, leads an active life. His jagirs yield about Rs. 1,200 per annum.

Sham Singh, brother of Budh Singh, died in 1843, leaving one son, Lahna Singh, who succeeded to the command of his father's regiment. He joined the rebels in 1848, and his jagirs were consequently resumed. He received

a pension of Rs. 60 a month. He died in 1881. One of his sons, Shabdeo Singh, is a Dafadar in the 3rd Panjab Cavalry. He and his brother Sukha Singh are joint owners of about four thousand acres of culturable land in Gujranwala, yielding an income of about Rs. 400 per annum.

The family have not taken kindly to education; but they are manly, and inherit to the full the soldierly traditions of their fathers.

SARDAR MAN SINGH, BAHADAR, C.I.E.



The village of Ruriala in the Gujranwala district is stated to have been founded by Chaudhri Tej, an ancestor of Sardar Jodh Singh. It is certain that the family had long lived in the village and had for some time held the *Chaudhriat*. About the year 1759 Bhagat Singh became a Sikh, and having married his daughter Davi to the powerful Chief Gujar Singh Bhangi obtained a grant of the village of Ruriala, free of service, from him. Gujar Singh also took the young Sava Singh and Dava Singh into his service, and gave them the jagir of Naushera in the Gujrat district, which was held by the brothers in joint possession till the death of Sava Singh, who was killed in battle; and the jagir was resumed by Sahib Singh, son of Gujar Singh, who had succeeded his father in the command of the Bhangi Misal. Two villages of

the jagir were, however, left to Dava Singh, and the ancestral village of Ruriala. Jodh Singh entered the force of Sardar Jodh Singh Sowrianwala, who had married his cousin in the year 1813, when a boy of fifteen. He served with the Sardar's Ghorcharas till 1825, when, on the death of Sardar Amir Singh, the jagir was resumed by the Maharaja and the irregular troops placed under the command of Prince Sher Singh.

In 1831 Jodh Singh accompanied the Prince in his successful campaign against Sayad Ahmad Khan. In 1834 he was placed as a trooper in Raja Hira Singh's Dera, in which he remained till 1848, having been in 1836 promoted to the rank of commandant. The jagir of Ruriala, with Rs. 12,043, subject to the service of two sowars, had always remained in his possession, with the exception of the year 1835, when it had been temporarily resumed; and in 1848 he received an additional grant of the village Kotli in the Gujranwala district. During these years Sardar Jodh Singh had performed good service to the State. He had served under Diwan Hukam Rai, who was in charge of Mamdot and Mukatsar, and was afterwards sent to the Manjha, where he was most energetic, and speedily cleared the country of robbers. During the reign of Sher Singh he was again sent to the Manjha in command of three hundred sowars, and remained there for six months, restoring order and administering justice. After the Satlaj Campaign Jodh Singh was appointed *Adalati*, or judicial officer, at Amritsar on Rs. 3,000, inclusive of his jagir; and in 1849, after annexation, he was appointed Extra Assistant Commissioner at the same place, where he remained till his retirement from the Government service in December 1862.

During the disturbances of 1848-49 Sardar Jodh Singh remained faithful, and did excellent service in preserving the peace of the city of Amritsar, and in furnishing supplies to the

British forces. In 1857 he accompanied Mr. F. Cooper, C.B., in pursuit of the Mian Mir mutineers, and rendered such zealous and prompt assistance that he received from Government a present of Rs. 1,000 and a valuable watch. From annexation up to the beginning of 1862 he was in charge of the Darbar Sahib, the great Sikh temple at Amritsar, chosen by the Sikh aristocracy and priests themselves. This was an important duty, requiring great tact, honesty and powers of conciliation. These qualities the Sardar possessed in an eminent degree. There have been special circumstances gravely affecting the good management of the temple of late years, but Jodh Singh's influence there was only for good. He guided its counsels through the difficult early years of the administration and through the critical period of 1857, when his loyalty and devotion to Government were many times noticed; while as a judicial officer he secured, by his justice and unswerving honesty, the respect of the inhabitants of Amritsar, without regard to caste or creed.

In recognition of Jodh Singh's services, Government on his retirement in 1862 allowed him to draw his full pay of Rs. 4,300 for life. Ruriala and Kotli were released rent-free for life, and the latter village, with two wells at Ruriala, was to descend to his heirs for two generations. He also received a grant of fifty acres of land in Rakh Shakargarh. Sardar Jodh Singh died at Amritsar in August 1864.

Sardar Man Singh, youngest brother of Jodh Singh, is one of the most distinguished native officers in the army. He entered Raja Suchet Singh's force when about twenty-five years of age, and was present at the capture of Peshawar and in the Trans-Indus Campaign. He then entered Raja Hira Singh's brigade, where he was made an adjutant of cavalry. He fought against the British at Mudki, Firozshahar and Sobraon, and after the campaign was stationed at Lahore in command of a troop of fifty horse. In 1848 he was sent to

Amritsar, and remained with his brother during the war, doing excellent service; and on the return of peace his troop was disbanded and he retired on a pension. But Man Singh had no love for a quiet life at home. In 1852 he entered the Police under Colonel R. Lawrence, and remained in the force till 1857. At the first outbreak of the Mutiny he was despatched to Dehli to join Major Hodson with three troops of cavalry; one raised by Nawab Imamudin Khan, one by Raja Tej Singh, and the third in a great measure by Man Singh himself. This force, first known as 'Montgomery Sahib ka Rasala,' became the nucleus of the famous Hodson's Horse. Man Singh served throughout the siege and capture of Dehli. He assisted in the capture of the King of Dehli and the capture and execution of the three Princes, and on that day the coolness and gallantry of Man Singh were as conspicuous as those of his dashing commander. He was then sent with Colonel Showers' column into the Riwari district, and, returning to Dehli about the end of October, was despatched to Lahore by Major Hodson to raise five hundred recruits. This he effected in about four months, using the utmost exertions and borrowing a considerable amount of the necessary funds on his personal security. He then hurried to Lucknow. He arrived just in time to take part in the capture of the city, but too late to receive the thanks of his commandant, Major Hodson, who was killed the day before his arrival.

Man Singh fought throughout the hot-weather campaign of 1858, and was honourably mentioned in despatches for his gallantry at the battle of Nawabganj on the 13th June, in dashing to the rescue of Lieutenant Buller of his regiment, who was surrounded by the enemy. Man Singh was on this occasion severely wounded in two places, and his horse covered with sword-cuts. He received for his conduct in this action the Order of Merit. He served throughout the Oudh Campaign of 1858-59, and was present at most of the important

actions. At Nandganj, after capturing three guns, he was very badly injured by the blowing up of the tumbrils by a desperado from the enemy's ranks. From the injuries he received there he suffered for several months. The Government have rewarded the services of Man Singh by the grant of jagirs in Oudh and in the Panjab of the value of Rs. 600 and Rs. 400 per annum respectively.

Harsa Singh, second son of Jodh Singh, like his uncle Man Singh, was a Rasaldar in the 9th Bengal Cavalry. He was appointed to command one of the troops of cavalry raised by Man Singh in November 1857. In the middle of 1858 he went with his detachment to Oudh and joined the headquarters of Hodson's Horse, then commanded by Colonel Daly. He fought with distinction in all the chief battles of the later Oudh Campaign, including Sultanpur and Fyzabad. He died in 1860.

Partab Singh in April 1861 joined the Police force as Subadar. He is still a Deputy Inspector. Dal Singh was a Rasaldar in the 17th Bengal Cavalry. He died in 1885. Jawala Singh, son of Jai Singh, was a Subadar of the 29th Native Infantry. He has retired on a pension of Rs. 180 per annum. His share in the village of Ruriala brings in about Rs. 240 per annum. His son Vir Singh is a sowar in the Central India Horse.

Sardar Man Singh retired from the service in 1877, and took up his abode at Amritsar, where he has ever since led an active and honourable life, devoting his whole time and most of his money towards the maintenance of the Sikh faith. He was made an Honorary Magistrate in 1879, and in the same year was appointed manager of the Darbar Sahib, an office requiring tact, patience, honesty and energy. That he has performed his duties well is proved by the fact that the local authorities have frequently refused to allow him to resign, although he is now a very old man, in need of rest and quiet

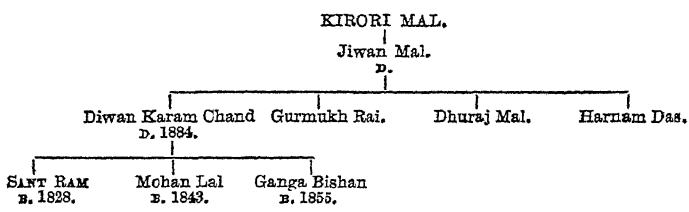
for his remaining years. He is a Companion of the Order of the Indian Empire, a Viceregal Darbari, and a member of the Municipal Committee of Amritsar. His income is estimated at Rs. 12,000 per annum, including a military pension of Rs. 3,594; lands in Oudh, Rs. 4,000; in Gujranwala, Rs. 2,500; in Lahore, Rs. 1,000; and a jagir in Kot Bara Khan, Rs. 700.

One of Sardar Man Singh's sons, Jawahir Singh, is a Zaildar and an Honorary Magistrate in Gujranwala. The others are still young.

The sons of the late Sardar Jodh Singh hold a perpetual jagir, valued at Rs. 600, in Mauza Ramgarh, Gujranwala; also a mafi valued at Rs. 75 in Ruriala in the same district. They have an additional income of Rs. 1,700 per annum made up of rents on houses and lands in Amritsar. Mahtab Singh, the eldest son, died in 1855.

Karam Singh, son of Ganda Singh, is a Deputy Inspector of Police. His land in Gujranwala yields Rs. 150 per annum. Of the sons of Kahan Singh, the eldest, Hira Singh, is Subadar-Major in the 24th Panjab Infantry, and he owns land in the Lahore and Gujranwala districts yielding about Rs. 3,000 per annum. The third son, Sher Singh, is a Jamadar in a mountain battery now on service in Burmah. Sardar Hira Singh's eldest son, Sardul Singh, is a Dafadar in the 1st Regiment, Central India Horse. The second son, Asa Singh, is a Jamadar in the 24th Panjab Infantry.

SANT RAM, OF EMANABAD.



The Nanda Khatri family, of which Sant Ram is the present representative, is of some antiquity. Ujar Sain, the first of whom any mention is made, lived in the reign of Babar Shah, and by a marriage with the daughter of a wealthy official of Emanabad in Gujranwala, whither he had gone in the train of the Emperor, established the fortunes of the family. His son Lakhu was adopted by his father-in-law Davi Dita, and on his death succeeded to his office of Kanungo; and for several generations the office, which was in those days of some consideration, remained with the family. The Sikhs under Sardar Charat Singh overran this part of the country, and the family lost most of their wealth; but the conqueror gave them a share in three villages, Kotli Dianat, Raipur and Rafipur, and on the accession of Ranjit Singh several members of the family were taken into his service. The only one who became of any importance was Karam Chand. He first went to Gujranwala, where he took a small contract for the revenue of Emanabad, and later he was sent as Tahsildar to Sri Har Govindpur, which was then administered by Tek Chand. For his services here he received a grant of three villages, Suliman, Kotli Mazbian and Kot Karam Chand in the Gujranwala district.

When Sher Singh ascended the throne, Tek Chand, an official of Nao Nahal Singh, was turned adrift. His subordinate Karam Chand was dismissed with him, but Raja Dhian Singh took him into his service, and sent him to Bhimbar to

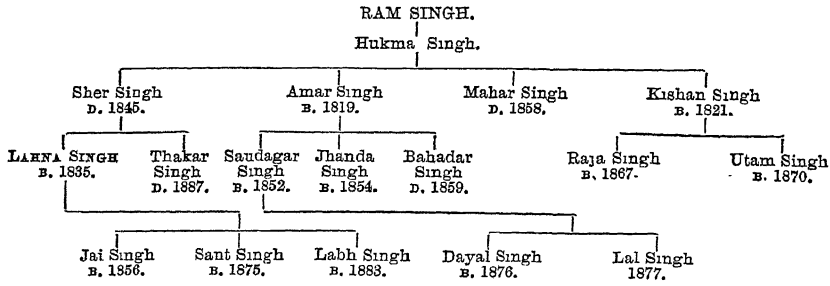
manage his estates. After Dhian Singh's death Karam Chand served Raja Gulab Singh in Hazara, and when that country was exchanged by the Raja for Manawar he retired to Peshawar. Two of his villages, Mazbian and Suliman, had been resumed in 1846 on his refusal to come to Lahore, and in 1850 Karam Chand had only three wells at Emanabad, worth Rs. 200, which were released for his life.

Karam Chand did not get on well in Kashmir, as he had an enemy at Court in the person of Jawala Sahai, the Maharaja's chief agent, afterwards Prime Minister. The mothers of Karam Chand and Jawala Sahai were sisters, and there was between them a quarrel of long standing. Jawala Sahai adopted his mother's quarrel and, making out that Karam Chand had embezzled very largely, caused him to be thrown into prison. The rights of the question cannot at this lapse of time be ascertained, but it is certain that Raja Jawahir Singh, nephew of the Maharaja, indignant at such treatment of his father's faithful servant, procured, with much difficulty, his release, and took him into his own service, in spite of the Maharaja's opposition. When Raja Jawahir Singh proceeded to Lahore, the Maharaja attacked his fort of Mangla on the Jamu road. It was most gallantly defended for some months by Sant Ram, son of Diwan Karam Chand, but was at last taken. Gulab Singh tried, it is said, to induce Sant Ram to enter his service; but he refused, and the Maharaja threw him into prison. When the Mutiny of 1857 broke out, Karam Chand was at Lahore in command of some troops belonging to Raja Jawahir Singh. He was directed to join General Van Cortlandt, which he did, and was present as commandant of Raja Jawahir Singh's contingent at all the actions fought by the General between Firozpur and Rohtak. He then remained at Hissar till the Raja's contingent was amalgamated with the Police, when he was appointed commandant of the 10th Police battalion,

on his former pay of Rs. 500 per mensem. In 1861, when the Police were reorganized, Karam Chand's services were no longer required; but for his loyalty and gallantry he received a jagir of Rs. 3,177 at and near Emanabad, Rs. 1,200 of which were to descend to his son. He also enjoyed a life jagir, valued at Rs. 220, in Kot Karam Chand, sanctioned in 1850. The Diwan worked for nine years at Gujranwala as an Honorary Magistrate, resigning in 1874 in favour of his son Mohan Lal, who still holds office. He took service with the Maharaja of Jamu, by whom he was held in the highest esteem. On the Diwan's death in 1884 the jagir was resumed, with the exception of holdings in Nagri, Puranpur and Rajpur, Tahsil Gujranwala, yielding Rs. 1,200 per annum, which were released in favour of his eldest son Sant Ram, who is also owner of one hundred and sixty ghumaos of land in Chak Duni Chand, Tahsil Gujranwala. He and his youngest brother Ganga Bishan are in the service of the Jamu Maharaja, receiving each Rs. 1,800 per annum.

The brothers Sant Ram and Mohan Lal are Viceregal Darbaris of the Gujranwala district.

SARDAR LAHNA SINGH, CHIMNI.



Ram Singh, a Khatri of the Gandi Bonjai caste, was the first of the family to become a Sikh. He left Bhera in the Shahpur district for Gujranwala, where he entered the service of Sardar Charat Singh Sukarchakia as a trooper, and from whom he received the grant of a well at Gujranwala, which is still held by the family. He was killed at Bhula Kariala in a skirmish, and left one son, Hukma Singh, a minor, who when able to bear arms entered Ranjit Singh's army. He soon afterwards distinguished himself in the Kasur expedition in 1807, in which he was severely wounded. He was created a Sardar at the same time with Hari Singh Nalwa, and received civil charge of the Ramnagar district and control of the customs and salt duties on a salary of Rs. 24,000, with the military command of the contingents of the Darap Jagirdars. He accompanied the Lahore Chief against Pathankot and Sialkot, and at the latter place showed himself so brave and energetic that Ranjit Singh embraced him and expressed his surprise that such a *chimna* of a man should be more courageous than men twice his size. *Chimna*, in the Panjab dialect, signifies both a man of small stature, and a little bird, swift and strong of wing; and Hukma Singh, who was somewhat undersized, found that the nickname *chimna* thus given stuck to him till it became the agnomen of his family.

For his services Hukma Singh received jagirs worth Rs. 60,000 in Ugoki and Roras, and on the marriage of Prince Kharak Singh in 1812 he received additional jagirs in Sayadgarh, worth Rs. 40,000, and also a portion of the Sialkot jagir alienated from Sardar Ganda Singh Sufi, which he held for seven years. His force of irregular horse, which was under the command of his cousin Bhai Gurdayal Singh, mutinied shortly afterwards, and the allowance of Rs. 24,000, which he had received for its maintenance from the Ramnagar customs, was discontinued. In 1814, Yar Mahomed, with the aid of the people of Khairabad, drove the Sikhs out of Attock. Hukma Singh, with Sham Singh Bhandari and two thousand irregulars, attacked him and drove him with loss across the Indus, recovering the plunder which the Afghan army had collected. Khairabad was severely punished for its complicity in this affair.

In 1818 Hukma Singh was appointed Governor of the districts of Attock and Hazara, and he named Bhai Makhan Singh as his deputy. The latter was of rather a peremptory disposition, and an insolent letter which he wrote to Mahomed Khan, the powerful Tarin Chief, ordering him to pay the revenue without delay, set all Hazara in a blaze; for Mahomed Khan called out his tribe and attacked the Sikh force, which was overpowered and cut up, Makhan Singh being among the slain. The few who escaped brought the evil news to Hukma Singh, who marched out to avenge his friend. At Sultanpur he met Mahomed Khan, and a sharp fight ensued; neither party could fairly claim the victory, but it so far remained with the Tarin Chief that Hukma Singh returned to Attock without seeking to bring on a second engagement. The Maharaja was much displeased by the conduct of Hukma Singh on this occasion, and there was, besides, another cause of offence, in his having hung, to gratify his private revenge, one Sayad Khan of Kot Hasan

Ali, a wealthy and well-disposed Chief. He was fined Rs. 1,25,000 and removed from Hazara, where Diwan Ram Dayal was sent as his successor in 1819.

Hukma Singh was a good soldier, and there were few of the Maharaja's campaigns in which he did not serve; and his skill and bravery were so well recompensed that at one time he held jagirs amounting to upwards of three lakhs of rupees. On his death, owing to disputes in the family, the whole jagirs were resumed. His eldest son, who had married the sister of Sardar Jhanda Singh Botalia, received command of one hundred sowars on Rs. 500 per mensem. Amar Singh and Mahar Singh were made commandants on Rs. 775 and Rs. 1,440 per annum, respectively.

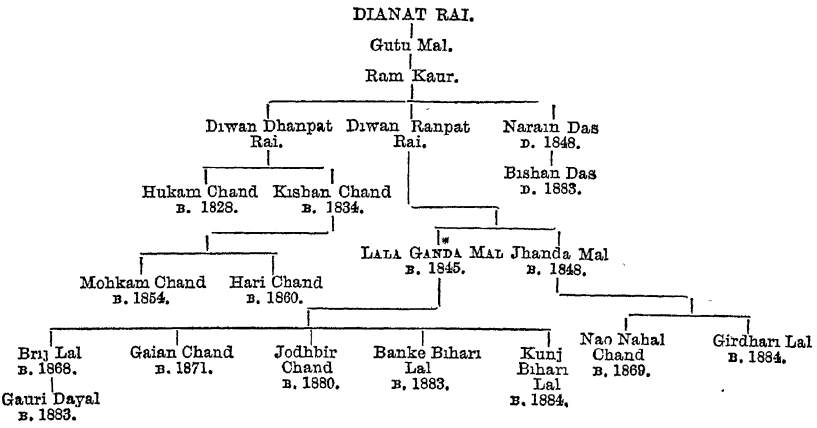
Sher Singh was killed at Sobraon, and his son Lahna Singh received a situation about the person of the young Maharaja Dalip Singh, with a jagir of Rs. 1,149 in the Sialkot district, which he still enjoys on life tenure, one-fourth descending to his heirs male in perpetuity. He lives at Gujranwala, and has been exercising the powers of an Honorary Magistrate there since 1872. He is also President of the Municipal Committee. He has, by his consistently loyal and straightforward conduct, earned the respect and esteem of several district officers in succession, always giving cordial assistance in all matters connected with the administration, and bringing his powerful influence to bear upon the side of progress and order. It is recorded of him that on the occasion of the recent Jubilee celebration at Gujranwala, the Sardar, as a special act of honour and respect towards Her Most Gracious Majesty, unwound his flowing beard in public Darbar, to the intense gratification of his fellow-Sikhs, instead of wearing it, as he ordinarily does, twisted round his ears.

The Sardar's eldest son, Jai Singh, is employed in the Police. His uncle Amar Singh holds a rent free grant for life

of a well, valued at Rs. 75 per annum, at Gharjhak, Gujranwala, granted as a reward for his Mutiny services, having distinguished himself in Oudh as an officer in Voyle's Horse. He also enjoys a cash pension of Rs. 180 per annum. His eldest son, Bahadar Singh, died on his voyage to China, whither he was proceeding with the 19th Bengal Lancers during the last war. The second son, Jhanda Singh, is employed as a Muharrir in the district. Sodagar, youngest son, has become a religious mendicant.

The family are Gandi Khatris of the Kashib *got*. Sardars Lahna Singh and Amar Singh are Viceregal Darbaris. Lahna Singh's daughter is married to a son of Bedi Khem Singh, C.I.E., of Kalar, Rawalpindi.

LALA GANDA MAL.



Dianat Rai entered the service of Nadir Shah, conqueror of Kabul and Dehli. During the following reign of Ahmad Shah, his son Gutu Mal, not obtaining any employment in Kabul, determined to seek his fortune in the Panjab, where he settled in the village of Bhera in the Shahpur district. Sardar Gujar Singh Bhangi was at that time owner of most of the neighbouring country, and to him Gutu Mal offered his services. He remained with Gujar Singh and Sahib Singh till his death, acting as Diwan, and regulating the civil affairs of the large tract over which these Chiefs ruled. His son Ram Kaur succeeded him in his office, which he held until Ranjit Singh, in 1810, took possession of Sahib Singh's estates. Ram Kaur was growing too old for work, but he obtained places at Lahore for his three sons. Diwan Dhanpat Rai, who was the eldest of the brothers, received Majitha, Jagdeo and other villages in jagir, which in 1814 were exchanged for the Ilaka of Sodhra, worth Rs. 21,000, from the territories of his old master Sahib Singh. He was then placed in charge of the Manjha, where he remained some years. Later, he received the Ilaka of Shuwala,

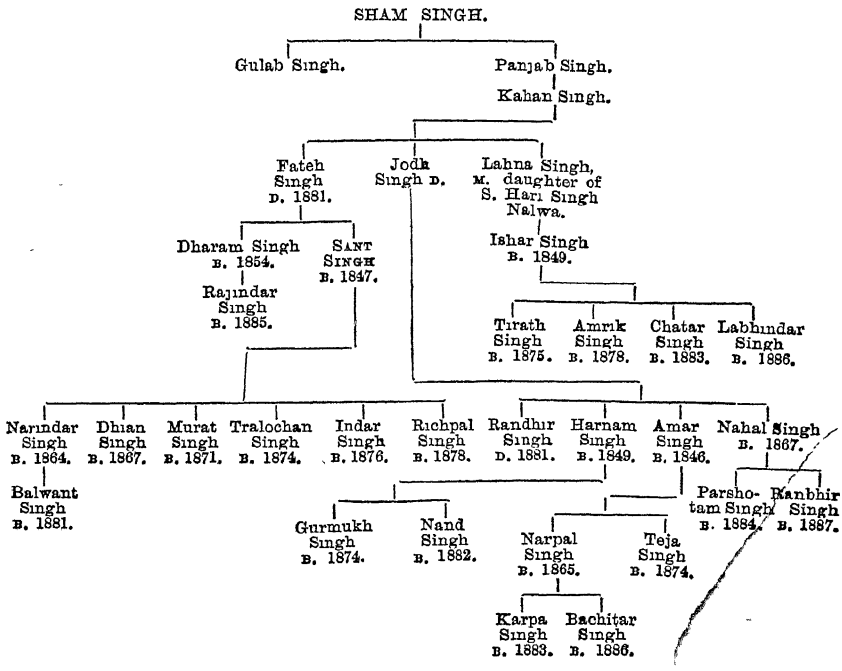
worth Rs. 10,000, in jagir, and was made commander of Prince Kharak Singh's force, which office he held for above a year, being succeeded by Bhaia Ram Singh. The brothers did good service with their contingent at Multan, Mankera and Kashmir, and after each campaign received an enhancement of their jagirs. In 1831, at Diwan Dhanpat Rai's death, the jagirs of the family amounted to Rs. 43,500. These were resumed, with the exception of Sodhra, held subject to the service of seventy-eight horsemen. Diwan Ranpat Rai and Narain Das were then sent to Kangra and Nurpur to collect the revenue due from the Kardars of those districts. In 1842 Raja Gulab Singh, who had charge of Gujrat, took from the family lands about Beli to the value of Rs. 5,000; and on Sardar Lahna Singh representing the case to Maharaja Sher Singh the contingent was reduced by twenty men, and in 1846 Raja Lal Singh struck off eight more.

During the war of 1848-49 the contingent of Diwan Ranpat Rai was employed under Lala Gumani Lal, Adalati of the Manjha, in preserving the peace of all the district round about the city of Amritsar. Narain Das died just before the outbreak of hostilities in 1848. On annexation the personal jagir of Diwan Ranpat Rai, Rs. 2,000, was maintained for life, half descending to his two sons. Masammat Sukhan, the widow of Diwan Dhanpat Rai, was granted a personal allowance of Rs. 1,000, but she died soon afterwards, in 1851. Hukam Chand and Kishan Chand received Rs. 600 and Rs. 400, respectively, and the sum of Rs. 1,000 was continued for life to Bishan Das, the only son of the younger of the three brothers. Diwan Ranpat Rai died in 1856. Hukam Chand and Kishan Chand are living in Sodhra.

Diwan Bishan Das died childless in 1883, and his life pension of Rs. 1,000 lapsed. He had acted as Honorary Magistrate of Wazirabad, Gujranwala, for over ten years.

The present head of the family is Lala Ganda Mal, son of the late Diwan Ranpat Rai. He is a Naib-Tahsildar and enjoys a family pension for life of Rs. 500 per annum. His brother Jhanda Mal is in receipt of a similar allowance. They are joint owners of a small plot of land at Sainwala in the Sialkot district, yielding about Rs. 600 per annum. The family are not now of much importance. They are Brahmans, and have their home at Sodhran in the Gujranwala district.

SARDAR SANT SINGH OF GHARJAKH.



Sham Singh was a banker in the village of Gharjakh, near Gujranwala. Of his two sons, the eldest, Gulab Singh, followed his father's profession, but Panjab Singh, the younger, enlisted in the force of Sardar Fateh Singh Kalianwala, receiving Rs. 30 a month as a trooper. Like many other common soldiers in the Sikh army, he rose to command by his courage; and after the death of his patron, Sardar Fateh Singh, not liking his successor Dal Singh, the nail-cutter, he went over to Ranjit Singh, who placed him in a regiment and gave him in jagir the villages of Aimah and Fatehpur in the Amritsar district, worth Rs. 2,500; and after the second Multan Campaign in 1818 he received jagirs to the value of Rs. 50,000, subject to the service of one hundred and twenty-five sowars. On his death the jagirs were resumed by the State,

as his only son, Kahan Singh, was but fifteen years old. However, when the boy grew up, the Maharaja sent him to Makhad and Pindi Gheb in command of five hundred horsemen, and conferred on him a jagir of Rs. 15,000. He remained here for nine years, when, his payments having fallen into arrears and his accounts not successfully passing a rigid examination, he was recalled and dismissed from Government employ. He then became a follower of Sardar Hari Singh Nalwa, and accompanied his new master in his numerous expeditions. He fought in the campaign against the Ghazis of Yusufzai in 1831, and soon after, not getting on well with his brother officers, went over to Sardar Atar Singh Sindhanwalia, who gave him a subordinate command with a jagir of Rs. 7,000. He then went to Kashmir with the Governor-General, Mian Singh, d returned after three years to Lahore with a considerable an ne. His son Lahna Singh married the daughter of his fortu ader, Sardar Hari Singh, who took his son-in-law with old le Peshawar in the last and disastrous campaign of him to which the great General was killed. During the 1837, in Nahal Singh and the reign of Maharaja Sher life of Nao an Kahan Singh and his three sons were treated Singh, Diw r and received military appointments; but when with favou Singh rose to power trouble came upon the Raja Hira Lahna Singh was in the service of Sardar Ajit Singh family. walia; and the new Minister, who hated the Sindhan-Sindhan nd their adherents, confiscated Kahan Singh's jagir walias a rew him and Fateh Singh into prison. Lahna Singh, and th contrived to escape, took refuge with Baba Bir Singh, who great Sikh Guru. Not till Jawahir Singh became the inister did the family regain their liberty and their former Position. Diwan Kahan Singh was killed by a musket-shot during the Satlaj Campaign in 1846, and the Darbar granted the family a jagir in Gharjakh and Dholanwala, worth Rs. 2,910, subject to service. On the annexation of the Panjab

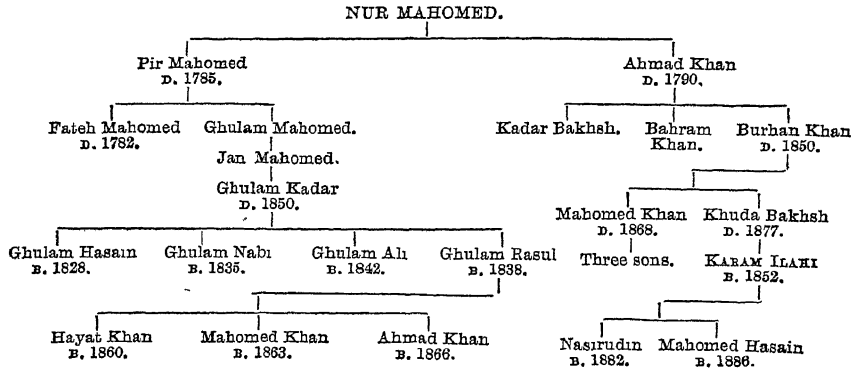
the jagir was resumed, and in lieu of it cash pensions of Rs. 600 and Rs. 360 were granted to Fateh Singh and Lahna Singh respectively. The widow of Kahan Singh also received a pension of Rs. 360.

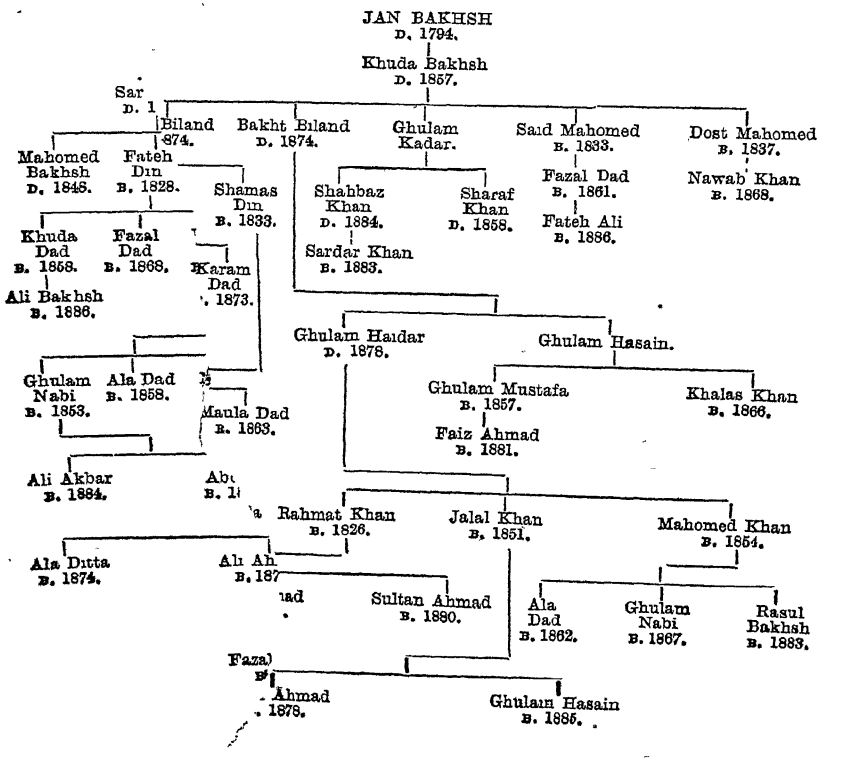
Sardar Fateh Singh was appointed an Honorary Magistrate of Gujranwala in 1869, and continued in the office until his death in 1881. His mother, Mai Kishan Kaur, died in 1875, and her pension lapsed to Government.

Sardar Sant Singh, a Viceregal Darbari, son of Sardar Fateh Singh, is now at the head of the family. His brother Dharam Singh is an Assistant Engineer in the Public Works Department. Their first cousin, Harnam Singh, is a clerk in the same department. Sant Singh's son, Narindar Singh, is employed as a Zaildar of Canals. The joint annual income of the family from land in Gharjakh and other villages in the Gujranwala district is estimated at about five thousand rupees.

Sardar Lahna Singh lives at Gujranwala. The family are Khatri Sikhs. Their home is at Gharjakh, a village founded by the Waraich Jats in Gujranwala.

KARAM ILAHI, CHATA.





The Chatas are a numerous Mahomedan tribe, chiefly inhabiting the Hafizabad and Wazirabad parganas of the Gujranwala district, where they hold seventy-eight villages. They claim to be by origin Chohan Rajputs and to have emigrated to the Panjab from the Dehli district. The date of the emigration is not exactly known, but it was probably about three hundred years ago. They rapidly increased in numbers, spreading along the banks of the Chanab, and founded Nadala, Manchar, Bangli, Pandorian and other villages. One Gagu seems to have been the first to adopt the Mahomedan faith, about the year 1600, and his example was followed by the remainder of the tribe. Nur Mahomed was born in 1704. When he grew up his friendship was sought by Raja Ranjit Deo of Jamu and by the Chiefs of Multan ; for the Chatas had now grown powerful, and Nur Mahomed was their acknowledged Chief. When Nur Mahomed grew old, Ahmad Khan, his younger son, a brave and skilful soldier, led the Chatas to battle. The great enemies of the tribe were the Sukarchakia Chiefs of Gujranwala, who were ever striving to extend their possessions. In the time of Sardar Charat Singh the Chatas held their own, and Ahmad Khan in 1765 captured the celebrated Bhangi gun which Charat Singh had placed in Gujranwala. Soon after this, Ahmad Khan and his brother Pir Mahomed quarrelled, and fought for some time with varying success ; and among the killed were Bahram Khan and Kadar Bakhsh, sons of Ahmad Khan and Fateh Mahomed his nephew. At last, Pir Mahomed sought help from Gujar Singh and Sahib Singh Bhangi, who invited Ahmad Khan to a conference, captured him, and shut him up without water till he agreed to resign the great gun, which was carried to the fort of Gujrat.

Mir Manu, the Viceroy of Ahmad Shah Durani, laid siege to the fort of Manchar for some months without success ; but when the Emperor himself invaded the Panjab, he seems

to have treated the Chata Chiefs with consideration and to have confirmed them in their possessions. Sardar Charat Singh, the Chata enemy, died in 1774, closely followed by Nur Mahomed and his son Pir Mahomed.

The towns founded in the Gujranwala district by these Chiefs are neither few nor unimportant. Among those founded by Nur Mahomed were Ahmadnagar, Ghudhi Gul Mahomed, and Rasulnagar, re-named Ramnagar by the Sikhs; while Pir Mahomed built three different forts called after his own name; also Kot Mian Khan, Alipur, re-named by the Sikhs Akalgarh; Naiwala, Kot Salim, Kot Ali Mahomed and Fatehpur. Ghulam Mahomed, who succeeded to the estate, succeeded also to the hatred of the Sukarchakias. Both Sardar Mahan Singh, son of Charat Singh, and Ghulam Mahomed were able and brave men, and it was clear that peace could only result from the death of one or the other. For a long time the advantage lay with the Chatas, and Mahan Singh was defeated on several occasions. Once he besieged Jokian, held by Mian Khan, uncle of Ghulam Mahomed, who came down in haste to relieve it. After some hard fighting, peace was agreed upon; but in an unguarded moment the treacherous Sikh seized Mian Khan, carried him off prisoner, and blew him from a gun. At length, in 1790, Mahan Singh, having become very powerful, assembled his forces and besieged Manchar. The siege lasted for more than six months, and the Sikhs lost a large number of men. The young Ranjit Singh himself was in great danger; for Hashmat Khan, uncle of Ghulam Mahomed, charged his escort with a few sowars, and, climbing upon his elephant, was about to kill the child when he was struck down by the attendants. Ghulam Mahomed, seeing that he could no longer hold the fort, offered to surrender if he were allowed to leave for Mecca in safety. This Mahan Singh promised solemnly; but he had hardly sworn his truth, than one of his men, by his

orders or with his connivance, shot the brave Chata Chief through the head. Mahan Singh then gave up Manchar to plunder, and seized the greater part of the Chata territory.

Jan Mahomed, son of Ghulam Mahomed, escaped to Kabul, from whence he returned in 1797 with Shah Zaman, and by the aid of the Afghans recovered his possessions on the Chanab; but when his protector had returned to Afghanistan, Ranjit Singh attacked Rasulnagar, determined to destroy for ever the Chata power. The besieged made a gallant resistance; but day by day their numbers and their strength diminished. Unlike the divine twin brothers, who fought so well for Rome by Lake Regillus, the Mahomedan saints abandoned their followers; for the story is that the Chatas asked a famous fakir, who lived at Rasulnagar, to aid them. "How can I help you," was his reply, "when I see the holy* Mahbub Subhani, dressed in green, fighting on the side of Ranjit Singh." At length Jan Mahomed was killed by a cannon-shot and the fort surrendered.

The history of the family contains little worthy of notice after the fall of Rasulnagar. The sons of Jan Mahomed received a small jagir from Ranjit Singh, and were employed by him in the irregular cavalry. Several members of the family have served under the English Government both in 1849 and 1857. Karam Ilahi, grand-nephew of Kadar Bakhsh and Bahram Khan, at the head of the family, holds a small mafi, yielding Rs. 52 per annum, and his patrimony in Ahmadnagar brings in about a thousand rupees a year. He is a member of the District Board, Zaildar of Ahmadnagar, Gujranwala, and receives a chair in Provincial Darbars.

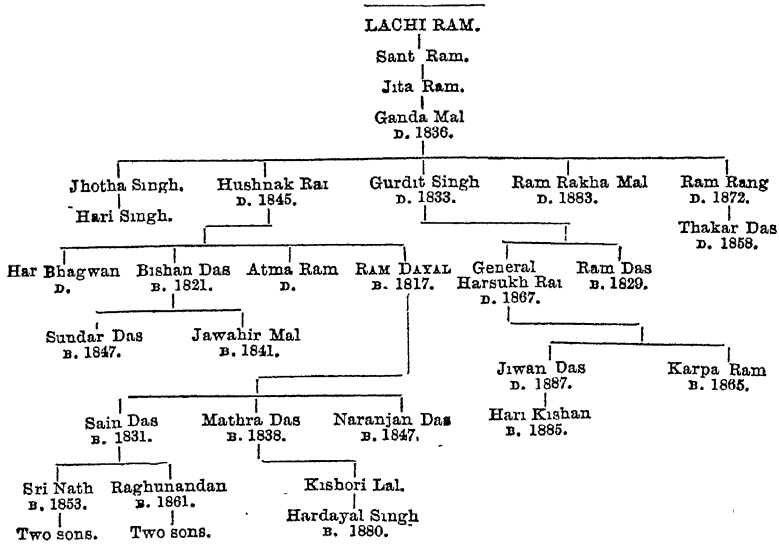
The only Chata Jagirdars at the present time are the descendants of Jan Bakhsh, a petty Chief famous for his cattle-lifting exploits. He was killed in 1794 in a fight with the enemy of his tribe, Sardar Mahan Singh, who marched upon

*The saint alluded to is Abdul Kadar Gilani, whose shrine is situated in Baghdad.

his village Gajar Gola and plundered it of considerable wealth; the family of Jan Bakhsh escaping to Pindi Bhatian. When Ranjit Singh had succeeded his father, Khuda Bakhsh and his brothers waited upon him, and were taken into the Ghorcharas, receiving jagirs to the amount of Rs. 12,000. Khuda Bakhsh served under the Maharaja in all his chief campaigns, Kasur, Multan, Mankera, Kashmir and Peshawar, and was distinguished for his gallantry. He was several times wounded; and at the battle of Teri, when badly hurt himself, he cut off the head of an Afghan with a single blow. The family had a quarrel with Wasakha Singh, the Kardar of Kadianbad, and their jagirs, with the exception of Kot Jan Bakhsh, Gajar Gola and two other villages, worth Rs. 2,500, were resumed. The cash pension of Rs. 2,500 was left to them.

During the disturbances of 1848-49 Khuda Bakhsh remained loyal. His two grandsons, Ghulam Haidar and Shamasdin, were made Thanadar and Deputy Thanadar at Kadianbad. On annexation Gajar Gola, worth Rs. 1,500, was released for the life of Khuda Bakhsh. He died in 1856, and two-thirds of the jagir have been resumed. The remaining one-third descends to his heirs in perpetuity. They own two thousand ghumaos of land in Kot Jan Bakhsh and other villages of Gujranwala.

LALA RAM DAYAL.



Lachi Ram, a respectable Khatri of the Kapur tribe, left Lahore about the year 1740 for Hafizabad, where he married and settled, and where his descendants have since resided. The first of the family to take service under the Sikh Government was Gurdit Singh, who entered the cavalry under Prince Kharak Singh on a salary of Rs. 2,000 per annum. He married a daughter of Lala Nanak Chand, elder brother of Diwan Sawan Mal, Nazim of Multan, and had two sons, one of whom was Harsukh Rai. His brothers were not men of any note.

Ram Rang married the daughter of Lala Gurmukh Rai, another brother of Diwan Sawan Mal, and served under his kinsman as Kardar, and afterwards as commandant at Dera Ghazi Khan on a salary of Rs. 1,800 per annum. Ram Rakha Mal, who died in 1883, was also a Kardar under Sawan Mal.

Harsukh Rai went to Multan in 1833, and was made *Adalati* or Judge by the Diwan, and soon afterwards received

a military appointment. But he only remained there for two years, when, failing to obtain leave of absence, he threw up his appointment in disgust and came to Lahore, where in 1836, through the favour of Raja Dhian Singh, he obtained a lucrative post about the Court, which he held till 1839, when he was sent to Multan in charge of the salt customs: but this appointment he only held four months. Maharaja Sher Singh made him Kardar of Shekhopura on a salary of Rs. 1,800 per annum; but he fell into disgrace with his patron, Raja Dhian Singh, whose influence was used to procure his dismissal in 1841. He was then appointed Kardar of Haweli, near Pak Patan, but his administration was very unpopular. He made Sardar Jawahir Singh, the Minister, his enemy by his intrigues with Prince Pashora Singh, who after the death of his brother in July 1843 had fled to Ludhiana; and Harsukh Rai was not only dismissed from his employment, but his jagirs and property were confiscated.

