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**THE
HISTORY OF THE MUHIYALS :
THE
MILITANT BRAHMAN RACE
OF INDIA.**

**THE
HISTORY OF THE MUHIYALS:
THE MILITANT BRAHMAN RACE
OF INDIA.**

COMPILED FOR THE
GENERAL MUHIYAL SABHA,

BY
T P. RUSSELL STRACEY.

2nd (1938) Reprint

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DEDICATION.

This first serious attempt at preparing this History, which purports to be as exhaustive as the scattered materials available have rendered it possible, is respectfully dedicated to the Hon'ble Mr. James McCrone Duoie, C.S.I., Offg. Lieutenant-Governor of the Punjab as a humble token of gratitude for the kind interest he has always evinced in people who cannot forget his sympathy for the people of the Punjab in which the Muhiyals share.

LAHORE :	}	<i>The General Muhiyal Sabha</i>
<i>The 30th June 1911</i>		

**Review of "Civil and Military Gazette,"
dated 23rd March 1911.**

THE MUHIYALS.

We have received a copy of "The History of the Muhiyals," the militant Brahman race of India, written for the Muhiyal Sabha by Mr. Russell Stracey. There are many hiatuses in this monograph of one of the most interesting peoples in India, who figured as ruling kings in bygone epochs beyond the threshold of which history hesitates to follow. It is a pity that fuller material for the national history of a people who have preserved their individuality, instincts, traditions, customs, religious rites and observances for 4000 years, and probably more, cannot be produced. Meagre, however, as the data are, the author has made the most of the material before him. The Muhiyals would appear to have played a prominent part in Arabia during the Karbala War on the side of Hassan and Hussain, the hapless grandsons of the prophet, an obligation which was recognised by the Mohammadan invaders and rulers of India. Starting from the War of Mahabharat between the Pandoos

and Koroos circa 1500 B. C and associated with Ram Chandra, the hero of the Ramayan, they would appear to have been on one side or the other during the days of Persian, Afghan and Moghai invasions, the Sikh period, and later when British interests began to assert themselves. Lord Minto in 1910 paid a tribute to their high reputation for loyalty, courage, enterprise, devotion to duty and military spirit. Lord Roberts, writing on the 4th November, 1911, in alluding to the History under review, confirms the opinion that in both civil and military types they have proved themselves an intelligent, high-spirited and loyal race. Some of their religious observances and customs, notably female infanticide, which it is hard to reconcile with the manly instincts of their tribe, are graphically described by the author. The Muhiyals claim that from one of their common ancestors, Paroh Ram or Pars Ram the Marhatta Brahmans, and the Ruling Princes of Benares, Hathias, Lalgal, etc., in Bengal and Behar, have sprung. The Sikhs would appear to be under a deep obligation to the Muhiyals, who freely sacrificed their lives for the gurus, at a time when

that militant power, but a small cloud on the political horizon, was gathering force to conquer and dominate the Punjab. Coming down to later times, we find the Muhiyals helping the English at the annexation of the Punjab, in the Indian Mutiny, etc., with men, money and horses, and serving in Afghanistan and China; on several occasions risking and losing their lives to save their officers. The moving man in the production of this useful publication, which rescues an historical people from oblivion, is Munshi Bakhshi Ram Das Chibbar, who, in the face of much opposition, started national paper and the Muhiyal Sabha. The latter has been consistently pursuing the policy of elevating the people and bringing them socially and educationally abreast of the advancing times under the peaceful British rule. Bakhshi Ram Das Chibbar, has, the author says, enjoyed the unique privilege of instructing almost every Vicerine and many Members of Council in the Vernacular. The monograph is a useful addition to Indian History, and famous tribes would do well to add their traditions to the list of ethnographic literature.

Englemers. 4th November 1911.

Ascot.

Berks.

I have read with great interest "The History of the Muhiyals" presented to me by Munshi Ram Dass Chibbar

Many of them served under me in India and in Afghanistan and proved themselves to be excellent soldiers, doing all that was required of them with good will. In civil life, too, many of them have attained to responsible positions and have proved themselves capable of holding them worthily.

In short, the History shows the Muhiyals to be, as I have always found them, an intelligent, high-spirited and loyal race.

(Sd.) ROBERTS, F. M.

(Field Marshal.)

Late Commander-in-Chief of India.

PREFACE

(BY THE AUTHOR)

THIS monograph attempts to record the history of the Muhiyals, a sect of Brahmans, who have figured in the history of India from the mystic days of the hoary past down to the more prosaic present. They have also figured at some early period in the affairs of Arabia, Central Asia, Afghanistan and Persia. They are still found in parts of Afghanistan. About ten thousand are said to be in the State of Jammu alone at the present day, numbers of them are found in several other Native States, and a considerable number have settled in Behar and the Allahabad, Benares and Gorakhpur Divisions of the United Provinces. They are known there indifferently as Babhan, Bhumyar or Bhunhiar; still maintaining their old traditions. Primarily, a military class, divided into seven clans, claiming their origin from

the Raj Rishis, who figured long before the Mahabharata, they have been prominently associated with the government of the country, whether military or civil, in the days of universal Hindu rule, the later Muhammadan and Sikh *regime*, in the Hon'ble East India Company's service and under the British Raj. Loyal to each Government which ruled and passed away, their traditions were never subordinated to their ready adaptation, in secular matters, of new environments. It is claimed that some of them are at present exercising high State functions at the Court of Kabul. The titles of Mehta, Bakhshi, Raizada, Malak and Rai conferred by Hindu, Muhammadan and Sikh Rulers, are still borne by their descendants. The Muhiyals are a fighting class of Brahmans as opposed to the ordinary Brahman whose functions are restricted to more peaceful pursuits or the practice of austerities. They are found all over the Punjab, but concentrated chiefly in the districts of Rawalpindi, Jhelum, Sialkot, Gurdaspur, Hoshiarpur, and Jalandhar. A class distinguished for

its loyalty, pluck, enterprise, devotion to duty and military spirit. Appendix I shows that out of a very large number of them who held positions of distinction under the Sikh Raj and the earlier Kashmir Government—without going back to the earlier Hindu and Moghul times when their distinguished services were rewarded by Jagirs still in the possession of their descendants—it has been possible to secure only sixty names. On the acquisition of the Punjab many of them went over to the British Indian Army. Of 45 Muhiyals in its commissioned ranks, 9 possess the Order of British India, 1st and 2nd class, and 12 the Order of Merit, 2nd and 3rd class, *vide* Appendix II. The fact that nearly 50 per cent of the commissioned officers were decorated for meritorious services by awards coveted by those entering the Army, proves that they are amenable to the severer discipline of military service and that they possess those higher qualities which make for success on the battlefield. Kings in their own right, of Kabul and kingdoms in India during the earliest

Hindu rule, they filled the positions of Governors, *Kardars*, &c., during the Mohammadan and Sikh periods. Under the British Government they are found in almost every Branch of the service, as District Judge, Revenue Officer, Assistant Director-General of Post Offices in India, Civil Surgeon, Assistant Superintendent of Police, &c., *vide* Appendix IX. It was Rai Salig Ram Bahadur Datt, late Assistant Director-General of Post Offices in India who was instrumental in utilising our money order system in the payment of military pensions, and the remittance of taxes and Government dues ; a popular relief which now forms a part of the Indian Postal system. Brahmans by caste, they have enjoyed, from time immemorial, certain, immunity in the matter of food and the crossing of the *Kalapani*, which would outcaste the ordinary, orthodox Brahman. Their history which this monograph attempts to record is based mainly on the accounts which appear in the District Gazetteers (Appendix III) and Settlement Reports of Government. The latter have been collected from ancient coins (Appendix

IV), their ballads and songs (Appendix V), traditions and folk-lore; amplified by the accounts of the living learned members and verified from collateral documentary evidence in possession of the present generation. The process of compilation has been necessarily slow and the labour of editing tedious. There is sufficient evidence to support the claim that the Muhiyals have, at various times and places, exercised sovereignty over wide areas. The subject is one of deep interest and would need a volume to itself in a work on Indian Ethnography. The General Muhiyal Sabha, nay the entire community, is indebted to Munshi Bakhshi Ram Das Chibbar, of Bhera who saw, in the course of education, need for reformation in practices, which, however justifiable before the dawn of newer eras, seemed grotesque or cruel now. His involuntary participation in the infanticide of his sister, when but a child left a horror which adhered to the man and produced the Reformer. He started in the eighties amid much opposition the "*Miratul Muhiyali*"—

the modern "*Muhiyal Mitter*"— at Lahore ; having for its purpose the preservation of his people from disintegration. This led to the formation in 1902 of the General Muhiyal Sabha. The frank discussion of defects and irregularities shewed the directions in which reformation was needed and at the Annual Conference of the Sabha at Rawalpindi in 1905, under his Presidency, it was resolved to curtail expenditure on marriage ceremonies and funeral rites, to promote education by the grant of scholarships from the Primary to the B A. Standard, and encourage technical and industrial knowledge. The community has contributed largely towards education. Drinking was condemned and provision made for the relief of widows and orphans. The extraordinary practice of betrothal of a lad before his birth, was abrogated and the ceremonial age for a boy now is 15 and a girl 10, the marriageable age being respectively 20 and 15. This minimum limit in the marriageable age of a girl was adopted out of deference to the more orthodox who would naturally

oppose any drastic innovation in custom, but in practice very few girls are married before the age of 15. The rules were codified and now form part of their practical life. In the early seventies struck by the absence of a consecutive account of their historical people, Munshi Ram Das Chibbar approached Bakhshi Rattan Chand Vaid, one of the elders, on the desirability of recording the facts in the possession of the older generation which was fast dying out.

Rattan Chand Vaid, accordingly compiled the *Islah Muhiyati*. Later, Rai Sahib Arjan Das Mohan, Retired Assistant District Superintendent of Police in the Punjab, and Bakhshi Diwan Chand Datt, supplemented this publication with some further facts they collected. The thanks of the Sabha are due to those gentlemen, as also to Chaudhri Hira Singh Datt, Bakhshi Harbans Lal Chibbar and Har Dyal Chibbar, for helping in the promotion of this matter. The special thanks of the community are offered to Raizada Beli Ram Bali and Bakhshi Kashi Ram Datt, both of Rawalpindi, for

the care and zeal with which they translated the vernacular documents which form the basis of this work.

Eventually, in April, 1910, Munshi Ram Das Chibbar, zealously took the account up and collecting confirmatory evidence from all available sources succeeded, with indefatigable energy, at personal inconvenience and pecuniary loss, in completing this history. The Sabha is in correspondence with the clans settled in Afghanistan, Kashmir, and elsewhere, for any information in their possession. The publication of this history will doubtless be an incentive to the Muhiyals to rescue their personal records from oblivion and intimate to the Sabha any material facts which might suitably find a place in this work. It is accordingly hoped that the next edition will be more complete. The community now possesses two journals, *viz.*, the *Muhiyal Mitter* published under the auspices of the Sabha; and the *Muhiyal Gazette* which is issued as a private concern. Both these journals while studiously eschewing politics staunchly support Government.

The martial instincts of the Muhiyal, cherished and confirmed by the noblest traditions, would countenance nothing subversive of discipline. The most gratifying feature in the history of this interesting people is that, while patriotic in the stubborn opposition of each wave of invasion which passed over their country, they readily adapted themselves to a loyal observance of the new order which succeeded ; and the annals of the Moghuls, Sikhs and the British Government record no instance of treachery. Certainly no Muhiyal has sullied his name by participation in the abhorrent incidents which cluster around the Indian Mutiny ! On the contrary, they helped Government with money and transport and shed their blood freely, as the certificates of a few prominent members, which it has been possible to secure out of many and reproduced in Appendix VI to this work, testify.

It is strange that the enlistment of Muhiyals in the Indian Army has, during recent years, been on the decline. It is probably due to the Military Authorities classing them with the ordinary *Sarsut* Brahman of the Punjab. The vast difference between these two sects has been dealt with in the history. From the extract reproduced below, it would appear that the Recruiting authorities are cognisant of this difference.

Extract from the report dated 28th February 1907 submitted by Major Longden, Recruiting Officer, Jalandhar, to his Excellency the Commander-in-Chief in India.

* * * * *

“ There are also the Muhiyals, many of whom are now serving and have served many years in the Native Army. Though Brahmans the Muhiyals have not intermarried with other Brahmans and have kept themselves separate, and I think they consider themselves aloof and are eager to disavow any connection with Brahmans: they never pretend to priestly functions, they take eagerly to Military service and make fine soldiers. Physically they are fine men. Risaldar Major Hukam Singh, late 16th Cavalry and Honorary Aide-de-camp to His Excellency the Viceroy is a good example. Many served in the 16th Cavalry and to-day there are many serving in the Guides Cavalry.

* * * * *

They are essentially a military race.

* * * * *

There is no doubt the Muhiyals make

most excellent soldiers. The advisability of mixing them with Brahmans in the same company are details not within the scope of this report.

* * * * *

From my own personal investigation I think they would repay enlistment."

Munshi Bakhshi Ram Das Chibbar, a few of whose credentials are given in Appendix VII, has enjoyed the unique privilege of instructing in the vernacular, every Vicerene since 1889, his latest pupils having been Her Excellency Lady Minto and her talented daughters; the staff of the Viceroy and Hon'ble Members of Council. To him is due the success of high placed officials down to the latest joined subaltern or civil servant, in running the gauntlet of the Language Committee.

T. P. RUSSELL STRACEY.

THE MUHIYALS

THEIR ORIGIN

The Muhiyals are a tribe of Brahmans divided into seven sections and trace their origin to the Brahmans called "Sarsut." The Brahman—the twice born, the wearer of the sacred thread—from time immemorial represented the highest ideal in the four divisions into which Manu divided the secular and religious economy of India. Whether the class distinguished by the great law-giver as Brahmans, occupied the premier position from some period obscured in antiquity, long anterior to this legislation, is a moot question. The probability is that Manu, in his day, found certain distinctive grades in society already existing. Distinctions defined more or less by avocations, but not sufficiently binding to prevent overlapping, or absorption in the course of time, and his purpose was to confirm these definements by irrevocable law. The probability is that when the emigration of the Aryans from their common home in Central Asia was accomp-

lished, the class known as Brahman represented the Kingly or ruling section of the settlers in South-west and Central Asia; and this distinction was maintained during and after their further emigration to India. The Brahman as constituted at the time we refer to, eschewed animal food, the taking of life in any form and in the engagement of any pursuits assigned to the other three castes. As spiritual guides, the repository of the sacred cult, the custodians of the temples, as astrologers and astronomers, casting the horoscopes of the people, ascertaining the auspicious time for marriage or other important events; officiating at the *pūja* where the offering consisted of milk and flowers and the sacrifice went no further than the breaking of cocoanuts, the Brahman, as priest and law-giver, led a life of austerity receiving the respect and homage of a people, peculiarly susceptible to veneration. His means of livelihood consisted of the offerings of the devotees. Whether in charge of a village temple or as an itinerant mendicant the Brahman depended on

dan (charity). From this sect of Brahman, the Muhiyal differs. The latter are both Sikh and non-Sikh (*Mona*), but the peculiarity is that their Brahmanical traditions are unaffected by their taking animal food, food cooked by Hindus other than Brahmans, or by going to any country in the world where their services as soldiers may be required. A large number of Muhiyals have served in China, Abyssinia, South Africa, England and many other countries to which units of the native army have been sent on duty.

Captain Sirdar Bahadur Ganda Singh Datt, Risaldar Major of the 19th Bengal Lancers, was one of the few Indian officers who went to China in 1860, when the prejudice to crossing the *Kalapani* was at its height. Lord Roberts in his *Forty-one years in India* (page 408, *footnote*. Vol. I). alluding to this Officer's services says:—

“Captain Wale, a gallant officer who commanded a newly raised corps of Sikh cavalry, lost his life on this occasion (Indian Mutiny). He persuaded Campbell

to let him follow up the enemy, and was shot dead in a charge. His men behaved extremely well, and one of them, by named Ganda Singh saved the life of the late Sir Robert Sandeman, who was a subaltern in the regiment. The same man, two years later, saved the late Sir Charles Macgregor's life during the China war, and when I was Commander-in-Chief in India I had the pleasure of appointing him to be my native aide-de-camp. Ganda Singh who has now the rank of Captain and the title of Sardar Bahadur, retired last year with a handsome pension and a small grant of land." This gallant officer died without an heir and his house is now represented by his grand-nephew Sirdar Sant Singh Datt, of the Provincial Civil Service whose administrative capacity and probity led to his selection for the Presidentship of the Council of Regency of the historical Kalsia State. He further enjoys the distinction of a Provincial Darbari of the Sialkote District in which is situated the village of Zaffarwal

Dattan, the head-quarters of that clan.

Later Captain Hukam Singh Datt, Sirdar Bahadur, *Aide-de-Camp* to Lord Curzon during his Indian Viceroyalty, was one of the selections to represent the Indian Army at the Jubilee in London in 1897. This immunity from expulsion from the pale of Brahmanism, when any one of the infringements adverted to would ostracize an ordinary member of the twice-born class, proves the antiquity of their militarism. When this separation from the ordinary Brahman was effected is a mystery. The Muhiyals are referred to in the Mahabharata, as shaping the destinies of characters celebrated in ancient mythology. Romesh Chander Dutt in his "Mahabharata condensed into English verse" opens the first Canto in the first book with an allusion thus to Drona; the Drona Charya, son of Maha Rishi Bhardwaj, referred to in this history later:—

‘ Skill in arms attained these Princes from
a Brahman warrior bold

Drona, priest and proud preceptor, peerless
Chief of days of old.”

Their prowess has been sung by bard
and cherished by tradition alike. A few

selections from these are given in Appendix V. The rehearsal of their deeds in epic has stirred many a warrior round the camp fire, and in softer poem appealed to the love of many a maiden. The demands of warfare and travel on the constitution of these adventurous spirits, probably account for the introduction of meat in their diet, and the exigencies of military service forced the expediency of taking food from any Hindu, although of a lower caste in the Hinduistic grading. These special dispensations at a time when the laws of Manu were irrevocably binding and the penalty meant the most awful *tabu*—if not death—indicate that militarism was paramount, and the Muhiyals, in particular, occupied the premier position in pre-historic politics. That superiority they continued to enjoy under every subsequent ruler whether Hindu, Muhammadan or Sikh.

The Muhiyals moreover have nothing, or very little in common with the orthodox Brahmans. The former as a class do not accept charity (*dan*) and their pursuits from time immemorial have been either agriculture or the army. They specially

reprobate three things (Rawalpindi District Gazetteer of 1907, page 78, *vide* Appendix III), *viz.*, the acceptance of charity, the handling of scales (bania's work) and living a life of idleness. In certain cases it is permissible for a Muhiyal, who cannot secure a girl in marriage from his own tribe to take a bride from the house of an ordinary Brahman, and many of the purest and noblest of the latter have welcomed such an alliance.

It is not only in the military service of the British Indian Government that the Muhiyals have distinguished themselves. Their renown, as a fighting class, is ancient; and considerable numbers rose to high military positions and are even now to be found in the commissioned ranks of the Indian Army, *vide* Appendix II.

When Raja Suchet Singh, the younger brother of the late Maharaja Gulab Singh of Jammu and Kashmir, advanced on Lahore, against Raja Hira Singh, a Muhiyal, Diwan Bhim Sain Datt, was in supreme command of the Kashmir forces. The battle near Shahdara across the river Ravi, opposite Lahore, is remembered by

every Muhiyal with pride. The invader's advance-guard was attacked before the main army could come up and the Raja and his little band were killed to a man. The invaders were encompassed by the great army of Raja Hira Singh of Lahore, and Raja Suchet Singh seeing the cordon closing, leaving no escape for his men, ordered all to leave him and save themselves while there was yet time. Not one of his little band took advantage of the order. They refused to abandon their master and laid down their lives on the field of battle after an enormous slaughter of the Lahore forces. The bodies of Raja Suchet Singh, Diwan Bhim Sain and of another brave comrade, Kesari Singh, a Rajput, were cremated at Badami Bagh, Lahore, and the ashes buried there. The three tombs under a mausoleum still mark the spot. A patch of *muafi* land which adjoins has been assigned for the upkeep of the graves.

For the distinguished services of Diwan Bhim sain, his son, the late Diwan Hem Raj, was, after the Munity, appointed Commander-in-Chief of the Jammu Army

in succession to Diwan Hari Chand, who died of wounds received while in command of the Jammu contingent before the walls of Delhi.

The late Maharaja Ranjit Singh, the Lion of the Punjab, fully appreciated the worth of the Muhiyals and realizing their importance as a military factor, conferred *jagirs* and honours on the chiefs of the clans, and also appointed a large number of them to the famous Vadda, or Bara Ghorcharha Risala, a very select and aristocratic body : the Life Guards of the Lion of the Punjab, to which none but the pick of the military clans was admitted.

In 1833 in the battle of Jamrud between the Sikhs and Pathans, Sardar Maha Singh Bali (Muhiyal) of Mirpur, kept the field after Sardar Hari Singh Nalwa, was killed, without letting the news of his death transpire until a reinforcement arrived from Lahore under the command of Maharaja Ranjit Singh. In para 587 of his history of the Punjab Chiefs of 1865, Sir Lepel Griffin has given a full account of Maha Singh, *vide* Appendix VIII.

To show what position the Muhiyals held under the Muhammadan rulers of

India it will suffice to touch on a few facts connected with the Datts, one of the seven sub-divisions of the Muhiyals. The old home of this sub-division was **Paniar**, a village nearly midway between **Gurdaspur** and **Dinanagar**. One of the Emperors afterwards granted them extensive lands in a part of the country now included in the **Shakargarh** tahsil of the **Gurdaspur** District and the **Raya** tahsil of the **Sialkot** District. Much of this land has now passed out of the possession of the Datts. **Zaffarwal** in **Raya** tahsil and **Kunjrur**, **Fattehpur**, **Viram**, **Bhian**, **Kapur De**, **Khanwali**, **Jatar**, **Isarwali**, **Mianwali**, **Paira**, **Lalukot** and some other villages in the **Gurdaspur** District are, however, still owned by them.

The Datts were held in high esteem by the Muhammadan rulers of the country who did not consider them in any way inferior to the Pathan, the Highlander of the North-West. The Datts, Mohans and Balis were the only Hindus on whom the title of Sultan and Khan, a high military dignity at that time, was ever bestowed. A sect of the Datt clan is called to this

day Datt Alawal Khan, which indicates their descent from the Datt who was honoured with the Muhammadan name of Alawal Khan without prejudice to his Hindu caste and traditions. Similarly many other Muhiyals were given the hereditary titles of Bakhshi and Raizada. To those acquainted with the conservatism of Muhammadan rule and the fanaticism of the times, this concession to one class of the conquered race conveys something more than mere verbal dignity. It indicates a policy of conciliation with an element admittedly equal in the sterner qualities which characterized the Moghal, in whom the suavity of the courtier was combined with the courage and endurance of the soldier, with the astuteness of the diplomat thrown in. The Government records of the Gurdaspur District show that many of the descendants of the Datts of the co-Moslem period have the title of Khan affixed to their names. Under the Sikh rule the titles of Rai, Diwan, Chaudhry and Malak, suggesting the positions occupied by them, were borne by a large number of Muhiyals.

There were two features connected with the Datts which should be noticed. The first which added an element of enlivenment from which our prosaic systems of revenue collections are free, was, that during the whole period of Muhammadan and Sikh rule they never, or seldom, paid in their revenue until coerced by a military expedition involving a number of casualties on both sides. The second is that before the Punjab was annexed by the British Government and even for some time after, female infanticide was not unknown among some families of the Muhiyals notably the Chibbars and Datts. The recalcitrant attitude showed reluctance to acknowledge the supremacy of the invader. The subject of female infanticide lends itself to melancholy speculation. That great authority on Indian Ethnography—Sir Herbert Risley—in his *People of India*, edition of 1908, pages 164 *et seq.* discussed the various theories in the practice of female infanticide; a practice which in the case of Hindus would be hard to reconcile with their high sense of benevolence, sympathy and affection and,

in the higher or Brahmanical classes, the abhorrence of taking life. The circumstances then which justified this form of murder must have been held to be benevolent in effect to the family itself or the community at large : the adaptation of means to ends. Thus the Naga of Assam destroyed his female infant to remove the incentive to wife-hunting parties. The chief reason, however, is probably one of expediency—a crude application of the Malthusian law. But then again prevention would impair birth-rate while the cruder form of selection and destruction after birth secured the male offspring. Some impressed with the avidity with which the Indian mind, prone to superstition, accepts a belief, incline to the idea that the practice of killing female infants if persevered in for many generations, might induce among the surviving women a hereditary tendency to bear more boys than girls. Setting aside the claim of competing theories, it might generally be conceded that the economic question induced female infanticide among the poorer classes in peaceful areas removed from

wife-hunting parties, while the incentive to wealthier classes was the enormous dowries. In any case those of pure high caste would see justification in the removal of girls whom it would be difficult to marry within their restricted sect, and who consider it shameful to leave them unmarried. In the high regard for virtue in females, the impossibility of employing them on work outside their domestic spheres, and the difficulty and expense of maintaining and guarding a large family of females, among a class who in the main were monogamous, we see at once the excuse of pride and economy for this abhorrent practice. In the case of the Muhiyals there were probably three extenuating reasons *viz* :—

Firstly, the expense of dowries. The custom, which still obtains among Ruling Chiefs, that when a married daughter visited her parents, a dowry of the original value had to be made to her husband's people on her return, deterred these filial visits. A married daughter, then, was virtually dead to her parents. Both economy and practicality, therefore suggested

the removal of the infant stranger before attachment ripened into love, only to be alienated on her marriage with its attendant costliness.

Secondly, the difficulty of guarding a large number of females by a community which was liable to be called out for active service at any time ; and

Thirdly, the difficulties of suitable marriages in this high class sect which was narrowed by tribal and customary laws.

Munshi Bakhshi Ram Das Chibbar, a member of a tribe which followed the custom of hypergamy, says that when he was eight years old, he was awakened one night by a servant and summoned to his mother's bedside. He was told to sit on the ground and take his new-born sister in his arms. The midwife poured over the infant's head water from a jar that had been chilled almost to freezing by being put out on the roof that cold December night. The child's face instantly turned black, she gasped once and died soon after. From his childhood he had heard that the milk of ' Ak ' (*culatropis procera*) was used to poison newly born girls. He accused

his mother of poisoning his sister and came out of the room trembling. This incident impressed itself indelibly on his thoughtful mind and suggested the many reforms he has been instrumental in initiating in after life.

The Muhiyals are composed of seven clans or sub-divisions, and tradition says they are descended from the six Raj Rishis indicated against each of the clans, as opposed to Brahm Rishis, and a full account of them has been given in the Mahabharata.

Clan	Gotras.	Short Notes.
(1) Datt (3) Vaid }	Bhardwaj	Drona Charya, the military tutor of the Pandav Dynasty, was an elder of this clan and the son of Bhardwaj from whom the Datts are sprung. The second son of Bhardwaj was Dhanwantar, the ancestor of the Vaidas. He was the discoverer of medicines. The vedic AEsculapius.

Clan.	Gotra.	Short Note.
(2) Chibbar	Bhargav	Parsh Ram, or Paras Ram a well-known hero who was an elder of this clan, was descended from Bhrigu.
(4) Bati	Parasher	Bamik, a well-known poet and historian, who was an elder of this clan and descended from Parasher.
(5) Muhan	Kashap	Was a well-known Rishi. Kashmir takes its name from him.
(6) Lau	Bashist	Was one of the jewels of Maharaja Dasarath's Darbar and tutor of Maharaja Ram Chandra, the Incarnate, the hero of the Ramayana.
(7) Bhimwal	Koshal	Was a man well-known for his piety. The country was called after his name Koshal Desh.

A Raj Rishi is one who possesses temporal power, a ruler of affairs.

A Brahm Rishi is one who leads a secluded life spent in prayer, seeking peace in the contemplation of 'OM.' Before the invasion of India by Mahmud of

Ghazni, the Punjab, extending beyond the confines of Peshawar was ruled by Brahman and Khshatria Rajas, and all the mountainous region from the Indus to the Sewalik was in possession of the **Ghakkars**. The Muhiyals are believed to be descendants of those Brahman Rajas, as is apparent from the *Ki-Gohar Nama* of Raizada Duni Chand of Guliana. Moreover, the Mint in ancient times was, as in the present day, a state monopoly and only a Ruling Chief might utter a currency. According to Cunningham's "Coins of Ancient India," quoted in Appendix II of the Hoshiarpur District Gazetteer of 1904, coins of Pursha Datta, Plate VIII, figure 17, have been discovered in that district, vide Appendix IV of this history. This direct evidence supports the claims to royalty by the Mohiyals.

When a ruler named Balab led an invasion into Kabul, in 687 A.D. all the country about the Khaibur Pass was ruled by Brahman Rajas as recorded in the history of Farishta. Thus Raja Jaipal of Lahore, who met Mahmud of Ghazni twice in battle was a Muhiyal Brahman. The

Muhiyals were in close friendship with the Ghakkars and invariably combined in meeting the first shock of Muhammadan invasion from the North. A series of invasions, however, broke their ruling power and reduced the Muhiyals, as a class, to the level of the rest of the conquered people, but could not extinguish their martial qualities. As associates of the Muhiyals, a cursory review of the Ghakkars would not be out of place here. Hindu in origin, Cunningham believed them to be the Abhisara of the Mahabharata and the Puranas, and subjects of Abhisaras mentioned by Alexander's historians as ruling the hilly country to the north and north-east of Taxila, i.e., Murree and Kahuta. According to Farishta they embraced Muhammadanism between the twelfth and thirteenth century after the invasion of Shahab-ud-Din Ghorî. The Ghakkars themselves would appear to claim a Persian origin, but according to the author of the Gazetteer of the Rawalpindi District of 1907 the claim is full of inconsistencies. In the *Bal Nama*—a brief history in Persian of the Bali clan of

the Muhiyal tribe by Rattan Chand Bali—frequent allusions are made to conflicts between the Ghakkars and the Muhiyals when the balance of ruling power alternated, or to their loyal co-operation in resisting some common foe. It is said that most of the Brahmans and Khshatrias yielded to the proselytising solicitude of Shahab-ud-din Ghori and took to shop-keeping and other professions and were eventually absorbed into the Kirar and other castes. From about the twelfth century Muhammadan rule was getting secure in India, where the periodical invasion and withdrawal was being replaced by a policy of systematic settlement and government. Raja Jai Chand of Kanauj celebrated a *Rajsu Yaga* (Royal feast) in 1191 A.D. to confer with all the Ruling Chiefs as to the best means of ousting the Muhammadans. The Muhiyals on this occasion were strongly represented by Rai Middar Daiv Datt, Rai Gorakh Rai Vaid, Rai Narshing Daiv Chibbar, Rai Tarlok Chand Bali, Rai Takhan Daiv Mohan, ~~Rai~~ Kailash Daiv Bhimwal, and Rai Inder Sain Lau, i.e., by each of the seven

clans who were acknowledged as Muhiyals treated as the equal of the Rajputs and and were given a *khillat-i-fakhra* with the title of Rao.

The conference, however, failed in its purpose, as Raja Jai Chand fell out with Rai Pathora of Delhi whose co-operation was essential if combined action against the Muhammadans was to be effective.

It is believed that the important community of Bhunhar or Bhumihar (from the Sanskrit *Bhumi*-land and *ar* or *al*-owner) in Behar and the Allahabad, Benares and Gorakhpur divisions of the United Provinces possess a common ancestry with the Muhiyals of the Punjab. The words *Mahiwal*, *Bhumihar*, or *Bhuniar*, it will be seen, have the same significance. In the Gaya District of the Patna division of the Bengal this class is not known by any of the above names, but merely as "Zemindar Brahmans."

It is noteworthy that the *Bhumihars* claim their descent from the renowned Paras Ram from whom the Muhiyal clan of Chibbars claim their descent. The importance and the social position of the

Bhumihars may be judged from the fact that their Highnesses the Maharajas of Benares, Bettiah, Hathura and Tikari; and the Raja of Lalgola in Bengal and many other Princes and Notabilities belong to this clan. A list of these will be found in Appendix X. There is no doubt that the founders of these houses were Sovereign Rulers at one time or another, and as it is evident that they originally migrated into the United Provinces and Bengal from the North-West; it is equally clear that they acquired their territories by conquest and that their courage and bearing were no less effective in retaining their rights through the vicissitudes to which India was exposed before the control of the country by the British. In this respect also the traditions of their ancestry with the militant Muhiyal clans from which they have sprung have been retained.

HISTORY.

As far as can be gathered the ancestors of the Muhiyals originally came from the home of the Aryan family in Asia, taking a southern course, while their brethren emigrating to the north were the ancestors of the European nations of to-day. According to the late Bakhshi Rattan Chand Vaid, in his pamphlet entitled *Islah-i-Muhiyali* 'Muhiyal Reformation' the term *Muhiyal* is a combination of the two Sanskrit words *Mahi*, land and *Wal*, an affix. Another view is that as the Muhiyals were divided into seven subdivisions or *Mohins*, the affix of *Wal* or *Walla* formed *Mohinwal*, which in the course of time came to be euphoneously rendered as Muhiyal. But doubtless the name is a combination of the Sanskrit words *Mahi* land, and *Wal* of, 'belonging to,' 'owner of,' or 'holder of,' and lends weight to the other evidences of their claims to territorial possessions from ancient times.

Three features distinguished the Rajputs from other Indian tribes—the Rajputs who represented the flower of Indian

chivalry; a chivalry which although it rose and flourished at a time held by some to be barbaric, inspires admiration even when gauged by loftier standards. These three features were to be a soldier by heredity, to be under an acknowledged Chief who would be in touch with the Rulers; and to have bards in attendance, to keep their history alive and inspire a spirit of valour by a recital of the prowess of the tribe, stimulating the younger generation to aspire to the feats of their progenitors.

Every clan of the Muhiyals like the Hindu Rulers of the present day has three attendants, *viz.*, Purohit (Family Priest), Bhat (Poet Laureate or Bard) and Mirasi (the custodian of the genealogical tree). This custom which is peculiar to Rajputs is also preserved by notabilities; a distinction which does not obtain in the case of clans of lower status. It is, therefore, incumbent on the Muhiyals to preserve this custom by supporting these attendants whose functions are hereditary. Certain attendants of some Mohins have left no issue. The members of such Mohins

should arrange to nominate new attendants in their place, by the transfer of those found to be larger than the requirements of other Mohins.

The rites and customs of the Muhiyals bear a striking analogy to these Rajput features. Before attaining the age, generally five, (but it varies among the different clans) of wearing the sacred thread (Yagyopavit); a strong long thread of black wool, known as the Muhiyals' Paira, loosely encircles the lad's neck, is passed down touching his stomach and tied round his lions. This thread is renewed half-yearly on the *Naurata Ashtami*. It suggests the belt and cross belt of the soldier. Some Muhiyal families introduce an element of realism into the ceremony by marking the child's forehead with some blood removed from its right arm with a razor.

It was symbolical of baptism with blood and to enure the child to the belief that his body should be prepared to receive wounds in conflict in later life.

The shaving (*mundun* or *jhand*) ceremony is the second event in a youth's life,

generally at his fifth year. A male lamb with a jet black head and a spotlessly white body is taken to a *jand* tree (*proso-pic spicigera*) in the shade of which all the relations, male and female, congregate. The child in bridal array is seated on a cane-basket placed upside down with a lit lamp under it and surrounded by earthen pots (*thuthis*). The head of the lamb is rubbed with curds and washed in water. Its ear is slightly punctured to yield blood with which the child's forehead is marked. The head of the child is then shaved and on descending from the basket seat, it jumps on the earthen *thuthis* breaking them to pieces. The parents are congratulated, the women sing songs and the party breaks up. The lamb is eventually feasted on, none but Muhiyals being permitted to share it. The women are bound to taste the flesh, however rigid as vegetarians. The object of the blood mark was the same as in the case of the thread ceremony; the breaking of the earthen *thuthis* is of course symbolical of the crushing of his enemies. The ceremony varies somewhat among the different

clans and modern views have shorn many of their rites of ceremonial detail. Some families even see no harm in substituting an effigy in *hulwa* of the original *mundan* lamb.

The selection of the *jand* tree however, to overshadow this ceremony is not very clear. Tradition says that when the Pandavs, the warriors of ancient India, were defeated by the Kauravs and exiled, they secreted their weapons in the hollow of a *jand* tree, and ever after, it has been an object of worship by warrior tribes. These rites very clearly show that from his earliest days a Muhiyal youth was impressed with one object in life, and that was that he was born to fight. The second point of agreement with the Rajputs is that every clan of the Muhiyals has had its representative head or chief up to the present day.

As regards the third point their bards still inspire in song the deeds of chivalry; they still enliven the wedding feast or join their dirges to funeral orations. Scott's *Lay of the last Minstrel* finds no prototype among the Muhiyals. It is the bard

who has kept the history of these people intact. Tradition is inseparable from life in the East. The Hebrew scriptures, before they were reduced to writing, the Mahabhartas, the Vedas, and the Purans were taught orally to the youths of the respective religions. The tenacity with which both Hebrew and Indian have clung from ages past to their primal traditions, unswerving from the slightest detail, through centuries, is the most convincing evidence of truth in tradition in the case of a people whose secular and religious lives are closely interwoven.

India is the home of cult. Its mysteries are still preserved. Modern dabblers in psychology and spiritualism admit the effect of suggestion in the formation of character, even to the acquisition of power that outlives time. A repetition of glorious deeds confirmed by symbolic ceremonial instilled germs of greatness in the youth, while it kept alive and strengthened those instincts in the minds of the elder who joined the assemblies.

HABITS AND MODE OF LIVING.

The Muhiyals are chiefly agriculturists, some enter Government service and a

very small minority turn to trade and commercial pursuits. They have taken readily to education and many fill some of the higher appointments in the civil section of the administration such as Assistant Director-General of Post Offices, India; District and Assistant District Superintendent of Police; District Judge, &c., and Governors and Members of Council in Indian States. As regard military service we find them as *Aides-de-Camp* to Their Excellencies the Viceroy and Commander-in-Chief, Resaldar and Subedar Major, &c., &c. The names of some of the prominent members will be found in Appendices II and IX. A feature which stands out most prominently is their sense of self-respect, which like all manly classes they hold dearer than life, and its attendant characteristic—a resentment of injustice and insult.

THE DATTS.

The Datts are numerically greater than the other six clans taken together. The Datts derive their name from the Sanskrit word "*data*" meaning "generous," analogous to the Latin "*do*" "*dare*" to give.

Some seem to see in the word "*Aditya*" sun-given, probably as a title. Other authorities hold that it means "adopted son" from the incident that a Khshatria Raja adopted a Brahman lad on which the Khshatris deserted. It is possible the boy-prince reconciled his Brahman brotherhood and thus formed a separate class of Datts, but preserved their rites and customs.

From the *Kavits* of the clan it is evident that the ancestors of the Datts were once in Arabia. They participated in the Karbala War between the descendants and followers of Hazrat Ali and Yazid Sultan, the son of Amir Mauviya. They were friends of Hasan and Hussain, the martyred grandsons of the Prophet, the incidents connected with which furnish the material for the passion play of the Shias at every Mubarrum. When these princes fell, a brave warrior of the Datts named Rahib, resolutely but unsuccessfully defended the survivors. The slaughter of his band however compelled him and the small remnant to retire to India through Persia and Kandahar.

This incident, cherished by the grateful Moslem invaders of India, centuries after, coupled with the manly **qualities** the Muhiyals still preserved doubtless account for the respect and esteem in which they were held. The history of the Datt colonization in Arabia is accounted for differently. The late Raizada Rattan Chand Vaid, was of opinion that when Alexander the great invaded India, and fought againts Raja Porus near the present Jhelum, the Muhiyals constituted the greater part of the Raja's forces and distinguished themselves in the conflict. On the termination of hostilities and the conclusion of peace, Alexander struck with the valour of the Muhiyals was permitted to take away a number of them and they eventually settled in parts of Arabia which owed allegiance to the Macedonian. Others seem to hold that after the great war of Mahabharata, Asthuthama, the son of Drona Charya, an ancestor of the Datt clan who was exiled set out to Arabia with a large following and settled there, his descendants being known as Asthuthama. The *Kavits* would

seem to encourage this belief. The idea is that these Asthutha later on marched back to India settling in the Punjab after fighting their way through Turkey (probably Asia Minor), Sham, Ghazni, Balkh and Bokhara. As Balkh and Bokhara are not in the direct line of India *via* Ghazni, the probability is that the clan, which had increased considerably since its settlement in Arabia, divided into several parties working into India by different routes, so as to ensure the safe arrival of some section of the clan, in the event of successful opposition at some other points. The question of feeding a large body passing through tracts which, at that period, were uninhabited or sparsely cultivated, also doubtless suggested the splitting up of the party. Owing to their having a specially deep concern with the Pathans, the Datts were sometimes spoken of as Pathans. Many of the *Kavits* support this fact. The existence of the Datts in Arabia is proved from other reliable sources, *e.g.*, the *Jang Nama*, pages, 175-6, by Ahmad, a publication read throughout the Punjab, and the *Settlement Report* of Gujrat (Punjab) of

1868, by Mirza Muhammad Azam Baig, then Assistant Settlement Officer. See Appendices III, IV and V. Sidh Datt, who was known as *Rahib*, i.e., (Knower of God) had seven sons, named Sahus Rai, Harjas Rai, Sher Khan, Ram Singh, Rai Pun, Dhoro and Pooro. This Sidh Datt and his sons, continued fighting, sacrificing all the latter in the conflict. Passing through Kandahar he reached the Punjab and near Nankana met a chess-player named Pir Wiahun, whose stake at the game was the head of the loser. Tradition says that he was an expert in the game, invariably winning; and had on many occasions, either carried out the condition or waived his right, on the losers embracing Muhamadanism. Rai Sidh Datt who was also an expert successfully defeated Pir Wiahun three times, and demanded three heads. When Pir Wiahun, his son and his wife offered themselves. Rai Sidh out of pity as well as from religious scruples pardoned them all. Taking life in cold blood was against his manlier instincts as a Muhiyal, while his belief, as a Hindu, in retributive justice in after life was a

deterrent also. It is related that when the grateful Pir Wiahun learnt the tragic circumstances under which Rai Sidh left Arabia he uttered the words "*Wah Datt Sultan, Hindu ka Dharm, Mussalman ka iman.*" To the present day the distich "*Datt Sultan, na Hindu na Musalman*" is good naturedly directed against the Datts. Pir Wiahun further said as "you sacrificed lives for Muhammadans and have now taken pity upon me and my family you have restrained me from further coercion of Hindus to Muhammadanism."

In the time of Babar one of the descendants of Rai Sidh, named Rai Midh defeated Raj Meen and taking possession of the Pathankot territory made his capital at Paniar. A great battle ensued which is stirringly described in one of their *Kavits*, Appendix V. On the utter defeat of Raja Meen a class of Datts was called *Min Gatal*.

Receiving the news of Raja Meen's distress the Emperor Babar deputed the Ruler of Lahore against the Datts at Paniar and in the battle which ensued—a description of which is given in detail in

the *Kavit* alluded to above—the Datts were almost annihilated.

To the present day no Datt touches the water in the vicinity of, nor within, Paniar nor passes a night there. The following Datt Officers and Chiefs led this battle : Sahib Rai, Naubat Rai, Narpatt Rai, Pan Devan, Ghazi Mal-dev, Dilbagh Rai, Mushtak Rai, Ranjeet Rai, Hari Ram, Todar Mal and Dargahi Mal. On one occasion refusing to surrender to Babar a girl who sought their protection, the former attacked them, but was repelled on three distinct occasions. But the Datts eventually fell victims to the treachery of a servant who secretly summoned the enemy while they were at their evening meal unarmed. The enemy entered the fort and put the men to the sword the women burning themselves, *vide* Jhelani Gazetteer of 1905, page 121. The few who escaped under the cover of darkness fled to the neighbouring hills. Of the Datt dynasty only two boys who were in the keeping of their maternal-grandfather were saved. Their names were *Shah-Sarup* and *Dholan*. The story goes that

after this tragedy, Babar's son Haimayun fell seriously ill and the astrologers ascribed the illness to Divine retribution of his treacherous massacre of the Datts, adding that if any of the descendants of the murdered people would pardon Babar, the infliction would be removed. After a wearying search, the two boys (*Shah Sarup* and *Dholan*) were found and produced before the King who, to gratify them promised a Jagir of an area which they could encircle on horse back in a given time. By this arrangement Shah Sarup secured 15 villages, Kanjrur, &c., in the Gurdaspur District and Dholan settled at Zaffarwal Dattan, in the Sialkot District. It would be strange indeed if a people with hereditary genius did not, on occasion, produce a heroine. Shortly before the accession of Maharaja Ranjit Singh to the Punjab *Gaddi Mai Karmon*, a Dattani, the wife of a leading Datt, was appointed the ruler of Katra Ghanaiyan, a part of Amritsar, by Sardar Jaimal Singh, the leader of the Ghanaiyan Misal. The dread of bad characters, she presided over her court dispensing even handed justice at a public

place which has been immortalised by her name, and is known to this day as *Mai Karmun-ki-Deorhi*, now a notable bazar in the city of Amritsar. On one occasion when her part of the city was attacked, this Joan of Arc, clad in armour led the defending force and successfully repelled the assailants. The original seals in use by her are in the possession of her daughter's grandson.