When Raja Lal Singh rose to power, Harsukh Rai again came into favour; he was created General, and received command of the brigade which Lal Singh had begun to form in the hope that it, being his own creation, would stand by him in any new revolution. He was also made Kardar at Pati, at the south-western extremity of the Lahore district, in spite of the opposition of his enemies at Court, who asserted that if the ruin of any place was desired it was sufficient to send Harsukh Rai there. But the General, though by no means scrupulous, was energetic and a good officer. His brother Ram Das conducted most of the civil work at Pati, while Harsukh Rai remained at Lahore till, at the close of the year, Raja Lal Singh fell from power, and his *protégé* fell with him. The new brigade, of which only one regiment, the Ram Paltan, had been formed, was broken up, and at the same time the General lost the Kardarship of Pati.

Soon after the outbreak at Multan in 1848 Harsukh Rai was again sent, by the desire of Colonel H. Lawrence, to the Manjha as Kardar on Rs. 4,310 per annum. It was a time when energy, resolution and fidelity were invaluable, and the Resident thought that Harsukh Rai could be depended upon for their exercise. The selection was fully justified by the result. With every temptation to disloyalty: for the rebel Governor of Multan was his connection, and his own brother was in the hostile ranks: Harsukh Rai performed his duty faithfully, and through all these troublous days did good and zealous service. On the annexation of the Panjab his jagir, worth Rs. 1,700, was maintained for life, and he was made Tahsildar, receiving an exceptional allowance of Rs. 428.

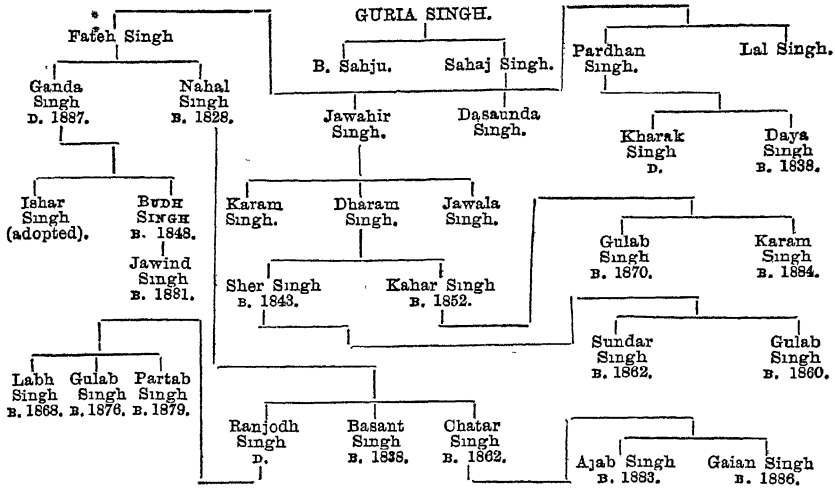
In 1857 he was stationed at Amritsar, where he was very active, pursuing the mutineers of the 26th Native Infantry and raising the country against them. For this he received a grant of Rs. 1,000 and an increase to his allowance. In 1859 Harsukh Rai was raised to the rank of Extra Assistant Commissioner. He held the post until 1865, when he was obliged by failing eyesight to retire on a pension of fifteen hundred rupees per annum. He died in 1867.

Jiwan Singh, elder son of Harsukh Rai, died in 1887. Karpa Ram, surviving, enjoys a jagir grant of Rs. 300 per annum, released in 1860 to the family in perpetuity. His income is about Rs. 2,600 per annum, including Rs. 800 from lands and Rs. 1,500 house-rents and trade profits.

The present representative of the family is Lala Ram Dayal, a first cousin of General Harsukh Rai. He is a Lambardar and Zaildar of Hafizabad in the Gujranwala district, a member of the District Board and a Darbari on the Lieutenant-Governor's List. He holds a cash inam of Rs. 258, sanctioned in 1873; and he has a mafi grant valued at Rs. 130, sanctioned in 1876 for life. He has an income

in addition of about Rs. 2,500, mainly derived from rents of land in eight villages in the Hafizabad Tahsil. One of his sons, Sain Das, holds the post of Sadar Kanungo at Gujranwala on a salary of Rs. 60 per mensem. The family is eminently respectable, but no longer commands much local influence.

BUDH SINGH, MATU.

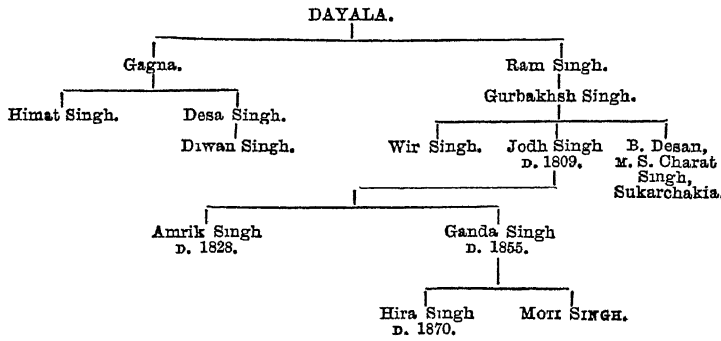


Guria Singh, the founder of the family, was a Misaldar of Sardar Charat Singh Sukarchakia. The connexion was strengthened by Guria Singh marrying his daughter Sahju to Sardar Dal Singh of Akalgarh, the brother-in-law of Charat Singh. When Ranjit Singh first succeeded his father he had great confidence in Dal Singh, and used to be guided in everything by his advice; but they soon quarrelled, and in the year 1800 Ranjit Singh imprisoned Dal Singh and marched against Akalgarh, intending to take it by surprise. But Sahju was a brave woman, and, with the assistance of her brother Sahaj Singh, successfully held out for three months till the siege was raised. Ranjit Singh obtained the fort later, in 1804, on the death of Dal Singh, and then attacked Ahmadabad, which was bravely defended by Sahaj Singh for some time; but the garrison was at length compelled to capitulate. On the death of Dal Singh, Sahaj Singh received in jagir the Ilakas of Jathu Nangal and Bharial. Sardar Fateh Singh, his son, served with credit against Fateh Khan, Wazir of Kabul,

and in the Kashmir and Multan Expeditions. In 1834 the Maharaja made over the Bharial estate to Jamadar Khushal Singh, giving another to Sardar Ganda Singh in exchange. Ganda Singh was an officer under Hari Singh Nalwa, and fought in many frontier battles and skirmishes. In 1848 he and his cousins joined the rebels, and the family jagirs, amounting to Rs. 19,000, were resumed. Ganda Singh received a pension of Rs. 1,200, and Dasaunda Singh and Nahal Singh each Rs. 120 per annum.

Ganda Singh was appointed an Honorary Magistrate of Gujranwala in 1865. He was also a Lambardar of his village and a Zaildar. He always loyally assisted the local authorities, and had more than once been honoured in Darbar by the bestowal of sanads and khilats. He enjoyed a mafi holding of forty acres. He died in 1887. Before the birth of his son Budh Singh, he had adopted his wife's brother's son, Ishar Singh, now a Tahsildar in this Province. Ganda Singh's brother Nahal Singh is a Zaildar. His allowances amount to Rs. 320 per annum. Two of the cousins are Lambardars. But the family are badly off, owning only one hundred and thirty acres of land of inferior description, and most of the members have sunk into comparative insignificance. None of them is entitled to a seat in Darbar. They are Matu Jats, living at Matu in Gujranwala. Budh Singh, son of Ganda Singh, may be said to be at the head of the family.

DAFADAR MOTI SINGH, WAZIRABADIA.



Hira Singh Wazirabadia, father of Moti Singh, was lately at the head of the Waraich tribe, which is numerous in the Gujrat and Gujranwala districts. Originally Hindu, the Waraich Jats were converted to Mahomedanism about four hundred years ago, and there are now but few of the tribe of the ancient faith. The origin of the name Waraich is thus explained by the Gujrat portion of the tribe: Raja Jaipal, of Lahore, when hunting in the neighbourhood of Thanesar, saw a new-born infant clinging to the dead body of its mother. On enquiry, it was found that the husband of the woman had been killed in a skirmish, and that she had died of grief and hunger. The Raja, moved with pity, took the child and brought him up as his own, giving him the name of Baraich, as it was beneath the shade of a ber tree that he had discovered him. When Baraich or Waraich grew up he was married to his protector's daughter, and on the Raja's death without issue Waraich succeeded to the throne, which his descendants filled for three generations. It was not for many years later that the clan of which Waraich was the founder emigrated to the Panjab, where it became Mahomedan and settled in the Gujrat district. *

* This account of the origin of the tribe is purely fabulous. Raja Jaipal was the ruler of the Panjab Proper from the Satlaj to Multan and the Indus; but Thanesar, where he is said to have found the infant, was under Raja Gulchanda Rai of Mahavan

The village bards (Mirasis) of the Waraich Jats of Gujranwala give a different and a more probable account. They state that their ancestor was Barlas, a Hindu Jat, who founded, near Ghazni, about the middle of the tenth century, the village of Bahowali. Shah, a descendant of Barlas, was a soldier in the army of Sultan Mahmud, and came with that prince to India in 1001. Jaipal, the Raja of Lahore, was defeated, and the invading army withdrew; but Shah, struck with the fertility of the country about Gujrat, remained there and settled in Kalarchor, a Gujar village, where, till 1355, his family lived as husbandmen. Waraich, son of Matu, became wealthy and Chaudhri of the neighbouring villages. He turned the Gujars out of Kalarchor; and was the father of five sons, Teju, Kela, Saijru, Leli, and Wada, who, as the tribe became numerous and powerful, founded many villages in Gujrat and elsewhere. Teju founded Kala Katai and four other villages, still held by Waraich Jats, in Amritsar; Kela's descendants went as far south as Saharanpur, where there are now five Waraich villages. Lada was the first village founded in Gujranwala, where there are still forty-five villages held by the tribe; while in Gujrat, out of three hundred villages founded by Waraich Jats, there are still nearly two hundred inhabited by them.

The first member of the Wazirabad family about whom anything is known was Gagna, who held a small office at Botala under the Empire, and is said to have been a man of some wealth. His son, Desa Singh, and his nephew, Gurbakhsh Singh, joined the force of Sardar Charat Singh Sukarchakia, who was then rising to power, and were present

and Dehli. Raja Jaipal reigned from A.D. 970 to 1001, when, having been defeated by Sabaktagin and Sultan Mahmud, he burnt himself on a funeral pile, in accordance with a custom, then prevailing among the Hindus, that a Prince twice defeated by a foreign army was incompetent to reign. He was succeeded, not by Waraich, but by his own son Anandpal

Anandpal died in 1012, and was succeeded by his son Jaipal the Second. But this is not the Jaipal to whom the Waraich tribe refers, nor did he found a dynasty; for he fled to the hills on the invasion of Mahmud, 1013; and nine years later Lahore became a province subject to the Kings of Ghazni.

at the attack on Amritsar, when the Bhangi tower, between the Rambagh and Chatawind gates, was captured and named Mahan Singhwala after the young son of Charat Singh.

When Charat Singh conquered the northern portion of the Gujranwala district, Wazirabad fell to the share of Desa Singh and Gurbakhsh Singh. The jagir was soon afterwards divided; Gurbakhsh Singh retaining Wazirabad, and Desa Singh taking Kunja and Kalar Budha. Gurbakhsh gave his daughter Desan in marriage to his leader Charat Singh, and by this connection his influence was much increased. During the invasions of Ahmad Shah Durani the Wazirabad Chiefs were compelled to retire before the enemy, but when the storm had blown over they returned to their home.

Gurbakhsh Singh died in 1776, and his son Jodh Singh succeeded to the estate, which was worth about a lakh and a half. Jodh Singh and Sardar Mahan Singh were great friends, and both were always fighting with Sahib Singh Bhangi of Gujrat, who had married the sister of the Sukarchakia Chief. The peace which reigned after the death of Sardar Gujar Singh, between Gujrat and Gujranwala, was broken by Sahib Singh in the following manner:—Mahan Singh and Jodh Singh paid a complimentary visit to Sardar Sahib Singh, who received them with much politeness; but when he had got them safe inside his fort he arrested them both, and, rejoicing in his good luck, sat down to dinner. But the young Sardars did not care to wait till Sahib Singh had dined, and, making a rush, cut down the guards and escaped to their own camp, after which the fighting went on briskly. Mahan Singh had the best of it on the whole, and took a large slice of his brother-in-law's territory.

At the siege of Sodhra it is said that Jodh Singh betrayed his friend. Sahib Singh, who was besieged in the fort, was short of powder, and his surrender was certain; but Jodh Singh, who feared that Mahan Singh would become too

powerful were Sahib Singh destroyed, supplied the latter with ammunition. Mahan Singh had been dangerously ill throughout the siege, and this treachery hastened his death, which took place a few days after. This action of Jodh Singh is said to have been the cause of Ranjit Singh's hostility to him. But nothing is required to account for the Maharaja's conduct but his ambition. He found, for some years, that the Wazirabad Chief was too strong to attack, and he endeavoured on one occasion to gain by strategem what he was unable to take by force. He invited Jodh Singh to Lahore; but he, suspecting the Maharaja's design, brought a large force with him from Wazirabad. This Ranjit Singh desired him to send back, which, too proud to show fear, he did, and arrived at Lahore with only two hundred picked men. He attended Darbar the next day with twenty-five men, whom he left outside, and was received by the Maharaja with the greatest courtesy and kindness. Suddenly Ranjit Singh rose, and made a sign to his attendants to seize the Sardar. Jodh Singh saw his danger, and, drawing his sword, called on them to attack him, as he did not know how to fly. Ranjit Singh loved a brave man; and Jodh Singh's gallantry proved his safety, for he was dismissed with honour and rich gifts, and a grant of the Mahdianbad Ilaka. After this Sardar Jodh Singh lived at Wazirabad in great style, looked up to by all the neighbouring Chiefs. There is a notice in the annals of the family of a European traveller, owning a silver leg, who visited Jodh Singh about the year 1807. The name of the gentleman who travelled with a limb so heavy and so likely to excite the curiosity of robbers is unfortunately not given.

Jodh Singh died in 1809; and as his sons were minors, the Maharaja thought the time had come to seize the property. He marched to Wazirabad with a large force; but the young Sardar presenting him with a very large sum of money, he deferred his plan for the time, and granted to Ganda Singh

the customary khilats of investiture. Very shortly afterwards, however, he sent a force to Wazirabad and confiscated the estates. He indeed promised that, when Amrik Singh and Ganda Singh should come to manhood, Wazirabad should be restored; but this promise he never intended to perform. A jagir, worth Rs. 10,000, was, however, left for the support of the brothers in Thib. A few years afterwards Amrik Singh died, and his share of the jagir was resumed. Ganda Singh received an appointment in the Ghorchara Kalan, but soon after lost the remainder of the Thib jagir through the hostility of Raja Dhian Singh. The Maharaja granted him soon afterwards Sangrian, Wada Pind and six other villages, worth Rs. 5,000. This was afterwards still further reduced, and in the reign of Sher Singh the Sardar only possessed Adamdaraz and Kathor, worth Rs. 2,000.

At annexation this jagir was upheld for life on payment of one-sixth *nazarana*, and on the death of Sardar Ganda Singh in 1855 it was continued to Sardar Hira Singh and his male lineal descendants in perpetuity at half-revenue rates. Sardar Hira Singh, while still a young man, died of cholera in 1870, leaving a widow and three daughters, two of whom are alive, but no male issue.

On the death of her husband, Sardar Nar Singh, Masammat Nahal Kaur, who was a daughter of the Rani Gulab Kaur, born previous to her mother's marriage with the Maharaja Ranjit Singh, represented her reduced circumstances to Government. At the same time Moti Singh, a younger son of Sardar Ganda Singh, put forward his claims to the family jagirs. When these were examined it was found that a similar request, made on the death of his father, had been refused by the Panjab Government on account of the bar sinister in his pedigree. Moti Singh was accordingly informed that he could not be recognized as the representative head of the family. He is a Dafadar in the 9th Bengal Lancers, and

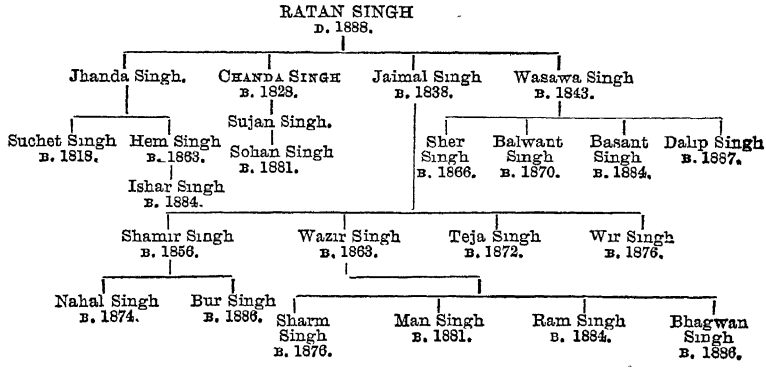
served with that regiment in the Egyptian War of 1882. In 1871 Masammat Nahal Kaur received a pension of Rs. 200 for life.

Sardar Hira Singh's eldest surviving daughter married Sardar Shibdeo Singh, Jamadar, 3rd Panjab Cavalry, eldest son of Sardar Lahna Singh Man, of the Gujranwala family of Moghalchak. The younger daughter is now the wife of Sardar Teja Singh, eldest son of Sardar Indar Singh Sindhu, of the Tethar family, Honorary Aide-de-Camp to the Lieutenant-Governor of the Panjab. He served with the Afghan Boundary Commission of 1884-86, and on his return was appointed a Deputy Inspector of Police in the Panjab.

Masammat Nahal Kaur lives at Mauza Guraia in Sialkot, and manages the small estate, which is all that is left of the property of Sardar Jodh Singh, since whose death the family has gradually declined in influence and importance.

Moti Singh, Dafadar, is the only male member of the family living; and his name has, therefore, been placed at the head of this history.

CHANDA SINGH OF KOT DIWAN SINGH, SINDHU.



Diwan Singh was a follower of Sardar Charat Singh Sukarchakia, and fought under him against the Chatas. He built the village Kila Diwan Singh in the Gujranwala district, and his holding consisted of the villages Badangil, Chak Chata and Kotgarh, worth about Rs. 3,000. He was killed in a fight with Nur Mahomed Chata at Akalgarh. His only son, Hukam Singh, entered the force of Sardar Mahan Singh, and on his death that of Ranjit Singh, and served in the Kasur, Kangra, Jach, Multan and Yusufzai Campaigns. He was killed on the banks of the Lunda river in an affair with the Yusufzais. On the death of Hukam Singh, the villages of Kila Diwan Singh and Kotgarh were confirmed to his son Soba Singh, who had served under Misar Diwan Chand and Bhawani Sahai in Kashmir. He was engaged in many battles on the North-West Frontier—Khaka, Bamba, Saidu, Teri and Peshawar. In 1848 he remained loyal, and, with Sardar Bur Singh Mukerian, furnished the British army with supplies. After annexation his two villages were maintained to him on payment of one-quarter revenue. His eldest son, Ratan Singh, held Kotjodh, worth Rs. 100. Sarup Singh, his second son, was killed in the battle of Sobraon.

Ratan Singh died in 1888 at the advanced age of ninety years, his jagir lapsing to the State. The family subsists upon the produce of thirty ghumaos of land in Kot Diwan Singh. Of Ratan Singh's four sons, Wasawa Singh alone took service. He was for seven years a Dafadar in the 9th Bengal Lancers, and afterwards for ten years Jamadar of Orderlies to the Lieutenant-Governor of Bengal. His eldest son is serving in the Hong-Kong Police Force.

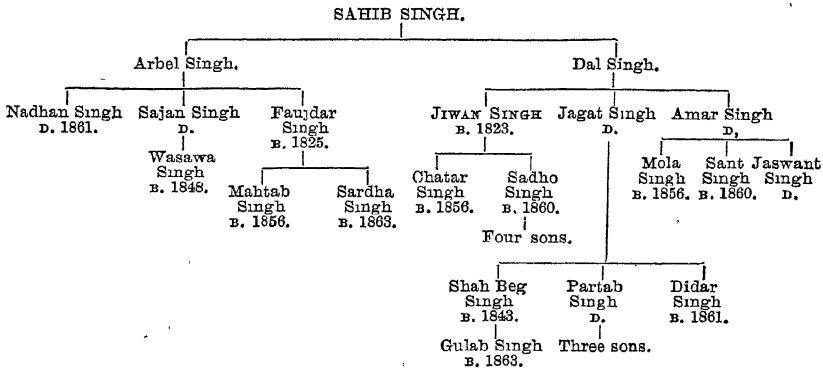
THE LATE JAWAHIR SINGH, SUBADAR.

LAL SINGH.
|
Bhag Singh.
|
Jodh Singh.
|
Sahib Singh
D. 1876.
|
JAWAHIR SINGH
D. 1877.

The southern portion of the Gujranwala district is to so great an extent peopled by Jats of the Wirk tribe that the country from Shekhopura to Miraliwala has long been known as the Wirkayat Tapa. Over this tract Lal Singh, a Wirk Rajput emigrant from Jamu, held sway in the early days of the Sikh Confederacies. His son Sardar Bhag Singh, under Charat Singh and Mahan Singh, acquired great power, and held a large portion of the Gujranwala and Shekhopura parganas. When Ranjit Singh obtained possession of Lahore, Bhag Singh was one of the most powerful Chiefs in the neighbourhood of that city; but it was not long before he was compelled to become a feudatory, and was placed in command of the Wirkayat Horse, with a jagir worth one lakh and a half of rupees, consisting of eighty-four villages in the vicinity of Karial Kalan and Miraliwala. Bhag Singh died in 1806, and his only son, Jodh Singh, succeeded to his jagirs and to the command of the Wirk force. He served in most of the Maharaja's campaigns till 1814, when he was killed in the first unsuccessful Kashmir expedition. His son Sahib Singh was then but six years of age; and the family estates, with the exception of three villages, worth Rs. 1,700, were resumed. When Sahib Singh grew up he received command of his father's regiment and a jagir worth Rs. 3,500, and subsequently was made commandant in the Ratan Singh Man regiment. His estate at this time only consisted of Budha Guraia in the Gujranwala district, and he also received a cash allowance of Rs. 300. He was implicated to some extent

in the rebellion of 1848, and his jagir was confiscated. He held a pension of Rs. 240 per annum until his death in 1876. His only son, Jawahir Singh, died in the following year. He was a Subadar in a Bengal Infantry Regiment. Both father and son were Zaildars of Karial, Gujranwala. The only members of the family now alive are two widows of Sahib Singh and the widow of Jawahir Singh. The former receive each a pension of Rs. 48 per annum; and the three jointly hold the family lands, consisting of about seventy ghumaos in Karial, Gujranwala.

JIWAN SINGH, BIKHI.



This family was of some respectability in the reign of the Emperor Akbar, when one of its members, Rai Lalu, was made Chaudhri of thirty villages. This post the family retained for four generations, till Sahib Singh and his brother Sahai went to Amritsar, where they took the *pahal* and became Sikhs. Being already possessed of some wealth, they had no difficulty in following the prevailing fashion of collecting a band of horsemen and ravaging the neighbouring country. Their most successful expedition was against Shekhopura, which they captured, and, having ejected the Labana tribe from its holdings, made it their head-quarters. Their great rivals and enemies were the Kharals; and in one of the fights with this tribe Sahai Singh was slain, and no long time afterwards Sahib Singh also fell, fighting with the very same Labanas whom he had driven from Shekhopura, and whose new settlement at Mian Mir he was endeavouring to seize. The sons of Sahib Singh and Sahai Singh succeeded conjointly to their father's estate, and held it in peace till 1808, when Maharaja Ranjit Singh turned his arms against them. For some time the cousins defended the fort of

Shekhopura successfully, but were at length induced to surrender by Mit Singh Padhania and Nahal Singh Atariwala, who promised to procure estates for them. The Maharaja gave them jagirs, worth Rs. 40,000, in the Lahore and Gogaira districts. Amir Singh was made commandant in Amir Singh Majithia's force and was sent to Attock, where he was soon after killed near Burj Raja Hodi in a skirmish with the mountain tribes. His jagirs were, however, distributed among the surviving members of the family. Shamir Singh and Bhag Singh received appointments in the Chariari* and the Ghorcharas respectively. During the reign of Ranjit Singh the family were continually engaged in active service, and till his death retained their jagirs intact. Bhaghel Singh died a few years before the Maharaja, and Dal Singh, Hira Singh and Hari Singh shortly after, in 1839. Kishan Singh and Faujdar Singh both fought in the Satlaj Campaign, while Jiwan Singh and his cousin Nadhan Singh remained at Lahore with the force in charge of the city. Almost all the members of the family joined the national party in 1849, and were among the troops who gave up their arms at Rawalpindi. Their jagirs, which amounted to Rs. 8,000, were confiscated. Pensions of Rs. 200 were given to the widows of Hira Singh and Hari Singh, and to Arbel Singh a pension of Rs. 300, which he still enjoys. Nadhan Singh, who received a pension of Rs. 60, died in 1861.

The family have sunk into obscurity. They have an income of about four hundred rupees per annum, derived from about seven thousand acres of almost waste land, which the members jointly own, in the Hafizabad Tahsil.

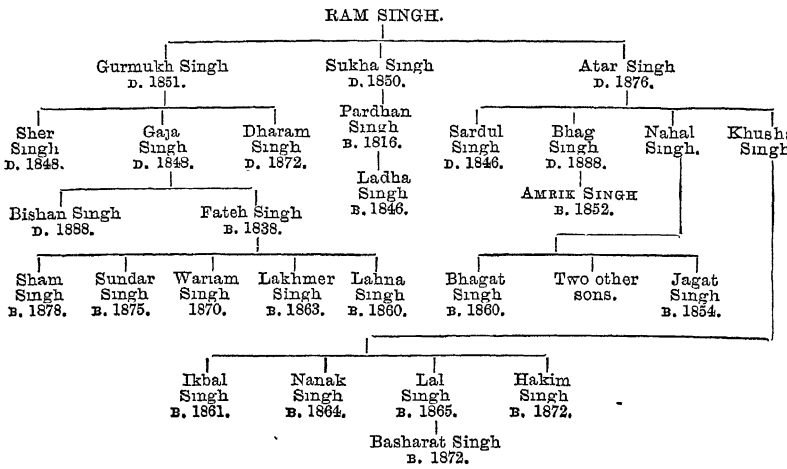
Jiwan Singh is alive. He has his home at Bhiki in Hafizabad. Faujdar Singh, son of Arbel Singh, is the most

* The Chariari Horse obtained its name from the four friends (Char-Yar), Sardars Bhup Singh Saidhu, Chet Singh and Ram Singh Sadozai and Hardas Singh Bania. These young men, handsome and well dressed, were always together, and the Maharaja was so pleased with their style that he called a body of horse after them.

thriving member of the family. His Zaildari allowances in Bhiki, Tahsil Hafizabad, Gujranwala, bring him in about two hundred rupees per annum.

The family is of the Wirk Jat tribe, and originally came from Jamu.

AMRIK SINGH HASANWALA, OF RAMNAGAR.



When Ram Singh, who was the son of a Khatri of Hasanwala in the Gujranwala district, was quite a boy, he was taken into the household of Sardar Charat Singh Sukarchakia, and when he grew up he rode in the Chief's troop. Mahan Singh, son of Charat Singh, was his *potrela*,* having been by him initiated into the Sikh faith; and during his short life he treated Ram Singh with great consideration and gave him large jagirs. In 1813 he introduced his two elder sons into Maharaja Ranjit Singh's service; and a few years later the two younger, Atar Singh and Partab Singh, received appointments in the Ghorchara Kalan. Sardar Ram Singh was a fine old soldier, and with his sons served in the campaigns of Kashmir, Multan, Mankera, Peshawar and Bannu. In 1824 Sher Singh, eldest son of Gurmukh Singh, was made commandant, and in 1829 his brother Gaja Singh entered the Ghorcharas. Ram Singh's jagirs were worth about Rs. 20,000.

* The term *potrela* somewhat corresponds to the English word 'godson.' The derivation is *putr*, a son, and *rela*, another; and expresses the relation which man bears to the person who has initiated him into the Sikh faith by the rite of the *pahal*, which resembles, in a great measure, the Christian rite of baptism.

He lived to the close of Ranjit Singh's reign, and then, having served grandfather, father and son faithfully and well, died in 1839, aged ninety-five years.

On the death of Ram Singh the larger portion of his jagirs were resumed ; but his three surviving sons, Gurmukh Singh, Sukha Singh and Atar Singh, received jagirs of Rs. 2,200, Rs. 1,500 and Rs. 1,000, respectively. On the outbreak of the rebellion of 1848 most of the family joined the rebels ; and Gaja Singh and Sardul Singh fell at Chilianwala. The jagirs were consequently resumed. Sukha Singh does not appear to have joined the rebellion. He was at the time a cripple and unable to move from his bed, and his jagir would have been released had not his death occurred in 1850.

In 1857 Bhag Singh, son of Atar Singh, was taken into Government employ as Jamadar and was sent down country, where he did good service until the reduction of the army at the close of the campaign. He met with his death in 1888 while affording assistance, in his position as Zaildar, to the police in a case of burglary. The accused, who was being taken to a village in which he alleged the stolen property had been hidden, seized the sword of the Deputy Inspector, and with it cut down the unfortunate Bhag Singh, against whom he does not appear to have had any particular cause of enmity. The murderer was sentenced to death by the Sessions Judge ; but this was commuted by the Chief Court on appeal.

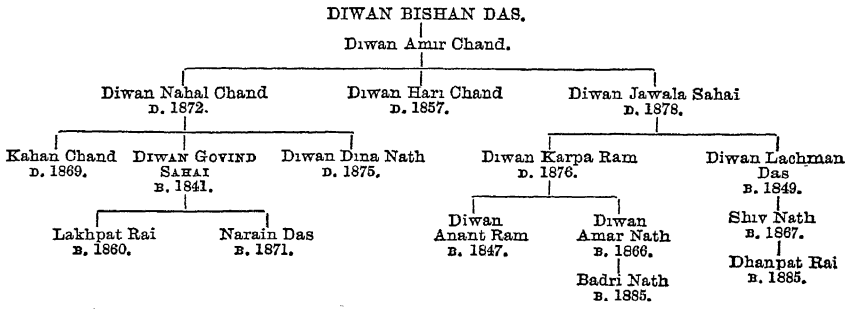
Bhag Singh was a Zaildar and Ala-Lambardar of Ramnagar in the Gujranwala district ; and in 1860 had been granted a life mafi in two wells. He owned, besides, about twelve acres of revenue-paying land. His income, including Zaildari allowances was about Rs. 240 per annum. His son Amrik Singh, who was for a short time employed as Subadar in the Burmah Police force, now represents the family.

Khushal Singh, youngest son of Atar Singh, is a Tahsildar in the Rawalpindi Division. He is a joint owner in the

Ramnagar village with his other relatives. His share yields about Rs. 100 per annum.

The family is not one of much local influence, and has probably seen its best days.

DIWAN GOVIND SAHAI, OF EMANABAD.*



This family is well known all over Northern India by reason of the close connection for years past of many of its members with the Jamu State. They have from the commencement of Maharaja Gulab Singh's reign practically monopolized the office of Diwan or Prime Minister, and are therefore responsible for much of the good or evil repute attaching to the rule of the Dogras in Kashmir.

The family history goes back to Rai Ugarsen of Bikanir, who was Peshkar or Secretary to the Emperor Babar, whom he once accompanied on a visit to the Panjab, and, marrying amongst the Kanungo Khatris of Emanabad, Gujranwala, settled there. Bishan Das, great-grandfather of Diwan Govind Sahai, was employed as a writer under Sardar Mahan Singh Sukarchakia, father of Maharaja Ranjit Singh. His son Amir Chand became the Karkun or managing agent of Raja Gulab Singh in the Bayul Ilaka, made over to him by the Maharaja; and he was afterwards designated as the Madar-ul-Maham of Jamu when that territory fell into Maharaja Gulab Singh's hands. He died at Kadarabad in 1836 when on tour with his master, and was succeeded as head of affairs by his son Diwan Jawala Sahai, who for nearly thirty years remained the confidential Minister of the

* Not in the original Edition.

Jamu Maharaja, rendering important services to the British Government as the Maharaja's accredited agent. His loyal services during the Mutiny received the special acknowledgments of the Viceroy. In 1865 Jawala Sahai was obliged by a stroke of paralysis to give over the Diwanship to his son Karpa Ram; but he continued to serve the State in the capacity of Governor of Jamu. He was made a Companion of the Star of India in 1875. Diwan Karpa Ram held the higher post till his death in 1876. He was slightly less conservative than his father, and made a show of encouraging education, establishing hospitals, opening up thoroughfares, introducing silk and other industries, and improving the system of revenue collection. But in all these proclaimed aims he always, intentionally or otherwise, fell short of the mark; and not one of his undertakings was brought to a satisfactory finish. Karpa Ram was followed as Diwan by his son Anant Ram, who kept the office for ten years. He was attacked with a brain affection, for which he is still under treatment, and was obliged in 1885 to resign his Diwanship in favour of his cousin Govind Sahai, son of Diwan Nahal Chand. Mention must, however, first be made of Diwan Hari Chand, second son of Amir Chand. Maharaja Gulab Singh gave him the command of his troops in 1836, and in this capacity he served the State usefully for many years, extending and consolidating the Maharaja's authority northwards beyond Ladakh, and round to the west as far as Yasin and Chilas. When the Mutiny broke out he was sent to Dehli in charge of the Jamu contingent of one cavalry and four infantry regiments and a battery of Artillery. He died there of cholera in 1857.

Diwan Nahal Chand worked for several years as an assistant under his brother Jawala Sahai, and was always a favourite of the Maharaja Gulab Singh. In 1855 he was appointed confidential agent of the State with the Lieutenant-

Governor of the Panjab. He hastened to Dehli in 1857 on hearing of his brother's death, and took over command of the troops, rendering useful service later on in connection with the trial of the Nawab of Jhajar for participation in the rebellion. He died in 1872. His son Diwan Govind Sahai had been from his earliest days attached to the Court at Jamu. He acted as Mahmandar, or host, in the Maharaja's behalf on the occasion of visits of ceremony by high Indian officials. In 1868 he was employed in settlement work, and was instrumental in abolishing payment of revenue in kind in the districts of Jamu and Naushera. He succeeded his father in 1872 as confidential agent with the Lieutenant-Governor, and received the appointment of Motamid with the Governor-General in 1878. For his special services in this capacity he received a grant of fifteen hundred acres of culturable land in Tahsil Hafizabad, Gujranwala, during the Viceroyalty of Earl Lytton. He succeeded to the Diwanship shortly after the accession of the present Maharaja Partab Singh, but was shortly afterwards dismissed and his office made over to his first cousin Diwan Lachman Das, younger son of Diwan Jawala Sahai. But he, too, was swept off his feet by an undercurrent of intrigue, and summarily dismissed in 1888.

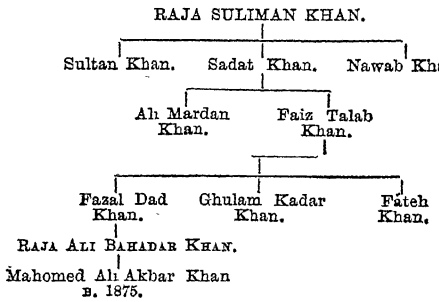
Diwan Jawala Sahai's jagir in Maharaja Ranjit Singh's time yielded Rs. 2,800 per annum and extended over Emanabad, Chanduwal (Gujrat) and Kot Bhuta, Wazirabad. The Emanabad jagirs were confirmed to him in 1850 by the British Government, subject to a *nazarana* payment of one-fourth of the revenue, and were made perpetual later on for his services during the Mutiny. In 1862 his other scattered jagirs were consolidated in the Gujranwala district, the total annual value being Rs. 1,867. From the Jamu State the Diwans have always enjoyed an allowance of four rupees per thousand of the collected revenue, together with a jagir valued at Rs. 10,000 per annum. This ceased on the expulsion

of Diwan Lachman Das. A jagir of Rs. 700, enjoyed by Diwan Hari Chand, was resumed on the death of his widows, he having no male issue. From Jamu he had been in receipt of Rs. 16,000 per annum in cash and Rs. 6,000 in revenue assignments. Similarly, Diwan Nahal Chand drew Rs. 25,000 in salary, besides a jagir income of Rs. 1,000 per annum. The other members of the family have also been treated in the same liberal fashion. They were practically able to fix their own remuneration; and, under the circumstances, it is a matter for wonder why the scale was pitched in so moderate a key.

The family lands, mainly in the Gujranwala district, are assessed at Rs. 15,000 per annum, of which Diwan Govind Sahai's share is Rs. 6,000.

GUJRAT DISTRICT.

RAJA ALI BAHADAR KHAN, CHIB.*



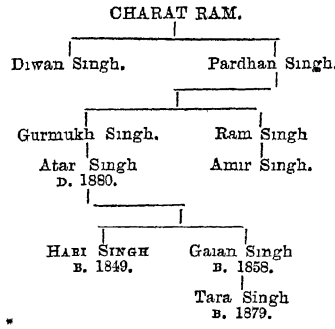
The early history of the Chib Rajput tribe, to which Raja Ali Bahadar Khan belongs, is given in another chapter. His ancestor, Raja Shadi Khan, was a contemporary and feudatory of the Emperors Babar, Hamayun and Akbar; and he ruled over the districts of Bhimbar and Naushera, within the present limits of Jamu and Kashmir. In consideration of services rendered to the Emperor Akbar in Kandahar, he was made Governor of Kashmir with the title of Shadab Khan. Raja Sultan Khan allied himself with Maharaja Ranjit Singh, and furnished him with a large contingent of Dogras for the conquest of Kashmir. But the friendship was not of long duration. The brothers Dhian Singh and Gulab Singh were alarmed at the prospect of an extension of Sultan Khan's territories, and determined to be rid of him. He was invited to visit Jamu, and was there assassinated by Gulab Singh's servants while engaged in prayer on the walls of the newly-built Mandi Palace. The Maharaja professed great anger at the news of this treacherous murder, and permitted Sultan Khan's nephew,

* Not in the original Edition.

Faiz Talab Khan, to succeed to the Chiefship, then worth nearly nine lakhs of rupees per annum. But he was dispossessed by Raja Gulab Singh on the death of Ranjit Singh, though subsequently reinstated in a portion at the instance of Maharaja Sher Singh. After the giving over of Jamu and Kashmir to Maharaja Gulab Singh, it became necessary to take measures for the protection and maintenance of the minor Hill Chiefs, who, much against their will, had been included in the "properties" forming part of the contract. The matter was arranged in 1847 by Sir Henry Lawrence, Agent and Resident at Lahore, on the one part, and by Diwan Jawala Sahai, the Maharaja's Minister, on the other. It was agreed that such of the Chiefs as elected to settle in British territory should receive perpetual pensions, amounting in the aggregate to Rs. 42,800 annually; the Maharaja ceding to the British Government the Ilaka of Sujanpur, part of Pathankot, and certain lands between the Bias and Chaki rivers north of Gurdaspur in satisfaction of the demands, which were to be met from the British treasuries. The Raja, Faiz Talab Khan, styled 'Bhimbarwala' by Sir Henry Lawrence, was allowed hereunder a cash pension of Rs. 10,000 per annum, the same being declared perpetual in his family, to be enjoyed undivided by one individual at a time. This arrangement did not of course please Faiz Talab, who thus found himself invested with a small pension in lieu of his patrimony. But he was obliged to accept what had been fixed for him by Sir Henry Lawrence, as there was no hope of getting better terms from the Maharaja. He took up his abode at Shahdara near Lahore; and be it recorded to his credit that he and his relatives have ever since proved themselves thoroughly loyal to the new Power. His son Fazal Dad Khan was appointed a Rasaldar-Major on the Frontier, but became insane after a few years' service, and died without recovering his health. Shortly before his death, in 1870, Faiz Talab Khan took up his abode at Sayadpur in

the Jhilam district for the sake of sport, to which he was devoted. The perpetual family pension passed to his grandson, Raja Ali Bahadar Khan, now at the head of the family. He is Viceregal Darbari, senior in the Gujrat district, and an Extra Assistant Commissioner in the Rawalpindi Division. His uncle Ghulam Kadar Khan distinguished himself as a gallant soldier. His service began in 1849 as an orderly under Edwardes at Multan. He took his pension in 1882, after having served many years as Rasaldar in the 4th Panjab Cavalry, sharing in most of the Frontier expeditions that took place in his day. He receives a military pension of Rs. 600 per annum, and has been granted eight hundred bigas of rakh land in the Shahpur district.

SARDAR HARI SINGH, LAMBA.