THE CHIBBARS.

From the genealogical tree of the Chibbars of Bhera, in the Shahpur District, Karyala (Jhelam) and Mirpur (Jammu) etc. all that can be gathered from their *Kavits* is that their ancestor Rai Narsingh Dev lived in Mathra. His descendants left Mathra and moving through Bhatinda to Bhatner reached the Punjab having for their object the subjugation of the Ruler of that place who was disposed to rebellion. In the course of time a Chibbar named Maharaj established his dominion at Bhadarwali or Bhadrawari the modern *Bhurari* or ancient Bhera—not the Bhera in the Shahpur District but, a town of that name which then existed on the

Jhelam near Ahmadabad whence the prestige of Garhi of the Chibbars is traced in the area of Chak Kazi near new Bhera. The ruins of that old site now mark the ancient state of the Chibbar clan. Most probably the later Bhera was the earlier Bhatner, as the latter cannot be located now. But as Bhatinda is referred to it is not unlikely that the Bhatner in question is the tract in Rajputana between Bikaner and Sirsa. The general belief however inclines to Bhadarwali as the ancient Bhatner. Tradition points to Bhadarwali as the old state of the Chibbars which they regained later by conquest. Colonel Todd is of opinion that a great Chief of this State named Gajj laid the foundation of the fort at Ghazni; indicating the extent of the influence of the Chibbars.

One of their *Kavits* shows that Raja Dahar who fought a battle at Amraoti in the Berars, against Mohammad *bin* Kasim, was the grandson of Narshing Dev the ancestor of the Chibbars. The genealogical tree of the Chibbars shows that Raja Dahar had five sons,—Maharaj, Narain, Bhaon, Jangu and Chham, and they are

mentioned in the *Kavits* as having taken an active part in the battle. From Megh Raj, the son of Maha Raj, Bhagshian and Lalu descended. Again Bhagshian had five sons,—Chandra, Aja, Pitha, Kikka and Joah. From the accounts of Raja Dahar given in the history of India it is clear that this Raja was a Brahman (Chapter II, page 30 of the History of India by Munshi Mohammad Zaka Ullah, Professor). Mohammad *bin* Kasim zealously searched for and eventually captured Raja Dahar's relations. It is related that one thousand Brahmans came to Mohammad *bin* Kasim with their heads shaved. On being questioned as to who they were and why they presented themselves before him, they replied respectfully:—“Your Majesty has killed our Raja who was a Brahman and seized his country. We are his faithful companions and relatives; many of us have sacrificed our lives for our Raja and we the remnant have shaved our heads in mourning for him. Now we are ready to implicitly carry out Your Majesty's command.” Mohammad *bin* Kasim struck with their loyalty and

regard for their late Chief swore to take them all under his protection for the future. He eventually restored them to their respective positions and estates. Further on the same historian relates that the relatives of Dahar were all Rajas of different States. For instance Sardar Kik was the Commander of a fort where Raja Dahar on his defeat took shelter. Moham-mad *bin* Kasim on learning that almost all the members and relatives of the Chibbar family were noble, faithful and learned, entrusted the keys and seals of his treasures to Sardar Kik and made him General Councillor with the title of Mushir Mu-barik. The genealogical tree shows that Kokka was the third in descent from Raja Dahar and one of their *Kavits* "*Sultan Mu'li crowned the Chibbar*" corroborates ~~this~~ fact. It is quite probable that the words of this *Kavit* specially point to the historical events above mentioned. As Maharaj possessed the territory of Bhalawali, so Narain possessed the Sialkot Ilaga, and Bhaon and Chham possessed other territories. Jangu held high rank in the Court of the King of Delhi. In the course of time Gajoo one of the descend-

ants of Raja Bhaon, owned Bhera. His son Tharpal founded a village named Thar Chak in the then territory Bhera and built a fort there. The ruins of *Garh-Thal Chak* are still to be found. The Raja of this fort in the time of Bahlol-Lodi was *Gautma* who continued to fight against the Mohammadans eventually losing his life and his whole army there. He left an only son named *Paraga* afterwards known as Baba Paraga. This Baba Paraga founded a village named *Karyala* which exists in the Chakwal Tahsil of the Jhelum District and his descendants still own villages and enjoy landlords' rights. It is necessary to mention that the accounts of Mahmud's expedition shew that Raja Jaipal was succeeded by his son Anand Pal. When one of his tributary Rajas of Bhatner refused to remit tribute, Sultan Mahmud marched against him in person. Historians admit that Jaipal was a Brahman. As his tributary, the Raja of Bhatner was also a Brahman and it is not improbable that they were related and sprang from the same stock. Traditionally the Chibbars regard Jaipal as a

Muhiyal, but there is no positive proof for the belief. Further on it is noted in the accounts of the fifth invasion of Mahmud of Ghazni that the ruler of the territory was Sukhpal styled Nawab Shah by the Persian Historians, and he seems to have been the son of Jaipal's daughter but later on he embraced Mohammadanism. The *Jand* or *Mundan* (*Manqn* as sometimes rendered) ceremony as performed by the Chibbars of Bhera and its environments is somewhat different to that in vogue among the other clans. The lamb employed is of a spotlessly white body with a jet black head. The sacrificial victim is led into the innermost chamber of the house, its head washed with the curds, antimony placed in its eyes, and clothed; and after being revered is sacrificed and eaten. The remnants are gathered with the same scrupulousness which attaches to the Jewish Pass-over, and buried in a hollow dug into the floor of the chamber. Each household performs this ceremony, none but Chibbars being permitted to take part or even witness the proceedings, which are

produced with the greatest secrecy within closed doors. The partakers are to give no indication whatever of the proceedings. The origin of the ceremony has been lost.

The *Bhais* family of Karyala in the District of Jhelum belong to the *Chibbar* clan and were residing in the second century B.C. at Mathra sanctified as the birth-place of Krishna, the Incarnate. Raja Nahar Singh the ruler of Mathra was the progenitor of his family. It is clear from the ballads of this clan that Raja *Dahar* the ruler of Sindh who fought with Mohammed *bin* Kasim at Gujrat was the son of this identical Raja Nahar Singh. It is stated that Raja Dahar had five sons who through the vicissitudes of the times were driven to settle in this territory, establishing five minor States. Ultimately Raja Gotam one of their descendants took up his residence in a small fort built by his ancestor Tharpal or Tharchak a few miles from Karyala, the ruins of which are still visible. Gotam was killed in contesting the Moslem invasions, leaving an only son named Paraga of twelve years of age.

Tradition enshrouds the childhood of *this* youth with a halo of romance. It is said that after the death of his father he fled to the hilly tracts on the Frontier, devoting himself to a life of asceticism. After six months austerity it began to snow and he was buried underneath and by chance was rescued by a passer by.

When Babar invaded India, Paraga either accompanied the invading army or by some other means came back to the Punjab. Naturally religious he saw Baba Nanak (the first of the Sikh Gurus and the founder of that great religion) who adopted him as a disciple and baptised him to Sikhism. Henceforth he was known as Baba Paraga. Guru Nanak enjoyed on Baba Paraga the completion of a secular career before renunciation. He accordingly entered on his possessions in the vicinity of the fort build by his ancestors, and selecting an area for a colony settled there, naming it Karyala. He married the daughter of Tara Chand Vaid, Dewan of Fort Sarang, and had a son named Durga Das. At the time of the investiture of Guru *Arjan*, Baba

Paraga withdrawing from wordly affairs sought his spiritual advice. Sikhism is a spiritual religion; one that eschews all depressing ceremonial, wherever the outward and visible sign of interior grace is calculated to overpower or extinguish the latter. Guru Arjan instructed Baba Paraga to invoke the sacred word *OM* at the time of inspiration, uttering the word *Swaha* in respiration. *Vide* Sikh Parsang Chapter III of Suraj Parkash Granth. With this simple but effective injunction Baba Paraga returned abandoning from henceforth all ceremonials. The Sikh scribe Bhagat Mall thus describes this event. "The Brahmans of that Ilaga came to him (Paraga) saying he was defiled by renouncing ceremonial worship. Baba Paraga replied that when a man is infected by *Sudak* an adherence to bare ceremonial is fruitless, adding " :—" I am constantly infected with *Sudak* while giving instant birth and causing death by my breath. Hence I am free from the ties of ceremonial—" an answer which silenced the orthodox Brahmans, *vide* *Suraj Parkash*. Jita and Nanda two sikhs with Paraga came to Guru Arjan, kissed

his feet and with folded hands besought some spiritual injunction. His Holiness advised them to control their senses and be complete enjoining them to remember every moment the sublimest *Ad Guru nam Got*.

Adverting to the word *Om*, or *Aum* or *Aom*, as it is differently written, it is the most sacred word among the Hindus. It corresponds to the Jehovah of the Jews, the *unspoken* word, which was uttered once a year only by the High Priest whereupon all the worshipers bent to the ground in adoration. The sacred word which, when reverently uttered, empowered miracle and prophecy. Its efficacy, however, lay in its correct pronounciation, a secret long lost and the recovery of which it would appear is the *ultima thule* of certain esoteric societies of the occidental world. The origin of the sacred word *Om*, lends itself to fascinating conjecture. It is a combination of 'A-om' the *Alpha* and *Omega*—the first and the last—used by the Priestly class at Babel when unity of language prevailed, and brought with them in their southern migration on the

dispersal of the Aryans? Believers in the power of rhythmic vibration hold it to be an ideal expression. The efficacy of respiration in meditation, prayer and spiritual exercises has been known in India from the time of the Rishis. Its efficacy is apparent to the most superficial in controlling emotion. Modern advocates of the new thought; members of the Psychic Research Society in England and America, in reviving these practices of the Yoga system, see perpetuation in an intelligent system of breathing, of the Divine implanting of human life in the words of Genesis :—"God *breathed* into the nostrils of man, the breath of life, and he became a living soul"; a privilege not conceded to the rest of creation. The potency of regular, rhythmic breathing is enhanced, when the mind is intelligently concentrated on the sublimest ideal,—Om.

When Guru Hargobind succeeded to the Sikh Hierarchy he sent for Baba Paraga to his court. The latter, although advanced in years and enfeebled in body by austerities, obeyed the call and took up arms to fight against the Moslems. When Painde Khan, Subedar of Lahore

dispersed the forces of Guru Hargobind, Baba Paraga rallied them and with sword in hand engaged the enemy shewing, with Nanda Sikh, much chivalry and valour; killing many of the Moslems and dispersing the rest. Referring to this incident the Suraj Parkash says :—

Painde Khan wad jodha ki phir uri-
shai ki Khark hath wad kar do dhar
Karen Prahar ki

Jin aga wad jodha mare dharn pari
Joti mulk Prohta hit hit taki

Nanda Sikh Paraga teghi dharo ki
Subtan kattan lagi, tar drung padai ki
Mare rok tyage chat pat gir pari

Ak-onkar, Satgur, Siri Guru Teg Baha-
durji enjoins :—Bahai Lakhya Sahib
Lada Sarit sangat gur thadi rakhega,

sangat de manorath guru pure karega
sangat de seva da vela hai

Bhai Lakhya tun guran da poot hai,
tere oopar khushi hai, Guru sangat de
bohari karega.

Ak rupee mewra ko dena.

The purpose of this edict was to exhort Bhai Lakhya in befitting terms, to join the service of the Guru. But as Bhai

Lakhya had died before this call could reach him, Dewan Mati Das his son, presented himself before His Holiness, receiving charge of the finances.

When Jahangir, then ruler of Delhi, declared war against Guru Hargobind, Baba Paraga was placed in charge of five hundred Sikhs to oppose the enemy. *Suraj Parkash* Chapter 31 says :—

Budha Paraga chal kar aya kirpa
drishti te gur warsad kara panch se sawar
sang keho karo tum age jang.

Baba Paraga was severely wounded in this battle, and died on return to his village. After this event Durga Das was appointed Dewan by Guru Hargobind, an office he continued to hold up to the time of Guru Har Rai. The validity of this account is proved by the fact that when Guru Gobind Singh succeeded he uttered the words :—

Tab Satgur gaddi braje
Kiya manorath puran kaje
Pucho Chibbar (Brahman) bipat hai joi
Lia Davani mum ghar soi
Mati Das, Lakhi Das rahe pita dig
Un ke alas le ghar gai

Siri Guru dev sang taj dai
 Panch dho Guru dig reha
 Jin sang ko hath bahogai
 Mati Das ik Gur Dewan
 Rehat sang sadev sujan
 Hirde sudh seva yeh kari
 Uzmat lai komat per hari
 Gyan dan simrit rehat
 Dharn ad hurand gun chet
 Drihar man karki sang Vid Iyaga,
 Siri Gurdev Charn anu raga.

When Guru Tej Bahadur leaving Ruper arrived at Kiratpur he was accompanied by Dewan Mati Das "Mati Das ik sang dewan char panch hi ruchroke kam".

At this time some learned Brahmans from Kashmir came to Guru Tej Bahadur complaining against Moslem oppression and Guru Tej Bahadur thought that the terms of his life was at an end. At this juncture Mati Das addressed his worship as follows :—

"Sun ki Mati Das tab kaho
 Sari ap kehan rab ko."

"What are you thinking about" asked Mati Das submissively. His Worship replied that he could never co-operate

with Aurange Zeb because of his torture of the Hindus.

The above verses show how staunch and faithful Mati Das was to his Guru. In the course of his wanderings Guru Tej Bahadur with about five hundred adherents reached Agra and being hungry made over to a herdsman a precious ring and shawl wherewith to procure some sweetmeats from the town. Mati Das was away at the time and on his return asked His Holiness why he sacrificed his valuable personal possessions on so small a requirement, when ready money was available.

The confectioner took the herdsman to the police post which dispatched some spies with the herdsman in search of the *Guru*. Mati Das pointed His Holiness to the inquisitors saying the torture Jamduts are coming whom His Holiness had sent for. Guru Teg Bahadur warned his adherents that all those who would remain with him must be subjected to great hardship, whereupon all fled, Mati Das alone remaining with His Holiness. They were apprehended and taken to Delhi.

The King sent a Qazi demanding some miracle in evidence of their faith or failing this to embrace Islamism as the price of their lives. Guru Teg Bahadur replied mildly that he was not disposed to accept either of the alternatives. Mati Das could not tolerate the lenity of the explanation and exhorted the Guru in the following terms :—

Namar dhut jab kin bakhana

Mati Das nit Guru diwana

Charan kol ke Guru digh rahe

Sun as wak na man men sahe

Siri satgur aur Mula sant

Tap komal Guru seva thanj, nohin
sahawat

Mati Das us ko dhar bhaut shakt we-
haru

Narbal spreading havoc among the people, the Guru did not renounce the Dharma till their last effort.

"I cannot tolerate this humble saying" said he, "the glory of the eight Gurus lies in you. By uttering thus you will bring disgrace upon you. Permit me, if you can't, so that I may upset the Moslem rule." This angered the Qazis who going

back to the King communicated what had occurred. After their departure Mati Das made the Guru understand that except with much oppression their power would not be taken away. He gave much wise counsel which silenced the Guru. Aurangzeb sent for Mati Das.

Mati Das ko kin bulawan
 Do takhte men kin bandhawan
 Hukam Jaladan bathin ocharan
 Le ara sir par tis dhara
 Ardho ardh chari sodar
 Pareo prithvi par ho do phar

The mention of this will be found in *Guru Balas*. This means when the Sultan sent for Mati Das he ordered him to be placed between two boards and sawn in two from his head. Thus was the brave Mati Das martyred true to his Gurus and unswerving in loyalty.

The full detail of the martyrdom of Mati Das is mentioned in the *Suraj Parkash*, a resume of which is given below:—

“When at this time Mati Das could not tolerate the disgrace he sacrificed his head at the Guru’s feet,” This instance

may be taken as indicating at once the exquisite torture of intolerance and the fortitude of the worshipers of the sacred *Granth*.

At this time Guru Teg Bahadur ordered the four remaining Sikhs to return to their home and was himself slain there vide *Panth Par'kash*. When Guru Gobind Singh succeeded Guru Teg Bahadur to the chair of Sikhism, the first words he uttered on taking his seat were :—

“If there is any one here descended from Mati Das let him stand up.” On Dharm Chand and Sahib Chand responding, the civil administration was given to the latter and the finances entrusted to the former. Sahib Chand was the nephew of Diwan Mati Das and when Mukand Rai the son of Diwan Mati Das, who was at Karyala at the time, presented himself later before the Guru, he was appointed a civil minister. Diwan Sahib Chand always accompanied Guru Gobind Singhji and was a great help in the field. He not only performed the duties of a civil administrator but discharged the

functions of Commander-in-Chief. Moreover at the time the *Hawan* ceremony was performed by Guru Gobind Singh, Sahib Chand, Dharm Chand and Chob Rai, the descendants of Mati Das, were specially selected to assist. In the Sikh *Granth*s there is frequent mention of the heroic deeds of Sahib Chand. For instance, *Suraj Parkash*, Chapter 3, says :—

Sahib Singh mahan bali jodha
 Ap marn ko jodha ho karodha
 Tis ke sang Hazar karin hen
 Haman karn hath dharin hen.
 Paran dan sang Durga Mal Hira
 Nand*Chhibbar.
 Guru Har Rai Nikat rakhi bippar,
 Ab tin ki kul ko jo koi,
 Hazir hove hukam deon soi,
 Sahib Chand, Dharm Chand doe,
 Hath jor thande bheo soe
 Kar har Gur war upara,
 He ate kattan hove kam sara,
 Satgur Kehi karat jeon age,
 Tum hi karo kinpan tyage,

Note—Hira Nand was the grandson of Durga Das.

Dharam Chand lia kar khizana,
 Sahib Chand gharbar diwana.
 Durga Mal had 5 sons.

This event is narrated thus in the *Suraj Parkash*

Nij sang rakhat hok hum rehin,
 Gain sadak ghar ko jo ab kehin,

Guru Gobind Singh frequently mentions the valour and courage of Sahib in the highest terms, see *Suraj Parkash*, Chapter 3, Vichittar Natak.

In a battle near the Beas, Sahib Chand while engaged in the field was killed. When the news of his death was conveyed to Guru Gobind Singh who was in advance, he sent for his body, cremating it on the banks of that river where his tomb is still standing. Guru Gobind Singh further wrote a letter of condolence to the son of the deceased, the original of which is in the possession of his descendants.

Diwan Gur Bakhsh Singh remained for some time with Guru Gobind Singh and after the departure of His Holiness

resided on his estate at Amritsar. At the time that Ahmad Shah, the invader, ordered the slaughter of the Sikhs, offering a reward of Rs. 10 to Rs. 15 per head and desiring the demolition of the Golden Temple at Amritsar as well, Diwan Gur Bakhsh Singh advanced to resist the enemy dying in the attempt. See *Panth Parkash*, page 697. The *Parwanas* quoted below granted to members of the Chhibbar clan of Karyala, by Guru Gobind Singh, and the other circumstances referred to in this Chapter on the Chhibbars of Karyala show that the holy Gurus held this clan in great esteem, as its members sacrificed themselves freely in the cause of Sikhism.

In the third chapter of *Suraj Parkash*, Sahib Singh, *i.e.*, Sahib Chand has been eulogised in sublime terms as Sahib Singh the great warrior &c. Subsequently in a battle fought with Hatai Khan a little beyond the Beas, Sahib Chand died fighting bravely. His tomb still marks the spot where he fell. When Guru Gobind Singh heard of Sahib Chand's death he sent the

following *Farman* under his own signature to the son of the Martyr, a document still in the possession of the Chhibbars of Karyala.

ਨਕਲ ਪਰਵਾਨਾ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ

ੴ ਸਤਿਗੁਰੂ ਜੀ

ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਦੀ ਆਗਯਾ ਹੈ ਭਾਈ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਖਲੌਰ ਸਿੰਘ ਗੁਰੂ ਰਖੇਗਾ। ਗੁਰੂ ਗੁਰੂ ਜਪਨਾ ਜਨਮ ਸੁਧਰੇਗਾ। ਹੁਕਮ ਦੇਖਦਿਆਂ ਭਾਈ ਕੌਲਾ ਤਥਾ ਸਰਬਤ ਭਾਂਜੇ ਦੀਵਾਨ ਹੋਰ ਜੋ ਕੋਈ ਸਿਖ ਖਾਲਸਾ ਕੇ ਨਾਲ ਆਵਨ ਤਿਨ੍ਹਾਂ ਨੂੰ ਤੇ ਜੋ ਭਲਾ ਆਦਮੀ ਆਵੇ ਸੋ ਸਭਨਾਂ ਨੂੰ ਨਾਲ ਲੈਕਰ ਮੇਰੇ ਹਜ਼ੂਰ ਆਉਨ। ਤੂੰ ਮੇਰਾ ਖਾਨਜ਼ਾਦਾ ਹੈਂ। ਤੇਰੇ ਉਪਰ ਮੇਰੀ ਬਹੁਤ ਮੇਹਰਬਾਨਗੀ ਹੈ। ਤੇਰਾ ਅਤੇ ਜੋ ਤੇਰੇ ਨਾਲ ਆਵੇਗਾ ਸਭਨਾਂ ਕਾ ਖਸਮਾਨਾਂ ਕਰਾਂਗੇ। ਕਿਸੇ ਗਲ ਦਾ ਭੈ ਨਹੀਂ ਕਰਨਾਂ। ਖਾਤਨਸ਼ਾਂ ਰਖ ਕੇ ਅਉਨਾ ਜੋ ਤੇਰੇ ਪਿਉ ਦੀ ਖਿਦਮਤ ਸੀ ਸੋ ਤੈਨੂੰ ਬਖਸ਼ੀ ਇਕ ਘੋੜਾ ਪੰਜ ਸੌ ਰੁਪਿਆ ੫੦੦) ਨਕਦ ਲਾਲ ਸਿੰਘ ਹੀਰਾ ਸਿੰਘ ਦਰਵਾਨਾਂ ਨਾਲ ਭੇਜਿਆ ਹੈ। ਸੰਮਤ ੧੭੬੧ ਭਾਦੋਂ ਦੀ ੧੨ ਸਤ੍ਰ ੧੪ ॥

ਇਸ ਪ੍ਰਵਾਨੇ ਦੀ ਕੁਛ ਸਤਰਾਂ ਉਨ੍ਹਾਂ ਦੇ ਅਪਨੇ ਹਥੀਂ ਤੀਰ ਨਾਲ ਲਿਖੀਆਂ ਹੋਈਆਂ ਹਨ ॥

Ek Onkar Sat Gur Ji, Siri Guru Ji di agya hai. Bhai Gur Bakhsh Singh, Khilor Singh Guru rakhega, Guru Japna Janam Sudhrega, Hukam dekhdyan Bhai Koula tatha Sarbat bhanje diwan hor jo kio Sikh khalsa ke Nalawan tinhan nun te jo bhala admi awe so sabhnan nun nal lekar mere hazur awna Tun mera Khan Zada hen, tere upar meri buhat mehar bangi hai, tera ate jo tere nal awega sabhnan ka Khasmanan karan ge, kisi gal da bhou nahin karna, khatar nasha rakhe awnan, jo tere piu di khidmat si, so taingun bakhshi, ek ghora panso rupya Lal Singh, Hira Singh darwanan nal bhajiya hai, Samat 1761 12 Bhadron Satar 14 $\frac{1}{2}$.