The founder of the Lamba family was Gurmukh Singh, one of the most famous of the Maharaja's Generals. He was of humble origin, his father, Pardhan Singh, being a money-changer in the little town of Khewa, situated on the right bank of the Jhilam opposite Jalalpur. In the summer of 1780, as Mahan Singh Sukarchakia was passing through the town on his return from an expedition in the neighbourhood of Pind Dadan Khan, Gurmukh Singh, then a boy of eight years, was presented by his uncle Basta Ram, who was a petty officer in the service of the Chief. Mahan Singh was pleased with the bright eyes and intelligent looks of the boy, and kept him with him. Later in the same year Ranjit Singh was born, and when he was two years old Gurmukh Singh was appointed to be his play-fellow and companion. The children grew up together, and during the early years of Ranjit Singh's power wealth and honours were showered on Gurmukh Singh. He was with Ranjit Singh at the capture of Lahore in 1799, and was then made paymaster of the forces, and put in charge of whatever treasure the Sukarchakia Chief possessed. A detailed account of the military services of the Sardar would be the history of all the wars of the Sikh Empire. He fought at Kasur, where

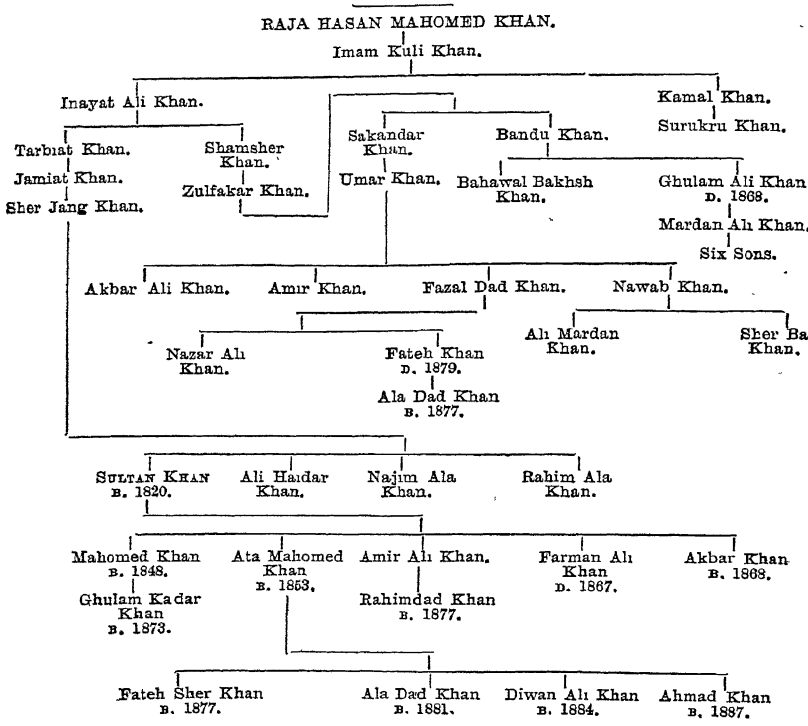
he commanded two thousand men; at Jhang and Sialkot, and against the Gurkhas in 1809. The next year he was present at the siege of Multan, and aided in the reduction of Sahiwal and Khushab. He commanded a division in the battle of Attock in 1813, when the Afghans and the Kabul Wazir were driven from the Panjab, and fought in Kashmir and all along the northern and north-western borders of the province. Fifteen times he was wounded in battle: eight times by musket-balls, thrice by sword cuts, thrice by spear thrusts, once by an arrow. For his services he was munificently rewarded by his master. Before the capture of Lahore he received the jagir of Pindi Lala and Shadianwala, and afterwards Dinga and Rhotas, worth Rs. 15,000 and Rs. 35,000, respectively. After the Kasur Campaign of 1807, where the Sardar took the fort of Morada, and where he was wounded by a spear, he received jagirs in the Kasur Ilaka, worth Rs. 82,000. When Nar Singh Chamiariwala died in 1806 his troops were placed under Gurmukh Singh, and a large portion of his estate, worth Rs. 15,000. At one time his estates amounted to three lakhs and a half; but the enmity of the Jamu Rajas, Gulab Singh and Dhian Singh, which he had incurred by attacking and defeating their father Mian Kashora Singh, destroyed both his wealth and power, for they opposed him on all occasions and procured the resumption of the jagirs of Gamrola, Dinga and Dhontal. In 1832 he went with Tara Chand to Bannu, where the Sikh army was defeated by Dilasa Khan. The cowardly General had fled, leaving a gun in the hands of the enemy; but Gurmukh Singh charged at the head of his horsemen and recovered it. One by one the jagirs of the Sardar were resumed, and in 1836 he lost Rhotas. This was through the hostile influence of Raja Dhian Singh, who now ruled the failing monarch; but the reason given was the perpetual quarrels of the Sardar with the Ghakar Chief, Fazal Dad Khan, from whose father, Nur Khan, he had taken

the famous Rhotas fort. On his death-bed the Maharaja, feeling some remorse for his shameless ingratitude, directed his son Kharak Singh to restore this jagir to the man who had fought so faithfully by his side throughout life, and this Kharak Singh would have done had he lived long enough. As it was, Gurmukh Singh only recovered Rs. 5,500 of the estate. Maharaja Sher Singh, who hated the Dogra Rajas as much as the Sardar did, promised to support him against them, and gave him estates worth Rs. 25,000, and at annexation he was in possession of Rs. 36,600 a year. He had in August 1847 been appointed, with Sardar Bur Singh Makerian, to take charge of the Rani Jindan, whom it was necessary to confine in the fort at Shekhopura, and he discharged his difficult duties with fidelity and discretion, till, on the outbreak of the Multan disturbances, the Rani was sent down country. The Government in 1850 released his personal jagirs, worth Rs. 12,600, and that of his son, worth Rs. 2,000, for their lives. One-third of the Sardar's jagir was to descend to his male heirs in perpetuity. Sardar Atar Singh held Naushera in Shahpur, worth Rs. 4,275, and in Gujrat the villages of Pindi Lala, Chak Basowa, Doburji, Kila Atar Singh, Kot Sitar and two wells, worth Rs. 2,807. The title 'Lamba,' or tall, was not given to Gurmukh Singh on account of his height, for he was of middle stature, but from his taking command of the contingent of Mahar Singh Lamba, who was an exceedingly tall man.

Sardar Atar Singh died in 1880. His jagir has been divided equally between his sons, Hari Singh and Gaian Singh. The present annual value is Rs. 7,298, extending over five villages and four wells in Tahsil Kharian, Gujrat, and one village, Naushera, in the Shahpur district. Sardar Hari Singh is one of the leading gentlemen of Gujrat, and takes the second place on the District List of Viceregal Darbaris. He served for a short period as a Naib Tahsildar,

but resigned for family reasons. He has no sons. He is a Lamba Bangach Khatri, and lives at Kila Sardar Atar Singh, near Pindi Lala, Tahsil Phalian. He is a member of the District Board, and has considerable local influence, taking a great interest in all public matters.

RAJA SULTAN KHAN, CHIB.



The Chibs are an ancient Rajput tribe scattered through the low range of hills between the rivers Bias and Jhilam. In the Gujrat district, where they are most numerous, they occupy fifty-one villages, and here they are mostly Mahomedans, while those of Kangra and Jamu retain the old Hindu faith. The Chibs are not descended from one of the royal Rajput houses ; but they hold the second place, and rank with Salaria, Harchandar and other honourable tribes. They themselves assert that they have some share of royal blood, and that one of their ancestors, Hamir Chand, married the daughter of the Katoch Raja of Kangra, and succeeded to the throne on the death of his father-in-law, his descendants ruling in Kangra

for eight generations, until the time of Chib Chand and Udai Chand. But this story is probably false. No Mian belonging to a royal clan would give his daughter in marriage to an inferior in rank; nor in the long roll of four hundred and seventy-five Katoch Kings are the ancestors of the Chibs to be found. The name of Hamir Chand, indeed, occurs twice; but the names preceding and succeeding are not those of Chib history. But it is possible that the accuracy of a genealogy which extends over a period of fourteen thousand years may be doubted.

Chib Chand, the founder of the tribe, quarrelled with his brother Udai Chand and, leaving Kangra about the year 1400, settled near Bhimbar, at the village of Malura or Muchalpura, where he married the daughter of Raja Sripat, the local ruler. Not content with the possession of the daughter, he coveted the Chiefship, and, inviting his father-in-law with his whole family to a feast, he murdered them all and became himself Raja. For several generations his descendants ruled in the neighbourhood of Bhimbar, till Sadi, in the reign of the Emperor Babar, went to pay his respects at Court, and received an Imperial confirmation of his possessions in return for his renouncing Hinduism and adopting the Mahomedan faith, taking the name of Shadab Khan. This Chief accompanied Humayun on more than one of his expeditions, and was at length killed by one Pir Haibat, a native of Kandahar, with whom he had a quarrel. Apostacy is not always considered respectable; but the Chibs have made Shadab Khan a saint, and his tomb, near Bhimbar, is a sacred place of pilgrimage, to which both Hindu and Mahomedan members of the tribe resort. The saint is generally known as Sur Sadi Shahid, and there is a custom in the tribe of leaving one lock of hair on the head of every infant until such time as the parents can visit the shrine, when it is cut off with much ceremony, and the child is then, and

not till then, considered a true Chib. This ceremony is as essential as the *pahal* among the Sikhs, or circumcision among Mahomedans. The Chib Chiefs held the district of Khari Kariali, stretching along the Jhilam, below the fort of Mangla, and Naushera till the Sikhs rose to power. Then Sardar Gujar Singh Bhangi, having captured Gujrat from the Gakhars, turned his arms against them, but he was not able to make much impression upon them, as their country was very difficult for an attacking force. Sahib Singh, son of Gujar Singh, and Mahan Singh Sukarchakia later attacked Mangla without success, and its reduction was left for the great Maharaja himself. In 1810, after Ranjit Singh had seized Gujrat from Sahib Singh, he marched northward and reduced the fort of Chunian, held by Raja Umar Khan, who retired to his still stronger fort of Mangla. The Sikh army then marched against Mangla, when Amir Khan, thinking resistance useless, sent his son Akbar Ali Khan to sue for peace. Before an answer could be received the Chief died, and Ranjit Singh, not wishing to drive Akbar Ali Khan to extremities, left him half of his father's possessions, which he only lived six months to enjoy. All was then confiscated; but to Amir Khan, the second son, a pension of Rs. 4,000 was assigned, and to his cousin Sher Jhang Khan a pension of Rs. 3,000. Some years later Amir Khan died, and the pension was continued to his younger brother Fazal Dad Khan. Prince Kharak Singh, to whom Khari Kariali was given in jagir, took Fazal Dad Khan into his service on Rs. 3 a day, and ten years later four sowars were also allowed him on Rs. 1,075. When Kashmir and Jamu were made over in independent possession to Maharaja Gulab Singh, the jagir of Rs. 4,000 was included in that territory, and the cash allowance of Rs. 1,075 was exchanged for a jagir of the same amount at Dal Kalu and Sithal. The Raja accompanied Sher Singh to Multan in 1848, but did not join in his rebellion, and his jagir was

continued to him. It was resumed on his death in 1864, and his sons, Nazar Ali Khan and Fateh Khan, were given a pension of Rs. 540.

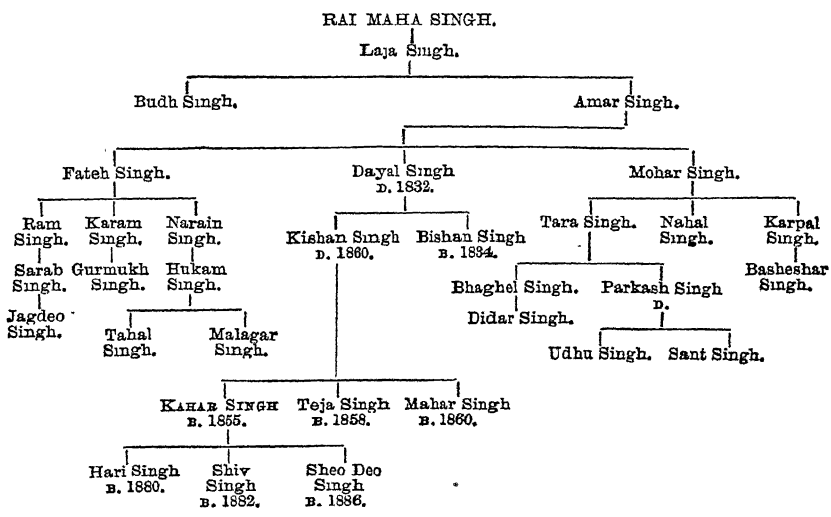
One of the leading men among the Chibs is Raja Sultan Khan, of Pothi, son of Sher Jhang Khan. A jagir in the villages of Pothi, Dak, Bhulwal and Phularwahu in the Gujrat district, valued at Rs. 1,692 per annum, was passed to him at annexation. He did good service during the Mutiny, receiving a cash reward of five hundred rupees.

Another Chib of note is Chaudhri Ghulam Ali Khan, of Baisa, who possesses considerable influence. His father Bandu Khan was for many years Kardar under the Sikhs. On the death of his father, Ghulam Ali Khan succeeded to the office, and improved the district by his admirable management. Four villages, Sang, Baisa, Jagu and Chang, were released in his favour. In 1849 he showed himself hostile to the Government, and his jagir and his privileges were resumed ; but he redeemed his character for loyalty in 1857, and received a pension of Rs. 300 for life. His son Mardan Ali Khan at this time entered the old 2nd Sikh Cavalry, and is at present a Rasaldar in the same regiment, now known as the 12th Bengal Cavalry. He furnished thirty sowars for service in the Mutiny, and was with his regiment in many battles in the eventful years of 1857 and 1858. He also took part in the Abyssinian Expedition of 1868 and in the Afghan War of 1879-80. He is decorated with the Order of British India, and has received the title of Sardar Bahadar. The many officers under whom he has served hold him in the highest esteem. He has jagir rights in nearly eight hundred bigas in Tahsil Kharian, Gujrat, being also proprietor ; and he has a jagir of one thousand bigas in the Gujranwala district, besides receiving Zaildari dues worth Rs. 200 per annum.

No fewer than eighteen members of this family are serving Government; most of them as officers in the Bengal Cavalry.

The Hindu Chibs have given far more trouble in Gujrat than their Mahomedan kinsmen. During the whole reign of Maharaja Ranjit Singh they were notorious for audacity and lawlessness. Inhabiting Dewa, Botala and other hill villages, a few miles beyond the Jamu frontier, they would descend upon the plains, burning and plundering, and even the larger towns were not safe from attack. Twice the Maharaja burnt their village ; but this had only a temporary effect, and they are as evil-minded at the present day as in old Sikh times. Twice since the annexation of the Panjab have they made raids upon British territory : in June 1849, when they attacked the village of Asar ; and in August 1858, when they sacked Dokhoa, Maharaja Gulab Singh, on the strong representation of the British Government, sent a force against Dewa and burnt it to the ground, forbidding its reconstruction on the same site. Since then, fear of punishment has kept these marauders quiet ; but they still have as great a love for a raid across the border as when in the old days they could plunder without opposition up to the very walls of Gujrat.

SARDAR KAHAR SINGH, LAMBA.



Among the petty Sardars who followed the fortunes of Charat Singh Sukarchakia was Rai Maha Singh and his son Laja Singh. Both fell in the service of their Chief; for during one of the frequent Afghan invasions they volunteered to visit the enemy's camp, in disguise, to discover his strength and position, but they were detected and killed as spies. Charat Singh took Amar Singh, the son of Laja Singh, into his service, and gave him a jagir of Rs. 7,000 in the Naka territory. Amar Singh served well and faithfully three generations of Sukarchakia Chiefs, Charat Singh, Mahan Singh and Ranjit Singh, and died soon after the last-named had taken command of the Misal, but not until he had introduced his three sons, Mohar Singh, Dayal Singh and Fateh Singh, into the Chief's service. They soon rose into favour, and Mohar Singh especially distinguished himself in an action with the Afghans at Khewa in the Gujrat district. Ranjit Singh gave him, at his own request, a jagir at Mikrach in exchange for the estate he possessed in

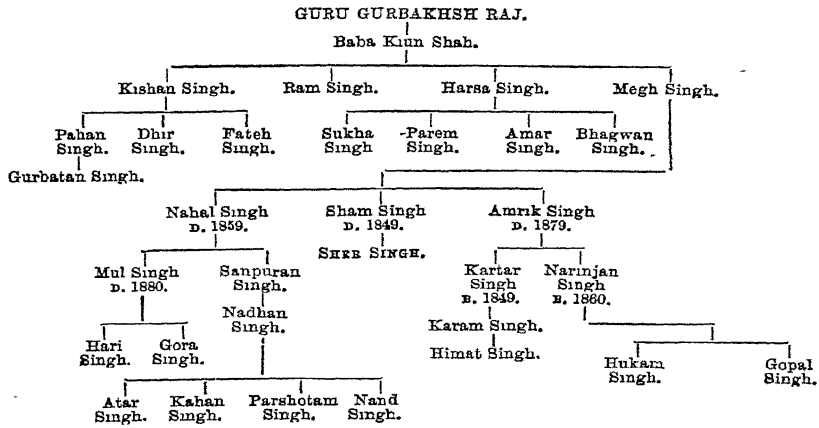
Naka. The three brothers received in all jagirs to the value of three lakhs of rupees, which they held for twelve years, when Mohar Singh retired to Banares, contrary to the wish and order of the Maharaja, who confiscated the jagirs, and gave the command of the contingent of seven hundred horse to Gurmukh Singh, who took the name of Lamba, which properly belonged to Mohar Singh, an agnomen given to him on account of his great height. Dayal Singh retrieved in some measure the fortunes of the family. He fought in the battle of Attock in 1813, when he was severely wounded, and the next year joined in the first expedition against Kashmir, when he was wounded again. For these services he received jagirs of the value of Rs. 32,000. In the year 1826 he fell into disgrace, and lost his estates, with the single exception of Mung, five miles north of Khewa, worth Rs. 4,000, but two years later, the Maharaja restored him to favour and gave him other jagirs worth Rs. 28,000. He died in 1832, leaving two sons; the elder Bishan Singh, aged seven, and the younger, an infant in arms. Bishan Singh died two years after his father, and as the surviving brother could render no military service the jagirs were resumed. Ranjit Singh did not, however, forget the child, but made over the Gujrat jagir to his cousin Nahal Singh, who was enjoined to act as his guardian. Baduwal in the Jhilam district was also assigned to Karpal Singh, another cousin, on the same conditions. When the Multan rebellion broke out in 1848 Kishan Singh remained loyal; but two of his cousins, Nahal Singh and Basheshar Singh, joined the rebels, and lost jagirs worth Rs. 10,000 and Rs. 1,100, respectively. In 1857 Kishan Singh rendered assistance in arresting some fugitives of the 14th Regiment Native Infantry which had mutinied at Jhilam. For his service on this occasion he received a present of Rs. 400, and his followers were suitably rewarded. The Sardar died in 1860 leaving three children, Mahar Singh, Teja Singh and

Kahar Singh, all under age. Sardar Kahar Singh, the eldest, is a Naib-Tahsildar in the Sialkot district, and Mahar Singh, the youngest son, is a Police Sergeant at Gujrat. Didar Singh, a distant cousin, has been converted to Christianity, and is employed as a teacher in the Gujrat Mission School. Sardar Kishan Singh's sons are joint owners of about three hundred acres in Mauzas Khina and Chak Sardar Dayal Singh, Tahsil Phalia, Gujrat. Sardar Kahar Singh's name is on the List of Viceregal Darbaris in the Gujrat district. His income from land is about Rs. 2,500 per annum, including the leased rents of two large gardens in Khewa and Garhi Lacha Singh, Tahsil Phalia. He lives at Khewa.

The family is no longer one of local importance.

JHILAM DISTRICT.

SODHI SHER SINGH, OF HARANPUR.



The little Sodhi colony in the Jhilam district was founded by Baba Kiun Shah, eighth in descent from Guru Ram Das, who settled at Haranpur in the year 1751, emigrating from Her, an estate that had been in the family ever since the days of the Guru. Kiun Shah had already in his former tours received charitable grants of villages in the Sind-Sagar Doab from Sardars Ram Singh and Milka Singh Pindiwala, including the villages of Kotli, Chapar and Ramial. Sardar Mahan Singh, father of Ranjit Singh, was one of his disciples, and in 1783 gave to him the Dharmarth, worth Rs. 1,300, which is still enjoyed by his descendants. His son Ram Singh entered the service of Maharaja Ranjit Singh in 1796, and soon afterwards obtained a jagir of Rs. 7,000, consisting of Haranpur, Dhariala and two other smaller villages. Ram Singh was a good soldier, and his fall at the storming of

Naraingarh in 1807 was much regretted by his master. Rupees 4,000 of the jagir were continued to his younger brother, Megh Singh, who also received jagirs for his own services at Multan, Mankera, and at the battle of Teri in 1823, when he received a khilat worth Rs. 5,000. Sodhi Nahal Singh entered the Maharaja's army in 1819, and five years later was made commandant of one hundred horsemen in the Chariari corps. Sham Singh joined in 1826, receiving a separate jagir at Saga. Amrik Singh served first in the Ghorcharas under General Mian Singh, with a salary of Rs. 2,000; but on the death of Megh Singh in 1826 the cash allowances of the three brothers were stopped, though the personal jagir was divided between them. They fought for Maharaja Sher Singh at the siege of Lahore in 1841, and shared in the rewards which the successful monarch presented to the army. Under Sher Singh's successor, Nahal Singh was sent in command of one thousand horse to administer the districts of Dhani, Kachi, and Ahmadabad, which were in a state of insurrection. He shot the ambassador of the insurgents dead with his own hand, and by his vigour and severity soon reduced the country to submission. At the same time Sham Singh was sent on duty to Kangra. After Raja Hira Singh's death Nahal Singh was sent to the Shahpur district to keep the tribes of the Bar country in order, and in 1847, after the Satlaj Campaign, he was made *Adalati*, and a few months later was transferred to Jalandhar in the same capacity. He was a clever Judge, but too severe to be popular. When the Multan rebellion broke out, Sham Singh and Amrik Singh were summoned with their contingent by Nicholson to form the escort of his camp. By his direction they called their brother from Jalandhar who, with his horsemen, joined Nicholson at Ramnagar. When the rebels under Chatar Singh found that the Sodhis had determined to remain faithful to Government, they plundered their houses of every-

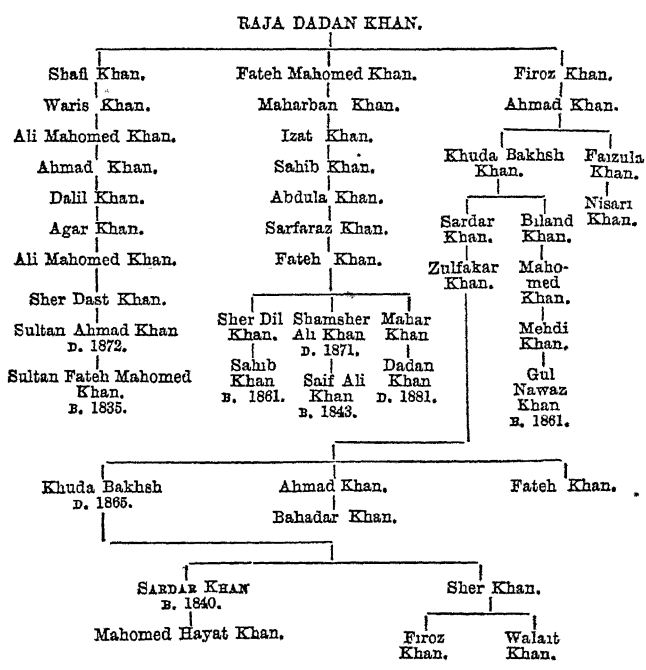
thing valuable, the women and children having barely time to escape and fly to Jamu, where they remained until the return of peace. The Sodhis went through the whole campaign, fighting gallantly on the side of the British in every battle, and Sham Singh was unfortunately killed just before the battle of Gujrat. He had been sent to Kunja to collect supplies when the Commissariat officers were unable to go with safety, and he was surprised by the enemy, badly wounded and taken prisoner. He died a few days afterwards from his wounds. After the war Nahal Singh was employed in civil duties and in restoring order between Jhilam and Attock. At annexation the jagirs in possession of Amrik Singh, Nahal Singh and Sher Singh were confirmed to them for life, as also charitable grants to the value of Rs. 3,794, of which two-thirds were upheld in perpetuity. In 1862 the Supreme Government sanctioned the whole of these grants being continued in separate perpetuity according to the ancestral shares. Nahal Singh's share of the personal jagir, Rs. 2,200, lapsed at his death in 1859, and the shares of Amrik Singh and his nephew Sher Singh, being Rs. 1,350 and Rs. 1,400 respectively, were only maintained for life. In 1857 Sanpuran Singh attended on the Commissioner of Rawalpindi with ten sowars, and Sher Singh and Amrik Singh also supplied a contingent, which did good service during the disturbances; and in 1859 the Sodhis received a reward of Rs. 1,100 for their loyalty. The family of Sodhi Megh Singh has a deadly feud with the descendants of Sodhis Kishan Singh and Harsa Singh, their cousins. The two latter branches of the family joined the national party in 1848-49, and it was Pahan Singh who caused the houses of his loyal kinsmen to be plundered. However, when the Sikh army had been finally defeated at Gujrat, Nahal Singh plundered and destroyed the house of Pahan Singh, so that neither party has now cause of complaint.

Pahan Singh's descendants have settled in Jamu. They attempted to return to Haranpur in 1877, but this was disallowed on the representation of Sodhi Sher Singh, who is at the head of the family. Sodhi Amrik Singh died in 1879.

The jagir shares enjoyed by the family are as follows :— Sodhi Sher Singh, Rs. 2,650; Sodhi Sanpuran Singh, Rs. 1,055; Sodhi Hari Singh, Rs. 1,055; Sodhis Narinjan Singh and Kartar Singh Rs. 900.

The three former are Viceregal Darbaris. They live at Haranpur in the Jhilam district. Sodhi Sanpuran Singh's son, Nadhan Singh, is a Naib-Tahsildar.

RAJA SARDAR KHAN, KHOKHAR.



The Khokhar Rajas of Pind Dadan Khan and Ahmadabad are of high Rajput origin and intermarry with the Gakhars and Janjoahs. Nothing is known of them previous to 1623, when Dadan Khan, a Khokhar Rajput in the service of the Emperor Jahangir, settled on the Jhilam at the foot of the Salt Range, then known as the hills of Jodh, and built a town which he called after his own name on the site of an ancient village of Shamshabad Nimaksar. He was not permitted to settle without opposition. The country which he had chosen was first inhabited by the Janjoahs, who had been in part dispossessed by the Jalabs, a Rajput tribe that arrived in the Jhilam district no long time before the Khokhars. The country had become depopulated by the frequent wars of these rival tribes, and the salt mines were no longer worked;

for merchants could not visit them without being exposed to robbery and violence. The Khokhar Chief held his own at Pind Dadan, which soon became a flourishing town and the centre of the salt trade. He left three sons, from whom have descended the families of Ahmadabad and Pind Dadan Khan. Shafi Khan, the eldest, built a fort at Chak Shafi at the foot of the hills, six miles to the north-east of Pind Dadan Khan, to hinder the incursions of the Gujars and Janjoahs; while his brother Fateh Mahomed built Gujar, about two miles distant from Chak Shafi, and a fort at Pind Dadan Khan. For several generations the tribe held the neighbouring district against all comers, founding many villages and fighting occasionally with their neighbours the Janjoahs and Gakhars. Aga Khan, fifth in descent from Shafi Khan, built Sultan Kot close to Pind Dadan Khan, and the great-grandson of Fateh Mahomed built Kot Sahib Khan on the other side of the town.

Ahmad Khan, son of Firoz Khan, quarrelled with his cousins and, being worsted in an appeal to arms, left Pind Dadan Khan and founded the town of Ahmadabad, fifteen miles to the southward, on the river Jhilam, and here his descendants still reside. He seems to have been an able man, and to have ruled his little district with wisdom. He drove out the Awans of Nurpur, and obtained his recognition as a tributary Chief from the Court of Dehli. Although Khuda Bakhsh succeeded him, the most distinguished of his sons was Faizula Khan. He, finding that his nephew Nisari Khan had plotted against him with the Khokhars of Pind Dadan Khan and the Jalabs of Haranpur, attacked the combination with so much vigour that he compelled them to sue for peace and give their daughters in marriage to men of his clan. Raja Khuda Bakhsh Khan, who died in April 1865, was great-grandson of the founder of Ahmadabad. He fought against the Sikhs in 1848-49, joining the force of Malik Sher

Khan Tawana, and received in recognition of his loyalty the village of Joran, worth Rs. 1,160, in jagir, subject to one-quarter revenue; also a rent-free grant in Ahmadabad, worth Rs. 388, with proprietary rights in Kot Kach. His son Raja Sardar Khan still holds Mauza Joran in jagir, and is proprietor of Wand and Kot Kach. He is at the head of the family and receives a chair in Viceregal Darbars. He lives at Ahmadabad in Pind Dadan Khan Tahsil. He has a good deal of local influence, due to his family connections and to the wealth he inherited from his father. The mafi-holding in Ahmadabad is enjoyed jointly by Sardar Khan, Masammat Malkan Bano, widow of Fateh Khan, and Bahadar Khan, son of Ahmad Khan.

Of the Pind Dadan Khan Rajas, Sarfaraz Khan was perhaps the most distinguished. He thought to make peace with the Janjoahs by giving his sister and his three daughters in marriage to their chief men; and he accordingly betrothed them to Sultan Zulfakar Khan, Diwan Khuda Bakhsh of Garjakh, Nasir Ali Khan of Makhiala and the Kureshi Pir of Mauza Pail. But before the marriages could take place, disputes had again broken out between the rival tribes, and Sultan Zulfakar Khan, who was on his way with the wedding procession to Makhiala, was stopped at Pind Dadan Khan and had to fight for his life. Sardar Charat Singh, grandfather of Maharaja Ranjit Singh, conquered the Khokhar country; but he allowed the Ahmadabad Raja to hold his Chiefship, with some rights still claimed by the family in the original colony. The Pind Dadan Khan Rajas were treated with equal leniency, until early in Ranjit Singh's reign Sarfaraz Khan rose in revolt. A force was sent against him, and after a long fight he was utterly defeated and compelled to fly to Makhiala. He later made his peace and received some villages in jagir, though Pind Dadan Khan was not restored. In 1848-49 these Chiefs joined the national party, and all

their jagirs and allowances were resumed. Sometime later a pension of Rs. 200 was granted to Sherdil Khan; and Shamsher Ali Khan, Mahar Khan and their widowed mother each received a pension of Rs. 100. That of Sherdil Khan was raised to Rs. 350 for his loyalty in 1857, and at the recent Settlement the pensions were consolidated into a perpetual grant of Rs. 1,000 in favour of Sultan Ahmad and Shamsher Ali Khan, subject to life pensions to Sherdil Khan, Mahar Khan, and Bibi Banu the mother. The cousins also recovered certain proprietary rights in Pind Dadan Khan and Ahmadabad.

Sultan Ahmad died in 1872. His son Sultan Fateh Mahomed Khan is on the Lieutenant-Governor's Darbar list. He lives at Pind Dadan Khan. He has rendered himself unpopular with his tribe by marrying a Biloch widow, whose son by another husband he is desirous of adopting. Fateh Mahomed leads a retired life, spending most of his time in trying to discover the secret, if there be one, of converting the baser metals into gold.

Shamsher Ali Khan died in 1871. His son Raja Saif Ali Khan has succeeded to a cash allowance of Rs. 500, of which one-half is paid over to his uncles, Sherdil and Mahar Khan. Dadan Khan, son of the latter, served with the 30th Panjab Infantry as Subadar throughout the last Afghan War, and died while at home on sick leave in 1881.

MALIK ZAMAN MAHDI KHAN, JANJOAH, OF DARAPUR.

The most ancient tribes inhabiting the Panjab at the present day are of Rajput origin. It seems probable, and both history and the traditions of the country favour the supposition, that there have been in the Panjab three great Rajput immigrations. The first took place antecedent to all historic records, not later than 2,500 years before Christ; and the Princes of Katoch and Chamba and of the Jalandhar hills, whose ancestors ruled over the Bari and Rachna Doabs, are its living representatives. The second immigration was at least a thousand years later, when Ujamida, the son of the founder of Hastinapur, led his Yadu Rajputs to the north of the Jhilam, and founded a dynasty which ruled the country from Rawalpindi to Multan. Lastly came the emigrations from the Deccan, extending over a long series of years, from the tenth to the fifteenth century of the Christian era, when Rajputs of many and various races came to the Panjab, the descendants of whom are the Jats, Tawanas, Sials, Ghaibas, Khokhars and many other well known tribes.

It is difficult to say, with any approach to certainty, how long the Janjoahs have been resident in the Panjab; but they are probably the descendants of the Yadu Rajputs, the companions of Ujamida. That this tribe has been identified with the Johyas and Jodhis of Rajputana history only increases the difficulties regarding it. It is true that the Salt Range, to the north of the river Jhilam, is recognized as the original settlement of Yadu Rajputs, and to this day retains its ancient name of the 'hills of Jodh.' But the Johyas of Bikanir, who, though now extinct, were numerous three hundred years ago about Bhuropal, seem to have had little in common with the Janjoahs of the Jhilam.

As early as 740 A. D. the Johyas and Jodhis are mentioned, with Khokhars, Dodis and Sayads, as allies of

Hasain Shah, Chief of the Langa Pathsan, in his war with the Bhati Rajputs. But the traditions of the Janjoahs themselves do not point to a very ancient occupancy of the Panjab. They all trace their descent from a Raja Mal, a descendant of the Pandus and of the Rahtor Rajput race, who about the year 980 A.D. emigrated to the Panjab from Jodhpur or Kanauj, which latter country was then ruled by a Rahtor Prince. Hearing that the Pandus had once taken shelter in the hills to the north of the Jhilam, he journeyed there with his followers and founded the village of Rajgarh, now famous under the name of Malot. There he ruled in peace till the invasion of India by Mahmud of Ghazni, when that monarch summoned him to his presence. Raja Mal refused to attend; so Mahmud sent a force against him, which defeated and took him prisoner; and, to save his life and regain his liberty, he was compelled to renounce his Hindu faith and adopt Islamism. The name of the tribe is said to have arisen from this conversion, when the *janju*, or thread worn by Raja Mal and all Hindus, and denoting his cast, was broken. The Janjoahs are unanimous in thus placing the advent of their great ancestor into the Panjab in the tenth century, which is the more remarkable as it is certainly erroneous. Their genealogies also confirmed their story. The longest are those of the families of Natel, which gives twenty-three generations from Raja Mal; of Chuhar Saidan Shah and Baghanwala, which allow twenty-two and twenty-one respectively. There are families, as the Malot and Dilwal, whose genealogical trees take only seventeen and eighteen generations to arrive at the same ancestor. Allowing thirty years for a generation, which is too liberal an average, the longest of these genealogies does not extend over more than seven hundred years. Raja Mal*

*If Raja Mal built the temples of Malot and Katas he must have lived at a very much earlier period than Janjoah history allows him, for both are very ancient, and were built long before the Mahomedan invasions of India. Katas has always been a sacred spot, and is mentioned in the Mahabharat (300 B.C.) as the eye of the world. In a cave at Katas is still shown a portion of the cow which supports the world.

is said to have built a temple and tank at Malot, and also at Katas, which is a sacred place of pilgrimage, and is visited every year by many thousand Hindus. He left five sons, Wir, Jodh, Kehla, Tarloni and Khaka. The descendants of Kehla are now to be found in the Kalar and Kahuta Ilakas of the Rawalpindi district; those of Tarloni live in Amb and the neighbourhood of Attock; while Khaka's offspring inhabit Muzafarabad, Kot Khaka and other villages near the Jamu frontier.

But Jodh and Wir are the only sons of Raja Mal who require any special notice. On the death of their father they determined to divide the country called, from Raja Mal, the Maloki Dhan* between them. Jodh took the salt mines about Makrach, and captured the town of Makshala from a colony of Brahmans who had settled there. He changed its name to Makhiala, and built there a fort and two tanks for rain water, on which the inhabitants still entirely depend, as there is no spring of drinking water near the town. Wir Khan took possession of Khura near Pind Dadan Khan. He had one son, Raja Ahmad Khan, from whom have descended the families of Malot, Badshapur and Dilwal. Jodh was the father of four sons, Rahpal, Sanspal, Jaspal, and Jaipal. From the first of these have descended the families of Baghanwala, Kot Umar, Pindi Khokhar, Wagah, Chakri, Pir Chak, Nathial, Faridpur, Sherpur, Sayadpur and Natel. Sanspal was the ancestor of the houses of Chuhar-Saidan-Shah, Deh-Chuhar, Kotli-Saidan, Katora, Salori, Kals, Chumi, Makdum-Sahan, Wali, Lahar, Dahali, Dariala and Khawala. The descendants of Jaspal are few and reside at Kulwala, while the Lambardars of Dhandot and Warand are of the family of Jaipal. Rahpal, the eldest son of Jodh, ruled at Malot, and his son Naro built Nara on the Bunhan nala; while his grandsons, Hast Khan and Tatar

* The Dhani country, so famous for its swift and enduring breed of horses, which is now almost extinct.

Khan founded Garjakh, which became a large and flourishing town, though now ruined and desolate. The Janjoahs soon became split up into many clans, divided among themselves, and thus unable successively to oppose tribes in no way superior to them in courage or military skill. They joined Timur Shah when he invaded India in 1398, and fought under him throughout his campaign. In 1526 they readily submitted to Babar Shah, who has given a somewhat detailed account of the tribe in his memoirs. He mentions that its two divisions were then known by the names of Jodh and Janjoah, agreeing with the Jodhis and Johyas of Rajputana history, though at the present day both have the common name of Janjoah. The Gakhars were the great enemies of the tribe and drove them out of many of their villages; the Awans also pressed them hard; and the Sikhs, last and worst of all, completed their overthrow. There is now no man of wealth or importance belonging to this ancient tribe.

The families of Kot-Sarang and Darapur may, among many of noble blood, be considered the first. Raja Sarang, the founder of the first-named family, held fifty villages, and was a Chief celebrated for his valour. He was killed in a fight with the Afghans near Makhad. Fateh Khan, sixth in descent from Sarang, was also a distinguished Chief, and in his time the village was called Fateh Kot. The Awans dispossessed the family, though Dhana Singh Malwai allowed them some small proprietary rights. Raja Mahomed Khan and Samand Khan, the latter of whom is Lambardar of Kot Sarang, are the present representatives of the family.

The town of Darapur was founded by Malik Darwesh, a fighting Chief, who avenged many of the injuries his tribe had received from the Gakhars. His great-grandson, Shabat Khan, fought under Sardar Mahan Singh Sukarchakia, and was left unmolested in his Chiefship; but his son Ghulam Mohaiudin Khan was less fortunate, and was assassinated by

Sardar Atar Singh Dhari, who took possession of all his villages. His sons Haibat Khan and Ali Haidar Khan fled to Malikpur, a strong fort on the river, where they held out for some years, living by plunder. At last, to the joy of the brothers, Atar Singh Dhari was blown up in a mine at the siege of Multan in 1810, and they imagined that they might regain their rights. But Kaur Singh, uncle of the deceased Sardar, held Darapur against them, and so, through all the Sikh rule, the family became poorer and weaker year by year. Many were the changes in Kardars and Jagirdars; Sardar Ratan Singh Garjakh, Khushi Mal, Soba Ram, Raja Gulab Singh, Raja Lal Singh, Misar Ram Chand, Misar Rup Lal, all came and went; but no one of them reinstated the Janjoah Chiefs. The Darapur family are in a far better position now than they were previous to annexation, holding in jagir the villages of Darapur, Chak Mauja Malikpur, Miran and Shahgarh.

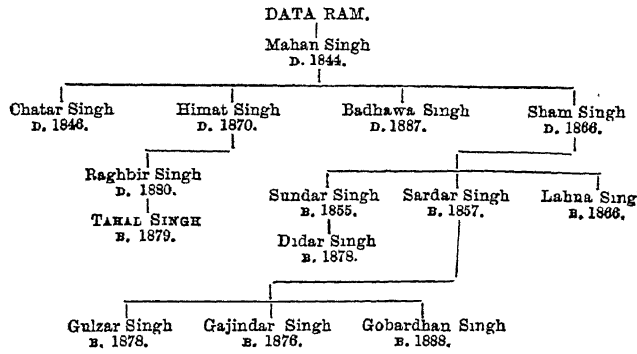
Khair Mahdi Khan died in 1871 on his way to Mecca, leaving three sons, of whom the eldest, Malik Zaman Mahdi Khan, represents the family. He acts up to the traditions of his tribe in honesty of character, in loyalty to the authorities, and in unstinted hospitality to the stranger within his gates. He gave valuable information to the Deputy Commissioner of Jhilam in 1857, leading to the capture of a large party of mutineers of the 14th Bengal Infantry who attempted to escape down the river by boat. He was again forward during the late Afghan War with supplies of carriage and provisions. He received a Sanad in 1887 at the hands of his Excellency the Viceroy, expressing Her Majesty's approval of his loyalty and general exemplary conduct. He has the privilege of receiving a chair in Viceregal Darbars. Of his brothers, Abdula Khan is a semi-recluse. Painda Khan was for some years in the 19th Bengal Lancers, but took his discharge on his father's death. They live at Darapur, Tahsil Jhilam.

Of the many representatives of the old Janjoah Chiefs still holding villages on the plain between Pind Dadan Khan and Rawalpindi, mention may be made of Bahadar Khan, son of Raja Pir Bakhsh, living at Malot, at one time the head-quarters of the clan. He has some influence in the villages around and enjoys a small inam. Sultan Ali Bahadar Khan, son of Sultan Fateh Ali Khan, is also a Janjoah of local note as head of the Makhiala branch, which was crushed by Maharaja Ranjit Singh. Of the twenty-two villages once in possession of this branch of the family only two remain. Sultan Ali Bahadar enjoys a small jagir and a cash grant. His father was murdered some years ago in connection with a land dispute. In the near neighbourhood of Makhiala lives Sultan Lal Khan of Kasakh and Vatli, whose cousin Imam Ali Khan is a Tahsildar in Gujrat. The title of Sultan is alleged to have been bestowed upon the representatives of these two branches by the Emperor Babar. It is much prized in the family, being used only by the head for the time being. Sultan Lal Khan was forward in assisting the local authorities with carriage and supplies during the pressure caused by the late Afghan War, and has on all occasions proved himself a loyal subject. He is held in esteem by his own people.

Shadman Khan, son of Raja Dhuman Khan of Chaki, is another tribesman of note. His cousin, Karam Dad Khan, is a pensioned Subadar, having served in the 2nd Panjab Infantry. Karam Dad's brother is a Dafadar in the 3rd Panjab Cavalry.

Sultan Mahomed Khan, of Nara, is also an influential Janjoah. Other good men of the tribe are Lal Khan, of Sherpur; Ali Akbar Khan, of Baghanwala; and Abdula Khan, of Dilwal. The Janjoahs furnish excellent cavalry recruits. Nadar Ali Khan, of Makhiala, is Rasaldar-Major of the 18th Bengal Lancers, and several of his relatives hold good appointments in the Regiment.

TAHAL SINGH, MIRPURIA.



Data Ram was a confidential servant of Mukarab Khan, the Gakhar Chief of Gujrat. His son Mahan Singh, when quite young, went to Lahore to seek his fortune, and Maharaja Ranjit Singh, who was struck by his skill and courage on a hunting expedition, when Mahan Singh, unassisted, killed a leopard with his sword, gave him an appointment in the army under Sardar Hari Singh Nalwa. The young man fought in several campaigns with great gallantry, and at the siege of Multan was twice wounded. He also served in Kashmir and at Peshawar. He was a great favourite of Hari Singh, who advanced his fortunes and made him his confidant and lieutenant. Mahan Singh was in charge of the fort of Jamrud in April 1837 when the Afghan army, under Mirza Sami Khan, attacked it in force, and he held out bravely against enormous odds until Hari Singh himself arrived from Peshawar to fight the memorable battle in which he fell. On the death of his patron, Sardar Mahan Singh did not lose the favour of the Maharaja, who in 1839 gave him a jagir of Rs. 37,000, of which Rs. 12,000 were personal, and Rs. 25,000 for service of one hundred sowars. He retained this estate throughout the reigns of Maharaja Kharak Singh and Sher Singh. In 1844, when the Sikh army was as brutal and

licentious as it was possible for troops to be, Mahan Singh was murdered by his own men. Chatar Singh avenged his father's death, but was assassinated himself soon afterwards. Under the Darbar, the jagir was reduced to Rs. 29,400, still subject to the service of one hundred horsemen. These all joined the rebel army in 1848-49. Himat Singh and his brother Sham Singh retired to Jamu, and, when the rebellion was over, boasted that they had fought against the rebels with the Maharaja of Jamu's force; and in support of their statement produced a letter from Diwan Hari Chand to Jawala Sahai, the confidential agent of the Maharaja; but this letter from a man thoroughly distrusted himself did not do them much good. However admirable the intentions of Himat Singh may have been, his conduct was certainly most suspicious. He was a large Jagirdar; yet when his services were most required he did not come forward on the side of his Government. Indeed, nothing was seen of him till the 17th May 1849, three months after the battle of Gujrat had been fought. Under these circumstances the whole jagir was resumed. The widows of Mahan Singh and Chatar Singh were each allowed a pension of Rs. 360 per annum.