Is parwana ki kuchh satren unke apne hath se tir ki sath likhi hui hain.

After complimenting the One True Almighty His Holiness Guruji enjoins : "May God protect Gur Bakhsh Singh Khilour Singh. The recitation of the Guru will ennoble life."

Again "on the receipt of the injunction Bhai Kaula, other Diwan Cousins and Sikh Khalas or any other good man whom thou mayest like to bring with thee to my worship is welcome. Thou art the son of my noble disciple and thou hast found much favour in me. Thou and any other who may come with thee, will be entertained honourably. Don't fear but come with freedom and easy mind. The reward of thy

father's services has been conferred on thee. One horse and 500 in cash are sent herewith through Attar Singh and Hira Singh attendants. Samat 1715 dated Bhadar 12, lines, 14½."

Some lines of this valuable document are written in His Holiness's own hand with the arrow which he always carried in his girdle.

Diwan Gur Baksh Singh stayed some time with His Holiness and later on settled in the District of Amritsar.

Bhais Charan Singh, Bhan Singh, Gaj Singh and Wazir Singh were the leading members of this family at the time of the Sikh rule. They were granted *Jagirs* and their family still preserves in the original, many important certificates and *Sanads*. At one time they were exempted from the payment of salt duty. A *sanad* in the possession of the family provides the terrible penalty of deprivation of the ear and nose on any one who may disturb the peace of this family! They still enjoy *jagirs* and annuities and Bhai Gurdit Singh, *Rais*, who is the representative of this family, holds the office of Zaildar under the British Government.

A Chhibbar of the name of Jograj and his younger brother Bakhshi Desraj were the representatives of the family which emigrated from Bhera to Kahnawan during the Muhammadan rule. The ruins of the spacious brick buildings are still visible on a high mound. Though sparsely populated at present the inhabitants ascribe their ownership to the Chhibbars. They respectively held a high position in the Military and Civil administration of Nawab Beg, the Governor of the Punjab. Bakhshi Jograj, who was Commander of the Army, gave signal proofs of his courage and capacity in many battles and was granted a *jagir* of 22 villages. Five of these villages were given by him as a gift to the *Gurdawara* of Pandori and are still in the possession of the *Mahant* of Pandori. In this area they founded the village of Kot Jograj, which now stands on the canal side near Kahnawan. Bakhshi Jograj was ultimately killed in battle. Bakhshi Desraj brought his body to Kahnawan where it

was cremated. Bakhshi Jograj's widow, who was greatly attached to her husband walked calmly to the funeral pyre and was cremated with her husband, an incident which has given to the spot the name of Sattigarh.

A Brahman named Wishwanath Rai gained honours from Ahmad Shah. This remarkable man as Balaji Wishwanath was the first Peishwa of the Mahrattas, whose incursive raids in the field and subtleties at the Court supply more than half the romance of the later Mughal and earlier British history of India. A nation which in the zenith of its power possessed the best light cavalry the world has ever seen, and whose horsemanship and endurance were only beaten by their daring and slimness—men who, before the smoke had cleared from the smoulders of their last outrage in flourishing area, were enacting some fresh tragedy hundreds of miles away, with scarcely any clue for an intelligent pursuit. A race which from an obscure beginning, extended its influence from the Bombay Presidency on the

west to Bengal and the Carnatic on the east; and from Northern India, as custodians of the blind Shah Allum with whom the last vestige of the Mughal power perished, to Tanjore in the south, where a scion of their house still rules. The "mountain rat" of Aurangzeb's contempt which, by the irony of fate, was destined to destroy the vitals of that decaying lion. To the dread of their incursive power the crumbling Mahratta Ditch in Bengal is a monument. Their activities were not confined to territorial conquests. Their craft under the freebooter with the forbidding name of Angria vied with the operations of European buccaneers and Barbary corsairs, captured many a European warship and paralysed European shipping virtually unmolested. Grant Duff in his history of the Mahrattas, page 5, holds that Balaji Wishwanath though called the first Peishwa, was in fact the fifth. He further states that the Mahratta Brahmans, although carefully suppressing all evidence of their origin, ascribe it to the mythical interposition of Vishnoo in His

THE MUHIYALS

autar (Incarnation) of Parash Ram. Now Parash Ram, it will be remembered, was an earlier ancestor of the Chhibbars and this coincidence would seem to confirm the tradition of the Muhiyals that the rulers of the great militant Mahratta nation are an offshoot of their tribe. The martial instincts—which even the enervating climate of the Western Ghats was, in the course of the intervening centuries, unable to extinguish—indicate an imperishable origin so characteristic of the Muhiyals.

THE BALIS.

According to the *Kavits* of this clan the Balis had their earliest home at Mathra. When Dharopat and Shiripat, the two princes of that territory together with their family, were exiled, they were accompanied by Rai Tarlok Nath, the ancestor of the Balis, and also by one of the ancestors of the Bhimwals. Both of these Muhiyals held the rank of Commander-in-Chief under the princes. Later on reaching the Punjab, they took possession of Nimaksar, the Present Katas, in the Pind

Dadan Khan Tahsil of the Jhelum District. Raja Bal, the son of Dharopat built the town of Malot, and erecting a fort there made it his capital. The ruins of the fort are pointed out near Dalwal in the Pind Dadan Khan Tahsil. Here Tarlok Nath was also given the old rank of Commander-in-Chief which he held in Mathra. His shrine still stands there and is a resort of Bali pilgrims.

Rai Tarlok Nath had four sons by two wives. The names of the four sons were Ambar and Sambar by one wife and Isar and Bamna by the other. The following story of astrological fulfilment and the effect of an unconditional promise to a seer is worth recounting. The son of the Raja of Malot named Jodh was imprisoned for incurring the displeasure of the King of Dehli. The Rani, the mother of the lad, asked a Brahman astrologer to predict the time of her son's release promising the seer whatsoever he desired if the prediction was fulfilled. It happened that the youth was released at the predicted

time and the astrologer asked that his son should be married to the daughter of the Commander-in-Chief. The Rani agreed but the uncompromising Commander-in-Chief objecting to the proposal was with his family, banished. A brother of his who acceded to the wishes of the Brahman astrologer, was excommunicated by the Muhiyals; an instance of their exclusiveness. The descendants of Isar and Baman are still to be found in *Pothohar*, under the name of Isar. Ambar had ten sons Kalas, Gotam, Harbans, Kesho, Rai, Beli Ram, Keshav Das, Durga Das, Sambar Daj and Makardhwaj. Their descendants are found in different parts of the country.

During the time of Akbar, Rai Bhago, a member of the Bali family, was exalted to a high position in recognition of his father Rai Teja's meritorious services and death in the battle fought against Sher Shah, who rebelled in the time of Hamayun.

Brahmji Balet had two sons Atma Ram and Agya Ram. They held high positions in the reign of Ahmad Shah Durani, and

were greatly esteemed for their public charities. Mahbub Rai, Lakhpat Rai and Khushwaqt Rai, the sons of Lala Agya Ram Bali held high offices in the time of Maharaja Ranjit Singh and were granted jagirs. Lala Hakam Rai, the son of Khushwaqt Rai also occupied a prominent position during the Sikh rule, and on the decline of the latter he retired from his office devoting the rest of his life to philanthropy. His descendants still reside at Pind Dadan Khan.

HONORS AND TITLES.

Rai Ranpat received the title of Rai Conda and a Jagir from Raja Gulab Singh in recognition of his meritorious services. His descendants still enjoy the Jagir of Kharhi in the Jammu State.

The descendants of Dij Raj gained the State of Khari, situated on the banks of the Jhelum in the Jammu State. In 1738 when Nadir Shah advanced upon India, a bridge of boats was constructed over the Jhelum. Later Ahmad Shah Abdali, also twice crossed over by this way. The frequent passing of the Armies through this city involved its ruin. Tradition

says it was devastated. Under the decentralised and simple commissariat system in vogue prior to British rule, tradition probably expresses the situation tersely. In the Kahuta Tahsil of the Rawalpindi District there was a fort named Bali-Mahu supposed to have been built by these people. Its ruins are still traceable but nothing is known of the founder of its history.

It has been mentioned in the chapter on the Chhibbars that their ancestor Raja Dahar maintained an unequal fight against the Muhammadans, at Gujrat, where at an earlier period the Balis seem to have ruled. Though no bard of the Balis has as yet supplied us with any *Kavital* authority in support of this belief, we have been able to trace allusions to the fact in Ferishta's History, and the *Ruqat-i-Alamgiri*.—*Ruqah* No. 19. According to Ferishta at the end of the year 1359 after having subjugated Nagarkot, Feroze Shah turned his attention to his old desire to conquer Sindh. It was a thorn in his side. He marched from Nagarkot and reached Thatha the ruler of which was then Jam Bali. This Bali ruler prepared

to contest the advance of Feroze Shah, fortified the fort and opposed the invader with great bravery. The advent of the rains and scarcity of grain forced Feroze Shah to retire on Gujrat. The Bali army pursuing was attacked and defeated. Feroze Shah, however, paid dearly for victory as his forces suffered severely. Ultimately Jam Bali surrendered to the King but was permitted to retain possession of his country probably as a tributary. The Balis had probably embraced Muhammadanism, and this accounts for that clan having dropped out of the racial and tribal *Kavitas*; the bards having probably omitted their part intentionally.

Ruqaat-i-Alamgiri.*—A letter from the Emperor Aurangzeb to his son in Persian which is translated below supplies the second clue. “My dear son may you prosper. Relieving Fattah Jang Khan Bali of the charge of the Commander-in-Chief of the Sorath armies and entrusting the same to Murad (Controller of Diwan Khana) would prove like breaking a glass in one’s own hand. The Balis are of long

standing in the Gujrat province and are well aware of all the ins and outs of the Military Department there. To put the military charge under any other than a Bali is quite out of reason and hence dangerous. Sorath is a place where Panj-Hazari commanders like Husain Ali Khan son of Ali Verdi Khan, and Staff-shikan Khan had been stationed and then the settlement of the place proved satisfactory. So my dear son, if the administrators of the same stamp continue in the place it would be right. The father (centre) of this province is Gujraj, if there is any failure in the administration (which God forbid) then it would entail a great deal of trouble to remedy it. I do not say do either this or that, but use policy to facilitate the matter."

From page 26 of Rattan Chand Bali's *Bal Nama*, it would appear that one of the descendants of Kuls was Baba Ambar, after whom a branch of the Bali family is called Ambral Bali. The latter were held in great respect and esteem not only from the prominent positions they occupied in the State but from their charities Diwan

Sahib Rai a member of this house who held a prominent position at the time of Aurangzeb, resided in Fort Rohtas in the Jhelum district. He constructed a *baoli* or tank at considerable expense which still exists in the Fort. While the *baoli* was under construction he accompanied the Emperor Aurangzeb on an expedition to Cabul, placing an agent in charge. On reaching the banks of the Indus at Attock on his victorious return, his agent presented himself with the accounts of his trust and a cup of water from the completed tank. The Diwan tore up the accounts and threw the water into the river. Seeing the dismay of the agent the Diwan explained that as the tank was built for public good in the name of God, no mortal could presume to hold an account, and he could not drink the water before performing the *jath* or opening ceremony. On his return to Rohtas the necessary ceremonies were duly performed. As he was childless he married this *baoli* to a well belonging to the Datts. All those who know that in Urdu a *baoli* is feminine and a *kuz* (well) is masculine, will

appreciate the suitability of the union, and as marriages between the Balis and Datts were permissible no one could cavil at the expediency of the old gentleman to consummate a marriage in his family undeterred by the unconsenting parties. He spent lavishly on the ceremony and festivities, and the chroniclers have specifically recorded that he gave a gold mohur as *choti* to each of the *parohits* (priests) of the seven sects of the Muhiyals a scale of fee and procedure which his descendants still adhere to.

THE VAID.

The following is culled from the *Risala Islah-i-Muhiyali*, pages 24 to 27. The genealogical tree of the Vaid and the Datts is traced to a common ancestor Drona Charya, the Commander-in-Chief of the armies of the Kauravs on the field of Mahabharata. He is the same venerable master who trained the sons of Raja Pandu as well as the sons of Raja Dharit-rashtra in strategy. Rai Gorakh Rai lived in Ajmer. Leaving Ajmer he gained access to the Court of Rai Pathora where he held high rank. It is written in *Tawarikh*

Farishta, "The descendants of Raja Jaipal of Lahore received pension in Ajmer." From this it is clear that this youth belonged to the same dynasty. In short, having gained honours at Kanauj he came to Delhi. Shortly after this Shahab-ud-Din Ghorî advanced on Delhi and in 1193 he killed Rai Pathora in the battle of Thanesar, Rai Gorakh Rai sharing the fate of his master. His descendants in the course of their wanderings reached the Simla Hills, and passed a long time under the different Hill Rajas. Shiv Datt Ram a descendant of the exiles prospered and eventually became one of the nobles at the Court of Jammu. In 1382 according to the history of Gulab Nama (History of Jammu) when Amir Timur after plundering Delhi invaded Samarkand, he carried away thousands of Hindu prisoners—men, women and children. When the King was passing by the Jammu territory he was opposed by Maldev, the Raja of Jammu who succeeded in recovering and liberating these captives. In this battle Shiv Datt Rai distinguished himself so well that the Raja made him the Rai of

Samba. This Samba is held as the Dheri of the Vaidis and hence the descendants of Shiv Datt Rai are held as Dheridars. His elder son was Adev who acquired a proficiency in medical science and gaining honours in the Court of the Raja of Jammu eventually settled there. His younger brother became the chief of Sambha. In the Doaba Sind Sagar the Auwana Vaidis are held as Dheridars but in the Punjab the Samba Vaidis are looked upon as senior to the Auwan.

THE LAU.

The Lau are descended from Bashisht, who was held in high esteem in the Court of Raja Jusrath in Ajodhya and was the tutor of his son Maharaja Ram Chandra, the Incarnate hero of the Ramayana.

According to *Risala-i-Islah Muhiyali*, pages 38 and 39, when Amir Timur Gorgani leaving Hardwar by the Sewalik Hills was proceeding to Samarkand, Ballar Sain, Rai Indar Sain's son, who was an ancestor of the Lau family received him hospitably, providing supplies up to the bank of the Beas, and presented to the Amir at a Darbar personally, or through

their ambassadors, the Hill Rajas or Raos. The Amir was so pleased with his hospitality and courtesy that he granted to him and his descendants the whole of the Bajwara territory in perpetuity. When the Sikhs rebelled against Aurangzeb the Chief of Bajwara (the ancestor of the Lau) could not for some reasons assist the Imperial army. The Emperor displeased at this confiscated the whole of his *jagir*. So it is inferred that Bajwara was the Dehri of the *Lous* and the descendants of Sur Sain who sprang from Ballar Sain are the Dheridars of Bajwara.

THE BHIMWALS.

No genealogical tree, *Kavit* or any other reference has been traceable of this clan. The *Risala I-lah-i-Muhiyali*, pages 35 and 38, states that the Bhimwals sprang from the dynasty of Raja Nanlna whose fort bearing his name was situated in the *Balnath Hills*. The ruins of the fort are still to be seen near the village of Baganwala in the Pind Dadan Khan Tahsil of the Jhelum District. In 985 A.D. Mahmud of Ghazni invaded the fort and expelled the ancestors of this dynasty,

who thereafter seem to have lost their position and prestige as a representative of the Muhiyal tribe, but it is more likely that the remnant scattered. The descendants of the few who remained are proprietors and lambardars in Makhiala at the present day. The crematorium of this family still exists beside the ruins of the fort. Raizala Parmanand Bali, Naib Kanungo, Tahsil Pind Dadan Khan, writes in his book *Gharjakh Nama* that when the Janjua family fought with the Bhimwals and ousted them from Makhiala the fallen Bhimwals were cremated there. It is just possible that this incident refers to the attack of the Bhimwals by Mahmud of Ghazni, when a large number of Bhimwals were killed but there would appear to be no record of the names of the slain.

THE MOHANS.

The history of this clan has been taken from the *Jang Nama* of the Mohans supplied by Mehta Har Bhagwan Lau, Rai Arjan Dass Mohan and Mehta Behari Lall Mohan and by the *Islāh i-Muhiyali*. The Mohans are descended from Kashyap Ri-hi from whom the modern Kashmir

takes its name. Tradition says that during the Dawapur Jug, the third epoch of the creation, Durbasha Gorman was the representative of the Mohans. The Hindus, it might be mentioned, divide the life of this earth into four Jugs (Epochs), dating from its creation to its annihilation. In course of time Bhagwan Das, a descendant of Durbasha Gorman, migrated to Mathra which from being sanctified as the birth-place of Krishna, the second Incarnation, attracted the Brahman element. Krishna is to the Mahabharata what Ram Chandra is to the Ramayana. The Muhiyals would, of course, be a necessity in so sacred a place. For, being Brahmans their right to reside there was undisputed, while their military instincts were essential to protect the sacred shrines and temples from pollution or destruction by barbarians and iconoclasts. Thus we find the ancestors of the Chhibbars, Datts and Mohans occupying prominent positions at Mathra in this earlier period. Bhagwan Das, the emigrant to Mathra and referred to in the earlier part of this chapter, had three sons named Gokal,

Mathra Das and Hari Kishan. The last took up his residence in Kashi (Benares). His son Abnashi Ram, desirous of purifying himself in the Ganges and Jumna proceeded, in the time of the Tartar rule of Upper India, as far as Delhi. Here he found favour with Amir Timur who appointed him his Diwan, and the latter's success induced the Amir to send for another Mohan named Maya Das who also continued to be held in great esteem at the Tartar Court. Maya Das had two distinguished sons, Hari Chand and Har-nand who were appointed commanders of the Royal army. They marched to the south with a force and acquitted themselves so creditably in battle that Amir Timur appointed them Diwans in the newly acquired territories. Prince Sultan Mohamad Khan, a descendant of Amir Timur, was as powerful as his distinguished progenitor. During his reign Diwan Hira Nand and Basant Rai Mohans, built the city of Dhankote on the banks of the river Sind which added to their renown. Chuni Prohit (priest) and Rai Singur of Mohan appeared at this time.

Babar, the first Moghul Emperor, appointed Harjas Rai his Diwan and conferred on the Mohans Muhammadan titles without requiring the surrender of their religion; and it was during Babar's reign that the Mohans rose to eminence and were Rulers of Mamdot, in the Ferozepore District.

Their possessions grew and their power consolidated to an extent which led Humayun on his succession to the throne to make several attempts to check their advancement. His efforts met with indifferent success and he eventually despatched a powerful army to reduce their stronghold. The Mohans concentrated in the Fort at Mamdot but as their number was comparatively small they were overpowered. Almost all were killed fighting except an old chief, Baba Sahib and his son Sobha Ram Thakur. The latter was taken prisoner and sent to Delhi where he was at first appointed the Steward of the Household but subsequently rose to eminence by his intelligence and probity. At this time the Datts of Viram were in great trouble. They were being oppressed

by the Jats who had dispossessed them of all their lands, where upon some of the Datts went over to Mamdot and complained to Baba Sahib (the chief survivor of the older generation of Mohans), and procured a recommendatory letter to his son at Delhi. The latter proceeded to Visam at the head of a force, punished the Jats and restored all the lands to the Datts. As an appreciation of his services he received an offer of marriage from the house of one of the leading Datts; an offer which he accepted, but conditional on the marriage being performed at Mamdot in the presence of the father. On reaching Mamdot, however, he married the girl to his father in order to preserve the line from extinction. Two sons were born of this marriage from whom all the Mohans in the Punjab are descended. Baba Sahib had given orders to his descendants that in memory of his captive son they should give something in charity on occasions of marriages, etc. This order is still carried out by the females in the house of every Mohan, the gifts invariably taking the form of a *lota* and food.