Himat Singh had an allowance of Rs. 350, which he enjoyed until 1870, when he died. His brother Sham Singh, who died four years earlier, had been in receipt of Rs. 180 per annum. He was employed as a Tahsildar in Jamu. Himat Singh behaved well in the Mutiny, placing twelve horsemen, equipped at his own charges, at the service of Government. He lived at Mirpur in the Jamu State, and was one of the Darbar officials. His son Raghbir Singh was a Tahsildar for several years at Jamu.

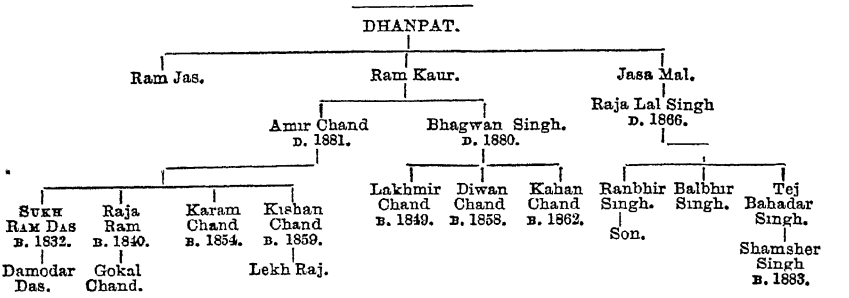
Badhawa Singh, second brother of Himat Singh, served as Jamadar in a Bengal Cavalry Regiment, and afterwards accepted a Rasaldarship in the Maharaja's army. He died in 1887. Sundar Singh, son of Sham Singh, is also employed

at Jamu. Another son, Sardar Singh, is a revenue agent for Mirpur and the surrounding villages. Lahna Singh, third son, was until lately employed about the person of the Maharaja.

The widows of Chatar Singh and Himat Singh are in the enjoyment of pensions from the British Government. The widows of Mahan Singh and Sham Singh, who were also pensioners, have recently died.

The family hold property in the Jhilam and Gujranwala districts, as well as in the Mirpur Ilaka of the Jamu State.

MISAR SUKH RAM DAS.



The family of Misar Sukh Ram Das is of no antiquity. Its rise was as sudden as its fall, and its fall was so complete that only a brief outline of its history is given here. The history of Lal Singh himself was for three years the history of the Panjab, and will be found in some detail in other parts of this book. Ramjas, the eldest of three brothers, sons of a petty Brahman shopkeeper, entered the service of Basti Ram, the Treasurer of Sardar Mahan Singh Sukarchakia, as a Munshi. He was killed in the hill country during a tax-collecting expedition in the early part of the reign of Ranjit Singh, and was succeeded in his office by his brothers Ram Kaur and Jasa Mal. Raja Dhian Singh was the patron of the family, and on the death of Basti Ram his influence procured the appointment of Jasa Mal to the charge of the Bela Toshakhana, or small-service treasury. In 1830 Amir Chand received an appointment under his uncle, and in 1832 Lal Singh and his cousin Bhagwan Singh were taken into the treasury. The next year Bhagwan Singh was sent as Kardar to Gujrat, and Jasa Mal was allowed to take the contracts for Rhotas and Jhilam, which he held till his death in 1836. Lal Singh succeeded his father; and when Misar Beli Ram was imprisoned for several months by Nao Nahal Singh, on account of his connection with Sardar Chet Singh, Lal Singh held his office of Treasurer; and when, four years later, Beli Ram

was murdered by the orders of Raja Hira Singh, Lal Singh received the permanent appointment. He was a great favourite of Hira Singh, who created him Raja of Rhotas. But Lal Singh was too greedy to be grateful, and he was deeply implicated in the successful conspiracy of December 1844 against Hira Singh's power and life. His influence increased under the next Minister Jawahir Singh, for he was the lover of the Maharani, and on the death of Jawahir Singh became himself Minister; and he, with Raja Dina Nath, induced the army, which he feared and hated, to cross the Satlaj in 1845 and invade British territory. After the Satlaj Campaign he was confirmed as Minister, and this office he held till the close of 1846 when, being convicted of treason in opposing the occupation of Kashmir by Maharaja Gulab Singh under the Treaty of the 16th March 1846, he was removed and banished to Hindustan; first to Agra, then to the Dehra Dun, where he enjoyed a pension of Rs. 12,000 per annum until his death in 1866.

Raja Lal Singh rose to power by the exercise of arts, which in a civilized community would have sent him to the scaffold. He was one of the chief instigators and chief actors in the murders of Raja Hira Singh, of Misar Beli Ram and of Bhai Gurmukh Singh. His intrigues with Maharani Jindan were so open and shameless that they even scandalized a people whose immorality was proverbial. By ingratitude, treachery and cunning he succeeded in acquiring the wealth and power for which better men are indebted to their virtue or their genius. He had great opportunities for serving his country, but he resolutely chose the evil in preference to the good. Had he possessed one spark of patriotism, he might, after the Satlaj Campaign, have saved Kashmir to the Panjab. His ministry was supported by the whole strength of the British Government. Major Lawrence stood by him, with no petty interference, but offering wise and generous advice, which this greedy Minister never cared to follow; and when

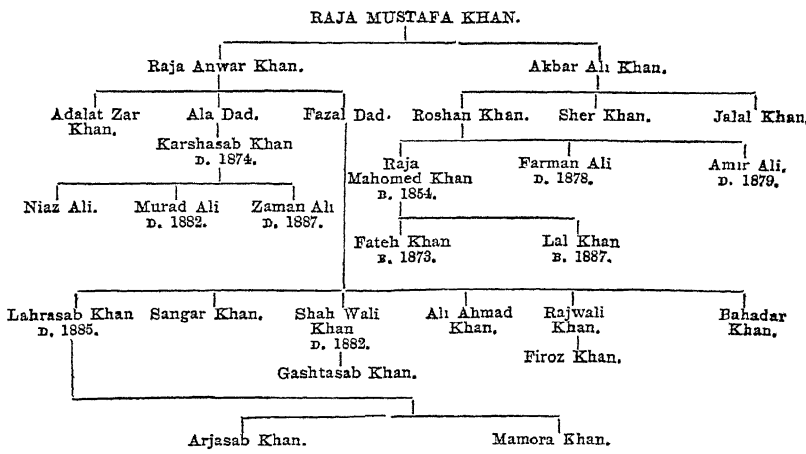
at length his jealousy of Maharaja Gulab Singh led him into treason, his fall from power was hailed with joy by all: by the army, which hated him for the cowardice and imbecility that had been its ruin; and by the Chiefs, whose estates he had seized to enrich himself and his creatures.

Misar Amir Chand was in 1838 sent to Kashmir to collect the revenue, and remained there six months. He, later, accompanied Nao Nahal Singh to Peshawar in charge of the camp treasury. Bhagwan Singh was at this time employed in the treasury at Lahore. In 1844 Amir Chand was appointed Governor of Gujrat and Pind Dadan Khan, on a salary of Rs. 12,000 per annum, and two years later his brother Bhagwan Singh was appointed Kardar of Jhang. Both lost their jagirs and appointments on the deposition of their cousin Raja Lal Singh; and it was some time before Misar Amir Chand cleared off the large outstanding balances against him. He died in 1881. His eldest son Sukh Ram, entered the service of the young Maharaja in 1845, and used to lay before him the daily report of the army. He was attached to the Darbar Toshakhana, and received during the last two years of his service Rs. 4,300 per annum. Misar Bhagwan Singh died in 1880. He and Amir Chand held a small jagir of thirty-five bigas at Sangoi in the Jhilam district, and a few acres, valued at Rs. 22 per annum, at Kalra in the Gujrat district, which lapsed at their death. Misar Sukh Ram Das is now at the head of the family. He is a member of the Jhilam District Board. The family has very little local influence.

Raja Lal Singh's sons live at Dehra Dun. Their connection with the Panjab is severed.

Lakhmi Chand, son of Misar Bhagwan Singh, was appointed a Naib-Tahsildar in his own district in 1880 to help in the collection of carriage and supplies for the Afghan War. He was allowed to retain his father's jagir holdings on half assessment rates.

THE GAKHARS OF DOMELI.

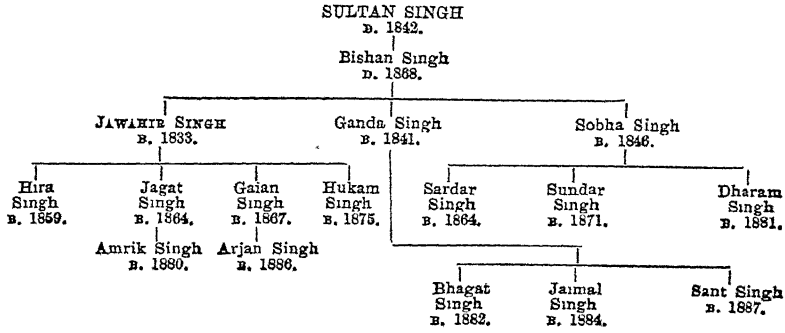


The history of the Gakhars of the Province is given in the Rawalpindi Chapter. The tribe is strongly represented in Jhilam by the Askandral branches, including the houses of Lahri and Bakrala and of Domeli or Rhotas; also the Bhagial branch, which has ramnified into eight sections scattered over the Jhilam Tahsil. The most noteworthy family is that of the Domeli Rajas, headed by Mahomed Khan, grandson of Raja Akbar Ali Khan, who joined Nicholson in 1848, and did good service, receiving a jagir of the value of one thousand rupees. His nephew, Fazal Dad Khan, accompanied Raja Sher Singh to Multan in 1848 and joined with him in the rebellion. He had been released from prison by Henry Lawrence shortly before, but this did not prevent him from intriguing against the English. He was employed as the confidential agent between Raja Sher Singh and Maharaja Gulab Singh. His jagirs of six thousand rupees were resumed for his treacherous conduct; but he was allowed to receive as subsistence allowance one-fourth of the revenue of Domeli, amounting to Rs. 425 per annum.

* Not in the original Edition.

Raja Mahomed Khan is in enjoyment of mafi allowances aggregating Rs. 560 per annum in the villages of Beli Budhar and Rupar of the Jhilam Tahsil. He has a proprietary holding of two hundred and fifty ghumaos in the former village. The family is an essentially military one, having for years past furnished our cavalry regiments with some of their best soldiers. Five of the six sons of Fazal Dad took service. Lahrasab, the eldest, was for many years Rasaldar-Major of the 2nd Panjab Cavalry, in which regiment Bahadar, the youngest, is now a Rasaldar. Sangar Khan is a Jamadar in the 11th Bengal Lancers. Shahwali Khan was a Rasaldar in the 3rd Panjab Cavalry. He died in 1882 after a highly honourable career, in acknowledgment of which he was assigned one thousand bigas of land in Rakh Bail, Tahsil Jhilam, now in possession of his son Gashtasab Khan, a Dafadar in his father's old regiment. Ali Ahmad, brother of Shahwali, was a Jamadar in the 3rd Panjab Cavalry. He died in 1877. His nephew Firoz is now a Jamadar in this regiment. Lahrasab's two sons, Arjasab and Mamora, are officers in the Panjab Cavalry. They enjoy an inam of two hundred rupees, and possess a grant of one thousand bigas in Mauza Ghaziot, Tahsil Jhilam. Karshasab Khan, nephew of Fazal Dad, was a Jamadar in the 12th Bengal Cavalry. He died in 1874. Two of his sons are now serving in the army; and a third, Niaz Ali Khan, is a Deputy Inspector of Police in the Rawalpindi district.

RASALDAR-MAJOR JAWAHIR SINGH, OF CHOTALA.*



Jawahir Singh's family moved from Ajudhia in the days of the Moghals. An ancestor, Sari, passed thence to Kothiala Chatwala in the Shahpur district, where he received some land free of revenue from the Governor of the Lahore Suba. His descendants are now known as Suri Khatris. Some of his children moved to Chotala in Jhilam, where Jawahir Singh and his brothers have their home. The family is well known in the Panjab as having for many generations given good recruits to the military service.

Sultan Singh, grandfather of Sardar Jawahir Singh, when thirteen years of age, was put on the pay-list of Maharaja Ranjit Singh's Ghorcharas, and when old enough was sent on active service in several expeditions on the other side of the Indus, and to Multan and Kashmir. He was given the village of Mundiala Jatian, said to be worth two thousand rupees, in jagir. A portion of this was afterwards transferred to his father-in-law, Sardar Mana Singh, he receiving in exchange larger holdings in Namtasan, Ichara and Kahna. On one occasion, in a tough fight outside Nahangwali Deri in Yusufzai, he received thirteen sword-cuts and one bullet-wound after making a most gallant stand, almost alone,

* Not in the original Edition.

against a large body of Afghans. When the Maharaja, who was not far off, heard of Sultan Singh's crippled state, he had him conveyed to camp in his own palanquin and presented him with a pair of gold bracelets, which are still in possession of the family. Sultan Singh died in 1842. His jagirs were resumed at annexation. His son Bishan Singh also received pay in the Ghorcharas from his early childhood. In Maharaja Sher Singh's time he was placed in charge of the Artillery-park at Lahore; and when the Province was annexed he joined the 2nd Panjab Irregular Cavalry, raised in 1849, and received the rank of Rasaldar, taking part with his regiment in many expeditions along the Frontier. In 1857 he marched to Dehli with a squadron commanded by Sir Deighton Probyn, and served with the greatest distinction throughout the Mutiny. General Probyn writes of him: "He must have been in fifty fights; a braver man I never saw. He knew not what fear was, and delighted in danger. He was conspicuous for his gallantry on many occasions." For his Mutiny services Sardar Bishan Singh received the Orders of Merit and of British India; and he was shortly afterwards appointed Rasaldar-Major of his regiment. He died in 1868. The Sardar had been in receipt of a salary of Rs. 4,800 per annum. He held a small jagir in Mauza Samu, Gujrat, and a mafi of Rs. 125 in Kariala, Jhilam.

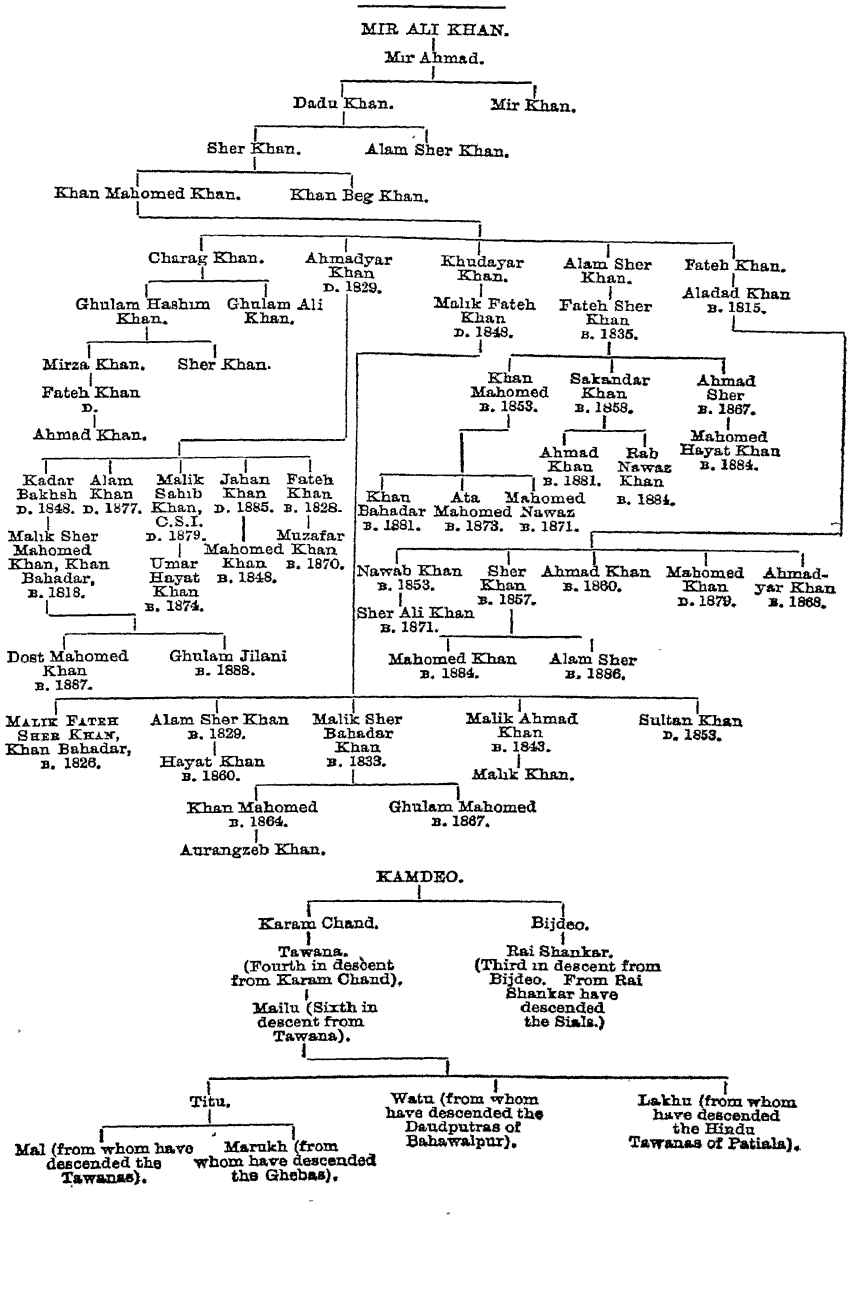
Sardar Bishan Singh's post of Rasaldar-Major in the 2nd Panjab Cavalry was given to his son Jawahir Singh, whose gallant conduct fully justified the particular distinction which had been shown to the family. He commenced service in 1856 as Jamadar, and was present with his regiment in the Bozdar Expedition of 1857. Then he marched to Lucknow, and fought at the Relief and in the several general actions which resulted in the pacification of the Oudh Provinces. He was next engaged in the Kabul Khel Expedition of 1859, and later on in the Jawaki Campaign of 1877 and the Afghan

War of 1878-80, including the actions of Takhtipul, Shahjui, Ahmad Khel, Urzu and Patkao Shana. His chargers were twice wounded with sword-cuts.

The Sardar is still serving in the 2nd Panjab Cavalry. He has received the Order of British India; and after the Afghan War he was given a grant of five hundred acres of land in proprietary right in the Gujrat district. One of his sons, Jagat Singh, is a Jamadar in the 1st Bombay Lancers; another, Gaian Singh, is serving in his father's regiment as Jamadar. His brother Ganda Singh, who manages the family property, is a Darbari on the Provincial List. Sobha Singh is a Jamadar in the 2nd Panjab Cavalry, and several others of the family are soldiering in different regiments.

SHAHPUR DISTRICT.

MALIK FATEH SHER KHAN, KHAN BAHADAR, OF MITHA TAWANA.



From a common ancestor have descended three remarkable tribes, the Sials of Jhang, the Ghebas of Pindi Gheb and the Tawanas of Mitha Tawana in Shahpur. The Ghebas know but little of their past history, but they are claimed as kin by both Sials and Tawanas, who, till lately, were agreed as to their respective descent from Gheo, Tenu or Teo, and Seo, the three sons of Rai Shankar, a Rajput of Dharanagar; the ancestor of the Ghebas being Gheo, of the Tawanas Teo and of the Sials Seo. The bards of the Tawana tribe have lately been making further enquiries, and have now a different story, which will be more easily understood by an extract from the genealogy.

Whether the amended genealogy is more truthful than before, it is impossible to say. It certainly seems more probable than the regular descent from the three sons of Rai Shankar. If the Tawanas did not come to the Panjab with the Sials, their emigration was no long time after, and must have been before the close of the fifteenth century. They soon embraced Mahomedanism and settled at Jahangir on the Indus, where they remained till the time of Mir Ali Khan, who by the advice of his spiritual guide, Fakir Sultan Haji, moved eastward with his tribe and many of the Shekhs, Shahlolis, Mandials and others. He arrived at the country then called Danda, and founded the village of Oukhli Maula in the Shahpur district. His son Mir Ahmad Khan, about the year 1680, built Mitha Tawana, seven miles east of Oukhli, where he had found sweet water, from which the town was named. This Chief was engaged in constant hostilities with the Awans, his neighbours to the north, and at Hadali, five miles from Mitha Tawana, defeated them with great slaughter. Dadu Khan and Sher Khan, the third and fourth Maliks, improved and enlarged Mitha Tawana, which soon became a flourishing town, and many settlers from other parts of the country took up their residence in it: Awans from Jhilam, Karars from

Mankera, Chahals from the neighbourhood of Lahore, and Nuns from the Upper Chanab.

Sher Khan became Malik in an irregular way. Discontented with the severe rule of his father, he rebelled with his brother Alam Sher Khan, and, assassinating their uncle Mir Khan, killed their father in a skirmish outside the walls of the fort. The two brothers seem to have lived together without fighting between themselves, a circumstance remarkable enough among the Tawanas, and they considerably enlarged their territory at the expense of the Awans, seizing Warcha and other territory at the foot of the hills. It is related that Alam Sher Khan, thinking Awan-shooting the finest sport in the world, would frequently go alone to the mountains with his gun, and after shooting two or three Awans, as other less ambitious men shoot partridges, would return to breakfast. Sher Khan now thought himself strong enough to refuse the tribute the Tawanas had hitherto paid to the Governors of Dera Ismail Khan. His brother accordingly attacked the troops which had been sent to collect it on their return march, and, taking them by surprise, routed them with the loss of their leader.

About the year 1745 Sher Khan founded Nurpur Tawana, which soon became a large and thriving village. Some years later he contrived to quarrel with Inayat Khan, the fighting Chief of Jhang Sial. The latter had won Mari, on the right bank of the Jhilam, from the Nawab of Multan and had placed it in charge of Sher Khan, who was to receive a certain sum for its management. This was not paid with any regularity, and Sher Khan, thinking to exact it by force, assembled his clan and, driving the Sials out of Khai, laid siege to Kot Langar Khan. Inayat Khan marched to relieve it, and defeated the Tawanas in a battle before the walls. Sher Khan died in 1767 leaving two sons, Khan Mahomed Khan and Khan Beg Khan. His brother

Alam Sher Khan had fallen some time before in an expedition against the Panchars. The first occupation of Khan Mahomed, the new Chief, was the suppression of a revolt of the Hasnal and Mastial tribes who inhabited Botala,* Hadali and Hamoka. In this he was successful, and he then went to Jhang to visit his kinsmen, leaving Mitha Tawana in charge of his brother. On his return he found the gates closed against him and his brother the acknowledged Chief. He then retired to Nurpur Tawana, where he raised troops and marched against Khan Beg Khan, who was defeated and thrown into prison. He was, however, soon released, promising obedience for the future.

Khan Mahomed was engaged in constant hostilities with his neighbours. Nurpur was attacked by the Nawab of Mankera, and only relieved after a siege of more than a month. With Lal Khan, the Chief of Khushab, some fifteen miles from Mitha Tawana, on the Jhilam, Khan Mahomed had always been friends, till Jafar Khan, the son and heir of Lal Khan, suspecting the Tawana Chief's intentions were not quite honest, plotted against him while visiting Khushab. Khan Mahomed escaped to his own town and prepared for fight. Lal Khan, with his younger son Hakim Khan and his wife Nurphari, came to assure Khan Mahomed of their innocence, but he arrested them and, marching to Khushab, opened fire upon the town, tying his hapless prisoners to the guns to divert the fire of the enemy. Jafar Khan called Mahan Singh Sukarchakia, an old friend of Khan Mahomed, to his aid. The Sikh came with a considerable force and compelled the Tawana Chief to retire. Khan Mahomed, however, had his revenge, and killed in cold blood his wretched prisoners, who had neither done nor wished him evil. Towards the end of his rule, his brother Khan Beg

* Called Botala from the number of idols (*bût*) found when digging the foundations of the village.

Khan again took up arms against him, being aided by Rajab Khan, a Sial Chief of Garh Maharaja, Fateh Khan of Sahiwal, and Jafar Khan of Khushab. For some time Khan Mahomed defended himself; but his enemies were too powerful, and in 1803 he applied to Ranjit Singh for succour. That Sardar was by no means secure himself; but on the promise of a subsidy of one lakh of rupees he consented to trap Khan Beg Khan. It was arranged between the confederates that when Ranjit Singh marched into the country Khan Mahomed should take to flight, seeing which Khan Beg Khan would probably come to pay his respects, believing the Lahore Chief his friend. All happened auspiciously: Khan Beg Khan was caught by Ranjit Singh, and made over to his brother, by whom he was put to death. Ranjit Singh took his blood-money, and with some small tribute from the Mahomedan Maliks of the neighbourhood returned to Lahore in 1804. Khan Mahomed Khan had outwitted his brother; but his second son, Ahmad Yar Khan, now rebelled against him, and, having won over most of the tribe to his side, induced his father to make a virtue of necessity and yield the Chiefship to him. He had no easy life, and was always fighting with the Chiefs of Mankera, Khushab and Sahiwal with varying success.

In 1817 Maharaja Ranjit Singh sent a force, under Misar Diwan Chand, against the Tawana Chief at Nurpur. After a short resistance the fort was taken, and Ahmad Yar Khan fled to Jhandawala or Jandiala in the Mankera territory. When the Sikh army had retired, leaving a garrison under Jawant Singh Mokal in Nurpur, Ahmad Yar Khan returned and regained possession of the country; but he was a second time compelled to fly to Jandiala, from which he was driven by the Mankera Nawab, who threw his sons into prison. He now submitted to the Maharaja, who granted him the Ilaka of Jhawarian, worth Rs. 10,000, in jagir, subject to the service

of sixty horsemen. In 1821 Ranjit Singh marched against Hafiz Ahmad Khan, Nawab of Mankera, and the Tawana Malik gladly joined the expedition, as he had an old score to wipe out with the Nawab. Mahomed Khan, the predecessor of Hafiz Ahmad, had surrounded Mankera with a cordon of twelve forts, Haidrabad, Maujgarh, Fatehpur, Pipal, Daria Khan, Khanpur, Jhandawala, Kalor, Dulewala, Bhakar, Dingana and Chaubara; while to make the central fortress inaccessible he had permitted no wells to be sunk within the cordon. But for all this, the besieging army, with the invincible Ranjit Singh commanding in person, moved on, digging wells as it advanced, invested the fort, and after a siege of twenty-five days the Nawab capitulated, being allowed to retain the government of Dera Ismail Khan.

The assistance rendered by the Tawanas during this campaign was very great; and the Maharaja was so much struck with their handsome and manly appearance, their bold riding and their gallant fighting, that he insisted upon a troop of Tawana horse returning with him to Lahore. Of this troop of fifty horsemen Kadar Bakhsh was the commander. He served at Multan some years, and in many campaigns, with distinction. In 1837 his cousin Fateh Khan shared with him the command of the sowars. Khuda Yar Khan found himself a person of very small importance at Lahore, where no one of the Sikh nobles cared a straw for his long genealogy or for his hereditary claim to rule over the Shahpur jungles. He was appointed, on Rs. 1,000 a year, chabuk-sowar, or rough rider to the Maharaja, whose hunting expeditions he superintended until his death in 1837. Fateh Khan, son of Khuda Yar Khan, had been during these years in the service of Sardar Hari Singh Nalwa, to whom the Mitha Tawana country was given in jagir in 1819, Jawant Singh Mokal having held it two years. He proved himself as impetuous and overbearing as his master, and quarrelled and fought with Sardars Fateh

Singh Man and Amar Singh Sindhanwalia, who successively held the adjacent district of Panjkata. Till the death of Hari Singh, in 1837, Fateh Khan held a command under him in his native country, and any jagir or estates he may have received were given by the Sardar and not by the Lahore Government. In 1837 he came to Lahore, where Raja Dhian Singh, who had heard of his courage and unscrupulousness, thought that he would make a useful employé and took him into favour; and in 1838 procured for him the appointment of manager of the Mitha Tawana country, with control of such of the salt mines, like Warcha and Choha, as lay to the south of the range and close to the plain country. With him was associated Paras Ram, a Khatri; but their joint administration was not very successful, and in 1840 Fateh Khan was Rs. 20,000 in arrears; and Prince Nao Nahal Singh, glad of an opportunity to humble an adherent of Raja Dhian Singh, placed him in arrest in the house of Misar Lal Singh Toshakhania until the arrears were paid off.

On the death of Nao Nahal Singh the Raja regained his power, and Fateh Khan's fortunes rose with those of his patron. He was sent as manager of the Kachi country, and Sahib Khan, Alam Khan and other of his relations were made Kardars of Mianwala, Shekhowal and Nurpur Tawana. Soon after the accession of Sher Singh, Fateh Khan was sent on duty across the Indus. The country of Tank had been ruled for many years by a Katikhel family, the last of whom, Aladad Khan, had been ousted by the Sikhs. The country, however, brought little profit to its conquerors. Aladad Khan, indolent when in power, but active enough in opposition, ravaged the country, cut off Sikh convoys and foraging parties, and the revenue had fallen to next to nothing. In this state of things Raja Dhian Singh proposed Fateh Khan as the only man who could restore order, and he was accordingly sent with a strong force and full powers. His mission

was entirely successful. He proposed to reinstate Aladad Khan as Governor of Tank, but the Chief died before it was possible to carry out the design. Then Fateh Khan proceeded to Marwat, the country to the north of Tank, to collect the revenue, without fighting if possible, but anyhow to collect it. The first thing that he did was to build a fort at Laki, on the Gumbela river, in the heart of the Marwat country. This was not opposed by the Chiefs, for he had promised to reduce the revenue demand to one-sixth of the produce, and had thus won their support; but no sooner was the fort completed then Fateh Khan begged for loans, in addition to the revenue charge, which loans could not be refused, and which Diwan Daulat Rai, his successor, made a perpetual poll tax, odious to the last degree to the people. This accomplished, Fateh Khan returned in triumph to Lahore, taking with him Shah Nawaz Khan, the young son of Aladad Khan Katikhel, who was well received at Court.

The fortunes of the Malik now seemed made, when, in one day, his friend and patron, Raja Dhian Singh and Maharaja Sher Singh, fell by the hands of the Sindhanwalias. Fateh Khan was with the Raja just before his murder; but as the assassins and their victim passed into the Lahore fort, he fell behind and allowed himself to be shut out. No man was more versed in intrigue than he; he saw a catastrophe was impending, and had no such love for the Raja as to desire to share his fate. Raja Hira Singh, the son of the murdered Minister, openly accused Fateh Khan of being in the conspiracy, and put a price on his head. There was no reason to believe the charge true, for by the Raja's death Fateh Khan could gain nothing and might lose all. He escaped in disguise from Lahore and fled to his native Tawana, whither he was followed by a force sent to arrest him. But the Malik fled across the Indus to Bannu, and

took refuge with Swahn Khan, who was offered Rs. 3,000 to give up his guest; but this the Waziri Chief was too honorable to do. Kadar Bakhsh, who would have been imprisoned had the Sikhs succeeded in capturing him, took refuge with his old master Sawan Mal at Multan. When the Lahore troops had retired, Fateh Khan re-crossed the Indus and called the Mahomedan tribes to arms. He was now well known along the Indus, and he soon had a large following at his back. He ravaged the country with fire and sword, and defeated several bodies of irregular troops sent against him. When, however, a regular force under Sardar Mangal Singh Siranwali marched against him, he again escaped across the Indus, while Mitha Tawana was sacked by the Sikhs.

When at length Raja Hira Singh and Pandit Jala fell from power, Fateh Khan hurried to Lahore, where he knew that he should be well received by Sardar Jawahir Singh, the new Minister, whose battles he had fought in fighting against the late administration. He was not disappointed. Jawahir Singh gave him valuable presents and made him Governor of the Mitha Tawana country, of portions of Jhilam and Rawalpindi, and of the whole province of Dera Ismail Khan and Bannu, superseding Diwan Daulat Rai, son of Laki Mal, the Governor first appointed by Maharaja Ranjit Singh when he resumed the country from Nawab Sher Mahomed Khan.*

But Jawahir Singh had not given Fateh Khan this power and position for nothing. The Minister had a dangerous rival in the person of Prince Pashora Singh, son of Ranjit Singh, to whom the Sikhs now generally looked as the best man to sit on the throne. The Prince had, with the help of the Mahomedan tribes in the neighbourhood, gained possession of the fort of Attock, and Fateh Khan

* Commonly known as Shah Nawaz Khan.

Tawana and Sardar Chatar Singh Atariwala, men upon whom the Minister knew he could rely, were directed to proceed against him. With some eight thousand men they invested the fort, but the feeling in favour of the Prince was so strong that they would have been unable to reduce it by force. Strategem was accordingly resorted to, and, on solemn promises of safety, the Prince surrendered the fort to Fateh Khan and Chatar Singh. Having secured their victim, the two Chiefs began their march to Lahore, and in two days reached Hasan Abdal, some thirty miles from Attock. At this place a letter from Lahore was received, in which was written that it was unsafe in the present temper of the Sikhs to bring Pashora Singh to the capital, and that he must be detained in the north country. The order was well understood. That very night Fateh Khan and his confederate entered the Prince's tent with a guard, seized him, placed him in irons, and, leaving the camp standing, marched back to Attock with all speed, accompanied by a few hundred horse, and carrying the Prince with them. As he drew near the gloomy walls of the fortress he saw his certain doom, and begged for his sword and shield that he might die fighting like a man. But the unfortunate Prince was hurried into the fort and placed in the lower chamber of a tower, past which rushed the black, swift Indus. When night came he was strangled, and his body thrown into the river.

Through all the evil history of the Panjab there is recorded no murder more cruel than this. Pashora Singh was a fine, high spirited and gallant youth, beloved by the troops and the people, and only hated by those who feared his rivalry. But the murder did not go unavenged. The weak-minded, slavish Chatar Singh died in exile many hundred miles from his native land. Jawahir Singh, the instigator of the deed, was killed by the enraged soldiery shortly afterwards, while upon Malik Fateh Khan came

the troubles related here. After the murder he crossed the Indus at Kalabagh and took possession of his new province of Dera Ismail Khan. The Governor, Daulat Rai, retired, not prepared to resist at this time, and the Malik then determined to get rid of some of his Tank enemies and thus render his own power the more secure. The three chief Jagirdars in Tank were the famous Painda Khan, Ashak Mahomed Khan and Hayat Ula Khan. These three Chiefs were enticed to Dera Ismail Khan, and Painda Khan visited the Darbar of the Malik to talk over his affairs and arrange them satisfactorily. The conversation grew somewhat excited, and at length Fateh Khan insulted the Afghan to his face. Painda Khan saw his danger and sat still; but his young son, Sakandar Khan, unable to control himself, drew his sword and cut down the Malik's Jamadar Partaja, who was standing by him. Fateh Khan was ready for this. In a moment the room was full of armed men. Painda Khan, his son and most of his retainers were cut to pieces. Then the Malik attacked the house of Hayat Ula Khan, where Ashak Mahomed and Nasir Ula Khan had taken refuge, stormed it and put the inmates to death. Hayat Ula himself escaped to the house of Nawab Sher Mahomed, who purchased safety for himself and the fugitives for Rs. 40,000.

The indignation at this atrocity was great on the frontier, and even the authorities at Lahore were compelled to appear shocked. Fateh Khan bribed high for immunity. Raja Lal Singh, the Maharani, and Mangla the slave girl, all took his money and promised him protection; but popular feeling was too strong against him, and Diwan Daulat Rai was again nominated Governor of Dera Ismail Khan. The Malik determined on resistance, and when Daulat Rai arrived at Bhakar, opposite Dera Ismail Khan, on the left bank of the Indus, he crossed the river to attack him. The Diwan, however, had regular troops with him, and Fateh Khan was compelled to

retire to Dera. Daulat Rai followed and marched upon the town, outside which the Malik met him with some three thousand men. But these troops were undisciplined and did not care to wait the assault of the Diwan's Multanis, whose prowess was well known, and they dispersed without fighting. Fateh Khan, deserted by his adherents, was compelled to retreat to the fort of Akalgarh, which he had left in charge of his son Fateh Sher Khan. There he murdered all his prisoners, and the same night, crossing the Indus, retired to Mitha Tawana to wait for better days. The country was at this time in confusion after the Satlaj Campaign; and the English, to whom the Malik had offered his services during the war, were at Lahore. Raja Lal Singh was no friend of Fateh Khan, and would have confiscated all his jagirs but for the intercession of Sardar Sultan Mahomed Khan. In the hot weather of 1846 the Malik was sent to Kashmir, as he was an intimate friend of Shekh Imamudin, the rebel Governor, and it was thought that he might influence him favourably, as he could gain nothing by playing the Government false. He went with Edwardes as far as Jamu; from thence to Kashmir with Puran Chand; and having performed his mission with ability and success, returned to Jamu. He afterwards accompanied Major H. Lawrence to Kashmir.

On the return of Fateh Khan to Lahore he was called upon to explain the accounts of his late government, as Diwan Dina Nath had brought him in a defaulter to the amount of seven lakhs of rupees. This, Fateh Khan asserted, was covered by the expenses of five thousand horse and foot, engaged by orders of Sardar Jawahir Singh; but the written orders which he produced as those of the Sardar were without date, no particular service was specified, nor any detail as to the number of men. After a long dispute, and full allowance for these presumed levies having been granted, the demand against the Malik was reduced to four lakhs of rupees.

Fateh Khan complained of the harshness of this demand, but in reality he was treated with exceptional leniency. Every rupee of the four lakhs was due, as the accounts still in Raja Dina Nath's office show, and this was at the time admitted by himself, and the admission signed and sealed with his own hand. Fateh Khan could have paid the four lakhs without the slightest inconvenience. He had not been a manager under the tyrannical Hari Singh, or irresponsible Governor of the Derajat, for nothing; but he pretended that he could not pay, and he was placed in restraint in the house of Kahan Singh Man, with the approbation of Major H. Lawrence. For three and a half months he was thus kept under arrest; and then, as he resolutely asserted his inability to pay, he was removed to the fort of Govindgarh. Directly the order for his imprisonment was issued he offered to pay two lakhs of rupees in eight days. The Darbar allowed him twenty days in addition to this, but when the time had elapsed Fateh Khan had changed his mind. He knew that a temporary imprisonment was all he had to fear, and he preferred this to paying what was due from him. But he had not done with his promises. His son Fateh Sher Khan was imprisoned with him, and after two months he petitioned that the young man might be released in order to raise the money. This was permitted. Fateh Sher Khan was liberated, and declared in Darbar that Maharaja Gulab Singh would be answerable for one lakh, and that the rest should be paid on his father's release. After some delay Rs. 21,000 were paid into the Dera Ismail Khan Treasury; and the Multan rebellion breaking out, Edwardes, thinking the Malik would be of use on the frontier, obtained his release, and in June 1848, when the state of the country made it advisable to recall Lieutenant Taylor from Bannu, Fateh Khan was sent as Governor of that province, with Marwat, Isakhel, Kachi and Mianwali. He would rather have fought Mulraj in the open field, but he was ready

to work anywhere, and at the beginning of July took over charge from Taylor.

The Sikh force of Bannu was thoroughly disaffected, and the appointment of Fateh Khan increased its dissatisfaction. Early in August the troops broke into open mutiny, but the vigour of Fateh Khan suppressed it for the time. There were at this time in Bannu four regiments of infantry, five hundred cavalry and four heavy guns with a troop of horse artillery. The only European with them was Colonel John Holmes, an old servant of the Lahore State, and chief among the Sikhs was Sardar Ram Singh Chapawala. When the news of Raja Sher Singh's rebellion at Multan reached Bannu, about the 25th September, the Sikhs rose in mutiny. They murdered Colonel Holmes, seized four light guns which had been withdrawn from the bastions for the purpose of being sent to Multan, and besieged Fateh Khan in the inner fort of Dalipgarh. He called the Mahomedan tribes to arms, and many answered to the call; but the Malik had even in Bannu as many enemies as friends. First came to his aid Mahomed Khan Isakhel, whom the Malik had once reinstated in his Chiefship; then Dilasa Khan, whose name was a terror to the Sikhs, and who had beaten from his mud fort Tara Chand and the bravest of the Sikh Sardars. With these came Jafar Khan of Tapa, Bazid Khan Sharani, Sher Khan and Mahomed Azaz Khan Isakhel. But the Sikhs found allies also: Mir Alam Khan of Madan, the intimate friend of Ram Singh Chapawala, Musa Khan of Sakandarkhel; and on their side, too, were numbers, discipline and guns. But the gallant borderers at first got the best of the fight and took possession of the town of Dalipgarh, while the Sikhs had to stand on the defensive. But this was a temporary advantage, and the Sikhs attacked the Mahomedans in force, drove them out of the town with great loss and closely invested the fort. The Malik might have held the fort for

ever against the besiegers had there been a supply of water; but the well was then being sunk, and the defenders were soon reduced to the last extremity. They dug night and day, but they could reach no water, and at last were compelled to surrender. Fateh Khan, to whom the Sikhs would never have given quarter even had he deigned to ask for it, was shot down at the gateway of the fort, and Mahomed Alam Khan and Sher Khan Isakhel and Lal Baz Khan of Bazar were carried away as prisoners, and did not recover their liberty till after the final defeat of the Sikh army at Gujrat.

On the annexation of the Panjab it was not easy to discover the real position of the family with regard to estates and allowances. At the death of Khudayar Khan in 1837 the estate was divided between his son Fateh Khan and his nephew Kadar Bakhsh. The former commanded twenty-two sowars, and the latter thirty-three; the allowance of Fateh Khan was Rs. 1,000, the same as his father had held as chabuk-sowar; that of Kadar Bakhsh was Rs. 720; and, besides this, there was Rs. 10,440 for the pay of the troopers. When Kadar Bakhsh died the jagir was continued to his son Sher Mahomed Khan. In Jawahir Singh's time Fateh Khan was allowed one-quarter of the revenue collections of Mitha Tawana and Khushab, in consideration of the former position of his family in the district. This *chaharam*, or fourth, amounted to Rs. 8,345 a year, but the Malik only held it one year. Under Lal Singh it was resumed, as were his other allowances, and his sowars were discharged. Fateh Khan seems also to have received from Raja Gulab Singh, the farm of the salt revenue, some percentage on the collections at Fatehpur, where in 1842 he had assisted to re-open and work a long disused mine. When sent by Jawahir Singh as Governor of Dera Ismail Khan, his pay was fixed at Rs. 10,000; but this was nominal; and at so great a distance from Lahore a Governor could make his pay what he liked.

Fateh Sher Khan, son of Fateh Khan, served as one of Major Edwardes' chief officers, and fought with the greatest gallantry throughout the war of 1848-49. At its close the Government was anxious adequately to reward the services of the Tawanas and allowed them one-fourth of the revenues of the country from which they had been driven by Ranjit Singh. The whole amounted to Rs. 50,105, including Sher Mahomed's jagir of Rs. 6,945, and this being resumed a jagir of Rs. 6,000 in perpetuity was granted to Sher Mahomed Khan, and one of the same amount to Fateh Sher Khan and his four brothers; Fateh Sher Khan taking Rs. 2,000 and his brothers Rs. 1,000 each. In addition to these perpetual grants, Sher Mahomed Khan's personal jagir of Rs. 3,240 was continued to him as a pension for life, while Fateh Sher Khan received a cash pension of Rs. 5,000 and Sahib Khan of Rs. 480 a year. These Maliks and their relatives again proved loyal in the Mutiny.

The leading men now living are Malik Fateh Sher Khan and Malik Sher Mahomed Khan; the one founding his claim on the distinguished pre-eminence of his celebrated father, Fateh Khan, and the other standing on his own merits and as representative of the elder branch. Their mutual jealousy has divided the family and their adherents into rival factions, whose jealousy, each of the other, has too often involved the Chiefs in vexatious litigation, impairing their fortune and influence.

Malik Fateh Sher Khan, after serving with distinction and gallantry under Edwardes at Multan in 1848-49 at the head of four hundred horse, was one of the first of the great Chiefs who answered to the call made upon them by John Lawrence at the outbreak of the Mutiny in 1857. He at once raised a regiment of irregular cavalry and joined the Hariana Field Force under General Van Cortlandt. He and

his men were engaged in several actions, notably at Hissar, Bangali and Jamalpur, and were on every occasion distinguished for their dash and gallantry. After the fall of Dehli the Tawana Horse were attached to the movable column under the command of Colonel Gerard, and behaved well at the battle of Narnaul, when the rebels were completely defeated with heavy loss. They afterwards aided in restoring order in the Gurgaon district and took part in many engagements. They were much commended for their good conduct both in the field and in quarters; and Malik Fateh Sher Khan, their leader, showed himself to be a bold and daring Chieftain, a gallant soldier and a right loyal subject. For his fidelity and courage he was rewarded with the title of Khan Bahadar and a life jagir of Rs. 1,200 in addition to the perpetual jagir of Rs. 2,000 and the life pension of Rs. 5,000, which, as already stated, were granted to him after annexation. He owns twenty-five thousand acres of somewhat unproductive land near his home at Mitha Tawana on the border of the Sind-Sagar Thal, and he holds a lease of two thousand acres in the same neighbourhood, chiefly used for purposes of grazing. He stands first among the Imperial Darbaris of the Shahpur district.

Malik Sher Mahomed Khan, Khan Bahadar, comes second on the List. In 1849 he commanded a body of horse, and was present throughout the operations before Multan, where he displayed bravery, intelligence and zeal. From Multan, sent with a body of horse and foot on detached duty, he marched along the banks of the Jhilam and compelled a Sikh garrison to evacuate Khushab, and, following close on their retreating steps, he crossed the river and took the fort of Shahpur. Turning back, he attacked Mitha Tawana, where a strong party of Ghorcharas had taken refuge. The garrison capitulated, and treasure amounting to Rs. 12,000 fell into the Malik's hands; and of this sum he at once sent Rs. 7,000 to

Taylor at Dera Ismail Khan. The districts round Khushab and Mitha Tawana being now clear, the Malik again crossed the river and ejected the rebel garrison from Sahiwal, where he captured a gun. He next laid siege to Ahmadabad, which he took and partly destroyed. In the middle of the work of destruction he found himself opposed to a vastly superior Sikh force from Pind Dadan Khan, and was obliged to retire; but the Sikhs were unable to follow up their advantage, for near Jhawarian they were met by a body of foot and horse under Sahib Khan and Langar Khan, and were driven back on Pind Dadan Khan with great slaughter and with the loss of their stores and guns. The great victory of Gujrat followed very shortly afterwards, and the rebels everywhere laid down their arms, thus rendering further activity on the part of the Malik unnecessary.

It is true that, from a military point of view, none of these engagements were of great moment, nor was the fighting very severe. But, in estimating the value of the services rendered by Sher Mahomed, it must be remembered that they were performed in the face of the Sikh army, and that the probable issue of the contest with the Khalsa had not yet become apparent; so that, by espousing in so uncompromising a manner the English cause, he braved utter ruin to himself and his family. "It was a great advantage," writes Taylor, "to have so active and loyal a partizan in the Sind-Sagar Doab, by whose exertions the atmosphere was cleared of hostile parties; and the officials and the large Sikh detachments in Pind Dadan Khan, Bhera, and other places in the neighbourhood, were prevented from draining the country for supplies for the army.

On the outbreak of the Mutiny the Malik raised a body of three hundred horse, which was employed first in keeping order in the Cis-Satlaj and Dehli Divisions, and in 1858 was on active service under the Commander-in-Chief in Oudh, where it took part in several actions with distinction. The

duties allotted to the Malik were performed in a manner which gained him the respect and good-will of the officers under whom he served; and the Government of India showed appreciation of his services by conferring upon him the title of Khan Bahadar and by assigning him a life jagir of Rs. 600 in addition to the perpetual jagir of Rs. 6,000 and the life pension of Rs. 3,240 which were conferred on him after annexation. He owns thirty thousand acres of unproductive land in the Khushab Thal, and he holds on lease fifteen hundred acres of irrigated land near the Jhilam.

Malik Sahib Khan, Khan Bahadar, C.S.I., uncle of Malik Sher Mahomed Khan, did excellent service in 1848 on the occasion of the pursuit of Bhai Maharaj Singh and in the capture of his followers. He and Langar Khan of Sahiwal were the first to arrive at Jhang after a long chase, and were thus present in the attack upon the Bhai, in which Sahib Khan personally engaged and killed several of his adherents. The Malik then took his men down to Multan, and was present during the early portion of the siege. Thence, sent north on detached duty, he attacked a body of the enemy near Chachran, defeated them with great slaughter, capturing four of their *zamburahs*. In May 1857, on the outbreak of the Mutiny, he raised a body of three hundred horse, with whom he was present at the affair at Jhilam against the mutineers of the 14th Infantry, and afterwards, under Mr. Cooper, against the mutineers of the 26th Regiment at Ajnala. Here Sahib Khan's advice and tact were most conspicuous in bringing about the capture of nearly two hundred mutineers without a single shot being fired, his party consisting of but forty dismounted sowars. Sahib Khan's contingent was then employed in preserving order around Cawnpore, where the people were still practically in rebellion. The duty of guarding the passage of the Jamna was successfully undertaken. At Kalpi, again, they were highly commended for their gallantry

in covering the working parties engaged in erecting batteries. They then accompanied General Napier in his Central India Campaign, and were on all occasions forward when fighting was anticipated.

For his Mutiny services Malik Sahib Khan was given the title of Khan Bahadar and a life jagir of Rs. 1,200 in addition to his previous life pension of Rs. 480; and on his return to the Panjab he obtained a large grant of land, and excavated a canal from the Jhilam for irrigation purposes, devoting himself with great success to its development. He took a great interest in horse-breeding, and, by his care and intelligence, did much to improve the indigenous breeds. Best of all, he kept himself aloof from the family quarrels in which his relatives had been only too apt to engage, and he earned a high reputation for straightforward truthfulness and integrity. It was for this, as well as for his gallant and loyal behaviour in the field, that the Companionship of the Star of India was conferred on him. He died in 1879, and his jagir and pension expired with him. His only son, Umar Hayat Khan, is a promising lad, receiving education at the Aitchison College. The estate is in charge of the Court of Wards, and comprises thirteen thousand acres of valuable land, with an income of a lakh of rupees per annum. There is a large sum of invested savings. Malik Umar Hayat Khan is third on the list of Imperial Darbaris in the district.

Malik Jahan Khan, brother of Malik Sahib Khan, served for many years as Kardar under Diwan Sawan Mal; but finding that his merits were not sufficiently appreciated, he left the Diwan in 1848 and joined Edwardes with sixty sowars. He fought two successful engagements at Dajoa in the Jhang district, and thus helped to prevent two strong detachments of the enemy from joining the main body at Multan. In the early portion of the siege he was sent with

Sahib Khan on detached duty, and was present in the affair at Chachran. On the outbreak of the Mutiny he assisted Sahib Khan in raising a body of irregular horse, and, with him, went through the Central India Campaign under General Napier. At the close of the Mutiny he received a pension of Rs. 360 per annum in addition to his previous pension of Rs. 360, and on his death a pension of Rs. 190 per annum was continued to his widow and daughter. He left one son, Malik Mahomed Khan, who has acted at various times as Munsif, but has never been permanently in Government service. He owns some land in Mitha Tawana; but his income is principally derived from a grant of five hundred acres of irrigated land near Shahpur, which he holds on lease from the State. He has a seat in Imperial Darbars.

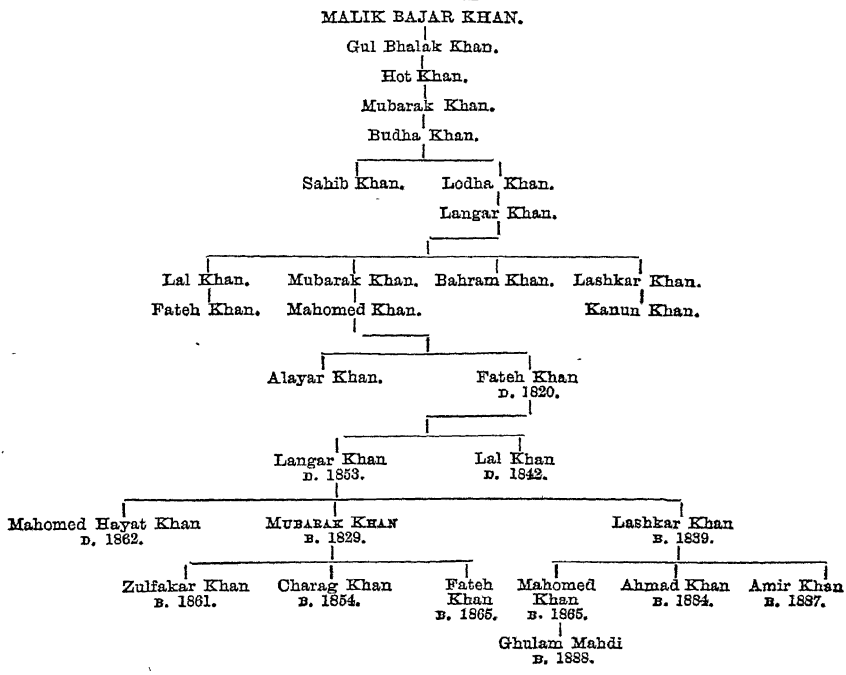
Malik Fateh Khan, another brother of the Malik Sahib Khan, is the last survivor of the sons of Ahmadyar Khan. He served with Edwardes' force near Multan in 1848, and was wounded in the action at Chaniot. He also took part in the affair at Chachran, and proved himself a gallant soldier and a good swordsman. On the outbreak of the Mutiny he joined the force under his brother Sahib Khan, and was present at Jhilam, Ajnala and Firozshahar, displaying the utmost alacrity in the pursuit of the rebels. For these services he was given a life-mafi of one hundred and fifty acres. He owns some five hundred acres, and holds on lease a similar plot of irrigated land near Shahpur. He receives a seat in Imperial Darbars. His son, Muzafar Khan, a fine looking young fellow and a good horseman, is a Jamadar in the Guide Corps at Hoti Mardan.

To return to the other branch of the family, Malik Alam Sher Khan, brother of Malik Fateh Sher Khan, served with his clansmen in the Mutiny at Hissar and Jhajar, doing good service. He holds a share yielding one thousand rupees annually in the perpetual jagir granted after annexation to

the sons of Fateh Khan. He is a Viceregal Darbari. His son Hayat Khan is a Jamadar in the 17th Bengal Cavalry. Malik Sher Bahadar Khan, another brother, who enjoys a similar share in the perpetual jagir, served with the Tawana Horse in the Mutiny and was present in many general actions. He is now a Munsif, and bears the character of an honest and hardworking official. He is a Viceregal Darbari. His son, Khan Mahomed, is a Dafadar in the 19th Bengal Lancers. Malik Ahmad Khan, the fourth surviving brother, holds a share in the perpetual jagir. He is an Extra Assistant Commissioner, and is entitled to a seat in Imperial Darbars. His son Malik Khan is a Jamadar in the 13th Bengal Lancers.

Other members of this family deserving mention are Fateh Sher Khan, son of Alam Sher, late Deputy Inspector of Police. His son Khan Mahomed is a Rasaldar in the 19th Bengal Lancers; another son, Sakandar Khan, is Wardi-Major in the 11th Bengal Lancers. Fateh Sher Khan was with his cousin, Malik Fateh Khan, when the latter was killed at Dalipgarh. He was taken to the Rhotas fort by the Sikhs, and afterwards ransomed for eleven hundred rupees by Edwardes. He served as Jamadar with the Tawana Horse in the Mutiny, and distinguished himself in the affair at Firozshahar. He holds a life-mafi of fifty acres for his military services.

SARDAR MUBARAK KHAN, SAHIWAL.



The Biluch family of Sahiwal came to India in 1527. Malik Bajar Khan was a petty Chief of Kach Makran, the most westerly province of Biluchistan, who had the misfortune to have a handsome daughter. The fame of the young girl's beauty having reached the ears of the neighbouring Sistan Chief, he asked her in marriage; but Bajar Khan had no desire for the alliance and, having for some time opposed his more powerful neighbour with indifferent success, he fled with his family and retainers to Dehli, the throne of which the Emperor Babar had lately won. He was well received by the monarch; his younger brother Amir obtained the jagir of Farakhabad, where his descendants still reside, and Bajar Khan received the Chiefship of the Thal country

about Shahpur in the Panjab, which was then in a most unsettled state. He took up his quarters near Khushab, and soon succeeded in reducing the troublesome tribes of the neighbourhood to something like order. In 1530, at the age of seventy, he died, and was succeeded by his son Gul Bhalak Khan, who founded several new villages in the Shahpur district, and defeated the Khatkian tribes with great slaughter at a spot named after the battle, Hadanwala, (*hadi*, a bone,) from the immense number of the slain, whose bones for long after whitened the plain. The village is now known as Hadali.* He obtained from the Emperor the tract of country around Sahiwal, which he peopled and brought into cultivation. He died in 1547, having some time before his death resigned the Chiefship in favour of his son Hot Khan. Little is known of this man or of his two immediate successors; but Sahib Khan, the sixth Chief of Sahiwal, was a man of so cruel and oppressive a disposition that the people rebelled against his authority and, having deposed him, made his nephew, Langar Khan, Chief in his stead. Langar Khan was of an easy disposition, and much improved his territory, paying great attention to agriculture. Fearing that his four sons by different wives might quarrel, he built for each a separate fort in the neighbourhood of Sahiwal, one of which is still standing. This remarkable method of ensuring the preservation of peace was not successful, and on the death of Langar Khan in 1735 his sons began to quarrel fiercely among themselves. Lal Khan, the eldest, held his own, and having put to death his brothers Bahram Khan and Lashkar Khan and his nephew Kanun Khan felt himself secure. When Ahmad Shah Durani first invaded India, Lal Khan gave him every assistance in the way of supplies and carriage. The Durani Prince treated him with such consideration that Mubarak Khan, his only remaining brother, became jealous of his fame and, conspiring

* The Tawanas defeated the Awans at the same place.

with Fateh Khan of Bucharianwala, brought a large force against him. In the battle that ensued Lal Khan was defeated and slain.

Fateh Khan was but twelve years old when he succeeded his father. He was a clever boy, and soon avenged his father's death, forcing Mubarak Khan and his family to take refuge at Bahawalpur. Great severity must have been shown to the adherents of Mubarak; for a large emigration took place from the district, the Biluches of Khai, Kot Isa Shah and Kadarpur, going over to the Sials of Jhang. Fateh Khan's reign was a short one. He was taken prisoner in an Afghan invasion, carried to Dera Ismail Khan and there put to death. He left no son, and his two brothers were so young that their mother, Bhandi, took the direction of affairs. She possessed courage and ability, and was obeyed by the clan, and her only fault was that she was a woman. In 1750 Raja Kura Mal, the lieutenant of Ahmad Shah, arrived at Sahiwal and summoned the infant Chiefs to his presence. Bhandi suspected treachery and, refusing compliance, called the troops to arms and attacked the Raja, but was totally defeated. The children were taken prisoners and, it is believed, put to death.

Mubarak now thought his turn was come, and, returning from Bahawalpur, assumed the Chiefship without much opposition and held it till his death, in 1770. His son Mahomed Khan, found it difficult to make head against the Sikhs, who were at this time overrunning the country. Sardar Jhanda Singh Bhangi attacked Sahiwal, but was repulsed, though he took possession of a portion of the territory. Mahomed Khan at length succeeded in recovering this with some loss, but was assassinated soon afterwards by some Sikhs and Biluches who had come to Sahiwal on pretence of paying him a complimentary visit. Alayar Khan having punished his father's murderers turned his attention to the

improvement of the country, and was engaged in cutting a canal from the Jhilam, when he was killed by a fall from his horse. Fateh Khan, the fourteenth Chief, was a minor at the time of his brother's death, and for some time his mother Ala Jawahi acted as regent, in conjunction with Diwan Daya Ram. When the boy grew up he determined to seize the power which his mother and the Diwan seemed to wish to retain, and his bold policy was completely successful. He then turned his arms against the Sikhs and recovered from them the forts of Nahang and Shekh Jalal. From Mit Singh Bhangi he took Dera Jara, and soon became dreaded for his energy and courage. On all sides he recovered ancestral possessions and acquired new ones, till he at length ruled over a larger tract of country than any of his predecessors, and his revenue amounted to about Rs. 1,50,000. When Mahan Singh rose to power Fateh Khan thought it politic to pay him a small tribute; and in 1804 he agreed to give Ranjit Singh yearly twenty-five horses and twenty-five camels. This tribute was in 1809 commuted to Rs. 12,000 per annum.

It is not likely that Fateh Khan paid the tribute with any great regularity; but this point is immaterial, for an excuse was never wanting when Ranjit Singh desired to rob a weaker neighbour; so in the spring of 1810, having collected his forces, Ranjit Singh marched to Sahiwal and summoned Fateh Khan to his presence. The Biluch fox had noticed many footprints going into the den of the lion, but no sign of a returning step, and hesitated to comply; but Ranjit Singh expressed such devoted friendship for him, that at length he sent his son Langar Khan, a child of four years of age, with rich presents. The Maharaja received the boy with great cordiality, and having again expressed his friendship for Fateh Khan, marched against Zafar Khan, Chief of Khushab, which place he reduced after several days' siege. Fateh Khan now thought himself secure; but,

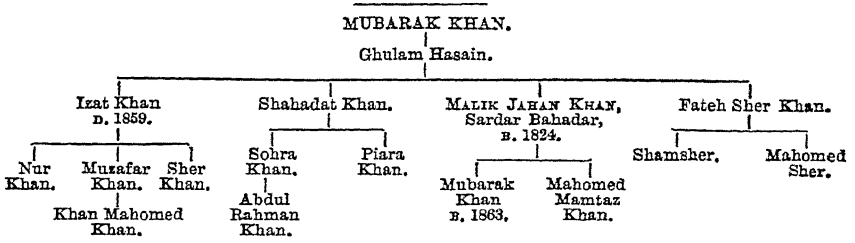
Ranjit Singh returned at night to Sahiwal, took the fort by surprise and carried the Chief prisoner to Lahore. After a year he was released, and a jagir of Rs. 14,400 was given to him at Jhang, with which he was to furnish fifty horsemen. In 1812 he returned to Lahore, and for three years remained about the Court; but this life was not to his taste. During these three years he saw Sultan Khan, the Bhimbar Raja, betrayed by Ranjit as he himself had been betrayed; he saw the miserable Shah Shuja tricked and robbed by the Prince who had sworn to protect him; and at last he turned his back on the accursed Court, and fled to Mankera to the protection of Mahomed Khan, the great and wise Biluch Governor. He remained here for nine months; but Mahomed Khan could not do much to assist him, and he then left for Multan, where he lived for two more years, supported by Muzafar Khan. But when his old enemy marched on Multan in 1818 the poor outcast retired to Bahawalpur, where, in the town of Ahmadpur, he died in 1820.

Langar Khan, his eldest son, was at his father's death but fourteen years old, and Sadik Khan, the Chief of Bahawalpur, took him and his horsemen into his own service. After three years Ranjit Singh, who had heard of Fateh Khan's death, invited Langar Khan to Lahore and gave him a jagir of Rs. 1,200 in Jhang and Sahiwal, with allowances for fifty horsemen, and stationed him at Multan, where he remained under the orders of Diwan Sawan Mal for ten years. Shortly before the Maharaja's death he granted a new jagir to Langar Khan at Muglanwala, Nun and Jhok Manjur, worth, with the old Sahiwal jagir, Rs. 3,000, and still in possession of the family. Besides this, Langar Khan was allowed in cash Rs. 11,236 for the services of himself, his two sons and forty-two troopers. Maharaja Sher Singh ordered him, with two hundred horsemen, to accompany the camp of General M'Caskill through the Panjab during the Afghan War, and in July 1841, commanding the

same force, he went with Major H. Lawrence as far as Charbagh in Lughman. After the assassination of Sher Singh, Langar Khan was sent by Raja Hira Singh against Fateh Khan Tawana, who was ravaging the country between the Chanab and the Indus; but the expedition had not much success, and it was not till the death of Hira Singh that Fateh Khan submitted and came to Lahore, where he offered his services to Jawahir Singh, the new Wazir. Under this Minister, Langar Khan was stationed at Pind Dadan Khan, and at the close of 1847 was sent under Lieutenant Edwardes to Bannu. In June 1848 he did good service against the insurgent Bhai Maharaj Singh. For three days and nights, from Jhandiala to Jhang, did Langar Khan, with other Mahomedan Chiefs, hang on his tracks till, being joined by the fresh troops of Misar Sahib Dayal, they drove the rebel force into the swollen Chanab. Two months afterwards Langar Khan joined General Whish's camp at Sardarpur, and served during the whole siege of Multan with great credit. On annexation his personal jagirs, worth Rs. 3,000, were released in perpetuity, and a pension of Rs. 1,200 granted him, which was resumed at his death on the 17th March 1853. His eldest son, Mahomed Hayat Khan, succeeded him. This young man had served at Kabul and Bannu and through the Multan siege, and was both loyal and brave. He died on the 7th February 1862, aged thirty-five years.

Sardar Mubarak Khan, the present head of the family, holds two-thirds of the perpetual jagir of three thousand rupees, the remainder having passed to his brother Lashkar Khan. Both brothers are much embarrassed by debt. Mubarak Khan is a Viceregal Darbari. His son Charagh Khan holds a subordinate appointment on the canal staff of the district.

MALIK JAHAN KHAN, SARDAR BAHADAR, TAWANA, OF HADALI.*

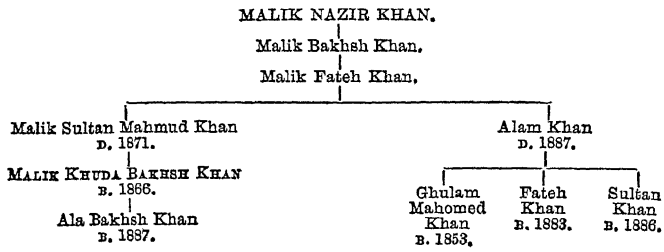


Sardar Bahadar Malik Jahan Khan, on the outbreak of the Mutiny, joined Malik Sahib Khan's Rasala, and took part in the actions of Jhilam and Ajnala. He afterwards did good service at Kalpi, and served throughout the Central India Campaign on the personal escort of General Napier, taking a share in several actions up to the battle of Ranade, where he particularly distinguished himself by boldly attacking five or six of the enemy without assistance ; but he was worsted in the encounter and severely wounded. He was afterwards posted as Rasaldar to the 18th Bengal Lancers, and was for a short period appointed to act as Aide-de-Camp on Lord Napier's Staff. After establishing a reputation as a gallant and faithful officer he retired with the full pension of a Rasaldar, and the title of Sardar Bahadar was conferred on him for conspicuous bravery and merit. He owns some three thousand five hundred acres in his native village of Hadali, and has recently purchased three thousand acres of valuable irrigated land near Shahpur, and taken on lease an additional plot of twelve hundred acres. He has developed his estate most successfully, and he exhibits a great interest in horse breeding. He has a seat in Imperial Darbars.

Malik Jahan Khan's son Mubarak Khan is a Rasaldar in the 9th Bengal Lancers ; his brother Malik Fateh Sher Khan was formerly a Rasaldar in the 18th Cavalry, as was also his nephew Nur Khan. Several other members of the family hold subordinate posts in the army.

* Not in the original Edition.

MALIK KHUDA BAKHSH KHAN, TAWANA, OF HAMOKI.*



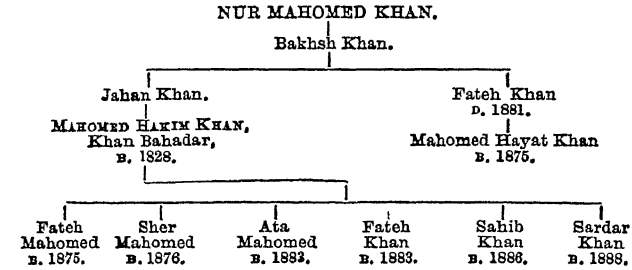
Malik Bakhsh Khan, great-grandfather of the present head of the family, served with some distinction in Maharaja Ranjit Singh's army, and was rewarded by the grant of proprietary rights in the village of Hamoki and lands in the Shahpur Tahsil, which are still in the possession of the family. Malik Fateh Khan also entered the army, but after a short career he was killed in the Jhang Campaign of 1826. On the outbreak of the Multan rebellion, Malik Sultan Mahmud Khan collected a hundred sowars and served under Edwardes throughout the siege. When the city fell the Malik and his men were sent under the command of Lieutenant Younghusband to clear the country round Hariana of the rebel troops; and after annexation the Malik entered the police as Rasaldar, and served for some years, chiefly in his own district. His administrative abilities were conspicuous in 1857, when he was placed on special duty to watch the discontented and furnish intelligence for this part of the Panjab. He kept the troop which he commanded in excellent order, and showed that had he not been required at home he would have distinguished himself in Hindustan as much as did his more fortunate relatives. After the Mutiny he continued for many years as Rasaldar and Inspector of Police in his native district, and won universal commendation for the impartial and trustworthy manner in which he performed his duties.

*Not in the original Edition.

Malik Sultan Mahmud died in 1871 leaving one son, Malik Khuda Bakhsh, who was brought up under the Court of Wards. He owns altogether seven thousand five hundred acres of land, but his chief income is derived from a grant in the Shahpur Tahsil, comprising some two thousand five hundred acres, which was taken on lease by his father, and has since been acquired in proprietary right. Malik Khuda Bakhsh is reported by the District Officer to be a fine young fellow and an excellent rider, a good landlord and liberal to his tenants. He has a seat in Provincial Darbars.

Malik Alam Khan, brother of the late Sultan Mahmud, served as a Rasaldar in the Tawana Horse during the Mutiny, and specially distinguished himself at Narnaul, where he was seen well in front with a handful of men at a critical period of the day, holding a position near the enemy's camp against the whole strength of the rebel force, which he held in check until relieved by the arrival of the infantry. Unlike most of his relatives, he received no reward or pension. His son Ghulam Mahomed has a chair in District Darbars.

MALIK MAHOMED HAKIM KHAN, KHAN BAHADAR, NUN, OF MITHA TAWANA.*



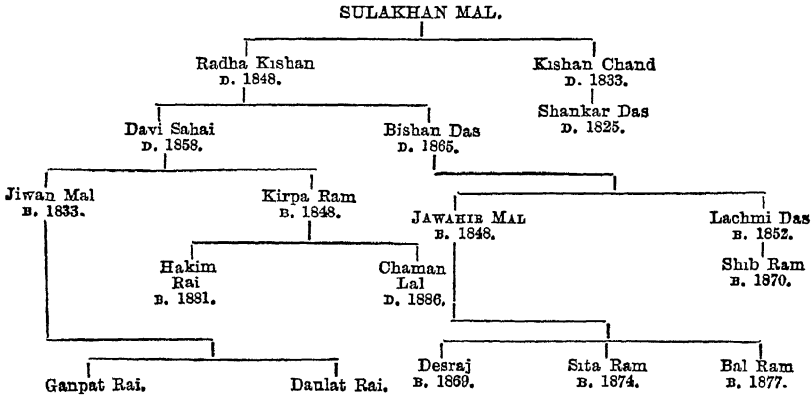
This branch of the Nun tribe traces descent from a Rajput, Raja Ganj, whose greatness looms vaguely through the mist of the distant past. The family have long intermarried with their neighbours, the Tawanas, and may be regarded as a section of that more famous clan. Malik Bakhsh Khan and his son Malik Jahan Khan served in the army of Maharaja Ranjit Singh, and held some villages in jagir, which were resumed before or at annexation. During the Multan rebellion Malik Fateh Khan joined Edwardes with a body of sowars, and was present during the siege, doing good service; and afterwards helped to reduce several forts in the Jhilam and Bannu districts. He received a pension of Rs. 1,200, which lapsed on his death. His son Malik Mahomed Hayat Khan holds a lease of three thousand five hundred acres of valuable land near Bhera, and is at present a minor under the care of his cousin Hakim Khan.

The head of the family, Malik Mahomed Hakim Khan, Khan Bahadar, on the outbreak of the Mutiny, joined Malik Fateh Sher Khan's Tawana Horse, and was present at the actions of Hissar, Bangali, Narnaul and other places; at one of which he was wounded. He was considered a fine specimen of a cavalry officer, and had much influence with his men,

* Not in the original Edition.

whom he treated well and fairly. On the reduction of the Tawana Horse he was awarded a life jagir of Rs. 275 for Mutiny services. He then served for a short time in the police, but soon exchanged his Inspectorship for the post of Tahsildar, which he held for many years, retiring with a reputation for uprightness and honesty in his dealings with the people, with whom he was always deservedly popular. He holds some five thousand acres of valuable land, part of which he has purchased from Government, and he has developed his estate most successfully, showing himself an enlightened and considerate landlord. He is in an especial degree characterised by sound judgment, scrupulous honesty and a high sense of justice, and shows himself on all occasions a gentleman of the best type. He has a seat in Provincial Darbars, and has lately been given the title of Khan Bahadar.

DIWAN JAWAHIR MAL.*



The Diwan family of Bhera came originally from Peshawar, where under the Moghal Emperors they appear to have held both revenue and military appointments. The founder of the family, Parmanand, was a man of position. Tradition ascribes the abolition of the *jazia* in Peshawar to his influence, and in memory of this a turban, said to have belonged to Parmanand himself, is on the occasion of the *Chautha* bound on the eldest son's head in order to insure the wearer's future prosperity and happiness.

The Sanads and papers belonging to the family are said to have been lost or destroyed on the confiscation of their property after annexation; and the early history of the family, preserved only in oral tradition, is consequently obscure and uncertain. It is, however, probable that the fortunes of the Diwans declined with those of the Durani Empire, and that as the central authority became less vigorous and less able to make itself felt in the outlying provinces, the power of the officials diminished until the title of Diwan, borne by this family, sank into a mere hereditary distinction.

* Not in original Edition.

In the early years of the present century, Diwan Sulakhan Mal, seventh in descent from Parmanand, the founder of the family, left Peshawar and entered the service of Sardar Milkha Singh Thepuria. This powerful Chieftain, having in the latter half of the eighteenth century established his head-quarters at Rawalpindi, conquered and ruled over a tract of country yielding three lakhs a year.

Diwans Radha Kishan and Kishan Chand remained in the service of Sardar Milkha Singh, and under Jiwan Singh, son of that Chief, they went through the Kashmir Campaign of 1814. On the death of Sardar Jiwan Singh, which took place in the following year, Maharaja Ranjit Singh felt himself powerful enough to seize the greater portion of the Thepuria lands. This he did; but, in accordance with his usual conciliatory policy, he took the Sardar's troops, afterwards known as the Dera Pindiwala, into his own service and gave his officials appointments proportionate to their importance or merits. To the Diwans he was specially favourable, appointing Radha Kishan to a command in the Dera Pindiwala, and Kishan Chand to the Dera Guru Har Rai, one of the finest regiments in the Maharaja's service. The brothers did good service under Sardar Hari Singh in the northern campaigns when Attock, Shamgarh and Peshawar fell before the Sikh arms. Diwan Radha Kishan signally distinguished himself in the assault on the Attock fort, being the first to scale the walls; and the success of that assault was publicly attributed by the Maharaja to his dash and valour.

In 1833 Diwan Kishan Chand was sent on an embassy to Shah Zaman Shah with an escort of five hundred sowars, but was killed at Ali Masjid in the Khaibar at the outset of his mission. Diwan Davi Sahai and Bishan Das received from the Darbar the appointments previously held by Radha Kishan and Kishan Chand. The former, Davi Sahai, rose high in the service of the State. In his Military capacity he

went through the Multan, Mankera and Afghan Campaigns; and he was further employed on the frontier in realizing arrears of revenue and in administering justice. In 1838 he was sent to Bombay "to acquire a knowledge of the condition and state of the province, with especial regard to its military and mercantile resources." This mission was accomplished to the Maharaja's satisfaction, for he was presented with a valuable khilat and assigned a jagir in Shahpur yielding, it is said, Rs. 20,000 per annum. In 1846 he accompanied Rajas Gulab Singh and Dina Nath, representatives of the Sikh Khalsa, to Kasur, where was signed the treaty which closed the First Sikh War. In 1849 the Diwan joined Mulraj, and was present throughout the siege of Multan. After the battle of Chilianwala, in which they shared the defeat of the Sikhs, they were among the Chiefs whose lands were confiscated, while they themselves were for a period confined as State prisoners within the limits of the town of Bhera. Diwan Davi Sahai and Bishan Das were, however, assigned compassionate allowances of Rs. 240 and Rs. 180 per annum respectively. In 1857, on the call of John Lawrence, they came forward with such assistance as their circumstances permitted, and in 1860 these services were acknowledged by the Supreme Government.

The family own some seven hundred acres near Bhera, and they hold eighteen hundred acres of valuable State lands on lease in the Bhera Tahsil.

Diwan Jawahir Mal, though not descended from the elder branch, at present represents the family. He is serving under the Court of Wards in charge of the estate of Malik Umar Hayat Khan Tawana, and has proved himself an enlightened and trustworthy manager. His brother Lachman Das, Munsif, is an accepted candidate for the post of Extra Assistant Commissioner. He has established a reputation for judgment, tact and temper, and for honesty and ability above the ordinary run.

Diwan Jiwan Mal served for some years in the Police, and in 1874 took service with the Maharaja of Jamu, where he held, until lately, a high judicial appointment. His son Ganpat Rai has passed the first examination in Law, and is a useful member of the Bhera Municipal Committee. The second son, Daulat Rai, is a successful pleader at Jhilam. Jiwan Mal's brother, Diwan Kirpa Ram, for some time managed the Kalra estate successfully, and is now a Tahsildar.

RAWALPINDI DISTRICT.

THE RAWALPINDI DISTRICT.*

In order to understand the positions now held by the men of note of Rawalpindi, it will be convenient to consider the district as divided by a line running north and south somewhere near the Margala Pass. In historical times the history of the eastern half is that of the Gakhar tribe, who extended their rule over Rawalpindi and parts of the Hazara and Jhilam districts until annihilated at the beginning of the present century by the Sikhs. The only other important tribe in this portion of the district are the Dhunds, who, coming from Hazara, have spread over the hill country, occupying Kahuta, Murree and Dawal. In the western half, north of the Khairi Murat range of hills, the most important tribe are the Khatars, who take their name from Khatar Khan, a Chief who came with Mahomed Gori about the year 1175. The Khatars claim to be descended from the same stock as the Awans, who are still represented by an important family in this part of the district. To the south, commencing from the west, there is the colony of the Sagri Pathans at Makhad. The Sagris had, in the first instance, accompanied Malik Ako, a Khatak Chief who flourished in the sixteenth century, to the Khwara country, but soon afterwards moved down to Shakardara and crossed over to Makhad. Passing eastward, we find four Mahomedan tribes of Rajput descent: the Jodhras, the Ghebas, the Malals and the Alpials. The first Chief of the Jodhras who became of any importance was Aulia Khan, who early in the eighteenth century overran this part of

* This note was prepared by Mr. J. W. Gardiner, late Deputy Commissioner.

the country and held it throughout his life. The Ghebas came to the Panjab about the fifteenth century, and settled in the country which they still occupy. The Malals are a branch of the Ghebas, while the Alpials came about the same time as the Ghebas, after wandering through the country now contained in the Khushab and Talagang Tahsils.

The first contact of the Sikhs with the Rawalpindi district was through the Gakhars, whose last independent Chief, Sultan Mukarab Khan, began to rule in 1739. Thirteen years later, the Sikhs, who were rising into importance, compelled him to yield up his possessions beyond the Chanab, and in 1765 Sardar Gujar Singh Bhangi attacked him at Gujrat, where he was defeated and slain. Two years after, Sardar Gujar Singh, with his son Sahib Singh, invaded the Rawalpindi district and annexed the whole of the Gakhar possessions to their own, leaving Milkha Singh Thepuria to govern the country. This Chief fixed his head-quarters at Rawalpindi, and held his own, notwithstanding Afghan invasions and the attacks of the surrounding tribes. Milkha Singh died in 1804, and was succeeded by his son Jiwan Singh. In 1810 Maharaja Ranjit Singh took possession of Sahib Singh's country, but left Jiwan Singh, and after him his son Anand Singh, as Governor of Rawalpindi.

Sardar Gujar Singh Bhangi had made little impression on the Gheba country; but Sardar Charat Singh Sukarchakia, grandfather of Maharaja Ranjit Singh, after he had seized Pind Dadan Khan, overran the southern part of Rawalpindi, and the Ghebas and Jodhras thus became tributary to the Sukarchakia Sardars. By the year 1810 Maharaja Ranjit Singh had acquired supreme power over almost the whole of the present Rawalpindi district.

Attock was then in the hands of the Afghans; but in 1813 Maharaja Ranjit Singh, having quarrelled with them about the division of the plunder which had been obtained by a

joint invasion of Kashmir, induced the Afghan Governor to surrender the fort to him. A battle ensued at Haidaran in July 1813, in which the Sikhs completely defeated the Afghans, who retired upon Kabul.

The Sikhs continued to establish themselves throughout the district, and were able to utilize the services of some of the Rawalpindi Chiefs in their contest with the fanatic Sayad Ahmad of Bareily, who was defeated at Akora in 1827, and again finally at Balakot in Hazara in 1831.

In 1845-46, during the First Sikh War, Sardar Fateh Khan Gheba rose in revolt, but in the latter year he surrendered to Sardar Chatar Singh Atariwala. After the Treaty of March 1846, making over the hill country between the Ravi and the Indus to Raja Gulab Singh, Captain Abbott and Diwan Ajudhia Parshad were appointed Commissioners to lay down the boundary line between the Lahore and Jamu territories. While acting in this capacity Abbott obtained the release of the principal Gakhars who, having revolted against the Sikh Governor, Raja Gulab Singh, in 1835, had been in confinement ever since.

During the Second Sikh War of 1848-49 most of the principal men of the Rawalpindi district had an opportunity of showing whether they espoused the cause of the Darbar or that of the rebels, and all were found loyal. The principal events connected with the district which happened in those years were the unsuccessful defence by Lieutenant Herbert of the Attock fort, which surrendered to Sardar Chatar Singh on 2nd January 1849, and the final submission of the Sikh army, which took place at Rawalpindi on the 14th March of the same year. The district, with the remainder of the Sikh territory, then passed under British rule.

In 1853 Nadar Khan, the chief of the Mandla family of Gakhars, attempted to raise an insurrection in favour of a person who pretended to be Prince Pashora Singh, the reputed

son of Maharaja Ranjit Singh, who had really been murdered at Attock by Fateh Khan Tawana and Sardar Chatar Singh Atariwala in 1845. The outbreak was promptly quelled by the district authorities.

In 1857 a conspiracy against the British Government was formed by the tribes inhabiting the Murree hills. It spread far into Hazara and nearly down to Rawalpindi, and culminated in an attack on the station of Murree by three hundred men of the Dhund tribe on the 2nd September. The attack was successfully repulsed. The rest of the district remained loyal.

This brief historical account will, it is hoped, help to explain the course of events in which the principal men of the district have taken part. An analysis of the list will show the different tribes and interests represented in it. The Sikhs may be said to be represented by six names, *viz.*, Baba Khem Singh, C.I.E., their spiritual head in this part of the Panjab; Sardar Amrik Singh, son of Sardar Nahal Singh Chachi, who was conspicuous for his loyal devotion to the British Government; Sardar Sujan Singh, a successful man of business, of Rawalpindi; Baba Narotam Singh, a descendant of one of the Sikh Gurus; Sardar Tara Singh, the pioneer of trade with Yarkand; and Bhagat Hiranand, the descendant of a religious teacher and physician, whose family has marched with the times.

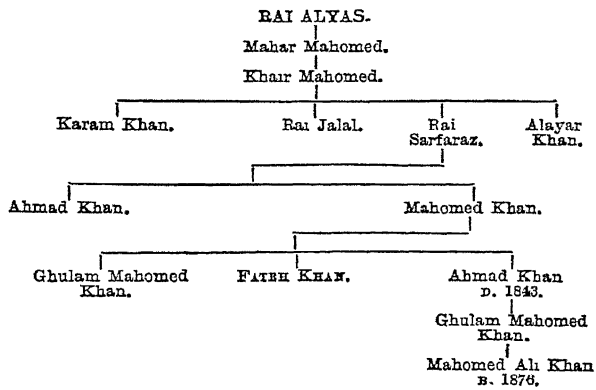
The representatives of the Chiefs who ruled the country before the Sikhs number thirteen, *viz.*, Sardar Fateh Khan, Gheba; Fakir Mahomed Khan, Sagri Pathan; Malik Aulia Khan and Malik Nawab Khan, Jodhras; Sardar Kale Khan and Nawab Khan of Dhrek, the Kazi of Gondal, and Mahomed Hayat Khan, C.S.I. (all Khatars); Malik Roshan Din, Awan; Raja Karamdad Khan, Gakhar; Chaudhri Ahmad Khan, Alpial; Fateh Khan, Malal; and the Dhund tribe.

Then, there is the representative of a Hindu family whose members made themselves useful to Gakhars, Sikhs and English : Chaudhri Bishan Das, of Saidpur; and last, but not least, Ghazan Khan, a Yusufzai Pathan, who has settled recently in the district.*

In conclusion, it may be useful to explain that when the Sikhs conquered the country they often granted a fourth portion of the revenue (which was taken by them in kind) to certain tribal Chiefs and headmen. These grants were called *chaharams*. The British Government dealt with these *chaharams* in different ways. Sometimes they were simply resumed, sometimes they were continued in the shape of talukdari allowances payable by inferior proprietors, and occasionally they were granted as assignments of land revenue; or they were dealt with partly in one of these ways and partly in another, and grants were made either for the life of the holder or in perpetuity. When assignments of revenue were made in lieu of Sikh *chaharams* they were called inams.