Again during the rule of Mohamad Shah Badshah, Mansa Ram Mohan, was honoured by the King and entrusted one Diwan Sadhu Ram Mohan, with the army appointed for the occupation of the Punjab. Pralad Rai a contemporary bard eulogises Diwan Sadhu Ram. The latter had a son named Jai Ram. This youth who is reported to have been remarkably handsome must have impressed his master as possessing the restraint of Joseph, for it is said that the King led him by the hand into his harem. He then in order to convert Jai Ram to the faith of Islam asked his Begum to give her daughter to him in marriage. When Jai Ram mentioned this proposal to his father they resolved to migrate to the Punjab. The King, however, got them back to Delhi. Jai Ram was taken in custody and the Begum's daughter was married to him and he was caused to dine with her from the same plate. From the time of Jai Ram's conversion he came to be known as Thakur Shah. At the spread of this news the Mohans whose Capital was at

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Mamdot determined to rescue Jai Ram and challenged the King to battle. The latter ordered Hashmat Khan his Commander-in-Chief to be equipped with guns bombs, elephants, chariots and ambulances and march to Mamdot. When the Commander arrived within three miles of the fort of Dhankot he pitched his Camp there. The Khan Sahib then through his messengers informed the Mohans that he was equipped with two hundred thousand horse, and if they sought their safety they should submit to the Imperial troops. The Mohans replied that they were quite prepared to enforce their challenge. The Commander Hashmat Khan thereupon directed his Mughal Pathans to commence the attack on Mamdot which the Mohans resisting bravely eventually succeeded in defeating the Mughals, many of whom were slain and a large number of their officers taken prisoners. The disaster incensed the Emperor who directed that a vast Army supplemented by troops from *Khurasan* and commanded by himself in person

should proceed to Mamdot and extirpate the Mohans. Gobind and Mathra Das who were the head of the clan consulted their people and advised them to fight in a manner that in generations to come their prowess to be sung. A pitched battle ensued near the fort of Dhankote in which a large number of Mohans fell fighting. The King, however, ordered his men that none of the victors should touch the bodies of the slain and permitted their women to come into the battlefield and identify and recover the bodies of their brave husbands. It is stated that after this disaster, Thakur Shah who was also called Khizar took permission from the King and came to Lahore. He met his father Sadhu Ram and as he had no other issue and Thakur Shah was ostracised from the pale of Hinduism, he induced his father to marry again and the choice fell on the daughter of one Bhaga Mall Datt, of Kangra. The children from this second wife saved the head of this clan from extinction.

The other survivors of the battle of

Mamdot fled and settled in different parts of the country. The result of this fight greatly disappointed Jai Ram who now feared the extinction of his family. Another version is that after some time Jai Ram returned to Mamdot with Mahammad Shah's permission and induced his old father to remarry at Viram Dattan. Sadhu Ram settled at Viram and had children by his second marriage. The Mohan family was thus saved from extinction and as this was the result of the exertions of Jai Ram who was then known as 'Khoja' or 'Baba Janjuan' the Mohans generally give alms and distribute sweetmeats in his honour at marriages and other festivals. Sadhu Ram's descendants remained in Viram for four generations but their constant friction with the Datts of that place resulted in an open fight in which the Mohans were worsted, whereupon the entire clan with the exception of one family, migrated. Dujan Rai whose wife was from Behra migrated to that place and settled there. Gulab Rai one of Dujana Rai's grandsons migrated to Pind Dadan Khan and laid the foundation of Mohalla

Mohinan there. The Mohans now found in Pind Dadan Khan, Sagri, Rawalpindi, Tehi, tahsil Tallagang, Musa Khel, Ahmedabad, Mirpur and Mobazpur are the descendants of Gulab Rai. The difference between the Mohans of Pind Dadan Khan and those inhabiting other places is that the former are the direct descendants of Baba Sahib while the latter are the descendants of his relatives who survived the battle of Mamdot and settled elsewhere. As the majority of Mohans were killed in the battle of Mamdot and a large number scattered all over the country they constitute, comparatively, the smallest clan of the Muhiyals.

The place of their origin was the ancient Dhankote which stood on the banks of the River Sind. During the time of Sultan Mahmood Ghaznavi, when Raja Sukhpal of Peshawar adopted the Mohamadan faith, the power of the Mohans began to decline. Through Sukhpal's intercession they were allowed to retain possession of Dhankote for some time but were ultimately dispossessed by Sultan Masood *bin* Mahmood. Dhankote was

then made over to the Awans whose descendants still reside in Kalabagh. The head of the Mohan family passed some time in an unsettled state under the protection of the Ghakkars, migrating at last to Hindustan. After some time having received honours on the occasion of the Rajsu Yajna of Raja Jai Chand he spent some time with the Raja of Malwa and subsequently at Ratanpur in Doaba Chaj. The name Ratanpur occurs in old ballads but it cannot be located now. Rai Thakur had two sons *viz*, Harbans Rao and Jaswant Rao. The latter Rao accepted Mohammadanism in 1306 A.D., during the time of Alauddin Khilji, and Harbans Rao died. Through Jaswant Rao's influence with the King the descendants of Harbans Rao were granted a *jagir* in Mamdot. Harbans Rao had five sons—Sudh Rao, Bharat Rao, Phanan Rao, Manak Rao and Hardars Rao. Phanan Rao who was the bravest and ablest of all became their leader, their Dheri is at Mamdot whence his descendants are called Dheridars. In 1685 A.D. Aurangzeb sent two of his Subadars against the

Sikh leader Guru Gobind Singh and as the sympathies of the Mohans were with the Sikhs, it was considered advisable either to make them accept Mohammadanism or weaken their power. Some members of the clan accepted Mohammadanism and their descendants who are called Mehtas are agriculturists at Mamdot to the present day. Those who did not proselytise were dispossessed of their property and took refuge with the Datts in Viram. Here they built a fort and lived by plundering the surrounding country. During the invasion of Nadir Shah they fled to the mountains and never returned to Viram.

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APPENDICES.

APPENDIX I.

A list of a few Muhiyals which it was possible to collect of the large number who held positions of distinction under the Sikh Government and the earlier Kashmir Raj.

No.	Names	Caste	Residence	Remarks, etc
1	Bakhshi Gur Narain	Datt	Kawalpindi	He had Maharaja's Chhota Mohr (seal) and was a great Jagirdar and high Sikh official in the Punjab
2	Diwan Jawahar Mal	"	Gulvana	Commander of Sikh army, and helped the British Government with 2,000 men in the conquest of Multan
3	" Rhim Sam	"	"	Commander of Sikh army Slain with Raja Suchet Singh at Lahore
4	" Hem Raj	"	"	Commander of Jammu State forces
5	Sardar Mahan Singh	Bali	Mirpur	Commander of Sikh army
6	Bakhshi Hari Singh	Bhimwal	Gulvana	Kardar (Governor) Gilgit
7	Mehta Kishan Chand	Chhibber	Pind Dadan Khan	Kardar (Governor) of Illaqa between the Ravi and the Indus
8	Bakhshi Amar Singh	"	Bhera	Kardar (Governor) of Thal

9	Metha Sukha Nand	...	Chhibbet ...	Kala	...	Kardar (Governor) of Illaqa Topa, Chau- ra Kala and Jagrdar of Darva and Chak Daulat
10	Bhai Wazir Singh	...	"	...	Karvala	Commander of the Sikh army.
11	Bhai Gabir Singh	...	"	...	"	Commander of the Sikh army
12	Bhai Raja Singh	...	"	...	"	Kardar (Governor) of Illaqa Jhangor
13	Bakhshi Pahda Kishan	...	"	...	Mahkpuri	General and Kardar (Governor) of Gilgit, Jammu
14	Diwan Jamiyat Kai	...	Datt	...	Gulvana	Financial Minister, Jammu
15	" Jaswant Kai	...	"	...	"	A. D. C. to the Maharaja of Jammu
16	" Gokal Chand	...	"	...	"	In charge of Military Department Jammu.
17	" Hakim Rai	...	"	...	"	A. D. C. to the Maharaja of Jammu
18	" Safa Chand	...	"	...	"	Officer Commanding Bijli Gopal Regiment
19	Bakhshi Mul Raj	...	Chhibber	...	Mirpur	(Colonel) Commanding Fauj Kushada Jammu State.

APPENDIX I—continued.

S. N.	Names.	Caste.	Residence.	Remarks, etc.
20	Raizada Ram Rakha Mal	Bali	Pind Dadan Khan	Wazir, Wazarat Jammu State.
21	Mehta Amar Nath	Lau	Jullundur	2nd-in-command, Body Guard Cavalry.
22	Sardar Karam Singh	Datt	Kanjrui	Commanding Maharaja Ranjit Singh's Body Guard
23	Bakhshi Devi Ditta Mal...	..	Jammu	Major, Artillery Kater No. 4
24	Chaudhri Sardha Ram	Datt	Viram	Major, Bijli Gopal Infantry
25	Bakhshi Parja Pat	Chhibber	Serawa	Major, Brigade Kushada No. 2, Jammu State
26	Mehta Rabda Kishan	Bhimwal.	Bhown	A Sikh Kardar and Jagirdar.
27	Bakhshi Kahan Singh	Datt	Malikpur	A great Sikh Kardar.
28	Mehta Mohkam Chand	Chhibber	Dalwal	A Sikh Kardar.
29	Bakhshi Bhuwani Sahai	..	..	..
30	Radha Kishen	..	Mirpur	Kardars

31	Mehra Ram Datt	...	Datt ...	Kotla	...	Kardras.
32	Mehra Deva Singh	...	" ...			
33	Bakhshi Sewa Ram	...	Bali ...	Mirpur	...	Sikh Kardar.
34	" Deva Singh	...	Datt ..	Koori	...	Sikh Kardar of Khanpur
35	Kaizada Anup Singh	...	Bali ...	Latifal		
36	Bakhshi Raj Kaur	...	Chhibber	Kotla		
37	" Kishen Kaur	...	" ..	Aroth Khan		Kardars (Governors) Illaqa Hazara, un- der Sikh Rule
38	" Ganesh Das	...	" ...	" ..		
39	" Jawahir Mal	...	Vaid ..	Dera Bakshian		Kardar (Governor) of Peshawar.
40	Bhai Rena Singh	...	Datt ...	Latifal	...	A great Sikh Kardar and Jagirdar of Mial
41	Bakhshi Sham Singh	...	" ...	Mahkpur	...	Treasurer of Maharaja Ranjit Singh.
42	Mehra Megh Raj	...	" ...	Bhown	...	Superintendent of Sikh office at Lahore
43	Bakhshi Kishen Kaur	...	Chhibber	Bhera	...	
44	" Bhagwan Das	...	" ...	" ..	...	Kardars, Jammu State,
45	Mehra Devi Ditta Mal	...	Datt ...	Bhown	...	Superintendent of Sikh office at Lahore

APPENDIX I—concluded.

No.	Names	Caste.	Residence	Remarks, etc.
46	Mehta Nathu Ram	Datt	Jammu	Subedar, Military Brigade, Kasada No.
47	" Gujar Mal	Bhimwal...	Bhown	Jamadars of Sikh Army
48	" Mahan Singh	Vaid	"	
49	Raizada Hushnaq Rai	Bali	Laifal	Kardar (Governor) at Jandal, killed by the treachery of a Mohammadan of Khuda
50	L. Lakhpat Rai	"	P. P. Khan...	Ziladars
51	L. Khushwaqt Rai	"	"	
52	Mehta Laiq Chand	Datt	Dhariala	Kardar (Governor).
53	Sardar Ganda Singh	Chhibber	Khurd	Risaldars
54	" Mohar Singh	"	"	
55	Mehta Nawab Rai	Lau	Khahar	Commanding Sikh army.
56	Mehta Pardhan Singh	Chhibber	Dhariala	Faujdar (Officer Commanding).

57	Bakhshi Amrik Rai	...	Chhibber...	Gujrat	...	Paymaster of the Sikh forces.
58	Sardar Prem Singh	...	Datt	Kanjur	...	{ Commandant, Maharaja Ranjit Singh's Body Guard
59	" Gajja Singh	...	"	"	...	
60	Bakhshi Lachhman Dass	...	Chhibber	Lahore	...	Kardar, Shahdara
61	Lala Sarab Daval	...	Bali	"	...	Assistant Kardar, Kangra.

APPENDIX II.

List of a few Muhayals Commissioned Officers past and present of the Indian Army, showing the number decorated with Military Orders.

S. N.	Names.	Caste	Residence	Name of Regiment	Army Rank	Order of		Remarks.
						British India.	Merit.	
1	Sardar Ganda Singh Datt		Zafarwal	19th Lancers	Risaldar Major, Honorary Captain A D C, to the Commander-in-Chief in India	1st class	3rd class	
2	Diwan Hari Chand	"	Gulvana	"	Risaldar Major.			
3	Dhanpat Rai	"	"	"	Jamadar.			
4	Diwan Chand	"	"	11th Lancers	Risaldar Major	2nd class	2nd class	

5	Ram Rattan	...	...	...	...	...	Risaldar.
6	Safa Chand	...	...	...	...	...	Jamadar.
7	Hukam Chand	...	...	...	...	...	...
8	Raizada Wadhawa Singh	Bali	...	Mirpur	...	...	...
9	Bakshi Mehr Singh	Datt	...	Malikpur	18th Lancers	Risaldar.	...
10	Bhai Daulat Singh	Chibber	...	Karvala	...	...	...
11	Raizada Harnam Singh	Bali	...	Latifal	...	...	...
12	Bakshi Bishan Singh	Datt	...	Malikpur	...	Risaldar.	...
13	„ Jawahir Singh	...	...	...	...	Jamadar.	...
14	„ Kishan Dial	...	...	Gulana	16th Lancers	Risaldar ...	2nd class 3rd class
15	Sardar Hakim Singh	...	...	...	16th	Risaldar Major, Honorary Captain A.D.C. to the Viceroy Hony. Magistrate.	3rd .. A Grant of 8 squares of land on the Sar god h canal.
16	Sardar Amir Singh	...	...	...	...	Risaldar.	...

APPENDIX II—continued

Names.	Caste	Residence.	Name of Regiment.	Army Rank.	Order of British India.	Order of Merit.	Remarks.
17 Bakhshi Artar Singh	Datt	Malikpur	9th Lancers	Risaldar Major.			
18 " Hem Raj "	Chibber	Madikala	2nd Lancers	Risaldar.			
19 Diwan Wazir Chand	Datt	Gulvana	" "	Risaldar Major.			
20 Karzada Hardial Singh	Bali	Lahore	3rd P. Cavalry.	" "	1st class	3rd class	
21 Bhai Lall Singh	Chibber	Karvala	" "	Risaldar			
22 Mehta Kishan Singh	Vaid	"	4th P. Cavalry.	Jamadar		2nd class	
23 Sardar Amar Singh	Datt	Viram	15th P. Cavalry.	Risaldar			grant of 10 squares of land in the Lyallpur District.
24 " Bishan Singh	"	"	" "	"			
25 " Jhanda Singh	"	"	" "	Jamadar		3rd class	

26	"	Gunda Singh	"	"	"	"	"	Risaldar.		
27	"	Sochet Singh	"	Said Kis- ranwan.	30th Deccan Horse.	"	"	"		
28	Bakhsh	Prem Singh	Vaid	Dehra Bakhshian	Guides Cava- lry.	Risaldar Ma- jor.	1st and 2nd and 2nd class 3rd class		A grant of 22 squares of land in Lyall- pur District	
29	"	Tirath Ram	"	"	"	"	1st and 3rd class 2nd class	Honorary Captain.	A grant of 9 squares of land in Lyall- pur district.	
30	"	Nihal Chand	"	"	"	"	"	Risaldar.		
31	"	Bishan Dass	Datt	Meerpur	"	"	"	"		
32	Bhai	Chattar Singh	Chibber	Karyala	"	"	"	Jamadar.		A grant of 800 Bighas of land in Kukh Kha- kar in Jhang district.
33	Raizada Ram	Abnashi	Bali	Domeli	Guides Cavalry.	"	"	"		
34	"	Jai Singh	"	"	Guides Infantry.	Subedar Ma- jor, Hono- rary Captain.	1st class 3rd class		A grant of 16 squares of land in Lyall- pur District and 26 squares in Sindh Hy- derabad.	

APPENDIX II—concluded.

Names.	Caste	Residence.	Name of Regiment.	Army Rank.	Order of British India	Order of Merit.	Remarks.
35 Mehta Ram Dass ..	Chibber	R a w a l - 24th Punjabis pindi.		Subedar	2nd class	3rd class	
36 .. Goordit Singh	Datt ...	V i r a m Dattan.	" "	"	"	"	
37 .. Ishar Dass ..	Lau	Bhaun ...	112 Infantry	"	"		
38 .. Ganpat Singh	Datt .	Milkhan- wala.		Jamadar.			
IMPERIAL SERVICE TROOPS.							
39 Raizada Hari Chand	Bali	Sarsawa	Jammu, Kashmir State.	Brigade Major.			
40 Mehta Dharam Chand	Mohan	Karyala	Jaipur State	Jamadar.			
SUPPLY AND TRANSPORT CORPS.							
41 Mehta Nanak Chand	Datt .	Karyala	54 Camel Corps.	Risaldar.			
42 .. Shiv Ram ...	Chibber	"	54 Camel Corps.	"			

43	Raizada Dhera Mall Bali ...	Jabairpur	56, Camel Corps, Sar-godha.	Risaldar.	
44	Raizada Duni Chand Vaid ...	...		Subedar.	
45	Bakhshi Ram Dass Chibber	Rawalpindi.	24 Infantry	"	

SUMMARY.

Brigade Major	1	1st class order of British India	5
Captains	4	2nd " " "	5
Risaldar Majors	6	2nd " " Merit	3
Risaldars	17	3rd " " "	9
Jamadars	11		—
Subedar Major	1	Total	22
Subedar	5		—

Total ... 45

APPENDIX III.

Extracts from Officials Gazetteers, Settlement Reports, &c., bearing on the Muhiyals.

Extract from the Gazetteer of the Sialkot District, for 1894-95, published at page 80.

The majority of Brahmans, Mughals, Saiads, Neamas and other priestly castes have little connection with the land. The Muhiyals, are not numerically important in Sialkot, but they are a distinguished tribe who make their presence felt wherever they are. They claim descent from one Drona Charaj, who was military tutor to some of the old Pandav dynasty, and are always eager to disavow any connection with Brahmans. They never pretend to priestly functions. There are seven classes, the most important of which in this District is the Datt. They are a fine-looking, intelligent race of considerable capacity. They take eagerly to military service and make fine soldiers.

Extract from the Gazetteer of the Sialkot District, for 1894-95, published at page 83.

Most of these have been described above. Sirdar Ganda Singh is a distinguished officer. He belongs to the Datt clan of the Muhiyals described above. His home is in Zaffarwal Dattan in the Raiya Tahsil. He served with the XIXth Bengal Lancers in the Mutiny, China, Afghanistan and on the frontier, and has always

borne himself well. Towards the close of his service he was selected by General Lord Roberts, Commander-in-chief in India, to fill the appointment of Aide-de-Camp on His Excellency's staff. On his retirement in 1894 he was appointed Sub-Registrar of Raiya.

Extract from the Gazetteer of the Jhelum District, pp. 78-79.

Brahmans :—The greater portion of the Brahmans of the District follow the ordinary avocations of the caste. They are of several tribes, which are said, subject to certain restrictions with regard to employment, to eat "together and intermarry." One branch of the Brahman caste requires a special notice, that of the Muhiyals. These are by origin said to be true Brahmans, but to have adopted many customs peculiar to Rajputs. Whether they are truly Brahmans or Rajputs Brahmanized, it is impossible to say. They "are otherwise known by the names of Mehta (great) Brahman-Rajput," and Satbansi (of seven tribes), and in this District, at any rate, are looked upto with peculiar respect. They are divided into seven tribes, named respectively, Datt, Vaid, Bali, Chhibbar, Mohan, Bhimwal and Lau. These "eat together and intermarry" without scruple.

They are said especially to reprobate three things, "the taking of charity, the handling of scales (trading) and living a life of laziness."

They principally employ themselves as agriculturists, or by taking service in the army.

Extract from the Gazetteer of the Jhelum District of 1904, pp. 120-121.

There are two classes amongst the Hindus here, the Muhiyals and the Godioks, which deserve more detailed notice, as they are both of them peculiar to this part of the Province, and one of them seems to be confined to this district.

The Muhiyals—The Muhiyals do not number more than some eleven thousand souls in the Province, and they are rather widely distributed though their principal habitat is the Jhelum District, they live in scattered villages in all four Tehsils, notably in Tehi, Kariala, Pind Dadan Khan, Kala, Bajwala Dattan, Sanghoi, &c., and not in any well defined tract. Though numerically unimportant, they are a stirring and enterprising race, and frequently rise to prominence in the service of Government, which they enter in large numbers. They make excellent soldiers but it is chiefly in Civil appointments that they have earned distinction. They are remarkable among the Hindu population in being hereditary agriculturists, seldom, if ever, practising trade or usury, and especially despising the life of indolence led by the ordinary Brahman, who lives by charity, and with whom the Muhiyal though admitting a common origin strongly objects to be classed. The leading Muhiyals are now endeavouring to develop a spirit

of unity between their various sections. They have a tribal organ published at Kala for the last five years. *The Muhiyal Gazette*, the editor thereof Mehta Sham Das of Kala, himself a Chhibbar of good family (his grand-father, Mehta Sukha Nanda, was a Governor and Jagirdar under the Sikhs), has supplied most of the information that follows, with much more in the shape of *Kavits*, &c., of which space does not permit the use.

Of the name Muhiyal half a dozen different explanations have been given, the most obvious, and that most generally accepted, derives it from the seven Muhins or clans into which the Muhiyals are divided, these are, Datt, Chhibbars Bali, Mohan, Vaid, Bhimwal, and Lau, all of whom are represented in this District.

The Muhiyal admit they are by origin Brahmans of the Sarsut section, but are unable to state at what time their ancestors, renouncing the priestly office, devoted themselves to administration and military services. They put it however as far back as the mythical times of the Mahabharata, and claim descent from the seven rishis, Valmiki, &c. They claim to have exercised at various times and places sovereignty over wide areas; thus the Datts believe that their ancestors at one time established a dynasty in Arabia, and later at Kabul, where we know

that a Brahman dynasty ruled, according to Sir A. Cunningham, from about A.D. 830 to A.D. 950. The Chhibbars again claim to have ruled at Bhēra which is still the abode of many Muhiyals and is said to be known as Chhibbaran di Rajdhani. These instances are sufficient; the traditional rhymes or Kavits for which great age is claimed are the main evidence produced.

A wider claim that all the Brahman dynasties found by the Chinese pilgrims of the seventh century were Muhiyal, rests merely on the assumption that all other Brahmans, in arrogating the priestly function gave up all claim to the royal office and could not therefore have reigned.

The Balis are referred to in *Ruqa' at Alam-giri* as having long followed the profession of arms in the Suba of Gujrat.