* He died after the above account was written.

SARDAR FATEH KHAN, KHAN BAHADAR, OF KOT.



An account of the origin of the Gheba tribe will be found in the history of the Tawana family, and there is no occasion to repeat it in this place. The Ghebas came to the Panjab some time after both Sials and Tawanas, and settled in the wild, hilly country between the Indus and the Sohan rivers, now known as the parganas of Fatehjang and Pindi Gheb. Here they held their own against the neighbouring tribes—Awans, Gakhars and Jodhras—till the days of Sardar Charat Singh Sukarchakia, grandfather of Maharaja Ranjit Singh. They had not been subdued by the Afghan invaders of India, for they were just off the highway, and their country was difficult of access; nor did they ever invite attack by their demeanour, but presented a small tribute such as a horse or a few head of cattle as the invader passed, and thus secured his good-will. Sardar Gujar Singh Bhangi of Gujrat, who for a time held the country as far north as Rawalpindi, made but little impression on the Gheba district. Charat

Singh, after he had seized Pind Dadan Khan, overran the southern part of Rawalpindi and made Rai Jalal tributary, leaving him one-fourth of the revenue called the *chaharam* in consideration of his proprietary right in the land. But neither Charat Singh nor his son Mahan Singh were able to get much out of the sturdy Ghebas, and their supremacy was little more than nominal. Rai Jalal managed his old territory, and gave up a certain proportion to the Sikh Chiefs when they were strong enough to ask for it.

In 1806 Ranjit Singh sent Sardar Fateh Singh Kalianwala as the Governor of the Rawalpindi district, and he continued the farm of the Kot and Khunda Ilakas to Rai Mahomed Khan, the nephew of Rai Jalal. The village of Shahar Rai Bahadar, worth Rs. 500, was conferred on Rai Mahomed, with a mafi or revenue free grant, worth Rs. 1,075 a year. The great rivals of the Rais of Kot were the Maliks of Pindi Gheb, who farmed the Sil Ilaka from the Sikhs. Their jealousy at length ended in bloodshed, for during a year of scarcity, when both had failed to pay the revenue, they were summoned to the Darbar at Amritsar. There they quarrelled, and Rai Mahomed cut down Malik Ghulam Mahomed almost in the presence of the Maharaja himself and then fled to his home. It was not thought politic to punish him at that time, as his services were urgently needed on the side of Government in a wild country where the Sikh Kardars never gained full power. In 1830 Rai Mahomed served against Sayad Ahmad, the fanatic leader, who, having been compelled to retire from Peshawar, which he had for some time absolutely ruled, had made Balakot in Hazara his head-quarters. Here he was attacked by the Sikh army, commanded by Prince Sher Singh and General Ventura, and utterly defeated. Rai Mahomed much distinguished himself in this battle, and for his services received the village of Garu, worth Rs. 200.

Jodh Singh, Dhana Singh Malwai, Atar Singh Kalianwala and Prince Nao Nahal Singh successively governed the Gheba country, and all found Rai Mahomed Khan difficult to control and ever ready to rebel. Sardar Atar Singh during his second tenure of office determined, for the sake of peace, to get rid of him. He invited the Rai to his fort of Pagh, which overlooked Kot on the opposite side of the little river Sil. Mahomed Khan did not suspect treachery and went to Pagh, attended by his son Ghulam Mahomed Khan and two followers. No sooner had he entered the fort than the little party was attacked by Budha Khan Malal, an old enemy of his family, and the retainers of Atar Singh, and were all killed. Fateh Khan succeeded his father, and avenged his death upon Budha Khan, whose family he almost extirpated. In 1845-46 Fateh Khan, taking advantage of the weakness of the Lahore Government, rose in revolt, but in August of the latter year he surrendered to Sardar Chatar Singh Atariwala, who thought of employing him to suppress future disturbances in the district. But two months later Misar Amir Chand, through folly or treachery, released him, and he again took up arms against the Government. Through the influence of Colonel Lawrence he was again induced to yield, and he soon had an opportunity of fighting against the Sikhs without being guilty of treason. During the war of 1848-49 he was of the greatest service to Nicholson and Abbott. He kept open the communications, and raised as large a body of horse and foot as he was able, and on several occasions engaged parties of the rebels with success.

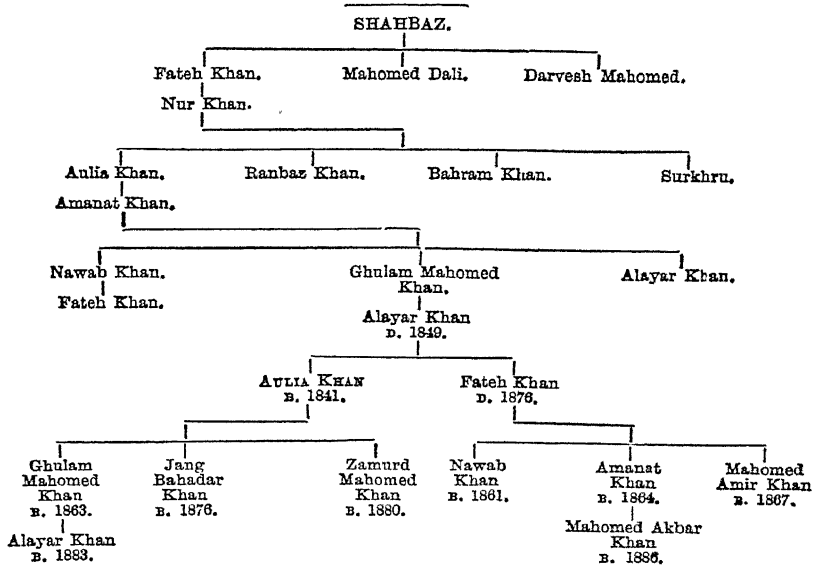
In 1857 the loyalty of Fateh Khan was equally conspicuous, and he was rewarded by the grant of a life pension of Rs. 600 per annum and of a khilat of the value of Rs. 1,000. His jagirs were also upheld. In 1860 he was made a Jagirdar Magistrate, and invested with judicial powers, criminal and

civil, in eighteen villages. In 1866, when the rakhs in the district were demarcated, an area of about three thousand acres in the Kala Chita hills was formed into a separate estate and assigned to him as a pasture for the horses and cattle of his household. On 2nd January 1888 the title of Khan Bahadar was conferred on him.

In default of male issue Government have recognized as Fateh Khan's heir his nephew Ghulam Mahomed Khan, son of Ahmad Khan, who was killed with Raja Dhian Singh in 1843. Uncle and nephew together enjoy jagirs of the value of Rs. 5,220, namely, Rs. 1,411 for life and Rs. 3,800 in perpetuity. In connection with the recent settlement operations, Government has remitted for the remainder of the Sardar's life the assessment imposed on the rakh above-mentioned, and have specially allowed him to engage for the revenues of Mauza Gagan, in which he is Jagirdar and Talukdar, and to collect in kind from the cultivators as he had hitherto done.

Sardar Fateh Khan is owner or part owner of sixteen villages, and is the leading landed proprietor in the Rawalpindi district; he is also one of the three landlords who have been exempted from most of the provisions of the Arms Act as "great Sardars and Jagirdars of the Panjab." He is a man of strong, determined character, and his great influence has since annexation been always used on the side of Government and in the cause of law and order.

MALIK AULIA KHAN, OF PINDI GHEB.



The Jodhras are a Mahomedan tribe of Rajput descent; close neighbours of the Ghebas, with whom they intermarry, and with whom, in old days, they were perpetually fighting. They inhabit the pargana of Pindi Gheb in the Rawalpindi district, stretching along the river Indus from Mirzapur to within twelve miles of Attock. The tribe has its name from Jodhra, who is said to have adopted Mahomedanism in the eleventh century, during the reign of Sultan Mahmud. He settled in Jamu, where his descendants lived for some generations till the time of Bhosi Khan, who removed to Dirahti, near where Pindi Gheb now stands. His grandson Shahbaz Khan, hunting near his home, was met by a devotee, Bhor Sultan, who addressed him in mysterious language and told him he would not be fortunate unless he moved his colony to the right bank of the Sil, here a wide, sandy nulla. Shahbaz took the advice and built Pindi Gheb, and many villages were founded in its neighbourhood by him and his successors.

The first Malik who became of any importance was Aulia Khan, who early in the eighteenth century overran the Ilakas of Nala, Sohan, Sil and Talagang in the Jhilam district, and held them throughout his life. His son Amanat was equally powerful. Nominally subject to the Sukarchakia Chiefs he paid but a small tribute, and with his own troops held the country his father had ruled. Not so fortunate was Nawab, his son. This Chief held in farm from Ranjit Singh the Ilakas of Sil and Bala Gheb. In 1813 he rebelled, but was not able to hold his own against the Sikhs and fled to Kohat, where he died in exile. His brother, Ghulam Mahomed Khan, succeeded him, being allowed one-fourth of the revenues of Sil. In the battle of Akora, near Attock, in 1827, Ghulam Mahomed fought under Atar Singh and Budh Singh Sindhanwalia against Sayad Ahmad, and no long time afterwards he was assassinated by his rival and enemy, Rai Mahomed Khan Gheba, at Amritsar, whither both had been summoned by the Maharaja. Alayar Khan succeeded to the estate; but of this Chief there is little to record. He did good service in 1848-49, and with his five horsemen assisted in keeping open the communication between Captain Nicholson and Lieutenants Edwardes and Taylor. At annexation he was only in possession of Dhulian, worth Rs. 750, and a well at Pindi Gheb, worth Rs. 30. He died shortly after annexation, leaving two minor sons.

The Government treated them with liberality, and the position of the family thus became much better than it was in Sikh days. The two brothers received a jagir, and were also allowed the *chaharam*, or one-fourth of the revenue, in many villages which had formed part of the ancestral estate of the family.

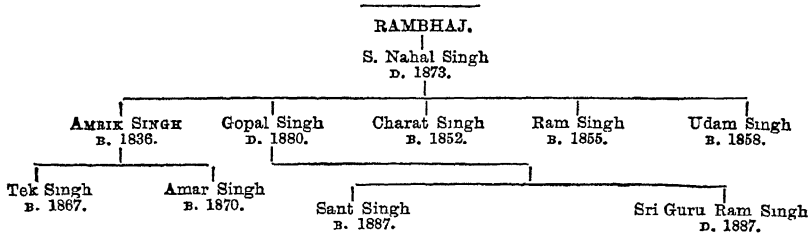
Malik Aulia Khan showed himself actively loyal in 1857, and received a khilat of Rs. 400. He is a man of strong character, and has become a very influential personage in the

district. Like Sardar Fateh Khan of Kot and the late Ghulam Mahomed Khan of Makhad, he has always been considered exempt from most of the provisions of the Arms Act, as one of the great Sardars and Jagirdars of the Panjab. He married the daughter of Sardar Fateh Khan of Kot, and thus ended the long-standing feud between the families.

The family now hold in perpetuity a jagir of the village of Notaha, value Rs. 900, and mafis in Mauzas Pindi Gheb and Naushera amounting to Rs. 103. Malik Aulia Khan's share in these grants is two-thirds, the brothers having inherited their father's estate in the proportion of two-thirds to Aulia Khan and one-third to Fateh Khan. Besides this, the family enjoy *chaharami* inams in perpetuity in thirty villages amounting to Rs. 2,703, and Malik Aulia Khan has a further inam of Rs. 641 for life.

Nawab Khan's father, Malik Fateh Khan, like his brother, showed himself actively loyal in 1857, and received a small khilat. He died in 1876, and Nawab Khan, his eldest son, was then made a Viceregal Darbari. Malik Fateh Khan, as already stated, held a one-third share in the family jagir and inams, and this has been continued to his sons; Nawab Khan receiving a one-half share, and the younger sons between them the other half. But as regards the jagir and mafis, this distribution is only to affect the present holders. The share now held by Nawab Khan will descend integrally to the eldest son in each generation, and as each younger son of Fateh Khan dies his share will lapse to Nawab Khan or his representative. Malik Nawab Khan has offered his services to Government on more than one occasion in connection with affairs in Afghanistan and on the North-West Frontier generally.

SARDAR AMRIK SINGH, CHACHI.



The family of Sardar Amrik Singh is of the Saini Khatri caste, and has for seven generations been resident at Rawalpindi. His grandfather was a trader, by name Rambhaj.

Nahal Singh in 1830 married the only daughter of Sardar Gurmukh Singh Chachi. This Chief was the son of Sardar Fateh Singh, who, with his brother Sher Singh, was killed in the Kashmir Campaign. Sardar Gurmukh Singh succeeded to his father's jagir, but died in 1829; soon after which Nahal Singh married his daughter, and was allowed to take the name of Chachi, and succeeded to his father-in law's jagir at Chakori, worth Rs. 2,000.

In 1846, after the Satlaj Campaign, Nahal Singh received the title of Sardar, and was appointed, on the part of the Darbar, to attend on the Agent to the Governor-General at Lahore as a kind of Aide-de-Camp, with a contingent of eight sowars. His services in this post were valuable, and, without in any way compromising the interests of his own Government, he rendered prompt and friendly assistance to the English authorities. When the rebellion of 1848 broke out Sardar Nahal Singh remained loyal, though surrounded by strong temptations. From his close connection with the English Resident he could have supplied the rebels with information most important to them, but on no occasion did he violate the confidence placed in him. His exertions to complete the supply of carriage for the siege train of Multan were great, and have been acknowleged by Sir Robert

Napier. His conduct irritated the rebels, who burnt his house and plundered his property at Rawalpindi, and treated with severity those members of his family who fell into their hands.

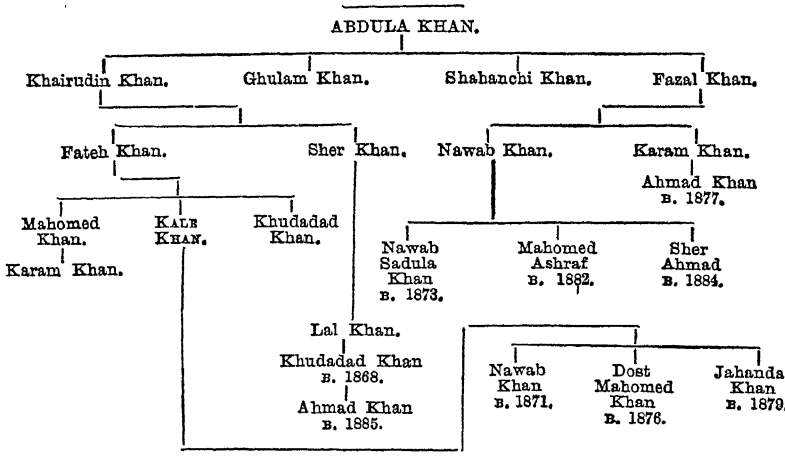
On the annexation of the Panjab the jagir of Rs. 5,978, which he had received from Raja Lal Singh in 1846, was maintained to him for life, and the old Chakori jagir of Rs. 1,200 was upheld in perpetuity. Instead of his contingent of eight horsemen being dispensed with, and the jagir which he had held for its maintenance being resumed, it was continued to him as a special favour, with a cash allowance of Rs. 2,000 a year. In 1853 the Sardar became involved in some pecuniary difficulties, and the Government was pleased to reduce the contingent from eight to four horsemen. In this same year there occurred a petty insurrection in the Rawalpindi district. Sardar Nahal Singh was at home at the time, and immediately offered his services to the Commissioner, who sent him to the insurgents to endeavour to induce them to surrender. They, however, seized him, treated him with some indignity, and kept him a prisoner for several days.

During the critical days of 1857, Sardar Nahal Singh, who felt that active and zealous loyalty was better than mere abstinence from rebellion, remained in close attendance on the Chief Commissioner. His advice and the information he at this time supplied were particularly valuable. It was mainly through his assistance that the Chief Commissioner raised the 1st Sikh Cavalry, and selected for service so many of the old Sikh officers who had in former days fought gallantly against us.

When the wild Mahomedan tribes of Gogaira rebelled, Sardar Nahal Singh was sent to the scene of action. He was engaged in several skirmishes with the insurgents, and in one of them received a severe wound in the knee.

For his services Nahal Singh received, in October 1858, a present of Rs. 10,000 and an additional jagir of Rs. 6,000,

SARDAR KALE KHAN KHATAR, OF DHREK.



Malik Fateh Khan Dhrek was the head of one branch of the large and important Khatar tribe. It is not easy to determine with certainty the origin of the Khatars, but it seems probable that they were originally natives of Khorasan, and came to India with the first Mahomedan invaders. They trace their genealogy up to Kutab Shah or Kutabudin (nicknamed *Aibak*, from his broken finger, and *Lakh Bakhsh*, from his liberality), who was for many years the Viceroy of Shahabudin Ghori in India, and who afterwards himself reigned, the first of the slave kings. But this story is certainly false. The Kutab Shah of Khatar genealogies had nine sons, while Kutab Shah Aibak had no child of his own; Aram Shah, who succeeded him, being an adopted son. The Awans, the Khokhars and the Khatars seem to have had a common origin, all tracing their pedigree back to Kutab Shah, who may have lived about the beginning of the eleventh century, and who probably came to India with one of the invading armies of Sultan Mahmud Ghaznavi. His nine sons were named Torai, Haji, Afik, Dusa, Gulgan, Khandan, Khokhar, Ghora and Chohan. The two first remained in Afghanistan, and Afik and Dusa were

killed in battle, leaving no issue. From Khokhar have descended the Khokhars of Hafizabad in the Gujranwala district, in no way connected with the Khokhars of Pind Dadan Khan, who are of Rajput descent.

The Khatars have descended from Chohan, the youngest son. From two of Chohan's sons, Hamir and Pasin, have descended some of the Awans of the Amritsar and Sialkot districts. To Ghora the Awans of Rawalpindi and Jhilam, Gujrat and Jalandhar trace their origin, while Gulgan also has Awan descendants in Sialkot and Rawalpindi. The Awans of the Sialkot villages Jandiala, Rawal, Milkha and Saroba, and those of Narowal in Amritsar, trace from Durj, a brother of Kutab Shah. Chohan, the ancestor of the Khatar tribe, who is said to have been an officer of Sultan Mahmud, marched against Nilab, then a large town on the Indus, fifteen miles below Attock, and after a short siege took it from the Hindu Chief Raj Deo and made it his head-quarters. About the same time his brother Khokhar had settled at Kosak in Jhilam, later held by the Janjoahs, and famous for its almost impregnable fort, long besieged in vain by Ranjit Singh. To Ghora or Gholsa had been assigned Sukasar, and to Gulgan a strip of land along the river Jhilam. For many years the descendants of Chohan held Nilab without opposition till the days of Khatar Khan in the sixth generation from Chohan. The Hindus, growing powerful, drove the tribe out of Nilab, and compelled them to leave India for Afghanistan, where Khatar Khan, about the year 1175, entered the service of Mahomed Ghori, who had just overrun the province of Ghazni and was preparing to attack India. With him, Khatar Khan returned to the Panjab and recovered Nilab by a stratagem. He dressed his men as merchants, and entered the town as if for trade, with large boxes filled with arms. No sooner had they got within the walls than the disguise was thrown off, every man seized his weapons, and the

town, taken by surprise, was captured. The tribe now took the name of their leader, Khatar. They were subordinate to the Imperial Governor of Attock, Langar Khan, who afterwards became Viceroy at Lahore.

About this time the Khatars are said to have abandoned Mahomedanism. The tradition is that a jogi or ascetic came to Nilab, and by powerful enchantments induced the whole population to worship idols. He not only enchanted the people, but also the cattle, which gave blood instead of milk, till news of these prodigies reached the ears of the saint Isa Abdul Wahab* at Uch in the Leiah district, who sent his son Shah Nur Abdul Rahman to recall the people to the true faith. The apostle travelled to Nilab, and on the outskirts of the town he met an old woman, from whom he asked a draught of milk. She told him of the calamity which had befallen the cattle, but Abdul Rahman insisted on her attempting to milk, and as a reward for her faith pure white milk flowed from the udder of the cow instead of blood. The jogi had heard of the saint's arrival, and, taking the form of a kite, came sailing down to watch his movements; but Abdul Rahman was not deceived. He threw his shoe at the bird, which fell dead among the rocks, and the people, freed from enchantment, cast away their idols and returned to the faith of Mahomed. This curious legend seems to have been invented by the Khatars and Awans to account for the rise of a general belief in their Hindu origin, which they repudiate, asserting that, if they were ever idol worshippers, it was but a temporary lapse from Islamism.

Khatar Khan had six sons, Jand Khan, Isa Khan, Sarwar Khan, Firoz Khan, Sahra Khan and Pahru Khan. About three generations after his death the tribe lost Nilab,

*Unfortunately for the legend, it is certain that Abdul Wahab did not come to Leiah before 1580. Perhaps, however, the saint alluded to may be Abdul Kabir, Bokhari, who lived at Uch in Bahawalpur at the end of the twelfth century, and from whom the Leiah saint was descended.

but they took possession of the open country between Rawalpindi and the Indus, which became known by the name of Khatar. The descendants of Jand Khan took possession of the district called after them Jandal, between Khushalgarh and Nara, and the other sons settled in the neighbouring Ilakas, driving out the Gujars, and even their own kinsmen the Awans.

From Firoz Khan, the fourth son of Khatar Khan, has the Dhrek family descended. His great-grandson was Ratna, from whom have descended the clan known as Ratial. Two generations later were Balu Khan and Isa Khan, from the former of whom have sprung the Balwans who inhabit Barota, where the river Haro flows into the Indus. The offspring of the latter is the clan Isial, whose location is in Choi Gariala and Dher, to the south of Barota. Ghor Khan, the great-nephew of Balu Khan, founded the Gharial clan who live at Akori. So for many generations the tribe grew and prospered. They were not without good qualities, but were bad farmers, reckless and extravagant, and never became rich or distinguished. The best of their Chiefs was Ghairat Khan, who left his home and went to seek his fortune at Dehli, where he entered the service of an officer of the Court, and gradually rose in favour till he was able to return home with a portion of the Khatar country, as an imperial grant, in jagir. His second son, Zul Kadar Khan, rebuilt the village of Dhrek, which had been founded long before by the Awans and named Rashidpur, but which had fallen into ruins. Salabat Khan, grandson of Ghairat Ali Khan, founded Kot Salabat Khan and Zindai. Khairudin and Fazal Khan were the fathers of the present Chiefs.

Little can be said of the history of the Khatars. Like their neighbours the Ghebas and Awans, they resisted the Sikhs as long as they could, and, like them, resisted in vain. They assert that the Sikhs allowed them the fourth of the revenue as lords of the soil; and in the later Sikh revenue papers there

is mention of such a grant, but it is not stated in favour of which Chiefs the alienation was made.

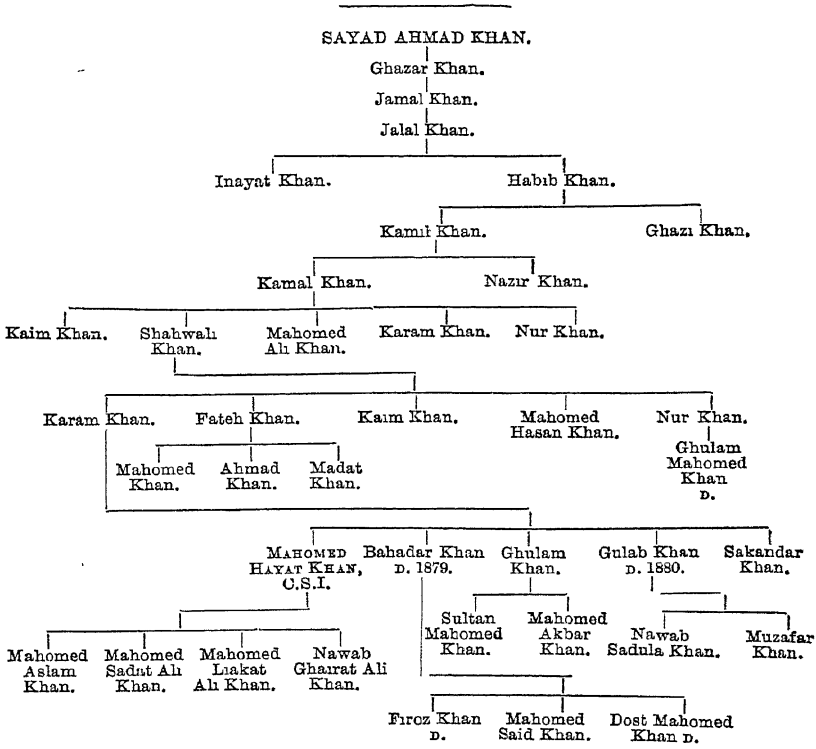
When the Sikh Kardar, Diwan Mulraj, was besieged in Hazara by the insurgents, Malik Ghulam Khan and Fateh Khan came to his aid and rescued him. Fateh Khan held in jagir the villages of Bahtar, Bhagwi, Kot Sadula and Lundi, worth together Rs. 2,064, and possessed considerable influence in the Rawalpindi district. His services after annexation of the Province were always at the disposal of Government. In 1857 he furnished levies for guarding the ferries on the Indus, and proved his loyalty in other ways.

Fateh Khan died in 1880, and was succeeded as Chief of the Khatar tribe by his son Kale Khan. Another son, Khudadad Khan, also survived him, and these two inherited a valuable patrimony; but they lost no time in getting themselves into debt by litigation about its partition.

Kale Khan lives in Bahtar, and enjoys a perpetual jagir and *chaharami* worth Rs. 375. Khudadad lives in Kot Sadula, and holds a jagir worth Rs. 502, which descends in perpetuity. Karam Khan, son of Mahomed Khan, lives in Dhrek. Sher Khan, brother of Fateh Khan, is still alive. For services rendered in 1857 in conjunction with his brother he received a khilat of Rs. 200. He lives in Dhrek and enjoys a life jagir of about Rs. 600.

Nawab Khan was admitted to the Viceregal Darbar of 1864; and now that the sons of Fateh Khan have nearly ruined themselves by litigation, he is said to be the most prominent man of his tribe. He and his brother Karam Khan are not on good terms with their cousins. They live separately, and hold a perpetual jagir of Rs. 300, with proprietary rights in eight villages.

SARDAR MAHOMED HAYAT KHAN, KHATAR, C.S.I., OF WAH.



This is a Khatar family, and is, like Kale Khan Dhrek, of the Firozal clan, being descended from Firoz Khan, the fourth son of Khatar Khan. Sayad Ahmad Khan seems to have gone to Dehli about the same time as Ghairat Khan, with his son Ghazar Khan, and to have entered the imperial service. He was not, however, so fortunate, for a chief officer at Court fell in love with the reputation of the beauty of Gul Begam, sister of Ghazar Khan, and threw him into prison when he refused to give her up. Sayad Ahmad, the father, fled by night with his pretty daughter and returned to his native country, where he founded a village, which he named Ahmadabad, now in ruins. Ghazar Khan died in prison; and

his son Jamal Khan, quarrelling with his relations, left Ahmadabad and founded a village for himself in the jungle, calling it Jalalsar, after the name of his son. But the memory of Jamal Khan's humble village has been lost in the palace and sarai built close at hand by the Emperor Shah Jahan in 1645 when marching towards Kabul. Some traces of the buildings are still visible, as the Asaf Khani Mahal; and the name of the village Wah is said to express the satisfaction of the Emperor as he looked on the beauty of the scene, with its running water and pleasant groves.*

The present head of the family is Mahomed Hayat Khan. His father, Karam Khan, was a brave soldier, and in 1848 he raised a force of horse and foot, which Nicholson employed in holding the Margala Pass. His house at Wah was burnt down by the rebel Sikh force under the command of Atar Singh Atariwala, and he was shortly afterwards killed by Fateh Khan, his own brother, who surprised him when taking his noonday *siesta* in a garden. Mahomed Hayat Khan then joined Abbott at Nara with a few recruits, and remained with that officer till the close of the war. In 1857 Nicholson was Deputy Commissioner of Peshawar, and when the Mutiny first broke out he directed Hayat Khan to raise a body of Afridis for service; and when he was appointed to command the Panjab movable column he nominated the young man as his aide-de-camp. Hayat Khan was with the General when he so terribly punished the mutinous 55th Infantry at Hoti Mardan and the 46th Infantry and the 9th Light Cavalry at Trimu Ghat. He marched to Dehli with the force, and fought gallantly throughout the siege. He was with the General when he was mortally wounded at the capture of the city, and remained with him to the last, attending him for the few days that he survived with the

* Wah! an ejaculation commonly used in the Panjab expressive of astonishment or satisfaction.

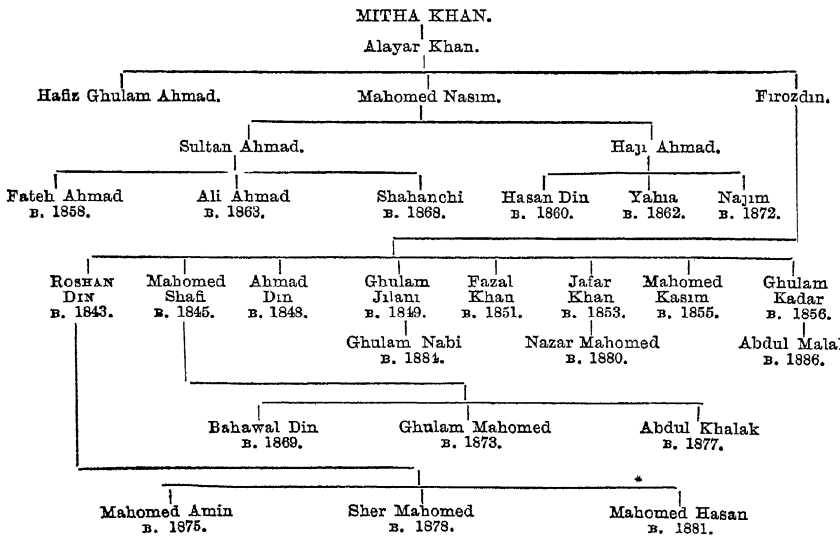
utmost devotion. For these services the pension of Rs. 250 per annum, which had been enjoyed by his father, and which had been continued to him on the latter's death, was increased to Rs. 360, and he also received a handsome khilat.

After the fall of Dehli, Mahomed Hayat Khan returned to Peshawar, where he was appointed Thanadar, and a few months later he was transferred to Jhilam and made Tahsildar of Talagang. In May 1861 he was raised to the rank of Extra Assistant Commissioner and posted to Shahpur, whence he was transferred to Bannu. While attached to the latter district, his extraordinary exertions and enterprising zeal contributed largely to the surrender of the Mahomed Khel Waziris and the pacification of the frontier which was effected in 1871. For his very valuable services he received the thanks of the Government of India. In 1872 he was made an Assistant Commissioner and appointed a Companion of the Order of the Star of India. He was attached as Political Officer to the Kuram Field Force in 1878-79, and in the same capacity to the Kabul Field Force in 1879-80. He has recently been appointed a Divisional Judge in the Province.

Bahadar Khan, half brother of Mahomed Hayat Khan, received a khilat of Rs. 100 for services rendered in 1857, and was a Deputy Inspector of Police in the Rawalpindi district. He died in 1879.

The village of Wah is owned in equal shares by the descendants of Karam Khan and Fateh Khan. The most influential man of the latter branch of the family is Mahomed Khan, Lambardar.

MALIK ROSHAN DIN, OF SHAMSABAD.



The origin of the Awan tribe, to which Malik Roshan Din belongs, has been the subject of much speculation. At one time the Awans have been considered of Hindu, at another of Afghan descent, and by some as the descendants of the so-called Bactrian Greeks. But there is nothing in the traditions of the Awans themselves to favour the last supposition, and, indeed, it is very doubtful whether any Greeks settled in Bactria at all. The probability is that every Greek in Alexander's army turned his back with joy upon India and the East, while the detachment of the army which remained behind in Bactria was composed of barbarian auxiliaries, from whom no historian or philologist would care to derive any tribe whatever. The Awans are widely scattered throughout the Panjab. Thickest in Rawalpindi and Jhilam, they are numerous in Shahpur and Leiah, and even stretch across the Indus into the Derajat; and some three thousand inhabit the Yusufzai plain. There are many Awan villages in Gujrat and Sialkot, and a few in

Amritsar and Jalandhar. But all branches of the tribe are unanimous in stating that they originally came from the neighbourhood of Ghazni to India; and all trace their genealogy to Hazarat Ali, the son-in-law of the Prophet. Kutab Shah, who came from Ghazni with Sultan Mahmud, was the common ancestor of the Awans, the Khokhars and the Khatars, and in the history of Fateh Khan Dhrek will be found some mention of the Awan connection with these tribes. The Awans seem first to have settled in Rawalpindi, where Shamir Khan built a town on the Indus which he called Shamirabad, after his own name. They gradually spread over the country, fighting with the Gujars and their kinsmen the Khatars, driving before them the Janjoahs, who in very old days had taken possession of the Jhilam district, and being in turn driven out of their holdings by the Gakhars, the most powerful tribe of all. It is not practicable to follow the history of the several branches of the Awan tribe. It was only in the Rawalpindi, Jhilam and Shahpur districts that they became of any political importance. In other parts of the Panjab they appear as quiet peasants, not such good agriculturists as the Jats, but still industrious and intelligent. In Rawalpindi they held in old days the Khatar country, and still inhabit it, though not as proprietors; and in this district Mahdu Khan of Chihan, Samandar Khan of Sarwala and Sarfaraz Khan of Jand Bugdial were prominent men twenty years ago. In the Shahpur district the Awans held the hilly country to the north-west, Jalar, Naushera and Sukesar, where the head of the tribe still resides; and in Jhilam the west of the district known as the 'Awan Kari' between the Gabir river and Bannu. To the north of Rawalpindi live the Goleras, an Awan clan, famous in old days for their marauding propensities; but they are now few in number and have no Chief of any note.

There is little to relate of the Shamsabad family. The head of it claims to have descended from Shamir Khan,

who founded the village and reclaimed the land between it and the Indus from the river, which is said to have then been a wide, shallow stream, with swamps and marshes of great extent on the left bank. Shamsabad lies just off the high road, and the residents seem to have thought themselves too open to attack to meddle much in district or imperial politics, and lived quietly at their village while army after army marched past, Dehli-wards, without molesting them. At last, in 1813, the Kabul army, part of which was investing Attock, chose Shamsabad for their camp, and after Diwan Mohkam Chand had defeated the Afghans he destroyed the village, which he considered had favoured and assisted them. The Maharaja, however, restored the estate to the family, and the village was rebuilt at considerable expense.

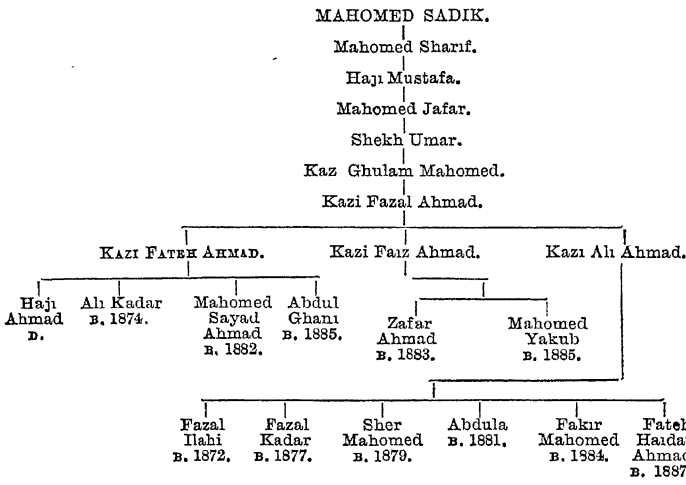
Up to 1844 the affairs of the family were managed by the eldest brother, Ghulam Ahmad; but about that time he retired in favour of the youngest brother, Firozdin, and devoted himself to the study of the Koran, whence he obtained the designation of Hafiz. Firozdin had been in the Sikh service, and, owing to his superior intelligence and education, he soon took the lead in private and public affairs; and it was chiefly owing to his exertions that the family property was much increased and improved. In 1848-49 he served under Nicholson at Ramnagar, Margala, Pind Dadan Khan and elsewhere, and for his distinguished services during those years the revenue assignments, amounting to Rs. 1,705, which he had held under the Sikh Government, were increased to Rs. 2,205 and granted in perpetuity.

In 1857 Firozdin again showed his loyalty and courage, and, raising horse and foot, guarded the ferries on the Indus. General Nicholson had a high opinion of the Malik, and wished to take him with his force to Dehli, but at that time he could not be spared from his own district. For his service during the Mutiny he was reinstated in the appointment of Tahsildar,

from which he had been removed in 1855, and received a khilat of Rs. 500. He remained a Tahsildar until 1863, when he was obliged to retire from public life on account of old age and infirmity; and an addition of Rs. 400 to his jagir was made for his life.

Firozdin died in 1867, and was succeeded by his eldest son, Roshan Din, who enjoys the perpetual jagir of Rs. 2,200 in Shamsabad. He received a khilat at the Darbar held at Hasan Abdal in 1873, and is always ready to render any assistance in his power to the district authorities. His eldest son is being educated at the Panjab Chiefs' College, where he holds the Aitchison scholarship for the Rawalpindi district.

KAZI FATEH AHMAD, OF GONDAL.



A little more than three centuries ago, in the reign of Hamayun, Mahomed Sadik, of the Khatar tribe, emigrated from the neighbourhood of Dehli to Chach, where, about six miles from Attock, he founded the village of Fatuchak. He also built Gondal on the high road to Peshawar, Jatial, and other villages, which the Emperor granted him in jagir. Mahomed Sadik was a man of some learning, and as Chach had few scholars his acquirements procured him the office of Kazi or Judge. This was held by him throughout life and descended to his son, but in the third generation it was taken away and given to a neighbouring Chief, Mahomed Hasain. Mahomed Jafar recovered the title, which is still held by his descendants, though without judicial powers. Little is known of the history of the family, which was at no time of much importance, and what papers were possessed by the Kazi were destroyed by the Sikhs when they gained possession of Attock in 1848. When Ranjit Singh took the fort in 1813, Kazi Ghulam Mahomed, fearing for his safety, fled across the Indus to Khatak, where he took refuge with Firoz

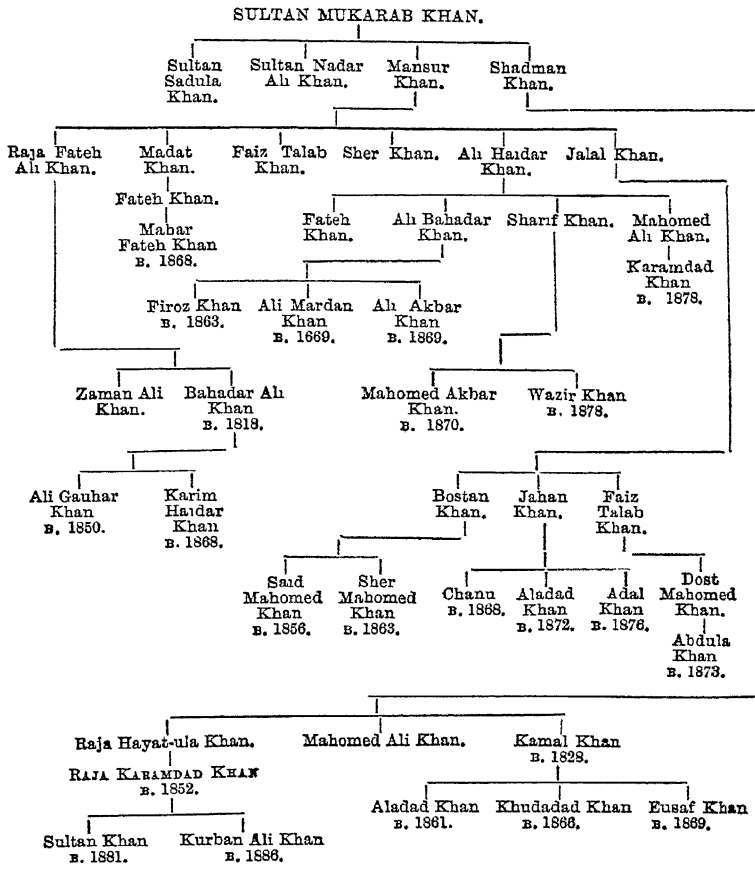
Khan while his house was burnt and his property plundered by the Sikhs. Sardar Amir Singh Sindhanwalia recalled him, and restored a portion of his old jagirs, giving him a new one of Rs. 300 in Khatak. Soon after this Ranjit Singh made him Wakil or agent on the part of the Government in the Yusufzai and Khatak territories, and this office he held till 1824, when he was assassinated by a Nahang whom he had offended. His eldest son, Fazal Ahmad, succeeded to the Wakilship, which he held, enjoying considerable authority and influence among the Pathans of the district, till the commencement of the British rule. The Kazi was a man of high character, and possessed influence on both sides of the Indus. He had always been distinguished for loyalty, and had rendered much assistance to the British officers in the management of the district.

In 1848 he did good service, and his nephew and some of his men served with Captain Nicholson throughout the Second Sikh War. He enjoyed from the revenues of the villages Gonda and Jatial a cash allowance of Rs. 600 and mafis amounting to Rs. 220, and also the jagir, value Rs. 300, of the village of Mashak in the Peshawar district, already mentioned. But he permitted his brothers and his cousin Sayad Ahmad to share these jagirs with him; and as the condition attached to the grant was that three-fourths should be resumed at the death of the holders, the remaining one-fourth only being continued to their descendants, the result was that the Kazi suffered for his kindness in the case of his brothers, who died during his lifetime.

In 1857 Kazi Fazal Ahmad behaved loyally and well, and aided in the provisioning of fort Attock. He received for his services a khilat of Rs. 200, and the share in the allowance held by his brother Nur Ahmad was continued to him. In 1872 sanction was accorded to the continuance of the whole jagir in Mashak to a selected son of the Kazi, and thereafter to a selected male representative.

Kazi Fazal Ahmad died in 1878, and his eldest son, Kazi Fateh Ahmad, succeeded to his father's seat in the Viceregal Darbar and to the jagir in the Peshawar district; while he and his brothers receive Rs. 114 from the revenues of Gondal and Jatial. He follows in the footsteps of his father, and has on several occasions shown his willingness to assist the local officers both in the Rawalpindi district and Trans-Indus.

RAJA KARAMDAD KHAN, GAKHAR.