The Kavits deal at length with certain great battles said to have been fought by the Muhiyals, and these will now be briefly referred to though they cannot be said to throw much light on the history of the tribe. At the first battle of Paniar in the Gurdaspur District, the Datts are said to have defeated the local Rajput ruler Raja Min, and to have established themselves there in the time of Babar. They refused to give up to him a girl under their protection, so the Emperor came against them and by treachery massacred all the males, the women burning themselves. Two boys however escaped and

Babar repenting owing to the illness of his son gave them large estates in Kanjrur (Gurdaspore District) and Zaffarwal (Sialkot District) where the Datts are now numerous. Again, the Mohans are said to have been exterminated at Mamdot by the Emperor Muhammad Shah whom they had offended by demanding the return of one Jai Ram whom he had converted to Islam. One man escaping to continue the line.

At what period the Muhiyals established themselves in the different places at which they are now found in the district, we have no means of saying, the tales and traditions referred to above do not help us much but some of their settlements are undoubtedly very ancient.

The Muhiyals differ from Brahmans in eating meat, also in sacrificing goats at the Mundan ceremony, as the Godioks also do, and in common with them the Muhiyals ordinarily use the appellation of Mehta. They have as their parohits, their own special Brahmans called Punj, Bandu.

Muhiyals marry other Muhiyals except that the Lau and Bhimwal sections are said to take to wife sometimes the daughters of Brahmans. With these two sections they do not as a rule intermarry, only taking daughters from them if not suited elsewhere and not giving girls in return; there are, however, instances in which Lau and Bhimwal Muhiyals have taken wives from other sections: and these ideas are

discountenanced by the more intelligent Muhiyals who wish to promote unity and good feeling between all the sections of their tribe. At present it is often difficult to arrange a suitable marriage and many girls remain unmarried. No doubt it was for this reason that the Muhiyals, especially the Chhibbars, at one time had a reputation for female infanticide. Muhiyals may marry in the mother's *got* but not in their father's.

It is a fact worth noticing as illustrating the ready adaptability of the Muhiyals that in the days of Muhammadan rulers they sometimes adopted Muhammadan names, such as Izzat Khan and Nawab Khan, while retaining their own religion.

*Extract from the Punjab District Gazetteer,
Rawalpindi for the year 1907, p. 78 and 79.*

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Of these, the Muhiyals require special notice. They are distributed in almost all the principal towns and villages in the district and amount to a good number and are looked upon with peculiar respect. By origin they are a branch of the Sarsut Brahmans, but their ancestors before the time of the Mahabharata renounced the priestly office and devoted themselves to administration and military service and began to cultivate land. Many of them are hereditary owners of land.

They are divided into seven clans—Datt,

Vaid, Bali, Chhibbar, Mohan, Lau and Bhimwal. They descend from seven Rishis. Drona Charaj, the military tutor of the Pandavs, was an elder of the Datt clan.

They are a fine looking, intelligent race, remarkable for its loyalty, pluck, enterprise, devotion to duty and military spirit.

They principally employ themselves as agriculturists and take eagerly to military service, make fine soldiers and rise to respectable positions in the civil Department, but they are essentially a military race.

They specially reprobate three things :—the taking of charity, the handling of scales (banias' work) and living a life of laziness. They employ the titles of Bakhshi, Mehta, Raizada and Diwan.

The following Muhiyal families of the Rawalpindi district hold respectable positions :

(1). *Rawalpindi*—Bakshi Gur Narain Datt held a very respectable position both in the Military and the Finance in the Sikh Raj. Having charge of the Maharaja's seal, he was known as Bakhshi "Chhoti Moharwala," and was specially selected to help the British officers in demarcating the boundries of Kashmir. He had *jagirs* in—

Bhair Rattial.

Panj Giran.

Bhokar.

Jaba.

Tranbari.

Dawar.

Golra.

&c. &c.

Bakhshi Beli Ram, Tahsildar, was his son,

and Sub-Inspector Kashi Ram, Head Clerk, Rawalpindi Police Office, is his grandson,

(2). *Gulyana* :—

(a) **Sardar Hukam Singh Datt**, Honorary Captain, A. D. C. to His Excellency the Viceroy, is at present Sub-Registrar and Honorary Magistrate. **S. Amir Singh**, Rissaldar, and **S. Tara Singh**, Superintendent, Vernacular Office, Attock, are his sons.

(b) **Diwan Bhim Sain Datt** was the Minister of **Raja Suchet Singh**.

(c) **Diwan Hem Raj Datt**, Commander of the Forces of his highness the **Maharaja Ranbir Singh** of Kashmir.

(d) **Diwan Jawahir Mal Datt**, fought against **Diwan Mul Raj** at **Multan** with 2,000 men and received a handsome *Jagir* from the British Government. Of this family **Diwans Ram Rattan** and **Wazir Chand** are Rissaldars in the 11th Bengal Lancers and 2nd Bengal Cavalry, respectively, and **Prithmi Chand** is a Naib Tahsildar.

(e) **Bakhshi Hari Singh**, **Bhimwal**, Governor, **Gilgit**. **Bakhshi Jog Dhian**, his son, is a retired Naib Tahsildar.

(3). *Dhera Bakhshian*.—**Bakhshi Jawahir Mal Vaid**, a great Sikh Kardar. **Babu Diwan**

Chand, present Tahsildar, Rawalpindi, is his son. Bakhshi Prem Singh Vaid, Rissaldar-Major. Rissaldar-Major B. Tirath Ram is his son.

(4). *Sagri*.—Mehta Wazir Chand Mohan, Extra Assistant Commissioner and Sub-Judge. He was noted for his public spirit and constructed an imposing *pucca* tank and bungalow for public use at his native village. Mehta Ghani Sham Das Vaid, is Revenue Officer, Peshawar and his two younger brothers are respectively Tahsildar and Naib Tahsildar in the Jammu State.

(5). *Kuri*.—Bakhshi Harnam Das Datt, is Suprintendent, Vernacular Office, Deputy Commissioner's Office, Peshawar.

HISTORY OF GUJRAT BY MIRZA AZAMBEIG,
ASSISTANT SETTLEMENT OFFICER.

Page 422.

Yih apne tain Shibdat wald Bharadwaj pisar Brahma ki aulad se likhte hain Koi mauras in ka bad waqiah Karbala us mulak se nikal kar is taraf aya aur zilla Dinanagar men us ki aqamat rahi. Wahan se us ki aulad qabl az Saltanat Mughliah bamaqam Kanjrur zilla Sialkot a kar abad hui, aur wahan se bawaqt Sher Shah Afghan Ruhtas men a kar base ; phir Ruhtas se qasba Karyali se ba sabab tanazia biradari ki Rai Dawun mauras un ke ne ilahda zamin zar kharid kar ke juda gaon bana kar abad hua ki ab tak us ki aulad us men malik hai.

TRANSLATION.

They declare themselves to be the descendants of Shibdat, son of Bhardwaj, son of Brahma. One of their ancestors, after the Karbala war migrated back to this country and settled at Dina-nagar District. Prior to the Mughal reign his descendants transferred their headquarters to Kanjrur in the Sialkat District, and from that place during the reign of Sher-Shah the Afghan they came to Ruhtas thence to Karyala. Here some family dispute arose in consequence of which one of their ancestors bought some land aloof and colonized a separate village named Rai Dawan where they still reside as hereditary land lords.

APPENDIX IV.

*Evidence of the Muhiyals to claim of Kingly
rule based on ancient Coins.*

Hoshiarpure Gazetteer of 1904, part A., Appendix II, Coins (4th & 5th page from the end).

(Cunnigham, Coins of Ancient India.)

Raja Gomitna.

Plate VIII, Figure 10.

Purusha Datta.

Plate VIII, Figure 17.

Raja Janapda.

Plate VIII, Figure 19.

The coins of the Brahman kings of Kabul are found all over the Punjab in great numbers, and here also in the Hoshiarpur district. This dynasty of Brahman kings seems to have sprung from the Vazir of the last of the great Kushan Indo-Scythian kings who was overthrown by the Vazir and put in prison; and from this Hindu Vazir commences the line of the Brahman kings of Kabul, but all this appears to have been conjecture. The type of coin is known as the bull and the horseman type, from the fact that on one side is a mounted horseman, and the other a recumbent bull.

Page 185 of Sir Herbert Risley's census of 1901.—Vol I, para 4th.

The evidence of inscriptions shows that a dynasty of Baidya kings ruled over at least a

portion of Bengal from 1010 to 1200 A.D.

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Note by author of this History of the Muhiyals.

Baidya is synonymous with *Vaidya* which is a different rendering of *Vaid* the third clan of the Muhiyals. *Vide* page 15 of this history.

*Extract from Census of India, 1901, Vol. I, by
H. H. Risley, I.C.S., C.I.E., page 176.*

Babhan, Bhuinhar, &c., a large and influential caste which counts among its members some of the chief landholders of Bihar. Regarding the origin of the Babhans a variety of traditions are current. One story represents them as the descendants of the Brahman rulers whom Parsu Ram set up in the place of the Kshatriyas slain by him, and who in course of time abandoned their Brahmanical duties and took to the profession of landholding. Another tells how a certain king of Ayodhya, being childless, sought to remove his reproach by the sacrifice of a Brahman, and bought for this purpose the second son of the Rishi Jamadagni, the father of Parsu Ram. By the intervention of Vishwamitra, the maternal uncle of the victim, the Raja was enabled to get a child without bloodshed.

कवित कबित Kabitt. Ballad.

(१) سدھ جھو جا کی انش میں دست نام سلطان
سدھ دیوگ جو بیرجی عرب کیو استھان

- (१) सिद्ध झूजाकी अंशमें दत्त नाम सुलतान
सिद्धवियोग जो वीरजी अरब कियो अस्थान ।

- (1) Sidh Jhuja ki ansh men Datt nam Sultan
Sidh Viyog jo bir ji Arab kiyo asthan.

Sidh Viyog Datt, warrior styled Sultan, was
a descendant of Sidh Jhujha, who settled in
Arabia.

عرب کیو استھان میر سدھانی ہو یو
پنج پر دہت بھئے برہم آد گور جانکا دھیو

- (२) अरब कियो अस्थान मीर सिधानी होयो
पुंज प्रोहित भये ब्रह्म आदिगुरु जांका धियो ।

- (2) Arab kiyo asthan Mir Sadhani hoyo
Panj prohibit bhaye Prahm Ad Guru jan ka
dhiyo.

From his taking up his residence in Arabia
he was made Mir-Sidhani. Offering prayers to
the Brahm Ad-Guru Diety he acknowledged
Punj as his priest.

(۲) بھاردواج جو رکھی جی جن کی یہ سنتان
 مردیئے نام حسین کے عرب کیو استھان

(۳) भर्द्वाज जो ऋषि जी जिनकी यह सन्तान
 सिर दीजे नाम हुसैन के अरब कियो अस्थान ।

(3) Bhardwaj jo rishi ji jin ki yih santan
 Sir dije nam Husain ke Arab kiyo asthan.

He came of the lineage of Bhardwaj the Saint, and settled in Arabia to sacrifice his head in the interests of Husain.

(۴) سدھ دت کے نند جی سہسرا پرمان
 ہر سرائے جودت جی رکھیں ٹیک جو میدان

(४) सिद्ध दत्त के नन्द जी सहसरा परमान,
 हर सराय जो दत्त जी रखें टेक जी मैदान ।

(4) Sidh Datt ke nand ji Sahas Rai Parman
 Hars Rai jo Datt ji rakhen tek jo maidan.

The well-known Sahas Rai and Hars Rai, sons of Sidh Datt, are to maintain honour in the field.

(۵) رکھیں ٹیک میدان شیرجوں شستردھاری
 رام شبیہ بلوان تھڑی برہمی جو کشاری

- (4) रखें टेक मैदान शेर जू शस्त्र धारी
राम शबी बलवान फड़ें बर्छी जो कटारी ।

- (5) Rakhen tek maidan sher jo shastar dhari
Ram Shabi balwan pharen barchhi jo katari.

In the maintenance of honour in the field they are lions in arms; with dagger in hand they were as strong as Rama.

۱۶ رانے پئی پئی آتی کریں دیں جو دھیان
دھارو میرو جو دت ہیں عرب کیو استھان

- (6) राय पुन्न पुनआत्तमी करें देस जो ध्यान,
धारो मीरो जो दत्त हैं अरब कियो अस्थान ।

- (6) Raipun pun-atami karen des jo dhiyan,
Dharo Miro jo Datt hain Arab kio asthan.

Raipun, the pure-minded, furthers the welfare of his country. Dharo, Miro Datts took to settle in Arabia.

۱۷ چڑے عرب سے دت بڑے جو بے بلکاری
بجے شتری بھیر نال فوہاں اسواری

- (7) चढ़े अरब से दत्त बड़ें जौधे बलकारी
बजे है शूतरी भेर नाल फौजा असवारी ।

- (7) Charhe Arab se Datt bare jodhe balkari,
Baje hai shutri bhir nal faujan aswari.

When the great warrior Datts issued from Arabia, their mounted forces marched to the music of clarions and camel-drums.

(۸) سب پرکار جو لشکری دیش دج سب چھائیو
چڑھیو دت بادشاہ جو لوگ دیکھ اچر ج بھیو

- (८) सब प्रकार जो लशकरी देश बिच सब छागयो
चढ़यो दत्त बादशाह जो लोक देख अचरज भयो ॥

- (8) Sab prakar jo lashkari desh which sab
chhagayo
Charhya Datt badshah jo lok dekh achraj.
bhayo.

In great pomp and grandeur, the Datts readily armed with spear and shield.

(۹) جتھے دت جو بیر سار دو ٹوک مچائی
سب شتر کو مارنے دن پھر دہائی

- (९) जुटे दत्त जो बीर सार दो टुक मचाई
सब शत्रू को मार के बीच रण फिरे दुहाई ।

- (9) Jutte Datt jo bir sar do tuk machai
Sab shatru ko mar bich ran phire duhai.

The Datt braves caused terror in cutting their enemies asunder.

(۹) سب کاٹے گئے ہیں ہونڈے نظر نہ آویں
 مدد دی حسین قدم پیچھے نہ پاویں

(۱۰) सब कायर गये भाग जं वदे नजर न आवें
 मदद दी हुसैन कदम पीछे न पावें ।

(10) Sab Kair gaye bhag jawande nazar na awen
 Madad de Husain qadam pichhe na pawen.

The cowards deserting, soon were lost to sight.
 They (the Datts) helped Husain and never
 turned back.

(۱۱) لڑھیوت دل کھیت جی تین کوک شا کا پڑھیو
 پڑھیوت دل گا جی گڑھ کونہ جا لئیو

(۱۱) लड़यो दत्त दल खेत जी तीन लोक शाका पड़यो
 चढ़यो दत्त दल गाह जी गढ़ कूफा जालुट्यो ।

(11) Laryo Datt dal khet ji tin lok shaka parhyo
 Charhyo Datt Dalgah ji Garh Kufaja lutyoo

The Datt warriors alone fought bravely in
 the field, and plundered the fort of Kufa.

(۱۲) بچے بھیڑ کو چوٹ تلخ میدان جو پائی
 ہلا لیا حسین دمن دمن کرے نکائی

- (१२) बजे भीर को चोट फते मैदान जो पाई
बदला लिया हुसैन धन २ करे लुकाई ।

- (12) Baje bhir ko chot fateh maidan jo pai
Badla liya Husain, dhan dhan kare lukai.

When they won the field the drum was beaten ; Husain was avenged and the people shouted "bravo," "bravo."

(۱۳) راہب کی جو جد نسل حسین جو آئی
دئے سات فرزند بھی قبول کما ئی

- (१३) राहिव की जो जद नसल हुसैन जो आई
दिये सात फरजंद भयी कबूल कमाई ।

- (13) Rahib ki jo jadd nasal Husain jo ai
Diye sat farzand bhai qabul kamai.

The seven sons of Rahib throwing in their lot
With the faithful few on hapless Husain's side,
Died as Datts fighting dreeming their death
But friendship's welcome sacrifice.

(۱۴) جو حسین کی جس کے دت نام سب دیسایو
عرب شہر کے بیچ میں راہب تخت بٹایو

- (१४) जो हुसैन की जख हैदत नाम सब भ्यायो
अरब शहर के बीच में राहब तखत बठायो ।

(14) Jo Husain ke jadd hai Datt nam sub Dhi-
yayo,

Arab shahr ke bich men Rahib takht ba-
thayo.

Offspring of Husain! Forget not thy father's
friend

Rahib, once enthroned in Arabia's city ere
thy father's end.

Wherefore the name of Datt recite
In thy prayers to Allah, at morn and night.

(۱۴) ہریا بندر چھڑیا تاں پکڑ لئی تلوار
آئے دئے پھر روم شام بجائے نقارا

(۱۴) हरया बन्दर छोड़या तां पकड़ लई तलवारा
आई वड़े फिर रूम शाम बजाय नकारा ।

(15) Harya bandar chhorya tan pakar layi tal-
wara

Ai vare phir Rum Sham baja raqara.

From Harya's Port with uplifted sword
They entered Rum, Sham, and the dying city
trod.

Their war-cries resounding to the ominous beat
Of their camel-drums.

(۱۵) پھر غزنی لیا آن کے پھر بلخ غنارا
لئے کناکے سندھ بے بہت قندمرا

(१६) फिर गजमी लया आप के फिर बलख बुखारा
गये कनारे सिंध दे सहत कन्धारा ।

(16) Phir Ghazni liya ao ke phir Balakh Bukhara
Gaye kanre Sindh de sahat Qandhara.

Ghazni fell to the advancing host then Bokhara
And turning to the land of Sindh their eyes
Kandhar soon fell to the victor's prize.

(१६) फिर आप के गजमी लया बुखारा
सिंध के सहत कन्धारा (१६)

(१७) फिर आप चढ़े अटक थीं मुलक पंजाब सुधारा ।

(17) Phir ae charhe Attack thin mulk Punjab
sudhara.

They crossed the Attock, the historic
stream, whose bosom bore
Barbaric hosts or cultured Macedon. And
trod once more
Their Panjab. Whence with the Macedon
in day of yore,
They sought the fateful Arabian shore.

Note.—It is quite clear from these ballads that the forefathers of the Datt family had once occupied the throne of Arabia, and that the vicissitudes of fortune compelled them to fight their way back to India. Passing through Ghazni, Rum, Sham, Balakh and Bokhara, they subdued the Sindh and the Kandhar tract and entered the Panjab.

कवित्त कबित

Kabitt. Ballads.

(۱) "موسیاں کہاویں سو جو اپنا آپ موسیایں
موسیاں کہاویں سو سنگل سدا رہے"

- (१) मुह्याल कहावे सो जो आपना आप मुहावे
मुह्याल कहावे सो सुमंगल सदन मनावे ।

- (1) Muhyal kahave so jo apna ap muhave,
Muhyal kahave so sumangal sadan manave;

He to be called a Muhiyal is fit
Who seeks another's benefit.
The claim to Muhyal breed,
Implies noble acts and virtuous deed.

(۲) "موسیاں کہاویں سو کریں کرتوت چنگیری
موسیاں کہاویں سو دان کریں دلیری"

- (२) मुह्याल कहावे सो करें 'करतूत चंगेरी
मुह्याल कहावे सो दान दे' करें 'दलेरी ।

- (2) Muhyal kahaven so karen kartut changeri,
Muhyal kahaven so dan den karen daleri.

He who aspires to the Muhyal's part, must
 Praiseworthy be and have a generous heart.
 He who would a Muhyal be
 Must act courageously,
 And freely give in charity.

(۳) مہیال کہاں کہنا ہے کہ نہ ہو مہیال
 دیوے دلاوے رن بھیرے تب کہئے مہیال

(۳) मुहाल कहावन कठन है मुख कहे न हो मुहाल
 देवे दलावे रण भिड़े तब कह्ये मुहाल ।

(3) Muhyal kahavan kathan hai, mukh kahe-
 na ho Muhyal

Deve, dilave, ran bhire, tab kahye Muhyal

It is not easy to be counted a Muhyal,
 He is fit to be called a Muhyal
 Whose ear's attuned to the battle call.

कवित्त कबित

Kabitt. Ballads.

(१) हेत पारदुत तखत कंजरोड शनाखत
 महमून सान्बा वैद बादशाही हित राखत

- (१) महता पारुदत तखत कंजरुड शनाखत
 जम्मू सांबा वैद बादशाही हित राखत ।

- (1) Mehta Paro Datt takht Kanjroor shanakhat
 Jammun Sanba Vaid badshahi hit rakhat.

(२) ममदोटे राय कल्याण दान मोहन जो बखारो
 बजवाड़े लौ सरस नाम अभ्रर जग जानो

- (२) ममदोटे राय कल्याण दान मोहन जो बखारो
 बजवाड़े लौ सरस नाम अभ्रर जग जानो

- (2) Mamdot Rai Kalyan Dan Mohan jo bakhano
 Bajware Lau saras nam Abbhar jag jano.

(۳) چمبر سموںک بھیرہ مکھیالہ بھیموال
 بالی کھاری جو نر بسین سبھی سرس موہیال

(३) छिब्र समोह पग भेरा मुखनाला भिमवाल

बाली खड़ी जो नर बसें सभी सरस मुह्याल ।

(3) Chhibbar samoh pag Bhera Mukhyala Bhimwal,
 Bali Khari jo nar basen sabhi saras Muhyal

It must be known that Mehta Paro Datt is recognised as the ruler of Kanjrur; Vaid of Jammun and Samba as the adherent of the Badshahi Government; Rai Kalyan Dan Mohan of Mamdot, and the superior Lau of Bajwara named Abbhar are well known in the world. Similarly the Chhibbars should be understood as the Pag (honour) of the dwellers of Bhera. They are all superior Muhiyals as in the case of the Bhimwals who live in Khari.

Note — These Ballads clearly show that the seven clans of the Muhyal tribe established their power at different places in the Punjab in very early times. Abbhar had got access into the Delhi Durbar at the time of Muhammad Shah. Kalyan Rai and his son Rai Singh were treated with distinction by Beram Khan, who eventually mutinied against Akbar and went to Bikaner.

चौपाई چوپائی

Chaupai.

(۱) پرستے آد گنیس مناؤں
برہما دشن اور شو کو دھیانوں

- (1) प्रथमी आदि गणेश मनाऊं
ब्रह्मा विष्णु और शिव को धियाऊं ।

- (1) Prathmen ad Ganesh manaun
Brahma Vishan aur Shiv ko dhiyaun. ²

Beginning with the name of the Deity and singing the praise of Brahma the Lord of creation, Vishnun the Lord of protection, Shiv the Lord of Destruction.

(۲) مہمان سات بنس مہیالوں
راج بنس برہمن بھوپالوں

- (2) महिमां सात वंश मुह्यालं
राज वंश ब्राह्मण भूपालं ।

- (2) Mahman sat bans Muhyalan,
Raj vansh Brahman Bhupalan.

I sing the praise of the seven classes of the Muhyals from the ruling dynasty of Bhupal Brahmans.

(۳) لو لکھئے کرتوتی بھارے
 سخی ستی سنتو کھی سارے

(۳) लौ लखिये करतूती भारे ।

सखी सती संताषी सारे ।

(3) Lau lakhiye kartuti bhare,

Sakhi, sati, santokhi sare.

Lau are the doers of deeds of much respect
 They are charitable, truthful and content.

(۴) چھبر چھب کے دھنی گھنیرے
 جانکی سو بھا کریں چنگرے

(۴) छिब्बर छब के धनी घनेरे ।

जांकी सोभा करें चंगरे ।

(4) Chhibbar chhab ke dhani ghanere;

Janki sobha karen changere.

Chhibbars hold masterly accomplishments
 and are admired by all who are lovers of the good.

(۵) بلی بلی کے بلی ہاویں
 رن میں جھو جھیں پچاں نہ جاویں

- (4) बाली बल के बली कहावें
रण में झुझै पछां न जावें ।

- (5) Bali bal ki bali kahaven,
Ran men jhujen pichhan na janven.

Balls are known as leading in the field with no thought of turning back.

(4) ویدان ہتھ کتاری سوبھے
چڑتلی شیراں رن ویچ سوبھے

- (6) वेदां हथ कटारी शोभे
चढ़तल शेरान रन विच शोभे ।

- (6) Vaidan hath katari sobhe,
Chartal sheran ran wich sobhe.

Vaids look their best with swords in hand,
Valiant and staunch, a lion band.

داتے دت دان کے پورے
ہاتھ کے سبھی تگ کے سুরے

- (7) दाते दत्त दान के पूरे
हाथ के सब्धी तेग के सुरे ।

- (7) Date Datt dan ke pure,
Hath ke sakhi, teg ke sure.

Datts give freely in charity to attain the
ends of peace,
But claim th' power of th' sword till strife
and warfare cease.

(۱۸) سبھوں سرس بھمواں جو ہون
جہاں ہاتھ کریں دالیدر دھون

(۷) स॒हों सरस भिमवाल जो हो॒वन
जहाँ हाथ करें दालि॒दर धा॒वन ।

(8) Sabhon saras Bhimwal jo howan;
Jahan hath karen daliddar dhowan.

The Bhimwals to Utopian heights aspire,
Where idleness shall cease her sway.
And by industry and zeal, to take
The throne of poverty from out the way.

(۱۹) موہن بیٹھیں مسنَد لا کے
سرس موہیاں نند بھٹ اکے

(۹) मोहन बैठें मसनद् लाके
सरस भुह्याल नन्द भट आखे ।

(9) Mohan baithen masnad la ke.
Saras Muhyal Nand Bhat akhe.

Where all do work and bear
The burden of the toil and heat.
The Mohan exchanges the curse of drudgery
For the comforts of the cushion'd seat.

कावत्तें کیت

Kabitt Ballads.

(۱) لاکھ بخش لائو سرس دت دالیدر بڈارے
بدیائی نیت دید دھرم چھبر من دھارے

- (१) लाख वखश लौ सरस दत दालिदर बडारें
बडयाई नित वेद धर्म छिब्बर मन धारें ।

(1) Lakh bakhsh Lau Saras Datt daliddar badaren
Badyai nit Vaid dharm Chhikkar man dharen.

Lau, the bestower of lakhs, Datt the remover of penury, Vaid commanding admiration, Chhibbar the love of Dharam duty.

(२) बुध बली बाली भिमवाल दान देने उजागर
मोहन सब जग सरस दान सुरे मत सागर

- (२) बुध बली बाली भिमवाल दान देने उजागर
मोहन सब जग सरस दान सुरे मत सागर ।

(2) Budh bali Bali Bhimwal dan dene ujagar
Mohan sab jag saras dan sure mat sagar.

Bali the strong in brain and Bhimwal famous for offering charities; Mohan the admittedly superior all over the world, courageous in bestowing gifts and all-wise.

ست موہیال جہاں تہاں ملیں برہم تہاں کیرت پڑیں
کدار مل چونی ناٹھ جو بالی پرہین ساتھ لیں

- (2) सत मुह्यां जहां तहां मिलैं ब्रह्म तहां कीरत पढ़ें
कदार मल चूनी नाथ जो बाली परधीन साथलें
- (3) Sat Muhiyan jahan tahan milen Brahm
tahan kirat parhen
Kadar Mal Chuni Nath jo Bali parbin sath
len.

Including the prosperous Balis
Wherever those seven clans together meet
The Brahmins, with songs of praise do greet
Sysa Kadar Mal and Chuni Nath.

کبیت کبیت

Kabitt Ballads.

دانی بہت پرسدہ سدھ سلطانا ورپو
دانی دتت سدھو جن بل اور نہ کریو

- (۱) بالی بہت پرسیدھ سیدھ سولتانا واریو
دانی دتت سدھدےو جین بال اوڑ نہ کریو ۔

- (1) Bali bahut parsidh Sidh Sultana variyo,
Dani Datt Sahdev jin bal or na kariyo.

لو بہموال تخت دیپک کھیوالہ
ہر ہر چانڈا وید پدھ بامکندی بالہ

- (۲) لائو بھموال تخت دیپک موکھیوالہ
ہر ۲ چانڈا وید پدھ بامکندی بالہ ۔

- (2) Lau Bhimwal takhat dipak Mukhiyala
Har Har Chanda Vaid parhun bamkandi
bala.

لاو بھوانا پڑھ چھبریں جو رکھیں جس کی ٹیک
کمانٹے رائے سرتاج ہیں کل قزاق مازی بیگ

(३) लालू भवाना पड़ छिवरां जो रखें जिसकी टेक
खांडेराये सरताज हैं कुल दत्तां गाजी बेग ।

(3) Lalu Bhawana parh Chhibbran jo rakhen
jis ki tek,
Khande Rai Sartaj hen kul Dattan Ghazi
Beg.

Though the language of these ballads is rather recondite to be susceptible of too literal a translation yet as stated in the history of India page 117, it is evident that the ancestors of the Datts held high military commands under Khande Rai, the well-known brother and Commander-in-Chief of Raja Pirthi Nath. However the words parsidh—eminent, Sultana-variyo—ruler dani—charitable, takhat-dipak—throne luminary, Sartaj—crowned head, Ghazi-beg—warrior; convey sufficiently convincing evidence of the supremacy of the Muhiyals in pre-Muhammadan times.

There is a tradition that during the reign of Babar, one of the progeny of Rai Midh Dev Datt overpowered Raja Min and usurped the territory of Pathankot *establishing his capital at Paniar† where a terrible battle ensued between

* Now a Tehsil of the Gurdaspur District.

† A locality in the Gurdaspur Tehsil.

the Muhammadan ruler of the province and the Datts as described in the following verses :-

(۱) ویر وار کے روز دت پنیاڑ جو سادھے
راجہ مین کو مار پھر رن میں جو گادھے

- (۱) वीर वार के रोज दत्त पनियाड़ जो साधे
राजा मीन को मार फेर रण में जो गादे ।

- (1) Vir war ke roz Datt Paniyar jo Sadhe
Raja Min ko mar pher ran men jo gade.

On Thursday, the Datts sallied forth to Paniyar and slaying Raja Min walked victors over the field.

(۲) دھرو شمشیر جو کھیت میں رائے پن دیوان
سب شتر کو مار کے اترے پنج میدان

- (۲) धरु शमशेर जो खेत में राय पन दीवान
सब शत्रु को मार के उतरे बीच मैदान ।

- (2) Dharushamsher jo khet men Rai Pan Divan
Sab shatru ko mar ke utre bich maidan.

Divan Rai Pan with sword unsheathed slaying his enemies, encamped in the battle-field.

(۳) اترے پنج میدان قلمہ سجو پت نر سارھیو
پھر کس دھجا نشان نام سنکر کس بھاگیو

- (3) उत्तरे बीच मैदान किला भूपत नर सदायो
फरकें ध्वजा नशान नाम सुनकर खसभागयो ।

- (3) Utre bich maidan Qila Bhupat nar sadhiyo,
Pharken dhajja nishan nam sunkar khas
bhagiyo.

When he conquered the fort of Bhupat Nar,
And his victorious flag unfurled,
It was the signal for the enemy
To turn its face and flee.

(۴) رند منڈ تارپت پھرت کھیت کئی درجن ستی
رائے پن دیوان جی رن چڑھیں

- (4) रुंड मुन्ड तड़पत फिरत खेत कई दुजोन सती
राय पन दिवान जी रण चढ़ ।

- (4) Rund mund tarpat phirat khet kai durjan
sati,

Rai Pan Diwan ji ran charhen.

When Rai Pan Diwan in battle array
Into the field did bound
The corpses of the enemy
Strewed the crimson ground.

(۵) راجہ پن کی گتی کی بات گئی سب شور
خبر بیٹی بادشاہ کو چوکی بیٹی لاہور

- (4) राजा मीन की गती की बात गई सब ठौर
खबर भई बादशाह को चौकी भई लाहौर ।

- (5) Raja Min ki gati ki bat gai sab thour,
Khabar bhai Badshah ko chouki bhai Lahore

No sooner was the plight of Raja Min rumoured than the king marched towards Lahore and encamped there.

(4) مدد را جب مین کی دلی کے بادشاہ
غازی مالدیو کے نام پر چڑھیو بابر شاہ

- (6) मदद राजा मीन की दिल्ली के बादशाह
गाजी मालदैवके नाम पर चढ़ो बाबरशाह ।

- (6) Maddad Raja Min ki Dili ke Badshah
Ghazi Maldev ki nam par chariho Babar Shah.

To assist Raja Min the king of Delhi, Babar Shah marched against Maldev.

(4) چڑھیو بابر شاہ نام دکن کا شکر
پکڑ تیغ رن پھر گئی شاہن کے مکھ پر

- (7) चढ़ो बाबरशाह नाम दक्षन का सुनकर
पकड़ तेग रण फिर गई शाहन के मुख पर ।

(7) Charhiyo Baba: Shah nam Dattan ka sun-
kar,

Parkar tegh ran phir gai Shahan ki mukh-
par.

The king Babar Shah hearing the name of
Datts,

Sallied forth sword in hand.

The latter with sword unsheathed were
ready to oppose

Note (1)—There are about 24 more verses
in connection with this action, but have been
omitted; partly for want of space but mainly
because of expediency.

Note (2)—The names of the Datts who took
part in this action are :—

Rai Pan Diwan, Ghazi Maldev, Charh Singh,
Hari Ram, Ganga Ram Sahai, Dargahi, Paras
Ram, Dalpat, Sahib Rai, Naubat Rai, Daya Ram
balwan, Dilbagh Rai, Mehr Mushtaq, Ranjit Rai,
Viddyadhar balwan, Mansa Ram, Narain Dutt,
and Tadar Mall.

DOH \ दोहा دول

نار سنگھ کی ایش بے راجہ ڈاہر سپوت
متر کے بادشاہ ہوئے مار دے سب دوت

- (१) नार सिंह की अंश भये, राजा ड़ाहर सपूत
मथुरा के बादशाह हुए, मार दिए सब दूत ।

- (1) Narsing ki ansh bhaye
Raja Dahar Sapoot,
Muttra ke badshah hue
Mar diye sab doot.

Raja Dahar was the descendant of Narsingh.
He was the ruler of Muttra and had subdued all
his enemies.

KABITT कवित्त کہت

(۲) مارے سب دوت اور آدی راجپوت
جانکی دوا کے کرتوت کھرے بودھا ہیں ڈنکار جو

- (۲) مارے सब दूत और आदि राजपूत
जानके द्वारे कर्तूत लड़े योधा हैं डंकार जू।

- (2) Mare sab doot aur adi Rajpoot
Jan ke daware kartoot khare yodha hain
dankar joo.

(۳) ایسے بلوان جان ہند خراساں
نام جیسو مارو خان اور دیں تھے سار جو

- (2) ऐसो बलवान जान हिन्द खुरासान
नाम जैसो जारु खान और देश जथे सार जू ।

- (3) Aiso balvan, jane Hind Khurasan,
Nam jaiso Jaroo Khan aur des jathe sar joo.

(۴) شتر و بڑھیں ہزار جو دنگار مار دے کیئے
دیویں لکار جوئے گئے سنگہ بار جو

- (4) शत्रु चढ़े हजार जो डंकार मार चूर कीने
देवें ललकार जिवें गजे सिंह बारजू ।

- (4) Shatroo charhe hajar jo dankar mar choor
kine
Deven lalkar jiven gaje singh bar joo.

(۵) راجن پت راجہ ہمارا ج ڈاہرل مل لڑیو
بھون جگوبہم سپوت ماریں تلوار جو

- (5) राजन पत राजा महाराज डाहर मल लड्यो
भवन जग जोम सपुत मारें तलवार जू ।

- (5) Rajan pat raja Maharaj Dahar Mal laryo
Bhawan Jago jam sapoot maren talwar joo.

Raja Dahar was a real Rajpoot and a man of many noble deeds. A great warrior known in the whole of India and Khurasan. He conquered thousands of enemies and roared like a lion. His sons Bhawan, Jagu and Jam were also great warriors.

DOHA दोहा ॥

لڑو ساتھ سلطان کے ڈاہر مل سلطان
جب پکڑ یو سے کریں رن میں کریں دھیان

लड्यो साथ सुलतान के डाहर मल बलवान
जब पकड़ मार योधे करें रण में करें ध्यान

Laryo sath sultan ke
Dahar Mal balwan,

Jab pakar mar yodhe karen
Ran men karen dhiyan.

KABITT कवित्त कبت

॥ १॥ योद्धे करे ध्यान मार बाण दूत चूर करें
ऐसा राजपूत फौज रहे सब तयारी जी

- (१) योद्धे करे ध्यान मार बाण दूत चूर करें
ऐसा राजपूत फौज रहे सब तयारी जी ।

- (1) Yodhe karen dhyan mar ban doot choor karen.
Aiso Rajpoot fauj rahen sab tayari ji.

॥ १२॥ बरछे बन्दूक जो कटार नाल वार करें
भरी नदी रक्त दी शत्रु सब मारे जी ।

- (२) बरछे बन्दूक जो कटार नाल वार करें
भरी नदी रक्त दी शत्रु सब मारे जी ।

- (2) Barche bandook jo katar nal war karen,
Bhari nadi rakat di shatruo sub mare ji.

॥ १३॥ अग्राये तलवार जो हजार मार चूर कئے
दूत जो भगाए जाए नदी के कनारे जी ।

- (३) कर ऐसे तलवार जो । हजार मार चूर किये
दूत जो भगाए जाए नदी के कनारे जी ।

- (3) Kar aise talwar jo hazar mar choor kiye
Doot jo bhagaye jae nadi ki kanare ji.

(۳) امراوتی کے کنارے پر راہم ڈاہر مل لڑیو
بیچ گجرات نیچے نچ کے نکارے جی

- (۴) अमरावती के कनारे पर राजा डाहर मल लड़यो
बीच गुजरात बजे फतेह के नकारे जी।

- (4) Amravati ke kenare par Raja Dahar Mal
laryo
Bich Gujrat baje fateh ke nakare ji.

Dahar Mal fought with the Sultan on the bank of the river Amravati and killed many of his men. The rest of the Sultan's army fled across the river and Raja Dahar's victory was proclaimed in Gujrat.

Kabitt कवित्त کہت

(۱) دھرم دھوری چیر بچلے نت دلی کرن بکھنڈیاں
سے سلطان سہنس جتے اور لاکھوں منڈیاں

- (१) धर धूरी छिवर भले नित दिल्ली करन बखंडियां
से सुलतान सहंस जथे और लाखों मंडियां ।

- (1) Dhar dhuri Chibber bhale
Nit Dili karan bakhandiyan,
Se Sultan sahans jathe
Aur lakhon mandiyan

(२) باتر دار سنگھ بیٹے بھوم نہ پایو تیل بھرو
سلطان موالی بادشاہ دیا چبیر سر چھترو

- (२) जात्रू अर सिंह बुठे भूम न पायो तिल भरो
सुलतान मुआफी बादशाह दिया छिवर सिर छत्रो ।

- (2) Jatru ar singh buthe
Bhoom na payo til bharo
Sultan Mual Badhsha
Diya Chibber sir chhatro.

(३) साज सभी समर्थ सकल करती को पूरा
पाउं परे सब आ पाउं पर कारज सुरा

- (३) साज सभी समर्थ । सकल करती को पूरा
पाउं परे सब आ पाउं पर कारज सुरा ।

- (3) Saj sabhi samrath
Sakal kani ko poora,

Paon paren sab a

Paon par karaj soora.

(۴) انگہ انگ اڈول کر ماہیں سنگہ نہیں ڈریں
شہر بھرا استھان میں جہاں چتر تھہر سر دہریں

(۵) अङ्गद अङ्ग अडोल कर माहि सिंह नहि डरें
शहर भेरा अस्थान मा जहाँ छत्र छिवर सिर धरें।

(4) Anged ang adol kar

Mahin shingh nahin daren

Shahr Bhera asthan man

Jahan Chhattar Chibbar sir dharen.

Chhibbars of Dhuri were very brave. They were divided into many groups and under various leaders were encamped at innumerable places. They attacked Delhi very often and the Sultan, to appease them appointed them rulers.

They were well versed in the use of arms and were capable of noble deeds. All bowed before them and the confidence of those who sought their protection was never betrayed. Their morals, sense of honour and courage bear an analogy to their physical stature and strength. They ultimately settled in Bhera and proclaimed themselves the Rulers of the place.

APPENDIX VI.

Papers bearing on the services of a few Muhiyals who figured prominently during the Punjab War, the Indian Mutiny and the operations in China and Afghanistan.

Taken from copies in the possession of the Muhiyal Sabha in those cases where the originals were wanting.

Translations of Persian documents relating to the service of the Muhiyals during the critical period in the history of British India. Khususiāt Nishan (of particular distinction).

As to my kind friend Diwan Sahib Jawahar Mal Dattji, he has from the date of his appointment rendered services to me and Government in bringing under control the districts of Mankora and Laiya, &c., and in carrying out the orders of Mr. Edwardes. He was always in attendance with his troops, guns and adherents during the disturbances and has pleased me and spared no pains in his loyalty and fidelity to Government and has always given entire satisfaction and pleasure to me. This *sanad* is granted to him as a mark of my satisfaction and appreciation.

(Sd.) W. HALL CARTLAND, General,

Deputy Commissioner.

Dated the 4th May, 1849.

KHUSUSIAT NISHAN (OF PARTICULAR
DISTINCTION).

May it be known to Diwan Gokal Chand and Diwan Hem Raj nephew of Diwan Jawahar Mall your petition, dated the 3rd December, saying that you caused to be enlisted in the Government Cavalry 15 Sowars with horses and paid to Government 6,000 rupees as a loan has been received and persued by me You are hereby informed that I am much pleased with you.

(Sd.) J. LAWRENCE,
Chief Commissioner.

Dated the 7th December, 1857.

KHUSUSIAT NISHAN (OF PARTICULAR
DISTINCTION).

No. 1, dated the 8th May, 1848.

May it be known to trusted Diwan Jawahar Mal. You are hereby deputed to administer the places named Pipla, Sakhar and Bhakhar, etc, situated between the rivers Indus and Jhelum, namely Doaba Sind Sagar. You are authorised to entertain 2,000 Infantry according to your own confidence and pleasure as your ascort to help you in the matter of administration which you may carry on according to your own satisfaction either through old officials or new ones whom you may appoint yourself. You are hereby enjoyed to spare no efforts in putting the administration carefully and loyally in proper

order and will faithfully co-operate with Sardar Jhanda Singh in the settlement of affairs. You are authorised to detail any of the above troops for duty in any one of the above districts that may be considered necessary by you. If you endeavour to carry on these duties with satisfaction and diligence it will result in advantages to you. A Parwana on these terms will reach you from the Darbar also.

(Sd.) F. CURRIE.

Dated Lahore, the 8th May, 1848.

Diwan Jowahar Mul Datt commanded 2,000 men in the operations against Diwan Mool Raj in 1848-49, and served with unswerving fidelity, and bravery through out : a very great thing to say of a Hindu servant of the Sikh State, and one whose life has been passed amid rebellions.

He is a clever man, and very well informed on local matters connected with the Punjab. He has also a good idea of administration as carried on in other days; but I fear he is too old to learn regulations.

I trust his present Jagirs will be continued to him without service : and that he may, after 25 years active service, retire comfortably and honourably to his home. Of the British Government he certainly deserves kindness and consideration.

(Sd.) HERBERT B. EDWARDES,

Lahore :

The 30 November 1849.

Deputy Commissioner.

*True copy of the Descriptive Roll of a Native Officer
of the 3rd Punjab Cavalry.*

Bunnoo, 1st October 1861.

Remarks.

Rank and Name. **Sardar Hardyal Singh.**

This native officer bears a very good character and he is a man of superior abilities, and is well worthy of the distinction I am now wishing for him.

Risaldar Hardyal Singh did good service with the late Major Hudson when in the guide Corps in the Jallandhar Doab in 1846. He was then in Civil employ, and for his distinguished conduct was appointed a Risaldar in the corps of guides, from which regiment he was transferred as a senior native officer to the 3rd Punjab Cavalry in 1856.

The Resaldar has performed 14 years' good frontier service and is going on pension. He performed his duties in the field to my satisfaction, and is deserving of advancement. I think his services will meet with the recognition of superior authority.

(Sd.) L. B. JONES, Major,
Commander, 3rd Punjab Cavalry.

War Services of Pension Subadar Major Jai Singh Bali, Sirdar Bahadur, Queen's own corps of Guides Infantry, son of Hans Raj resident of Domeli District Jhelum age 36 years one month.

DELHI 1857 PROMOTED FOR GALLANTRY,
Medal and clasp and 3rd order of Merit Sillana
1858. Both Waziri Expeditions 1889 and 1860.
Ambila 1863 Jowaki Expedition 1877-78. Sokhokot
and Bucha March 1878, India Medal and 3 clasps.
Afghanistan 1878-79. Ali Masjid.

Afghanistan 1879-80 Asmaj, defence of Shirpur
Chansial (25th April 1880) Afghanistan Medal
and 2 clasps.