No Panjab tribe is more frequently mentioned in Indian history than the Gakhars, who for many hundred years were the possessors of great power and a wide extent of country. The reason of their strength was that they were united among themselves. Not that their history does not contain many feuds and long continued contests between rival Chiefs, but they at all times acknowledged some one chief as head of the tribe, and under him all the clans marched to battle against

any external foe. It was their organization which enabled them to defeat Awans, Gujars, Khatars and Janjoahs, tribes always divided among themselves, and never able to combine, even against a common enemy. The Gakhars trace their descent from Kaigohar, a native of Isphahan in Persia, whose son, Sultan Kaid, was a great and successful General, the conqueror of Badakhshan and a part of Thibet, which he held during his life and bequeathed to his son Sultan Tab. For seven generations the family ruled in Thibet, till Sultan Kab, the eighth in descent from Kaid, conquered Kashmir from Manawar Khan, whose daughter he married to his son Farukh. For thirteen generations the Gakhars held Kashmir, Farukh Amir, Mir Dad, Khairudin, Goharganj, Nurudin, Murad, Bakhtyar, Alam, Samand, Mahrab and Rustam ruling in succession. In this last reign the Kashmiris revolted and put Rustam to death, while his son Kabil fled to the Court of Nasirudin Sabaktagin, who was then reigning in Kabul, 987 A. D. It is very difficult to ascertain how far this account of the Gakhar occupation of Thibet and Kashmir is true. It is certain that they overran Kashmir in very early days, and traces of them are still found to the north and west of that country, but there is no proof whatever that they founded a dynasty there. Indeed the names of their Chiefs are fabulous. Several are Mahomedan names, *e. g.*, Khairudin, Nurudin, and at this time the Gakhars were certainly not converted to Islamism. Those Mahomedan histories, like Haidar Doghlat, the Hajnama, and Farishta, in which mention is made of the Gakhars, state that it was only in the thirteenth century that they embraced the true faith. Farishta indeed speaks of them in 1205 A. D. as savage barbarians, among whom prevailed female infanticide and polyandry, while they were bitter persecutors of Mahomedans, and were only converted at the close of the reign of Mahomed Ghori. Had there been a dynasty of Mahomedan rulers in

Kashmir for thirteen generations previous to 987 A.D., when Kabil fled to the Court of Sabaktagin, it is probable that Kashmir would not require to be re-converted to Islamism in 1327, as it certainly was during the reign of Shah Mir, otherwise known as Shamsudin. It may indeed be doubted whether the Gakhars are of Persian origin at all. The chief point in its favour is that, as a rule, the Gakhars are of the Shia sect, while all the other Mahomedan tribes of their part of the country are Sunis. It has again been thought that the Gakhars are a branch of the Gujar tribe; but this theory, which is supported by rather obscure philological argument, is not sufficiently interesting to be more than noticed here. As early as 682, according to Farishta, the Gakhars were resident in the Panjab, and about that year made an alliance, offensive and defensive, with the Afghans, who aided them against the Raja of Lahore. That the Gakhars were then resident on the Indus seems probable, though their own history contradicts it; but it is not likely that the Afghans, then new converts to Mahomedanism, fierce and enthusiastic, would have formed an alliance with an idolatrous tribe.*

Kabil Khan obtained employ under Sabaktagin, and his second son, Gakhar Shah, from whom the tribe derived its name, accompanied Mahmud of Ghazni to India at the beginning of the eleventh century, and obtained leave to settle with his tribe, then very numerous, at Chana Punir, now Ram Kot, on the Jhilam. He soon became possessed of a

* The early history of the Gakhars, as related by themselves, is necessarily given here. But it seems purely fabulous. The probability is they were emigrants from Khorasan or Afghanistan, and settled in the Panjab not later than 300 A.D. Raja Hodi, a Gakhar Chief, is indeed said to have married the daughter of Risalu, the Rajput Chief of Sialkot, and one of Salvahan's sixteen sons, who reigned about 120 A.D. This may be false, but it shows that the traditions of the country point to the Gakhars as having been long resident in the Panjab. Again, where Gakhar history makes the founder of the tribe to be an officer in Mahmud Shah's army, Farishta records that this very Mahmud was in 1008 attacked in the neighbourhood of Peshawar by a force of 30,000 Gakhars, who penetrated the Mahomedan camp, and were only repulsed with the greatest difficulty, Mahmud losing 5,000 men.

wide extent of country, known as Pothiar, between the Jhilam and the Indus, and inhabited by the Khak, Kalu and Khair tribes. His son Baj Khan was a minor when his father died, and the widow ruled for some years with credit. Seogi, grandson of Gakhar Shah, was the ancestor of the Sugial clan of Tahsil Gujar Khan. His nephew Rajar Khan founded the village of Dangali, which became the head-quarters of the tribe. Dan was a demon or *jin*, who harassed the neighbouring country, and Rajar Khan determined to get rid of him. He called to his assistance a holy fakir, who stopped up every outlet of the haunted cave and then prepared to burn the demon. But he was not inclined to wait to be burnt, and making a hole, still visible, through the solid rock, he escaped. The name of the village, which was built on the spot, was given in remembrance of the demon and of his passage through the rock. Rajar Khan died in 1160, and was succeeded by his son Sipher Khan, of whom there is nothing to record. Nang Khan, the next Chief, conspired with Fidai Khan Khokhar to assassinate the Emperor Mahomed Ghori, whose General, Kutabudin Aibak, had been sent against the Gakhars who were ravaging the country up to the walls of Lahore itself. They were defeated by Kutabudin with great slaughter, and Nang Khan, thinking that the Emperor had determined on the annihilation of the tribe, planned his death. On the 14th of March 1206, Mahomed Ghori, marching towards Ghazni, encamped on the banks of the Indus. The night being warm, the 'kanats' or screens which usually surrounded the royal tent had been raised, allowing the band of assassins to reach the tent door without detection. Here a sentry gave the alarm; but he was instantly stabbed to the heart, and the Gakhars entered the tent, where the Emperor was lying asleep, fanned by two slaves. They fell upon him and killed him, inflicting no fewer than twenty-two wounds. The guard hurried up, hearing the cries of the slaves; but it

was too late to save their master, though most of the murderers were caught and put to death with various tortures. Lohar Khan succeeded his father, and from the second son, Sahori Khan, have descended the Satwal and Lori Gakhars; while the Sanal clan is from San Khan, the third son. Lohar Khan had no easy rule. In 1247 the Pothiar country was invaded by Nasirudin Mahmud, and, as a punishment for the assistance which the tribe had rendered to the Moghals in their invasion of 1241, he carried away as slaves several thousand Gakhars, men, women and children. Boja Khan, the nephew of Lohar Khan, rebelled against him, and set up an independent Chiefship at Rhotas, where he founded the Bogial clan, which still inhabits Rhotas and Dumeli. The invasion of Timur or Tamerlane took place during the Chiefship of Gul Mahomed, who died in 1403 A.D. His two immediate successors were not men of any note; but Jastar Khan,* brother of Pir Khan, is often mentioned in Mahomedan history as a brave and successful General. He overran Kashmir, and took prisoner Ala Shah, king of that country. Then, uniting with Malik Toghan, a Turki General, he seized Jalandhar and marched towards Dehli. At Ludhiana he was attacked by the King's troops and defeated on the 8th October 1442, and retired to Rawalpindi, from whence he made attacks alternately on Lahore and Jamu, the Raja of which latter place, Rai Bhim, he defeated and killed, till 1453, when he died. Tatar Khan's rule was of short duration, for his nephew Hati Khan rebelled against him, captured and put him to death. His two sons were minors, and the Janjoah Chief, Darwesh Khan, took the opportunity of recovering much of the country which the Gakhars had taken from his tribe. Hati Khan opposed him, but was defeated and compelled to fly to Basal, while

*Jasrat Khan or Jasrat is mentioned as being a brother of Shaikha, who defended Talamba against Timur Shah. But the Gakhars never appear to have gone so far south as Talamba, which was probably defended by the Khatias, an ancient Rajput tribe inhabiting the lower part of the Bari Doab.

his cousins Sarang Khan and Adam Khan escaped to Dangali, where the Janjoah army followed them. Hati Khan now collected his tribe and, attacking the Janjoahs on their march, routed them with great slaughter. Babar Shah invaded India during the Chiefship of Hati Khan, and in the Emperor's interesting autobiography is a notice of his contest with the Gakhar Chief. He marched against Pharwala, the capital of the Gakhars, strongly situated in the hills, and captured it after a gallant resistance, Hati Khan making his escape from one gate of the town as the troops of Babar entered by another. Sultan Sarang was now of age, and finding that he could not oust his cousin by force of arms he procured his death by poison, and assumed the Chiefship in 1525. He and his brother made their submission to Babar, and Adam Khan, with a Gakhar force, attended him to Dehli, and for this service the Pothiar country was confirmed to them by the Emperor. In 1541 Sher Shah, having driven the Emperor Humayun from India, built the famous fort of Rhotas, where he placed a garrison of twelve thousand men under his General Khawas Khan to hinder the exile's return. Sarang Khan, remembering the generous way in which he had been treated by Babar Shah, espoused the quarrel of his son, and kept the Rhotas garrison in a perpetual state of disquiet, driving off convoys, and wasting the country around the fort. On the death of Sher Shah in 1545 his son Salim Shah determined to punish the Gakhars, and moved against them in force. Sarang Khan sued for peace, but all terms were refused, and his son Kamal Khan, sent to the imperial camp as an envoy, was thrown into chains. For two years, in the course of which Sultan Sarang and sixteen of his family fell in action, the Gakhars fought with varying success. In 1550 Prince Kamran, brother of Humayun, with whom he was at feud, and by whom he had just been expelled from Kabul, took refuge among them. The fort of Pharwala was often won and lost

during these years of incessant war; but however many troops were sent against them, the Gakhars, brave and united, held their own, and Salim Shah found it impossible to subdue them. In 1553 Prince Samram, who had again taken up arms against his brother, and who had been defeated near the Khaibar, fled to India and took refuge at the Court of Dehli. Salim Shah did not receive him with any favour, and the Prince then returned northward to his former host, Adam Khan, who had succeeded his brother Sarang Khan. This Chief stained the Gakhar reputation for hospitality, and gave up his guest to Humayun, who put out his eyes, and two years later re-entered Dehli in triumph, attended by the Gakhar Chief, who was richly rewarded for his treachery.

Sultan Sarang had left three sons, Kamal Khan, Said Khan and Alawal Khan; and with the wife of the latter Lashkar Khan, son of Adam Khan, fell in love, and in order to obtain her put her husband to death. Kamal Khan was at Dehli when he heard the news of his brother's murder, and he complained to the Emperor Akbar, who had succeeded Humayun in 1556, and obtained a grant of half the territory of Adam Khan. This Chief would not yield, and Kamal Khan attacked him, took him prisoner and hung him to satisfy his revenge. Kamal Khan did not long enjoy his triumph, and died in 1559. The Gakhar country now fell into a state of anarchy, and remained so for some years till the Emperor divided it between the rival Chiefs.* To Jalal Khan, grandson of Adam Khan, he gave Dangali, with four hundred and fifty-four villages; to Mubarak Khan, son of Kamal Khan, Pharwala, with three hundred and thirty-three villages; Akbarabad, with two hundred and forty-two villages, he assigned to Shekh Ganja, one of Adam Khan's younger sons; and Rawalpindi to Said Khan, the third son of Sarang Khan. Mubarak Khan died the year after

* About this time Fateh Khan, a grandson of Sarang Khan, emigrated to Hazara, where he founded the village of Khanpur. He was the ancestor of Rajas Firoz Khan and Jahandad Khan.

this arrangement, and his son did not long survive him. Shadman Khan was an imbecile, and Pharwala was granted by the Emperor to Jalal Khan. This Chief was a great warrior, and fought as an imperial General in Kohat, Bannu and Yusufzai, where he died at a great age in 1611. His son and grandson successively held rule, the latter dying in 1670. Aladad Khan was, like Shadman, of weak intellect; but he had a clever wife, who carried on affairs with spirit and success, till her son Dulu Murad Khan grew up and assumed the Chiefship. He was renowned for his liberality, and on this account was named 'Lakhi' Dulu Khan. He died in 1726. Then succeeded Muazam Khan, who ruled thirteen years, and Sultan Mukarab Khan, the last independent Gakhar Chief. In his days the Gakhar power was greater than it had perhaps ever been before. He defeated the Yusufzai Afghans and Jang Kuli Khan of Khatak, and captured Gujrat, overrunning the Chib country as far north as Bhimbar. He joined Ahmad Shah on his several Indian expeditions, and was treated by him with the greatest consideration, being confirmed in the possession of his large territories, which extended from the Chanab to the Indus. At length, in 1765, Sardar Gujar Singh Bhangi, the powerful Sikh Chief, marched from Lahore, with a large force, against him. Mukarab Khan fought a battle outside the walls of Gujrat, but was defeated and compelled to retire across the Jhilam, giving up his possessions in the Jach Doab. His power being thus broken, the rival Chiefs of his own tribe declared against him; and Himat Khan of Dumeli took him prisoner by treachery and put him to death, himself assuming the headship of the tribe. The two elder sons of Mukarab Khan took Pharwala, the two younger Dangali; but they quarrelled among themselves, and Sardar Gujar Singh seized every thing, with the exception of Pharwala, which was divided among the brothers. Sadula Khan and Nazar Ali Khan died without male issue, and Mansur

Khan and Shadman Khan succeeded to their shares, which they held till 1818, when Anand Singh Thepuria, grandson of the famous Milkha Singh of Rawalpindi, seized their whole estates and reduced them to absolute poverty, though the family was in 1826 allowed some proprietary rights in Pharwala. During Sikh days there is no history of the Gakhars to record. They were ground down by the exactions of men like Budh Singh Sindhanwalia and Raja Gulab Singh of Jamu, the latter of whom threw Shadman Khan and Madat Khan, second son of Mansur Khan, into prison, where they miserably perished. Raja Hayatula Khan, the eldest son of Shadman Khan, was also for twelve years a prisoner in the hands of the Sikhs, and was only released in 1847 through the action of Captain Abbott. He did excellent service in Hazara and at Multan in 1848-49, and also in 1857, when Murree was attacked by the Dhunds. A pension of Rs. 1,200 per annum was granted to him in 1849 in consideration of his having been dispossessed of his patrimony by the Sikh Government, and he sat in the Viceregal Darbar held at Lahore in 1864 as head of the Rawalpindi Gakhars. He died in 1865.

Raja Karamdad Khan was eight years old when his father died, and at the age of eighteen he entered the 10th Infantry as Jamadar. He became a Subadar, but resigned the service in 1881, and has since lived at home.

In consideration of the ancient descent of the family, *chaharami* inams, amounting to Rs. 1,500 per annum, were sanctioned in specified shares in favour of the surviving descendants of Mansur Khan and Shadman Khan in 1879, and the value of these has been increased by recent settlement operations to Rs. 2,155. The principal holders of these inams are Raja Karamdad Khan and his uncle Kamal Khan, who hold Rs. 640 in equal shares; Fateh Khan, son of Madat Khan, whose share amounts to Rs. 287; and Bahadar Ali Khan, son of Fateh Ali Khan, who holds an inam of Rs. 181. Raja

Karamdad Khan also enjoys a pension of Rs. 800, Fateh Khan one of Rs. 600, and nine other members of the family have allowances aggregating Rs. 700. In 1873 a grant of seven hundred and twenty acres of rakh land was made to the family.

Other members of the tribe in the Rawalpindi district, though not of the Pharwala clan, deserving mention are :—

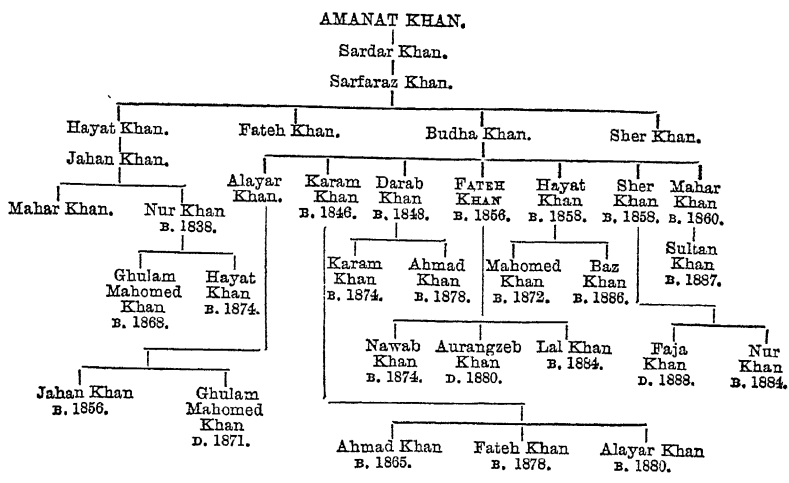
Ali Bahadar Khan, of Manianda, a Deputy Inspector of Police, who in 1880 succeeded his father Fazaldad Khan, also a Deputy Inspector of Police. This family, like that of Pharwala, are Admals or descendants of Sultan Adam.

Ali Akbar, of Saidpur, son of Shahwali Khan, who was the Chief of the Sarangal Gakhars in the Rawalpindi district. This branch of the tribe claims descent from Sultan Sarang. Shahwali Khan was loyal to the British in troubled times, and was a very well known man. He died in 1883, and was succeeded by Ali Akbar, who enjoys a perpetual jagir and also a zamindari inam.

Biland Khan, of Sang, son of Mirza Khan, who was the head of the branch descending from Malik Firoz, who succeeded Malik Gul Mahomed as Chief in the fifteenth century. The members of this family have good estates, and many of them are in Government service in various capacities, chiefly in the army. Mirza Khan died in 1878, and was succeeded by Biland Khan, who enjoys a zamindari inam of Rs. 140.

However great may have been the reverses of the Gakhars, they have lost neither pride nor courage. They have been crushed by the Sikhs, a people of yesterday ; but there may still be seen in the chivalrous bearing of a Gakhar gentleman some remembrance of the days when Pharwala was an asylum for all who were oppressed, and of the wars in which his ancestors fought on equal terms with the Emperors of Dehli.

FATEH KHAN, MALAL.



There is little to relate of this family, which calls itself Bhandial, from Rai Bhandi Beg, an imaginary Moghal ancestor, but is, in reality, of Rajput descent, like the Ghebas, to which tribe it belongs. As was the case with most of the Mahomedan families of the Rawalpindi district, it was flourishing under the Empire, and, after fighting for some time with more or less success against the Sikhs, was at last reduced to obedience. The Malal Maliks were allowed, like the Rais of Kot and the Maliks of Pindi Gheb, a fourth share of the revenue of their villages, and when Prince Nao Nahal Singh held the Ilakas in 1836, Budha Khan received in jagir the village of Khadwal, worth Rs. 900. This Malik was one of the men who assassinated Rai Mahomed Khan of Kot in the fort of Pagh by order of Sardar Atar Singh Kalianwala. The son of the murdered man well avenged his father, and killed all Budha Khan's family, with the exception of one or two who contrived to escape. There had been always a feud between the families, and these murders did not tend to end it; and in 1848-49 it was partly by the representations of Fateh

Khan of Kot that Budha Khan was found lukewarm in the service of the State, and half his jagir resumed.

However, in 1857, he proved his loyalty, and obtained a perpetual jagir of Rs. 500 at Khadwal, with a khilat of Rs. 500. He was a man of considerable influence, and when the country was disarmed was allowed to retain forty swords without licenses. He died in 1866 leaving several sons by three wives. The succession to the jagir and estate was claimed by both Alayar Khan, the eldest surviving son, and Fateh Khan, the favourite son of the deceased. As the claimants could come to no mutual agreement, the jagir was divided equally between the brothers, and the name of the eldest, Alayar Khan, was entered in the Darbar List. He died in 1869, and after an interval Fateh Khan was allowed a seat in Darbar as the representative of the family. This was in 1878.

The *chaharam* allowance once enjoyed by Budha Khan was discontinued at settlement and a zamindari inam substituted for it. At present Fateh Khan has an inam of Rs. 150 per annum, and Jahan Khan, son of Alayar Khan, another of Rs. 100.

THE DHUND TRIBE.

The Dhunds inhabit a portion of the hills to the north of the Rawalpindi district between Hazara and the sanitarium of Murree. It is uncertain whether the tribe is of Hindu origin, or whether, like their neighbours the Tarins, the Dilazaks and the Gakhars, they emigrated to Hazara from the north-west. But they have no doubt themselves upon the point, and trace their genealogy to Abas, the paternal uncle of the prophet Mahomed. From this ancestor the Daudputras of Bahawalpur also claim descent, and the pretensions of both tribes are equally ridiculous. One of the traditions of the Dhunds seems to point to a Central Asian origin. It is stated that Takht Khan, one of the tribe, married the sister of Timur or Tamerlane, and accompanied him to Dehli. There Takht Khan remained, and his descendants after him, till the reign of Shah Jahan, when Zorab Khan, who had no children born to him in Dehli, thought that he might be more fortunate in his native country, and set out to return there. He reached the little village of Darankot, some three miles from Kahuta in Rawalpindi, where he met a holy fakir, whose prayers he earnestly entreated. The fakir promised a son, but on the condition that the child should be given to him. Zorab Khan promised; and when the child was born the fakir claimed him. Vainly the mother wept and protested, and begged that the boy might be left with her for a year, a month, a day. But the fakir said that if the child tasted milk he would be useless to him, and carried him away, and placed him in a corner of his own hut, where he built him up with stones and then set off for Mecca. The Haji was worshipping in the holy city, when he suddenly remembered the boy. Swiftly he hastened back, crossing seas and rivers dry-shod by his miraculous power, and at last reached the house of Zorab Khan. He told the parents of what he feared was the fate of their child, and together they hurried to the

hut, where they found the boy alive and laughing. The fakir cried aloud in joy "*Jai hojase! Jai hojase!*" (he will become many); and this word of good omen was given to the boy as his name, Jai Khan, who fulfilled the prophecy and had twenty-two sons, from four of whom have descended the Jadwal, Dhund, Surara and Tanauli tribes.

Khalura or Kulu Rai was the ancestor of the Dhunds. He was directed by the Emperor to go to Kashmir and bring to reason the Governor, who was in open rebellion. He set off with Dhurma, the son of Manakari, both armed with bows and arrows. It happened that at this time Kashmir was ravaged by a tiger, whose thirst for blood was only appeased by the daily offering of a man. As the travellers approached the valley, they met a widow who was making loud lamentation for her only son, who was that day to be given to the tiger. Moved with pity, Khalura and his friend determined to do what they could to aid her, and, lying in wait for the tiger, were so fortunate as to kill him with their arrows. Then, cutting off his ears, they went to sleep. While they slept a traveller passing by saw the carcass of the tiger, and thought to gain the reward promised to the man who should kill it, and so, stripping off the skin, he carried it as the sign of his victory to the Nawab, who was about to reward him munificently. But at the critical moment Khalura and Dhurma appeared. They produced the ears and claimed the prize. The Nawab was convinced, the pretender punished, and the two friends left Kashmir with valuable presents, and each taking with him as his wife a daughter of the Nawab. By his Kashmir wife Khalura had two sons, Kund Khan and Kor Khan, from the former of whom have descended the Dhunds. By another wife of the Khatwal tribe he had two sons, Baz Khan and Burcha Khan. The Dhunds remained in Hazara for six generations, and then spread over the hill country, occupying Kahuta, Murree and Dewal.

From an illegitimate son of Khalura the Satis, inhabiting the same country, are said to have sprung, though they themselves deny any connection with the Dhunds, whose bitter enemies they are. The Dhunds have ever been a lawless, untractable race, but their courage is not equal to their disposition to do evil.

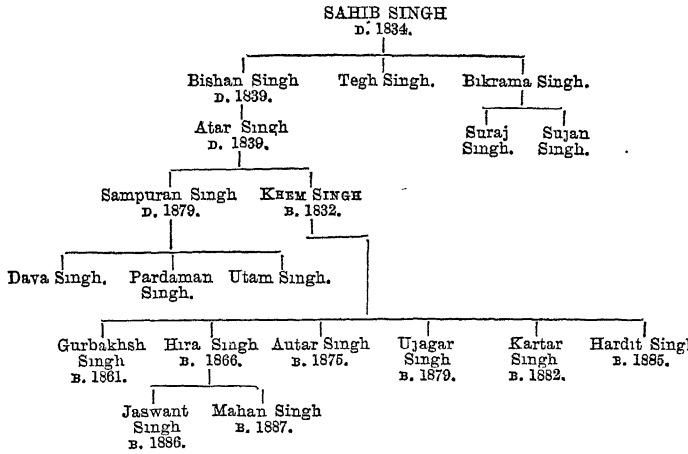
Maharaja Gulab Singh in 1837 almost exterminated them. They, the Satis and several other mountain tribes, had taken the opportunity of the repulse of the Sikhs at Jamrud and the death of Sardar Hari Singh to rise in revolt. Their country had been made over to Gulab Singh, and when he had reduced Yusufzai to something like order he marched with twenty thousand men, regulars and irregulars, to crush the revolt in the Murree and Hazara hills. At first the insurgents were successful. Under the leadership of Shamas Khan, a Sudhan, who had been a confidential follower of Raja Dhian Singh, the whole country had risen, and all the hill forts of the Jamu Raja had fallen into their hands. But Gulab Singh bided his time. He made Kahuta his head-quarters, and very soon his promises and his bribes brought disunion into the hostile camp. When he had so worked upon the Chiefs that none knew whom to trust, he marched into the hills, burning the crops and the villages as he advanced, and offering a reward of a rupee for the head of every man, woman or child connected with the insurgents. The wretched people, divided among themselves, and confounded by this display of ferocity in their enemy, made little resistance. They were hunted down like wild beasts in every direction, and massacred without pity, men and women alike. At length Gulab Singh ordered the women to be spared and kept as prisoners with the army, and there was soon to be seen following each division a troop of half-clothed starving females, driven like cattle by day, and at night penned in a thorn enclosure, and exposed to the utmost brutality of the soldiery. Only a

few hundred of these women out of several thousand reached Jamu. These, with the exception of a few of the handsomest reserved for Gulab Singh's Zanana, were sold as slaves. It is said, though the statement may be an exaggeration, that twelve thousand of the Dhunds, Satis and Sudhans perished in this hill campaign. Certain it is that some parts of the hills, before well peopled and fertile, became as a desert; men were not left sufficient to till the fields; and a famine the next year swept off many of the miserable survivors of Gulab Singh's revenge.

This terrible punishment was, however, soon forgotten by the Dhunds. In September 1857, thinking a time favourable for revolt had arrived, they conspired with the Kharals and their kinsmen of Hazara, and planned an attack on the hill station of Murree. But warning had been received in time of the proposed attack, and when the enemy, three hundred strong, advanced on the night of the 2nd, expecting an easy victory and abundant spoil, they were surprised and driven back, and the next day, on the arrival of troops from Rawalpindi, the Dhund country to the north-west of Murree was entered and eleven villages of the rebels burnt; while fifteen of the ringleaders, who were subsequently captured, suffered death.

The only Chief of any consideration among the Dhunds is Mansabdar Khan, who holds a jagir of Rs. 1,080. He was a Tahsildar in the province until 1887. His name is no longer on the District Darbar List.

BABA KHEM SINGH, C. I. E.*



The early history of Baba Khem Singh's family will be found in the account of Bedi Sujan Singh of Una in the Hushiarpur district. Sahib Singh, Baba Khem Singh's great-grandfather, lived in Una, and during his life-time his eldest son, Bishan Singh, migrated to Jalandhar in consequence of the number of his disciples in that neighbourhood, and he succeeded to the jagirs which Maharaja Ranjit Singh had granted to Sahib Singh.

The family is descended from Baba Nanak, the great Guru of the Sikhs; and Khem Singh, with the descendants of his brother Sampuran Singh, is the representative of the elder branch of the family, as Sujan Singh of Una is of the younger. But Bikrama Singh, in Maharaja Sher Singh's time, killed his nephew Atar Singh, father of Sampuran Singh and Khem Singh, in battle, and took possession of the greater part of the estates.

During the rebellion of 1848-49 Sampuran Singh and Khem Singh remained faithful to the Darbar, while Bikrama Singh joined the rebels.

* Not in the original Edition.

At annexation the brothers were found in possession of jagirs in the Jalandhar Doab, valued at Rs. 12,725, and of others, valued at Rs. 15,000, in the present Montgomery district, then Pak Patan. The latter included two separate grants, *viz.*, twenty-seven villages in Taluka Basirpur, valued at Rs. 10,000, and fourteen villages in Taluka Hujra, valued at Rs. 5,000. Maharaja Ranjit Singh had given the great-grandfather of the brothers jagirs in the Hujra Ilaka to the extent of Rs. 30,000, which his son and grandson enjoyed; but Maharaja Nao Nahal Singh resumed all Hujra, and the Darbar after the Satlaj War re-granted only a jagir of Rs. 5,000. This was resumed, and the Wazirpur jagir only allowed to the brothers in equal portions for their lives, one-half to descend to their heirs male in perpetuity.

In 1857 Khem Singh, when quite a young man, rendered good service to Government in the Montgomery district. He escorted treasure; he assisted in raising men, horse and foot; he took charge of the Jail during the withdrawal of the guards for the disarming of the company of Native Infantry stationed at Gogaira; he accompanied the district authorities in almost all their expeditions against the insurgent tribes, and was always forward when there was fighting on hand. For these services he received at the time only a khilat of Rs. 3,000, but he was subsequently further rewarded.

Baba Khem Singh became as he grew up by far the most noted and powerful spiritual guide among the Sikhs, and acquired wide authority throughout the whole of the Panjab west of the river Ravi from Multan to Peshawar. He invariably exerts his influence in promoting the ends of Government. In the matter of female education he has been quite a pioneer, and has afforded most valuable support to the movement, both by reason of his priestly character, which enabled him to overcome many prejudices,

and by his personal exertions in establishing schools. The successful introduction of vaccination in the Western Panjab and in Peshawar was largely due to his energy. In 1878-79 he assisted in recruiting fifteen hundred Sikhs for the Panjab Frontier Force. And he further set an excellent example in breaking up the waste tracts of the Montgomery district, and in inducing cultivators to settle down in that somewhat inhospitable and desolate part of the Province. His estate of fourteen thousand acres in that district, acquired principally by purchase or under ordinary lease converted into a proprietary title, forms a standing illustration to the people of the successful application of private capital and individual energy in the face of unfavourable natural conditions.

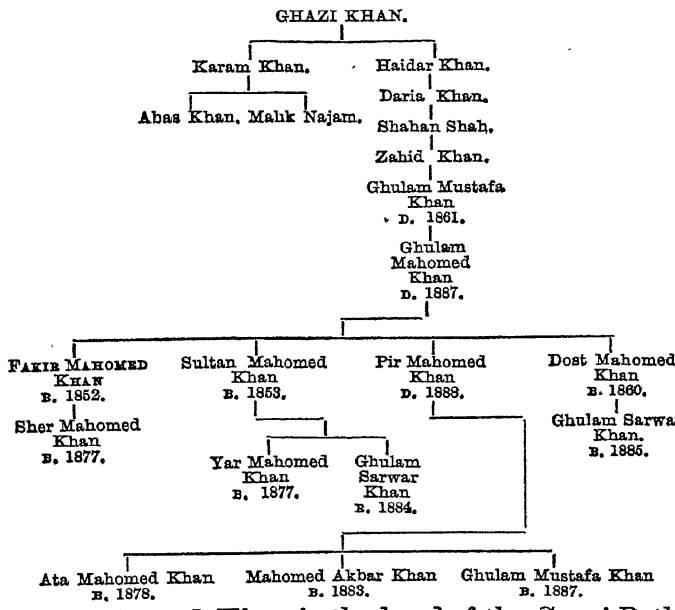
In 1879 Baba Khem Singh was selected for the honour of Companionship in the Order of the Indian Empire. In 1882, in consideration of the services above-mentioned, a sum of Rs. 2,500 out of the life jagir held by him in the Jalandhar district was released in perpetuity, and half of the land revenue of the Basirpur Ilaka, amounting to Rs. 1,800, which was to have lapsed on his death, was declared heritable for two generations. The jagirs of Baba Khem Singh now stand as follows:—

		Rs.
(1).	In perpetuity—	
	One-fourth revenue of Basirpur Ilaka, Montgomery district	1,800
	Jagir in the Jalandhar district	2,500
(2).	For two lives, one-fourth revenue of Basirpur ...	1,800
(3).	For life—	
	Fluctuating revenue (due to canal irrigation) of half Basirpur Ilaka	2,000
	Jagir in Jalandhar	2,675
	Mafi in Hushiarpur	150
	Do. in Rawalpindi	32
	Total	10,957

In 1887 Government sanctioned an additional culturable lease of nearly eight thousand acres of land in the Montgomery district in his favour. He was appointed a Magistrate of Montgomery in 1877, and an Honorary Munsif in the year following. He is at present an Additional Member of the Legislative Council of the Supreme Government.

Baba Khem Singh has most loyally offered his services on several occasions when the political necessities of the time led him to believe they might be of value to Government.

FAKIR MAHOMED KHAN, SAGRI, OF MAKHAD.*



Fakir Mahomed Khan is the head of the Sagri Pathans of Makhad, and claims relationship with members of the family who were Chiefs before Ghulam Mustafa Khan, his grandfather.

Abas Khan expelled the last Chief of the family of Shadi Khan in the time of Ahmad Shah Durani, and ruled as Khan at Makhad, his brother Najam officiating as his deputy at Shakardara on the Kohat side of the Indus, with the title of Malik. Daria Khan, Ghulam Mustafa Khan's great-grandfather, appears to have been a man of some importance, as is evidenced by a Sanad and title which he received from Ahmad Shah; but nothing is known of his children till we come to Ghulam Mustafa Khan, who ousted the descendants of Abas Khan in the first quarter of the present century and was leader of the clan at annexation.

* Not in the original Edition.

In the time of the Durani Kings, Sagri Khan paid no revenue beyond an annual tribute of eighty fat-tailed sheep. He had, however, to furnish eighty sowars for the King's service, when required. Later on the Sikhs put a cash settlement on the Rawalpindi lands, leaving one-eighth of the revenue as an allowance to the Chief. The revenue, of which he thus received one-eighth, included the customs duties, the income from gold washings in the river Indus and the tolls levied at the Makhad ferry.

At annexation the customs duties were abolished, and Government, by way of compensation and for the loss of power to which the Chief had to submit, granted to Ghulam Mustafa Khan and his lineal male heirs in perpetuity one-fourth of the land revenue of Makhad and of the proceeds of the gold washings and ferry, instead of the one-eighth which he had hitherto enjoyed.

In 1848-49 Ghulam Mustafa Khan was conspicuous for the fidelity with which he adhered to the British. He resisted all attempts of the Sikh and Afghan leaders to win him over; and he not only maintained himself in Makhad and Shakardara, but also succeeded in an attack on the fort of Jabi, then garrisoned by the Sikh insurgents. He lived till 1861; but during the latter years of his life his son Ghulam Mahomed Khan took an active part in the management of family affairs. He was as loyal as his father had been, and in 1857 placed a body of his followers, horse and foot, at the disposal of the District Officer. He was one of the three great landed proprietors of Rawalpindi who were exempt from most of the provisions of the Arms Act as "great Sardars and Jagirdars of the Panjab." His influence was always exercised in the interests of Government; and as Makhad lies on the bank of the Indus, in the extreme south-west corner of the district, and is not easily accessible, his assistance was often of great

value. He managed several rakhs on behalf of Government on favourable terms, and helped to supply fuel for the Indus Flotilla when steamers navigated the Indus as far as Makhad. Unfortunately he had exaggerated ideas of his rights and authority, and was generally engaged in feuds with the Shakardara Maliks on the Kohat side of the river; with the Parachas of Makhad, traders whose transactions extend to Turkistan and the Khanates; and, more recently, with his undutiful younger sons. He was entrusted with magisterial powers for some years, and when he went on a pilgrimage to Mecca these were temporarily conferred on his eldest son, Fakir Mahomed Khan; but the latter made himself unpopular with the people generally, and his father being old and infirm the exercise of the powers was discontinued.

Ghulam Mahomed Khan died in 1887 leaving four sons: two, Fakir Mahomed Khan and Dost Mahomed Khan, by a lady of equal rank with himself; and two, Sultan Mahomed Khan and Pir Mahomed Khan, by a woman of inferior position. In accordance with the family custom, the jagir descends to a single select member, subject to the power of fixing suitable allowances, in case of necessity, for the junior members.

Ghulam Mahomed Khan during his lifetime had obtained the recognition by Government of his eldest son Fakir Mahomed Khan as his successor; and he made separate provision for his sons by the second wife, and obliged them to live in Shakardara. There thus arose a violent quarrel between Fakir Mahomed, his father, and his uterine brother on one side, and his two half brothers on the other. This quarrel unfortunately still continues amongst the brothers.

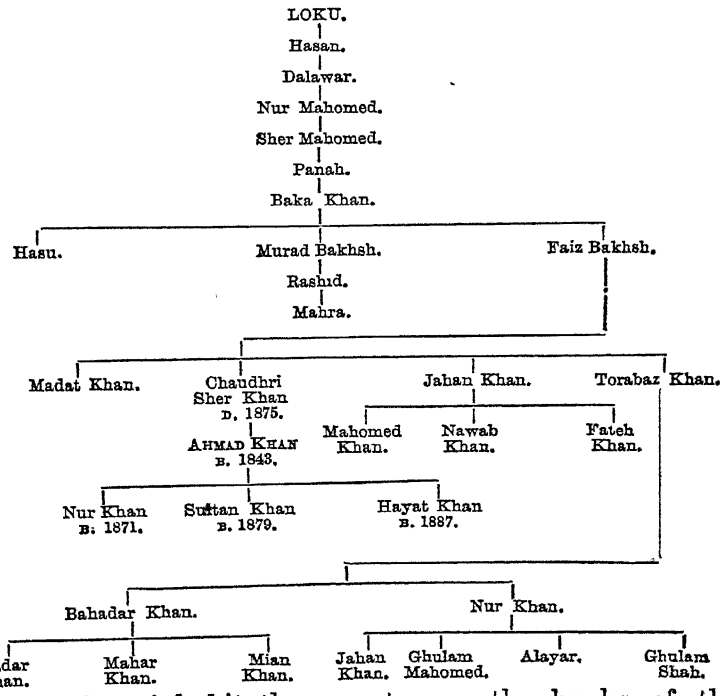
The one-fourth of the land revenue of Makhad was estimated at the time of the grant in 1850 to amount to Rs. 672 per annum, but the assessments of the seven villages comprised in the Makhad Ilaka have been increased at the

recent revision of the settlement, and the allowance now amounts to Rs. 1,570. The villages are Ingra, Rukwan, Kani, Makhad, Naka, Nara and Hadowali.

The Khan of Makhad is also Jagirdar of Shakardara in the Kohat district, and receives one-fourth of the income derived from grazing in rakh Topi, which was formerly included in Ilaka Makhad.

Pir Mahomed Khan joined the 15th Bengal Cavalry as a Dafadar in 1886, and was promoted Kot Dafadar in 1887, but he died at his home in the following year.

CHAUDHRI AHMAD KHAN, OF CHAKRI.*



The Alpials inhabit the country on the banks of the Sohan in the southern portion of the Fatehjang Tahsil. They are admittedly a Rajput tribe, and came to this district about the same time as the other Rajputs, about the fourteenth century, but they seem to have wandered through the country now contained in the Khushab and Talagang Tahsils before finally settling down in their present home. The subdivision recorded at the last census as Manj Rajputs consists almost entirely of Alpials. They are a bold, lawless set of men, of fine physique, formerly much given to violent crime, and withal are good cultivators.

The principal family of Alpials is that of the Chaudhris of Chakri, and at annexation Chaudhri Sher Khan was the head.

* Not in the original Edition.

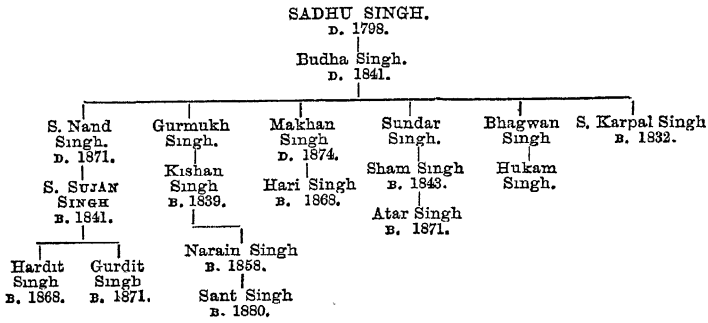
He joined Budha Khan Malal in his attempt to rival their neighbour Sardar Fateh Khan of Kot, but the latter proved himself more than a match for them. Sher Khan was conspicuous for his support of the British, and after the battle of Gujrat (21st February 1849) Nicholson, on his return to the Sind-Sagar Doab, entrusted several duties to him and found him useful. When Nadar Khan Gakhar attempted to raise an insurrection in 1853, Sher Khan did not debate what he should do, like many others. He happened to be in Rawalpindi at the time, and casually heard of the matter; he instantly went off to the only European civil officer at the time in the station, and thus brought everything to light. He was rewarded by the grant of a pension of Rs. 250 per annum; and the rent-free lands valued at that time at Rs. 492, which he had held under the Sikhs, were continued to him and his nephews.

In 1857 he was again conspicuous for his loyalty; he gave valuable information from time to time, furnished levies, went with the Commissioner to Murree, and rendered service during the outbreak there. He also assisted in the pursuit of some mutinous sepoys, who were killed after a desperate resistance, and escorted life prisoners to Multan. His revenue assignments were increased from Rs. 492 to Rs. 750, of which Rs. 500 were granted in perpetuity, and he received a khilat of Rs. 500. When the country was disarmed he was allowed to retain fifteen guns and fifteen shields.

Chaudhri Sher Khan died in 1875, and was succeeded in his perpetual jagir, now worth Rs. 594 per annum, and his seat in Darbar, by his son Ahmad Khan, a quiet, unassuming man of good character.

Nadar Khan, a grand nephew of Chaudhri Sher Khan, a typical Alpial, of strong passions and violent temper, is another prominent member of the family.

SARDAR SUJAN SINGH, RAI BAHADAR.*



Since the foundation of the present town of Rawalpindi in 1766 by Sardar Milkha Singh Thepuria, the family of Sardar Sujan Singh have occupied a prominent position among its citizens, and have generally taken large contracts or farming leases under the ruling Power. Thus, Sadhu Singh was entrusted by Sardar Milkha Singh with the duty of providing rations for the Sikh troops, and Budha Singh was employed in superintending the revenue collections. The latter also was appointed to assist General Ventura, who was sent in 1830 by Maharaja Ranjit Singh to assess a portion of the district, and for his services on that occasion he was rewarded by the grant of a share in the octroi collections.

Nand Singh, commonly called Sardar Nand Singh, held office under Diwan Kishan Kaur when the latter was appointed Sardar of Rawalpindi in 1841, and accompanied the Diwan to Batala in 1848. About this time the village of Misriot in the Rawalpindi Tahsil was granted to him in lieu of the share of the octroi duties. At annexation Nand Singh and Makhan Singh held several villages in jagir, besides a considerable cash assignment; but they took part against the Government in Sardar Chatar Singh's rebellion, and lost all but the village of Misriot, yielding Rs. 200.

* Not in the original Edition.

Sardar Nand Singh was at home in 1853 when Nadar Khan Gakhar attempted to raise an insurrection in favour of a pretended Prince, Pashora Singh, and was sent by the Commissioner, with Sardar Nahal Singh Chachi, to the insurgents to endeavour to induce them to surrender. The Sardars were, however, detained and sent off under escort towards the Hazara district. They escaped with difficulty, and then assisted the Commissioner in capturing Nadar Khan, who was afterwards hanged.

In 1857 Nand Singh and his brother Makhan Singh showed, by their conspicuous loyalty, an earnest desire to serve the Government, and did all in their power to assist the local officers by giving valuable information at critical moments and keeping them acquainted generally with the public feeling. On the outbreak at Murree both Nand Singh and Makhan Singh made themselves useful. Nand Singh was also of great use to the Chief Commissioner; he visited every cantonment between Rawalpindi and Philaor, and sent accurate accounts of the state of feeling among the native troops. In no one case were the facts afterwards found to be at variance with his reports. The village of Misriot was continued as a reward to Nand Singh and his heirs male in perpetuity, while Mauza Katarian, valued at Rs. 300, was released to him for life, half to be resumed at his death, and the other half to descend to his heirs male in perpetuity. Makhan Singh received a pension of Rs. 200.

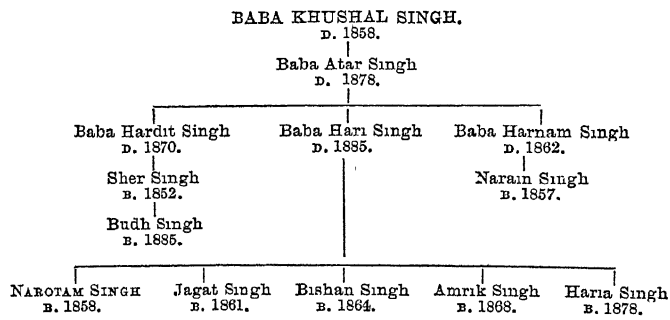
Nand Singh was a Viceregal Darbari. He always showed great public spirit and enterprise, and constructed several works of public utility, including the Sarai at Sangjani, for which his son Sujan Singh received a khilat of Rs. 1,500 from the Lieutenant-Governor at the Darbar held at Hasan Abdal in 1873.

Sardar Sujan Singh has followed in his father's footsteps, and has raised himself to a high social position by his energy

of character. He held most important contracts for the supply of grain, fodder and fuel for the Afghan Campaign of 1880. The complete way in which he carried out his work, often under great difficulties, was warmly acknowledged by the authorities. He has built a splendid public market in the Rawalpindi cantonment at his own expense, and otherwise shown himself a thoroughly public spirited gentleman. The title of Sardar was conferred on him by the Viceroy in 1888.

Among the other members of the family, Sardar Karpal Singh, uncle of Sujan Singh, has distinguished himself. He was employed in various capacities by the Sikh and British Governments, and was at one time a Tahsildar in the Rawalpindi district. He resigned this appointment in 1868, and has since taken an active part with Sardar Sujan Singh in various business undertakings. Since 1873 he has been a member of the Municipal Committee, and he has for some years acted as an Honorary Magistrate. Both uncle and nephew were further honoured in 1889 with the title of Rai Bahadar.

BABA NAROTAM SINGH.*



This family is of the Bhala Khatri caste, descended from the brother of Amar Das, the third Sikh Guru, formerly of the Gurdaspur district. Baba Mushtak Singh, brother of Khushal Singh, migrated to Rawalpindi in the time of Sardar Milkha Singh Thepuria, and received from him considerable grants of land. Baba Khushal Singh followed his brother to Rawalpindi, and established a Gurduara at Saidpur, also called Ramkund. When Baba Mushtak Singh died, his grandson Baba Atar Singh occupied the *Gadi* at Rawalpindi, while Baba Khushal Singh remained in service at the Sikh Darbar Sahib at Amritsar. The latter had a great reputation as a Guru, and was generally known as Baba Bishan.

At the commencement of the British rule Baba Khushal Singh held jagirs in Rawalpindi estimated to yield Rs. 2,580, besides rent-free grants in Hazara, of which the annual revenue was put down at Rs. 1,500, and some petty holdings in Peshawar. But in Sardar Chatar Singh's rebellion of 1848, he did not use the great influence which he then undoubtedly possessed with the Sikhs in support of the new Government, pursuing a trimming course, and lending countenance to the rebel party without giving them open aid. Most of his jagirs were therefore resumed; but as he was then seventy-four years

* Not in the original Edition.

old, and he was looked up to with veneration by the people, the villages of Dhok Hayat and Dhok Nur and some land near Rawalpindi, yielding in all Rs. 640 per annum, were released to him as a compassionate grant for life; half to be continued to his son Atar Singh, who was not supposed to have been in any way leagued with the rebels. On a separate investigation made into the jagirs held by Baba Atar Singh, the village of Shahar Rai Charagh, estimated to yield Rs. 375, was released for the life of Atar Singh, on the understanding that he would not be entitled to the pension originally proposed for him.

In 1857 Baba Khushal Singh, with his son and grandsons, remained in attendance on the Deputy Commissioner and behaved loyally. They raised a troop of cavalry, the command of which was given to Baba Hardit Singh, and the latter rendered faithful service against the wild tribes of the Gogaira district, showing conspicuous personal gallantry on more than one occasion.

In 1866 Baba Atar Singh obtained a reconsideration of the terms on which his jagirs were held; and the grants mentioned above as yielding Rs. 640, but then assessed at Rs. 401, were released in perpetuity to him and his descendants, subject to the condition that the estate should descend integrally to the most eligible of the holder's sons; while the village of Shahar Rai Charagh, then valued at Rs. 350, was released to Baba Atar Singh for life, descending on his death to those of his heirs not in possession of the other holdings.

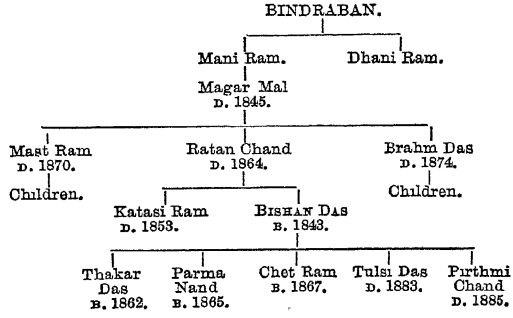
Baba Atar Singh died in 1878, and his rent-free tenures descended according to the terms above-mentioned; the grants in Dhok Hayat, Dhok Nur and Rawalpindi, amounting to Rs. 400, falling to Baba Hari Singh, and the village of Shahar Rai Charagh, now assessed at Rs. 540, to the sons of Hardit Singh and Harnam Singh.

Baba Hari Singh, who was admitted to the Viceregal Darbar of 1864 as the representative of the family, was an

energetic member of the Rawalpindi Municipal Committee, and also sat on the Bench of Honorary Magistrates. He died in 1885, and his eldest son, Narotam Singh, has been allowed to succeed to his seat in Darbar.

After the Mutiny Baba Hardit Singh joined the Police Department, and did good service as an Inspector at Patna, where he died. His son Baba Sher Singh has received an English education, and is a candidate for the post of Munsif, in which capacity he has officiated several times.

CHAUDHRI BISHAN DAS, OF SAIDPUR.



Saidpur is said to have been named after Said Khan, the third son of Sultan Sarang Khan Gakhar, to whom the Emperor Akbar gave Rawalpindi when he divided the Gakhar country among the rival Chiefs, and this same Said Khan brought an ancestor of Chaudhri Bishan Das from Lora, a village in Tahsil Haripur, made him his *mashir* or councillor, and gave him the farm of certain villages. The Chaudhri continued to act as *mashir*, and received rent-free grants from the Gakhars, which were maintained in their favour by the Sikhs; and in this manner and by money-lending they acquired considerable influence and wealth.

At annexation Chaudhri Ratan Chand represented the family in Saidpur, and in 1853 he rendered valuable service by procuring the release of Sardar Nahal Singh Chachi and of Nand Singh from Nadar Khan Gakhar when the latter had attempted to raise an insurrection and had seized the Sardars who had been sent by the Commissioner to induce him to surrender. In 1857 Ratan Chand and his nephew Gurdas Mal showed their loyalty by warning the authorities of the attack which the Dhunds were about to make on Murree. Their services were commended by the local authorities, and Ratan Chand received a jagir of Rs. 400, of which half was

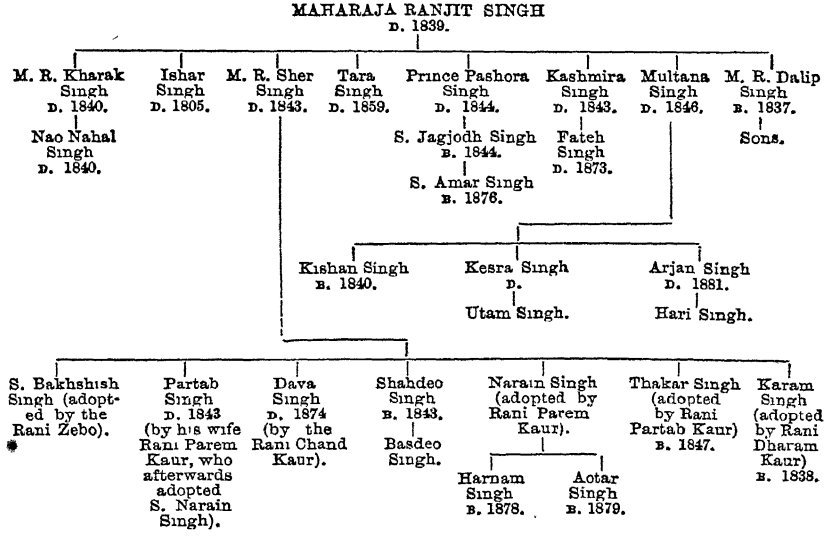
for his life, and the remainder, in Mauza Bechu, in perpetuity; while Gurdas Mal was rewarded with a pension of Rs. 100 and a khilat worth Rs. 200.

Ratan Chand died in 1864, and Bishan Das was admitted to his seat in the Viceregal Darbar in 1864. He has succeeded to his father's jagir, and holds a prominent position in the district. He is an active member of the District Board, and renders valuable assistance in the spread of education, the promotion of horse-breeding, and other matters connected with the public welfare.

APPENDICES.

APPENDIX I.

THE FAMILY OF THE LATE MAHARAJA RANJIT SINGH.



In the present work frequent mention has been made of members, real or reputed, of the royal family of Lahore. A short notice of them is accordingly given here. The history of many of them is the history of the Panjab itself during many eventful years, and has been already written by various hands; but no work hitherto published gives any correct account of the wives and children of the great Maharaja.

Sardar Mahan Singh, father of Maharaja Ranjit Singh, killed, with his own hands, his mother Mai Desan, who had been detected in an intrigue with a Brahman, Misar Jai Ram. Following his father's example, Ranjit Singh put to death, with his own hands, his mother Mai Malwai for adultery with one Laik Misar. Both these ladies, however, had more than one lover, and it is doubtful whether Mahan Singh was the son of Charat Singh, or Ranjit Singh the son of Mahan Singh. With such antecedents,

it is not surprising that Ranjit Singh should have had but vague ideas of chastity, delicacy, or honour. Perhaps no Court in the world was ever more debauched than that of Maharaja Ranjit Singh, and certainly no one of his courtiers was more immoral or debauched than he. When he had secured the legitimate succession in the persons of his son Kharak Singh and his grandson Nao Nahal Singh, the intrigues of his wives afforded him more amusement than disgust. He was not unwilling to be the reputed father of their children, though he was never deceived as to their parentage, and on the birth of another and yet another son would cry, *Wah Guru ji, ah ghaibi gola kiton aya?* (Whence this mysterious stroke of fortune?) But the secret history of his harem, though both instructive and amusing, is too scandalous to be related here.

Maharaja Ranjit Singh married sixteen wives, nine with the usual rites and ceremonies of orthodox marriage, *shadi*, or *phera*, and seven with the less orthodox of *chadar-dalna*, or *tirpatka*, common enough among the Sikhs. The following are the nine orthodox wives :—

I.—MAHTAB KAUR married in 1796. She was the daughter of Sardar Gurbakhsh Singh and grand-daughter of Sardar Jai Singh Kanhya. She was the reputed mother of Maharaja Sher Singh and Tara Singh. She died in 1813.

II.—RAJ KAURAN married in 1798. She was the daughter of Sardar Ran Singh Nakai, a Sindhu Jat, and was the mother of Maharaja Kharak Singh. She died in 1818. This lady was commonly known by the name of Mai Nakayan. The Maharaja's aunt, daughter of Sardar Charat Singh, was also named Raj Kauran, and to distinguish between them Mai Nakayan had the name Datar Kaur given to her.

III.—RUP KAUR was the daughter of Jai Singh, Lambardar, of Kot Said Mahmud, in Amritsar. She was married to the Maharaja in 1815, and at annexation was awarded a pension of Rs. 1,980 per annum, which she enjoyed until her death in 1878.

IV.—LACHMI was married to the Maharaja in 1820. She was the daughter of Desa Singh Vadpaga, a Sindhu Jat, of Jogki Khan, in the Gujranwala district. She was presented to the Maharaja on his visit to Khai by her father.

Her pension was fixed at Rs. 11,200 per annum. She died in 1867.

V., VI.—MAHTAB DAVI and RAJBANSO were illegitimate daughters of Raja Sansar Chand Katoch, of Kangra. When Anrudh Chand, son of Sansar Chand, refused to give a sister in marriage to Raja Hira Singh, and fled across the Satlaj to avoid the proposed alliance, the Maharaja himself, in revenge for the slight to his favourite, married two of the sisters who had been detained at Lahore. This was in 1839.

Rani Rajbanso died before the Maharaja, about the year 1835. Rani Mahtab Davi became *Sati*, and was burnt with the Maharaja's body in 1839.

VII.—GUL BEGAM was a lady of doubtful antecedents, who had been living in the city of Amritsar. The Maharaja took a fancy to her, and in the year 1833 married her with great splendour She died at Lahore in 1863, and was in receipt of a pension of Rs. 12,380.

VIII.—RAM DAVI was the daughter of Kaur Singh, of Chachriwala, in the Gujranwala district. The date of her marriage is not known. Her death took place before that of the Maharaja.

IX.—A daughter of Karam Singh Chinah, a Chinah Jat, of the Amritsar district. The date of her marriage is not known.

The seven following Ranis were married by the rites of *chadardalna* or *tir-pakta* :—

I.—RANI DAVI, daughter of Wazir Nakuda, of Jaswan, in the Hushiarpur district. She is living in Amritsar.

II., III.—RATAN KAUR and DAYA KAUR, widows of Sardar Sahib Singh Bhangi, of Gujrat. These ladies were taken into the Maharaja's house in 1811, soon after the death of their husband. Rani Ratan Kaur was the reputed mother of Multana Singh, and died in 1866. She had been in receipt of a pension of Rs. 1,000 per annum. Rani Daya Kaur was the mother of Kashmira Singh and Pashora Singh. She died in 1843.

IV.—CHAND KAUR was the daughter of Jai Singh, Jat, of Chainpur, in Amritsar. She was married to the Maharaja in 1815, and died in the year 1840.

V.—MAHTAB KAUR was the daughter of Chaudhri Sujan, an Uthwal Jat, of Mala, in Gurdaspur. She was married to the Maharaja about the year 1822, and was in receipt of an annual pension of Rs. 1,930 until her death in 1878.

VI.—SAMAN KAUR was the daughter of Suba Singh, a Jat, of Malwa, in the Cis-Satlaj States. She was married to the Maharaja in 1832, and received a pension of Rs. 1,440. She died in 1879.

VII.—GULAB KAUR was the daughter of a Jat Zamindar, of Jagdeo, in Amritsar. She died about the year 1838.

The only one of the Maharaja's wives who became *Sati* was Mahtab Davi ; but three other ladies, besides slave girls of the rank of Rani, were burnt on the Maharaja's funeral pile. These were Har Davi, daughter of Chaudhri Ram, a Saleria Rajput, of Atalgarh, in Gurdaspur ; Raj Davi, daughter of Padma, Rajput ; and Davno, daughter of Sand Bhari, a Bhari Chib, of Dava-Vatala, now in Jamu territory.

The children of Maharaja Ranjit Singh :—

I.—KHARAK SINGH was the only child, legitimate or illegitimate, by a wife or a slave girl, ever born to Maharaja Ranjit Singh. He

was the son of Rani Raj Kaur, and was born in the year 1802. His history is well known. He succeeded his father in 1839, and died on the 5th November 1840 by poison administered under the orders of his son Nao Nahal Singh and Raja Dhian Singh.

II., III.—Sher Singh and Tara Singh. When Rani Mahtab Kaur had been married more than ten years to the Maharaja without bearing him any children, it was given out soon after Ranjit Singh's departure from Lahore on his Cis-Satlaj Campaign of 1807 that the Rani was pregnant. On the Maharaja's return his wife presented him with Sher Singh and Tara Singh as her twin-sons. Sher Singh was the son of a chintz weaver, named Nahala, native of Mukarian, in Hushiarpur, then in the jagir estates of Mai Sada Kaur, mother of Mahtab Kaur. Tara Singh was the son of a Mahomedan woman, whose mother's name was Manki, a slave girl of Mai Sada Kaur.

Sada Kaur, an able and unscrupulous woman, was aware that should her daughter bear sons to the Maharaja her influence would be much increased, and accordingly purchased these children of their parents and proclaimed them as the offspring of Mahtab Kaur. Maharaja Ranjit Singh was not deceived; but he acknowledged the children as his own, and they were always treated as his sons. They bore the title of Shahzada.

Sher Singh succeeded Maharaja Kharak Singh in 1841, and was assassinated by Sardar Ajit Singh Sindhanwalia on the 15th September 1843. Tara Singh was an imbecile. He lived for the most part with his brother Sher Singh, who supported him and his wives. He married Dharam Kaur, Randhavi, daughter of Jodh Singh, a Randhawa Jat, of Tara, in Amritsar, and Nand Kaur, known as Bhitividwali of Bhitivid, in Amritsar, where her father Chanda Singh resided. Tara Singh died in September 1859 at Dasuya in Hushiarpur.

IV.—Ishar Singh. Rani Mahtab Kaur wisely resolved to father twins upon the Maharaja in 1807, as she had already experimented with one son without success. About the year 1804 she had presented the Maharaja with a son, who was named Ishar Singh, but who died a year and-a-half after his birth. It is not known from whom this child was procured, but it is certain that his mother was not Mahtab Kaur, nor his father Ranjit Singh.

V., VI.—Pashora Singh and Kashmira Singh. Rani Daya Kaur, seeing the plot of Rani Mahtab Kaur so successful, determined to follow her example, and on different occasions procured two boys, whom she gave out to be her children. These were Pashora Singh and Kashmira Singh. Both were treated as the sons of the Maharaja, and held the Ilaka of Sialkot, worth Rs. 50,000, in jagir. Kashmira Singh took refuge with Baba Bir Singh, a famous Sikh Guru, when Raja Hira Singh became Minister, and he was killed with

the Baba and Atar Singh Sindhanwalia by the Sikh army in July 1843.

Pashora Singh was murdered by Fateh Khan Tawana and Sardar Chatar Singh Atariwala at Attock in August 1844 by the orders of Sardar Jawahir Singh, the Minister. Kashmira Singh left one son, Fateh Singh, who died childless in 1873. Pashora Singh left one son, Jagjodh Singh, born in 1844.

Sardar Jagjodh Singh and Sardar Fateh Singh were granted after annexation a joint jagir of Rs. 20,000 in Baraich, Oudh, now yielding Rs. 30,000 per annum. Fateh Singh rarely visited his estates. He was a weak, dissolute man, and never took part in public affairs. His mother is living, and Government has continued to her the cash pension which was first granted to her son, namely, Rs. 1,800 per annum. His first wife, Rani Lachman Kaur, daughter of Subadar Jawahir Singh, of Lohian, Gujranwala, is owner of half the assigned villages in Baraich.

Shortly after attaining his majority Sardar Jagjodh Singh took up his residence permanently in Baraich, where he now manages his half of the original jagir. He is chiefly distinguished for his very high personal character and his liberal and catholic benevolence. During the great Bengal famine of 1874 he devoted the whole of the income from his private property and assigned estates to the relief of the sufferers. He is a staunch ally of Government, and on more than one occasion, notably during the last Afghan War, he has given practical proof of his loyalty. He leads the life of a recluse, and rarely visits the Panjab; but his name is widely known and respected throughout the Province. He receives a pension of Rs. 150 per mensem, which was enjoyed by his mother until her death in 1872.

VII.—Multana Singh was the reputed son of Rani Ratan Kaur, first the wife of Mul Singh of Doburji, then of Sardar Sahib Singh of Gujrat, and lastly of Maharaja Ranjit Singh. She procured Multana Singh from a Mahomedan slave girl in 1819 and declared him her son. He was acknowledged by the Maharaja, who gave him a small jagir at Vanyeki, Ajnala, pargana Amritsar, worth Rs. 2,000. He died in 1846 leaving three sons, Kishan Singh, still alive, drawing a pension of Rs. 300 per annum; Kesra Singh, now dead; and Arjan Singh, who died in 1881. He served as a Munsif in the Panjab for some years.

VIII.—Dalip Singh was born in February 1837. His mother was Jindan, daughter of Mana Singh, an Oulakh Jat, of Char, near Gujranwala, a trooper in the Maharaja's service. Dalip Singh was proclaimed Maharaja on the death of Sher Singh in September 1843, and on the 29th of March 1849, and after the Second Sikh War, was deposed and sent to Fatehgarh, whence in 1851 he was sent to England. His mother, Rani Jindan, died in England in 1863, aged forty-six years.

WIVES OF MAHARAJA KHARAK SINGH.

Maharaja Kharak Singh married four wives :—

I.—CHAND KAUR, daughter of Sardar Jaimal Singh Kanhya, of Fatehgarh, near Gurdaspur. The marriage took place in 1812. It was celebrated with great splendour, and Sir David Ochterlony attended from Ludhiana. In 1821 the Rani gave birth to a son, Nao Nahal Singh. On the death of her husband and son, on the 5th November 1840, she put in a claim to the Crown. She was supported by the Sindhanwalias and betrayed by the Dogras, and was compelled to renounce in favour of Sher Singh. She was murdered in 1842 by order of Raja Dhian Singh, who wished to marry her, but whose proposals she had rejected with disdain.

II.—KHEM KAUR, daughter of Sardar Jodh Singh, Kalalwala, and grand-daughter of Sardar Sahib Singh of Gujrat, was married in 1816. She had a jagir of Rs. 12,000 per annum, which was confiscated by the Lahore Darbar in 1848 in consequence of her complicity in the rebellion. She was in receipt of a pension of Rs. 12,000 per annum, which lapsed on her death in 1881.

III.—KISHAN KAUR, daughter of Chaudhri Raja Singh, Jat, of Samra, in Amritsar, was married in 1818, and died at Lahore in 1876. She received an annual pension of Rs. 2,324.

IV.—ISHAR KAUR was the sister of Sardar Mangal Singh Sindhu, of Soranwali, in Sialkot. She was married by *chadar-dalna* to Kharak Singh in 1815, having been sent to him from his father's zanana. This lady became *Sati* on the death of Kharak Singh.

WIVES OF KANWAR NAO NAHAL SINGH.

Like his father, Nao Nahal Singh married four wives :—

I.—NANKI, daughter of Sardar Sham Singh Atariwala. To the marriage were invited the Governor-General, the Lieutenant-Governor of the North-West Provinces, and other dignitaries; but Sir Henry Fane alone was able to attend. It took place in March 1837. The Rani died in 1856, when her cash pension of Rs. 4,600 lapsed to Government.

II.—SAHIB KAUR, a daughter of Sardar Gurdit Singh, Gilwaliwala, in Amritsar. She died in 1841.

III.—BHADAURAN, daughter of a Sardar of Bhadaur, Cis-Satlaj States. She became *Sati* on her husband's death.

IV.—KATOCHAN, daughter of Rai Singh, son of Fateh Singh, of Lambagraon, a Katoch Rajput. This lady also became *Sati*.

THE WIVES AND CHILDREN OF MAHARAJA SHER SINGH.

Maharaja Sher Singh married four wives :—

I.—DESA, daughter of Sardar Mohar Singh Nakai. She was married in 1819, and died two years later, leaving no issue.

II.—PAREM KAUR, daughter of Hari Singh, a Varaich Jat, Lambardar of Ladhewala in the Gujranwala district. She was married to Sher Singh 1822. In 1831 she gave birth to Partab Singh, who was brutally murdered by Sardar Lahna Singh Sindhanwalia on the 15th September 1843. Rani Parem Kaur died in 1874 at the age of sixty-five years. She had been in receipt of an annual pension of Rs. 7,200. She has adopted a son, Narain Singh, son of Atar Singh, of Bhano Bhindi, in the Sialkot district, who is a Munsif in the Panjab, and who receives a political pension of Rs. 2,400 per annum.

III.—PARTAB KAUR, daughter of Sardar Jagat Singh, of Kot Kapura, was married to Sher Singh in 1825. She died on the 23rd of August 1857, leaving an adopted son, Thakar Singh, the son of Rani Partab Kaur's cousin, Gaja Singh. She adopted him in 1847, and on her death he was granted a pension of Rs. 1,800 per annum, which he still enjoys. He served for some years as a Munsif, and now lives with his brother-in-law the Raja of Faridkot.

IV.—DAKNO was the daughter of a Chang Zamindar of Jhujian, near Lambagraon, in Kangra. She was married to Maharaja Sher Singh in 1842. In 1843 she gave birth to Shahdeo Singh. Both mother and son accompanied Maharaja Dalip Singh to Fatehgarh in November 1849, and are now living at Bareily in the North-West Provinces. Shahdeo Singh married in 1860 the daughter of Fateh Singh, a small Sardar and Jagirdar of Suga in Thanesar. He has one son, Basdeo Singh, who owns a small talukdari property in Oudh.

Besides these wives, Maharaja Sher Singh lived with Dharam Kaur and Chand Kaur, the wives of his reputed twin-brother Tara Singh. On Sher Singh's accession to the throne in 1841 Tara Singh went to his new jagir of Dasuya in Hushiarpur, and his two wives came to Lahore and lived with Sher Singh till his death. Previous to 1841 Tara Singh had lived with his brother, and in 1838 Rani Chand Kaur had given birth to a son, Dava Singh, of whom Sher Singh was the father. Both the ladies were called Sarkars, like the other wives of Maharaja Sher Singh. They were considered as his wives, and had separate provision in cash and land assigned to them. Rani Chand Kaur died in 1843. Dava Singh was always considered the son of Maharaja Sher Singh, and was in receipt of an annual pension of Rs. 7,200. He died in 1874. Rani Dharam Kaur also receives a pension of Rs. 7,200. She adopted in 1838 Karam Singh, son of a zamindar of Mukerian in Hoshiarpur, who is still living.

The Rani Zebo was another of the ladies of Maharaja Sher Singh. She and her adopted son Bakhshish Singh enjoyed a jagir of ten thousand rupees in Khanwan and other villages of Gurdaspur previous to the British annexation in 1849 when the grant was reduced to one of Rs. 5,916 per annum. On the death of Rani Zebo in 1864 the allowance was further reduced to Rs. 1,968, which Sardar Bakhshish Singh still enjoys.

APPENDIX II.

SIKH SHRINES.

In the Panjab are numerous shrines consecrated to the memory of the Sikh Gurus. These are known by the name of Gurdwara, Darbar Sahib or Dera, and generally have been built at places associated in some way with the Guru and commemorating some incident in his life. At all these shrines the several Granths or Sikh Scriptures are daily read aloud by the priests or Granthis; and many of them support a large number of attendants, musicians and worshippers. Some of the shrines are of great beauty, like those of Kartarpur, Nankana, Mukatsar and Amritsar, and have been richly endowed by the piety of various Sikh Chiefs. In the following list no mention has been made of the institutions, monasteries and akharas of the Udasi Sadhs, Sodhis, Bedis or other Sikh sects, many of which possess great wealth and large estates:—

NANAK, THE FIRST GURU.

I.—NANKANA is situated in the Sharakpur pargana of the Lahore district. In this village, formerly known as Talwandi Rai Bhular, Nanak was born in 1469. A small gurdwara was first built at Nankana by Baba Dharam Chand Bedi. Sardar Tej Singh in 1832 built a fine masonry temple, and a short time later Ram Chand of Akalgarh built the tank. There are four principal shrines in the neighbourhood of Nankana, all richly endowed:—1, The Nankana Sahib; 2, Bal Kurira Sahib, eight miles from Nankana, where the Guru played when a child; 3, Malastan, from the 'Mal' or 'Jal' (tree) under which the Guru slept; 4, Kiara Sahib, where in his youth the Guru tended cattle. Three times a year a gathering of votaries takes place at the Baisakhi, the Nirjala Ikadshi and the Guru Parb Dasmi, and at these festivals many thousand Sikhs and Hindus visit the shrines.

II.—NANKANA KHURD in the Gujranwala district. The temple at this place was built to commemorate the following act of the Guru. When still a youth his father Kalu gave him some money to invest in what might appear to him a profitable speculation. At this spot he gave the whole away in charity to fakirs, thinking that way of spending the money the best investment (*sachha sauda*).

III.—DARBAR BAOLI SAHIB, near Sialkot. Baba Nanak resided for some time in the suburbs of Sialkot, and on the spot where he used to sit, Bhai Moti or Mula, a Khatri of Miana, erected a baoli or covered well. It was endowed by Maharaja Ranjit Singh, Jawala Singh Padhania and Jamadar Khushal Singh.

IV.—BER BABA NANAK at Sialkot, one mile and a half from the last-named shrine. This takes its name from the 'Ber' tree, beneath which the Guru sat during his interview with the Mahomedan saint Hamza Ghaus. The Darbar Sahib was built by Natha Singh Shahid at a great cost, and no fewer than fifty-three grants of land were made in its favour. Here, too, is the tomb of Natha Singh, known as the Shahid Bunga.

V.—DARBAR RORI SAHIB, near Emanabad, in the Gujranwala district. Here the Guru for long remained in meditation, seated on the hard 'kankar' or 'rori.' Sava Ram, a Khatri of Kabul, first built the shrine, which was improved by the Emperor Mahomed Shah and his Lahore Governor, Khan Bahadar Khan. The tanks and some of the houses connected with the shrine were built by Diwans Lakhpat Rai and Jaspat Rai; and Charat Singh and Mahan Singh, the grandfather and father of Maharaja Ranjit Singh, endowed it richly.

VI.—KER BABA NANAK, near Phalia, in the Gujrat district. Here the Guru resided for some days. The sandy ground around his Dera was full of rat holes, and from this circumstance has the name of the gurdwara arisen, 'chui ker,' signifying a rat hole in the Panjabi dialect. It was not till the time of Maharaja Ranjit Singh that the present buildings were erected, though some of its jagirs were granted upwards of seventy years ago. The *gadi* is held by Udasi Sadhs.

VII.—PANJA SAHIB, at Hasan Abdal, between Rawalpindi and Attock. Here is shown the print of the Guru's hand (panja) upon a rock which was thrown at him by a Kandhari saint, jealous of the Guru's miraculous power.

VIII.—SULTANPUR, in Kapurthala, contains the shop which was opened for Nanak when he was first started in trade. He, however, gave all his goods to the poor. The weights that he used are here preserved as sacred relics.

IX.—DERA BABA NANAK. At this town, in the Gurdaspur district, the Guru died. This shrine is annually visited by great numbers of pilgrims. It supports a large establishment of Udasi Sadhs, and possessed at one time jagirs worth Rs. 12,192 a year granted by many Sikh Chiefs. The most generous endower was Prince Kharak Singh.

X.—DERA TALI SAHIB. This is an institution of Udasi fakirs founded in honour of Baba Sri Chand, son of Baba Nanak, who used to live under a 'Tali' (shisham) tree on the spot where the Dera now stands. Sri Chand was the founder of the Udasi sect. His father, Guru Nanak, intended that the Sikh religion should be a practical one, suited not only for priests, but for real everyday life. The Udasi sect is so far schismatic that it ignores this principle, and its members give

themselves up to meditation and profess no interest in worldly affairs. Their practice is not very different from that of the ascetic followers of Shiva and Vishnu, known in the Panjab as Sanyasis and Bairagis. They wear long hair and reddish yellow clothes. They are forbidden to marry, and only a 'chela' or disciple can succeed to the headship of the institution. Marriage is not, however, uncommon among the Udasis; and although some adhere to the letter of the law and do not marry, yet it is not to be supposed that their chastity is anything remarkable. They are very numerous in the Panjab, and are generally respected by the Sikhs. They are found all over Northern India, and at Banares some of the Udasi Sadhs are good Sanscrit scholars and well read in the Vedanta philosophy, which is the basis of the doctrines of Nanak. In the Panjab very few Udasis understand Sanscrit, but they are all expounders of the Granth, and teach the doctrines both of Nanak and of Govind Singh.

ANGAD, THE SECOND GURU.

I.—There is only one shrine sacred to Angad. This is situated at Khador Sahib. The Guru was a native of Hariki, but it was at Khador that he first met with Nanak: at this place he always lived, and here he died.

AMAR DAS, THE THIRD GURU.

I.—GOVINDWAL or GONDWAL, on the river Bias, where the Guru died. There is here a splendid baoli or covered well, with eighty-four steps leading to the water, built by Amar Das himself.

RAM DAS, THE FOURTH GURU.

1.—AMRITSAR. Guru Ram Das was the founder of the Darbar Sahib at Amritsar, now the national temple of the Sikhs. The name of Darbar Sahib is given to the original temple of Ram Das and the numerous buildings connected with it, erected at different times and by various hands:—

I.—The DARBAR SAHIB, strictly so called, is the temple situated in the centre of the sacred tank 'Amritsar' (the pool of immortality). It is a beautiful building, enriched with gold and precious stones.

II.—The AKAL BUNGA. This is opposite the chief entrance to the Darbar Sahib, and is the favourite place for the administration of the *pahal*, the Sikh baptism. This Bunga is sacred to Har Govind, the sixth Sikh Guru, and here are carefully preserved his sword and mace.

III.—The JHANDA BUNGA. This Bunga receives its name from two lofty gilt standards raised in honour of Ram Das (*jhanda*, a standard).

IV.—The SHAHID BUNGA. Founded in remembrance of Dhip Singh, a celebrated disciple of Guru Ram Das, who was killed fighting with the Mahomedans, and is for this reason known as 'shahid' or the

martyr. Besides these, there are many other Bungas built around the tank and known by the names of their founders. The Darbar Sahib under the Sikh Empire was very wealthy and possessed large estates in all parts of the Panjab. It supported a very large establishment of Granthis (readers of the Granth), Pujaris (worshippers, secular priests), Rubabis (musicians), Akalis, Udasis and attendants. The temple is still wealthy. A grant of Rs. 4,000 per annum is allowed for repairs, and there are numerous other grants in favour of individuals connected with it. The votive offerings, 'charat,' may be estimated at upwards of Rs. 6,000 a year. This is however fluctuating, and a Sikh Raja or Chief of importance will sometimes present to the shrine an offering of many thousand rupees. The late Maharaja of Patiala was a very liberal donor both of money and jewels.

2. A shrine of Guru Ram Das stood at Govindwal, where he had seen and loved and eventually married Bhani, the beautiful daughter of Guru Amar Das, and where he died in 1581; but it has been destroyed by the encroachments of the river Bias.

3. A gurdwara at Lahore known as Janamasthan, the place of his birth.

ARJAN, THE FIFTH GURU.

I.—AMRITSAR. Here Arjan lived for some time and built the sacred tanks Kaulsar, Ramsar, Santoksar and Babaksar.

II.—TARAN TARAN. Here the Guru built a temple and tank now held as little inferior in sanctity to those of Amritsar. The Emperor Aurangzeb took the bricks which the Guru had collected to build a sarai, and it was not till the time of Maharaja Ranjit Singh that the tank, which is one of the finest in Upper India, was completed.

III.—CHOHLA is a village near Taran Taran, where the Guru lived for some time, and where he built a Dera. His shoes and staff are preserved as relics at the shrine.

IV.—LAHORE. Here Guru Arjan built a 'baoli' or covered well. It was destroyed by the Mahomedans; but Ranjit Singh rebuilt it and assigned a jagir for its support. This jagir has been since given to Sodhi Sadhu Singh.

V.—WAHILA. There is at this village, where Guru Arjan arranged the marriage of his son Har Govind, a gurdwara built by Bhai Salu.

VI.—KARTARPUR, ten miles north-west of Jalandhar. In 1588 the Guru came to this place where he desired to build a Dera. But a demon, who inhabited the trunk of a tree, would not permit any wood to be cut for beams until the Guru promised that he should not be disturbed, but receive worship for ever at the shrine.

HAR GOVIND, THE SIXTH GURU.

I.—WADALI, a village four miles from Amritsar, where the Guru was born on the 5th of July 1595. An annual festival is held here.

II.—THE AKAL BUNGA at Amritsar.

III.—CHABAL, in the Amritsar district. In this village the Guru gave his daughter in marriage.

IV.—LOGARH. This is now the name of a gate of the city of Amritsar where the Guru, fighting with Mahdi Khan in 1616, turned sand into gunpowder, of which his men had fallen short.

V.—MOZANG. This shrine is between Lahore and Mian Mir, and marks the spot where Arjan met Chaju Bhagat, the Hindu saint, and the Mahomedan Pir of Mian Mir.

VI.—GURUSAR SAILANI. This gurdwara is erected where the Guru bathed when journeying from Lahore to Amritsar.

VII.—SRI HARGOVINDPUR is situated on the Bias in the Gurdaspur district. Here lived Chandu Shah, the persecutor of Guru Arjan, and on the death of his father Har Govind purchased the village and built there a gurdwara.

VIII.—NANAK MATRA. There was a shrine sacred to Nanak in this village, which Har Govind purchased. At the time of the sale a dispute arose regarding the right to a barren tree on the boundary of the village. Har Govind, to prove his claim, laid his hand on the tree, which was immediately covered with leaves.

IX.—KIRTPUR, where the Guru died in 1645, is sacred.

X.—There are also gurdwaras to his memory at Jabrapur Jandiali, Gurusar, Hafizabad and Kangarh.

HAR RAI, THE SEVENTH GURU.

I.—KIRTPUR is sacred to Har Rai. Here he was born in 1629 and here he died in 1661. The tomb of his elder brother, Gurdita, who died in 1639, is also at Kirtpur, and is visited by pilgrims as a shrine.

II.—PHULMIHRAI, on the boundary of the three States of Patiala, Nabha, and Jind, has a gurdwara to the memory of Guru Har Rai.

HAR KISHAN, THE EIGHTH GURU.

I.—KIRTPUR, where Har Kishan was born in 1655.

II.—PANJUKAHRA, where there is a gurdwara.

III.—DEHLI, where a shrine has been raised on the banks of the Jamna where the Guru's body was burnt.

TEG BAHADAR, THE NINTH GURU.

I.—AMRITSAR, where Teg Bahadar was born in 1631, has a gurdwara to his memory.

II.—WALA SAHIB, a village near Amritsar, where the Guru lived for some time.

III.—BABA BAKALA, the village where Teg Bahadar was living when he was selected to succeed Har Kishan. There is a curious legend regarding his discovery as the chosen successor to the Guruship.

IV.—A gurdwara at Anandpur, from which place he expelled a demon.

V.—A gurdwara at Hadiala, where he miraculously cured a great number of sick persons.

VI.—A famous shrine at Dehli, called the 'Shahidganj,' where the Guru was beheaded by order of the Emperor Aurangzeb.

VII.—There are besides gurdwaras at Muluwala, Sulisar, Dhamtal, Thanesar, Allahabad, Banares and Patna to the memory of Teg Bahadar.

GOVIND SINGH, THE TENTH GURU.

I.—PATNA has a shrine as being the birth-place of Guru Govind Singh. He was born on the 2nd January 1665.

II.—AT NAINA DEVI, twelve miles from Anandpur, there is a gurdwara attached to the famous temple of the goddess Devi, who in this place appeared to Govind and consecrated his sword by her touch.

III.—KESGARH is also near Anandpur. Here the Guru administered the *pahal* to his first five disciples, making them Singhs, Sikhs of the sword.

IV.—NADAUN, in the Kangra Hills, has a shrine on the spot where the Guru rested and restored a barren tree to freshness.

V.—LAHORE is a now ruined village between Anandpur and Naina Davi, where lived a girl to whom the Guru wished to be betrothed. Her father had vowed to betroth her in Lahore (the capital), and by a miracle the Guru caused the tiny village to be transformed, in the eyes of the father, into a splendid city, and the betrothal was allowed.

VI.—AMB SAHIB, near Anandpur, where a gurdwara was erected beneath a mango tree planted on the spot to which the Guru had shot an arrow.

VII.—AT KOT KAPURA, in the Firozpur district, and at Manji Sahib, which places Govind visited in his travels, are gurdwaras.

VIII.—SARHAND has a 'Shahidganj' or martyr's memorial, being the place where Fateh Singh and Zorawar Singh, sons of the Guru, were buried alive by the Mahomedans. The very name of Sarhand is accursed; and to this day no Sikhs and few Hindus, returning from the Ganges, pass the town without taking a brick from the old ruins and casting it into the Satlaj.

IX.—CHAMKAUR, in the Hushiarpur district, has a 'Shahidganj' in memory of Ajit Singh and Johar Singh, the two remaining sons of Govind, who were there killed in battle with the Mahomedans.

X.—WANI, where Govind wrote a letter to the Emperor Aurangzeb.

XI.—MUKATSAR, in the Firozpur district. Here, after the deaths of his sons at Chamkaur, the Guru fought a second battle with the imperial troops. He was utterly defeated, but he promised 'mukt' or exemption for transmigration to all his followers who should fall in action. The town of Mukatsar was afterwards built on the site of the battle. Hari Singh Nalwa commenced a magnificent tank here, which has been since completed by the Maharaja of Patiala and other assistance. There are several shrines and sacred places of pilgrimage in the immediate neighbourhood of the town: 'Tibi Sahib,' a hillock from which Govind watched the action and shot his arrow; the 'Shahidganj,' where the bodies of the slain were buried; the 'Tambu Sahib,' where the followers of the Guru dried their clothes after the rain.

XII.—TALWANDI. After the defeat of Mukatsar, Govind Singh fled to Talwandi in Patiala, since known as Damdama, or the breathing place. Here he wrote a charm in Gurmukhi for a barren woman who afterwards bore seven sons. The village was blessed, and to this day the best writers of Gurmukhi are found in Damdama.

XIII.—A gurdwara has been built to the memory of the Guru at Bhatinda in Patiala, where he expelled a demon.

XIV.—AT HIRAGHAT, on the Godavery in the Deccan, is a gurdwara, marking the spot where Govind dropped his signet into the river.

XV.—ACHALANAGAR (*Ab, chala-am,* now I am departing) in the Deccan. Here the Guru was killed by his Pathan servant, who thought it a duty to avenge his father whom the Guru had accidentally shot while hunting. This is a sacred place of pilgrimage.

XVI.—There are also gurdwaras in honour of Gôvind Singh at Jaipur, Naraingarh, Agra, Jandpur, Kapal Mochan and Machiwara.

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