Resaldar Major Bakhshi Tirth Ram Vaid Sir-
dar Bahadur of Dhera Bakhshian Rawalpindi
District Queens Own Corps of Guides Cavalry.

Order of British India 2nd class Afghanistan
1870-80.

Ali Masjid, Fattehabad, Sherpur, Charsaiah
Medal with 2 clasps N.W.F. of India 1897-98
Defence of Malakand.

Relief of Malakand. Relief of Chakdara.
Malakand action of Landikotal.

Operations in Bejowra and in Mommand
Country Bauar 2 clasps order of British India
3rd class.

Jamadar Raizada Abanshi Ram, Bali of Do-
meli Jnelum District Queen's own corps of
guides cavalry.

N.W.F. of India, Defence of Malakand action
of Landakotai.

Operations in Bejowra and in Mommand
Country.

Resaldar Amir Singh Datt of Guliana Rawalpindi 16th cavalry.

China 1900 Medal.

Sardar Har Dial Singh late Resaldar Major
Sardar Bahadur, 3rd Punjab cavalry.

Sirdar Hardial Singh (Bali) the confidential agent Bagooshah Kardar of Lahore has on all occasions throughout the last six months shown great activity, intelligence and boldness under very difficult circumstances. He was placed during the disturbances in the Rachna Doab. He has always done excellent services with me and accompanied me with bravery on two occasions when engaged with parties of rebels.

(Sd.) W. S. HUDSON Lieutenant,
Assistant Resident, Lahore.

April 1848.

In reply to a petition made by Sardar Hardial Singh the Chief Commissioner desires you will be good enough to thank the Resaldar informing him that if the Government should require his services in raising troops that his offer made now shall not be forgotten.

The Chief Commissioner regards with great pleasure the spirit in which this officer has been made and he will take an early opportunity of

bringing this to the notice of the Governor-General in Council.

(Sd.) S. BLACK Lt.

Staff Officer,

P. F. Force.

13th April 1864.

My Dear Pollock,

The bearer of this is Duni Chand (Bali) Wakil whose services with Jawahar Singh's contingent in 1857 have been rewarded with valuable grant of land in this district.

(Sd) Cap. POLLARD,

Commissioner and Superintendent.

From—The Military Secretary to the Government of Punjab,
To—L Duni Chand (Bali) Agent to H H Raja Jawahar Singh

In reply to your application dated 5th February 1862, you are hereby informed that the grant of Rakh land 200 Ghumaons in area is made to you in consideration of the service rendered by you during the disturbances of 1857 does not debar you from obtaining an employment under the British Government.

10th February 1862.

From—Lieutenant Colonel MacPhersen, ofg Quarter Master General

To—L Duni Chand (Bali) Wakil to Raja Jawahir Singh

I have acknowledged the receipt of your letter with a request for a certificate from me. In compliance therewith I am glad to give you the following as a sanad.

‘Lala Duni Chand Bali rendered good and valuable services during the disturbances of 1857 when Raja Jawahar Singh raised a regiment and his management was excellent. These services pleased the British Government very much, hence this sanad is awarded to him as a proof of his loyalty.

It will be always my duty to do all I can for him.

Copy of Brigade Order No. 25 dated the 25-4-66 by Brigadier General Commanding in which the gallant and distinguished service of Jamadar Kishan Singh Vaid, are referred to.

The Brigadier General commanding has much pleasure in directing the publication in Brigade Orders of the accompanying Telegram, from the Supreme Government, a copy of which has been today received from the Military Secretary, of the Local Government.

“ In reply to your No. 353. of the 16th February, Jamadar Kishan Singh and Kharkoo Nishan Bahadar have been admitted to the second class and third class of merit respectively.”

These rewards which should be the highest ambition for attainment, and they are within the scope of every native soldier, have been granted by His Excellency the Viceroy in consideration of the very good conduct of the Jamadar Nishan-Cavalry in a skirmish which took place in front of Majhi Post on the morning of the 8th January

last, between a body of Salemankches (who committed a raid on the Pawanda Kirries) and a detachment of that regiment garrisoning the post. The skirmish which lasted for five hours (in a country almost impracticable for Cavalry) reflects greatly to the credit of the 2nd leaders Kishan Singh and Kharkoo, that with only 35 Sowars at their command, they charged repeatedly the enemy estimated to be 500 strong and its severity is tested by the fact that 6 men out of this small party were killed and wounded, besides 9 horses. In its effect the spirited behaviour of the detachment was most successful. Not only were 1361 head of the stolen cattle recovered but upwards of 180 of the enemy were killed, besides a large number which it is impossible to estimate that were wounded.

On the whole the Brigadier General believes this to have been as gallant an affair as has been performed on the frontier, and he cordially congratulates Major Godbay and Jamadar Kishan Singh on the excellent way in which the Regiment has maintained the reputation of the Punjab Cavalry.

War Services of a few Muhiyal Commissioned Officers.

War service of the late Resaldar Major Bakhshi Prem Singh (Vaid) Sardar Bahadur, Queen's own Crops of Guides Cavalry ; son of Bakhsh

Gaur Singh, Resident of Dehra Bakhshi, Tahsil Gujarkhan, District Rawalpindi (service 35 years, 8 months).

Served at Nawa Skhakot Pranghar (May 1852). Siege of Delhi (1857) Narrnal medal and clasp and 3rd class order of merit (as Resaldar 10th September 1857) Sittana (1857) Ambala (1863) India Medal and 2 clasps (N.-W.F. and Ambala).

Sapri, Sahkot and Bucha (1878).

Afghanistan Campaign (1878-79) 2nd class order of merit.

Afghanistan campaign (1879-80) Pharasiab 25th April 1880 Medal and 2 clasps (Kabul).

Admitted to 2nd class order of British India, 29th May 1879. G.G. O. No. 735 dated 8th August 1879.

Admitted to 1st class order of British India, October 21st 1881.

Resaldar Major Hukam Singh 16th Bengal, Cavalry, sarved with the Queen's guard of Honor England in 1897. He proved himself to be a credit to his Regiment, to the Guard of Honor, and to the Native Army generally.

S. S. Rome :	}	(Sd) C. GORDON,
14th August 1897.		Lieutenant-Colonel.

Extract from Minute by the Honourable Sir Richard Temple, K. C. S. I. Lieutenant-Governor of Bengal, dated the 31st October 1874.

I have to perform the grateful duty of making

a record of the services of officers who served under the Government of Bengal during the Famine Relief of 1874 in Bengal and Behar.

Among the Resaldars, Jemadars and Native Officers of the army deputed to relief duty, good work was done by Daffadar Hukam Singh, 19th Bengal Lancers.

Certified that Hospital Assistant Lachman Dass served with the Regiment under my command from 1878 to 1881. He was present during the Afghan War and the following appreciation of his services was published in a regimental Order issued by Colonel T. G. Kennedy, C. B., then Commanding the Regiment :—

“Colonel Kennedy records with pleasure his thorough appreciation of the performance of “Hospital Assistant . . . and . . . Lachman Dass . . . The Hospital Assistant is in possession of a number of good certificates ; from one of which it will be seen that he was instrumental in saving the life of Lieutenant Young wounded in action at Ahmed Khel in 21 places Lachman Dass is a respectable person and comes from a respectable family. I shall be very glad to hear that his services are rewarded in any way. He hopes to obtain a grant of land in recognition of his Afghan services.

Peshawar : } (Sd). I. S. E. WESTERN,
 28th November 1904. } Lieutenant Colonel,
 22nd Sam Browne's Cavalry.

I have great pleasure in giving 3rd class Hospital Assistant Luchman Dass this certificate on his leaving the Hospital under my charge.

I have had him under me for the last 7 months, and during that time the Hospital work has been very heavy, due to the Regiment being on service in Afghanistan. I always found him most willing and anxious to help me, and he has a very good knowledge indeed of his work. He was with me at the action of Ahmed Khel and Urazoo, at the former of which he was under fire of the enemy. Here he did most excellent work. At the action of Patkao Shana on July 1st, he assisted Surgeon-Major White, A.M.D. who spoke to me in high terms of praise of Lachman Dass' work.

On our way down from Kabul when Dr. Veale, 19th P. N. I., had medical charge of a large sick convoy as far as Peshawar, Luchman Dass worked exceedingly hard, in helping to look after the pitching of the whole camp and attending to his half of the patients in a very careful and praiseworthy manner.

I trust that in his new position he will do as well as he has done under my orders.

D. G. Khan : } (Sd.) G. A. EMERSON, M.B.
 12th October 1880. } Surgeon,
 In Medical Charge 2nd P.C.

Hospital Assistant Luchman Dass attended me at the dressing station when I was wounded in the action of Ahmed Khel in 1880. I have no doubt that his skillful assistance was instrumental towards saving my life on that occasion as his superior Surgeon Emerson thought highly of him.

Mian Mir :	}	(Sd.) E. A. YOUNG.
30th November 1894.		Major 19th Bengal Lancers A. A. General,

Head-quarters of the Army in India,

5th March 1893.

On the eve of my departure from India, it is with the greatest pleasure that I testify to the high, soldier like qualities of my old native Aide-de-Camp, Captain Resaldar-Major Ganda Singh, Sardar Bahadur, 19th Bengal Lancers.

Ganda Singh commenced his service as a Daffadar in the 4th Punjab Cavalry in 1852, the year in which I first arrived in this country, and throughout his long service he has always earned an honoured name for his many and conspicuous feats of gallantry in the field, and his constant devotion to duty with his regiment.

On two occasions he especially distinguished himself in action—first by saving the life of the late Sir Robert (then Lieutenant) Sandeman at the Moosa Bagh, Lucknow, during the mutiny of 1857; and secondly by assisting to save the life

of the late Sir Charles (then Lieutenant) Macgregor, when that officer had been wounded at Sinho in China in the campaign of 1860. I selected Resaldar-Major Ganda Singh to be my Aid-de-Camp in 1889, and I have obtained much assistance from him during the three years he has been serving on my personal staff.

My hope is that wherever Ganda Singh may be, he will always be treated with the greatest respect and consideration to which his many years of loyal and valuable service entitle him, by all British officers with whom he may be associated.

(Sd.) ROBERT, General,
Commander-in-Chief,
India.

At Moosa Bagh the 1st Sikh Cavalry to which I was then attached was sent in pursuit of a body of the flying enemy. On our approaching a nullah, we were received by a volley of musketry from a party of the enemy concealed in it. Poor Major Wale fell mortally wounded. The rest of us charged down into the nullah. I saw one of our men by name Budhanam Singh fighting desperately attacked by two of the enemy. I went to his assistance and killed one of his assailants and was engaged with the other when Ganda Singh came up, and we killed the second one also. Had Ganda Singh not at that time come to my

assistance it is impossible to say what might not have been the result of the fight, for prior to his arrival, I had received two sabre wounds and my horse was also wounded. I remember how thankful I felt when I saw I was supported by him and one or two others.

Ganda Singh explains that he lost sight of me during the years that I have elapsed since the fall of Lucknow, hence his never having applied to me before this for a certificate of his conduct. I trust it may now be of service to him.

Dear Ghazi Khan : (Sd.) ROBERTSANDEMAN
 11th November 1867. } *Offg. Deputy Commissioner.*

Pioneer 23rd May 1903.

Our Lahore correspondant has already announced by telegram the death at Zafarwal in tahsil Raiyah, District Sialkot, on the 24th April, of Captain Ganda Singh, Sardar Bahadur, Resaldar-Major of the 19th Bengal Lancers, late Aide-de-Camp to His Excellency the Commander-in-Chief in India, but the following further detail of the late offer's career may be of interest :—

Sardar Ganda Singh's was an eventful life, one of conspicuous gallantry and devotion to the Government he served. His record of war services was a long and honourable one, such as few of his contemporaries could boast. He entered the British services as a Daffadar in 1852 and

immediately saw service on the frontier under Sir Neville Chamberlain (Medal and Clasp). In the Mutiny he served in Gugira and at the relief and capture of Lucknow where by his gallantry he saved the life of Sir (then Lieutenant) Robert Sandeman. For this he was a little later awarded the 3rd Class of the Order of Merit. He continued to serve in Oudh till the pacification of that province after which he volunteered for China in 1860 with Fane's Horse, the regiment he served with till his appointment as Aid-de-Camp in 1889. In this campaign he was present at the action of Sinho and the taking of the Taku Fort (Medal and two clasps). At Sinho he again distinguished himself by saving the life of a European officer Sir Charles (then Lieutenant) Macgregor. Lord Roberts in his book *Forty-one Years in India*, remarks as follows regarding these events :—

Captain Wale, a gallent officer who commanded a newly raised corps of Sikh Cavalry, lost his life on this occasion. He persuaded Campbell to let him follow up the enemy and was shot dead in a charge. His men behaved extremely well and one of them by name Ganda Singh saved the life of the late Sir Robert Sandeman who was a subaltern in the regiment. Some two years later he saved the late Sir Charles Macgregor's life during China War. When I was commander-in-Chief in India I had the pleasure of

appointing him to be my native Aide-de-Camp. Ganda Singh who has now the rank of Captain and the title of Sardar Bahadur, retired last year with a handsome pension and a small grant of land. Lastly he served through the last Kabul War including the March to Kandahar under Lord Roberts. Here he gained a Medal and the Order of British India, 1st class. He was highly esteemed by all officers under whom he served for his integrity, gallantry and ability in the field as well as for his trusted counsel.

In life he was simple, truthful and straightforward throughout. Even after his retirement he maintained the character for which he was noted in the Army and earned the esteem and friendship not only of the Civil Officers with whom he was connected but of the whole country side in which he lived.

His death has cast a gloom over his neighbourhood where he was universally loved and respected and looked up to like a father. During the whole fifty years of his service as a soldier and as a civilian he was thoroughly and sincerely devoted in act and example to the interests and welfare of the Government he served.

His last public appearance was at the Delhi Coronation Durbar at which he was presented among the Mutiny Veterans.

Quetta :
8th March 1879.

My Dear Owen,

Rassaldar Ganda Singh has asked me to write a statement of his services to Government, during the time he has been in the Regiment.

I do not often care to give Native Officers exceptional letters of recommendation for services for which they get well paid, but as I am about to leave the service, I have no hesitation in giving Ganda Singh one, as he has been, I may say, the most useful man in the regiment ever since he joined. He served well in China in 1860-61, both in the field and in quarters, and especially on our return in unravelling the accounts which had become most complicated. He was Woordee-Major for some years and did good service in the Famine Relief Operations in Tirhoot, for which he obtained the thanks of Government. He served well in the Munity both in the 4th Punjab Cavalry and the present 11th Bengal Lancers, and I think he has letters from Major Sandeman, Agent, Governor-General, Colonel Goldney, and Major Mackenzie of the 3rd Bengal Cavalry. If he has not letters from them they will testify to his good services.

He has also done right well in this campaign, assisting greatly in recruiting for the Regiment, and in other ways, showing his zeal to rejoin the regiment in time for active service near.

Kandahar, by riding nearly 70 miles a day for three consecutive days, through the Dera Bughti and Balooch Hills a feat (for a man of his service, 37 years) which ought to be recorded.

He was offered a Tahsildarship by Captain FitzGerald in the Central Provinces, but at my request he remained in the regiment as I did not like losing so useful a man. By this I am afraid he lost a higher pension than he could have got by serving in the Army, but with your help I hope Government may be induced to grant him the order of British India as an increase to his Order of Merit pay, to which I think he is fairly entitled.

Yours sincerely,
(Sd.) WALTER FANE.

55, Parliament Street, London, S. W.

May 15th, 1891.

My dear Hume,

I hasten to reply to your letter regarding Rassaldar Ganda Singh. I have more than once heard Macgregor refer to Ganda Singh's gallant action at Sinho. He always considered that he owed his life to him, and that Ganda Singh's gallant bearing on that occasion largely contributed to the repulse of the Tartars which saved our guns from falling into their hands.

I have known Ganda Singh for many years, and have seen him in very trying circumstances

and have always had the highest opinion of his loyalty.

Believe me,

Yours sincerely,

(Sd.) H. B. HANNA.

MILITARY DEPARTMENT.

This is to certify that No. 738 Kote Daffadar Hukam Singh of the 19th Begal Lancers was admitted in General Order No. 563 of 1st October 1880, to the third class of the Order of Merit for his conspicuous gallantry in action at Ptakao Shana on the 1st July 1880, in charging singly five of the enemy and killing two of them.

Admission to this order will confer on Kote Daffadar Hukam Singh the allowance laid down in Article 333, Army Regulations, India, Volume I, Part II, in addition to the ordinary pay of his rank or any pension he may be entitled to on retirement.

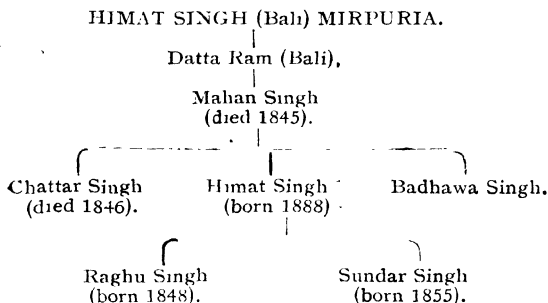
The widow of Kote Daffadar Hukam Singh will be entitled to receive the pension conferred by the order of her husband for three years after the date of his decease, and in the case of a plurality of wives the first married will have the preference.

Given under my hand at Fort William in Bengal this eighth day of October 1894.

(Sd.) E. COLLEN, Major-General,
Secretary to the Government of India,
Military Department.

*Extract from "the History of the Punjab Chiefs" by
 S. H. Lepel Griffin revised by Major Massy in 1890.*

Paragraph 266, Vol. II.



HISTORY OF FAMILY.

Data Ram (Bali) was a confidential servant of Mokkarab Khan the Gakhhar 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 Nalwah. 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 Jamrood Fort in April 1837 when the Afghan army, under Mirza Shami Khan, attacked it in force, and he held out bravely against enormous odds, until Hari Singh himself arrived at 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 37,000 rupees of which 12,000 were personal and 25,000 for the services of 100 sowars. He retained this estate throughout the reigns of Maharajahs 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. Chattar Singh avenged his father's death but was assassinated himself soon afterwards. Under the Durbar the Jagir was reduced to Rs. 29,400 still subject to the service of 100 horsemen. These all joined the rebel Army in 1848-49. Himat Singh and his brother Sham Singh retired to Jammu, and, when the rebellion was over, boasted that they had fought against the rebels with the Maharaja of Jammu's forces; and in support of their statement produced a letter from Diwan Hari Chand to Jowala 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 of 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 untill 1870, when he died. His brother **Soam Singh**, who died four years earlier, had been in receipt of Rs. 180 per annum. He was employed as a **Tahsildar** in **Jammu**. **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 **Jammu State**, and was one of the **Darbar Officials**. His son, **Raghubir Singh**, was a **Tahsildar** for several years at **Jammu**. **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. Sunder Singh, son of Sham Singh is also employed at Jammu. 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 Jhelum, and Gujranwala districts, as well as in the Mirpur Ilaka of the Jammu State.

Extract from Regimental orders, issued by Lieutenant C. E. Macaulay, temporarily Commanding XI Lancers.

The following order received this day from Lieutenant-Colonel D. M. Probyn, C.B.V. C. No 494, Commanding, is published to the regiment. It is with feelings of deep sorrow and regret that Lieutenant-Colonel Probyn has to report to the Regiment the death at his home on the night of 7th instant of Rasaldar Bahadar Diwan Diwan Chand Datt, member of the 2nd class order of British India, the 2nd class Order of Merit, and the senior Native officer of the Regiment. The Commanding officer feels that

in the death of Diwan Diwan Chand, he has lost not only a valuable Native officer but a personal friend, and that the Regiment has lost a Sardar whose death both Sikh and Pathan, Hindoo and Musalman, will one and equally feel and regret. But the death of this Native officer will be felt even beyond the Regiment, as the Commanding Officer does not hesitate to say that in his opinion there was not through the whole of the Native army, any Native officer of greater value or more to be respected by all ranks than the late Rasaldar. His energy, loyalty, bravery and strict adherence to the truth, on all occasions, not only gained for him the esteem, respect and admiration of the Commanding Officer, but of all with whom the deceased has ever served. Diwan Diwan Chand joined the 1st Sikh Irregular Cavalry, when it was being raised at Lahore, in August 1857, as a junior Native officer, and was present with the Regiment in every action it has been engaged in, both in this country and China. Solely by his own merits he rose to be Woord Major and eventually the senior Rasaldar of the Regiment. For his services he was also rewarded by the British Government with 2nd class Order of Merit; and also with a Jagir. Never were rewards more fairly won or more justly distributed, but had the Native officer lived, they would not have ceased here; as the Com-

manding Officer has requested their Excellencies the Viceroy of India and the Commander-in-Chief of the army to confer upon Rasaldar Diwan Chand for his continued brilliant and loyal services the 1st class of the order of the British India with the title of Sardar Bahadar, and the Commanding Officer has every reason to believe that this distinction would have shortly been conferred upon the Native officer. Lieutenant-Colonel Probyn is convinced that the whole of the European officers present with the Regiment who were acquainted with Diwan Diwan Chand will, with the commanding Officer mourn his loss. In conclusion Lieutenant-Colonel Probyn trusts that the good example, invariably set to the Native officers, non-commissioned officers and men of the Regiment generally by Diwan Diwan Chand whether in the field or cantonments, may not be forgotten.

Agreeably to instructions received from Lieutenant-Colonel Probyn as a mark of esteem and respect for the deceased Rasaldar, all Regimental parades and drills will be dismissed for ten days from tomorrow.

By order

A. C. DICK, Lieut.,

15th July 1863. Adjutant, XI Bengal Lancers.

SUBADAR RAM DASS "CHHIBBAR"
(OF RAWALPINDI):

Field Service.

Present at the capture of the village of Narainjee in Eusafzai in 1887. Mutiny medal, with the Right Wing, 24th Regiment P. N. I., throughout the operation's in Shabazpoor and Rewah with the column under Brigadier Wheler, C.B., served with the Derbund Column, 2nd Eusafzai expedition, 1863. Throughout the Black Mountain expedition 1868. India medal with clasp for North-West Frontier. Throughout the Afghan War of 1878-79-80, with the 2nd Brigade, 2nd Division Khyber field force under Command of Lieutenant-General Maude, K.C.B., V.C. From December 1878 until the signing of the treaty of Gundamack on the 26th May 1879, including 2nd expedition to the Bazar Valley; advance from Landi Kotal towards Kabul with the Brigade under Brigadier C.I.S. Gough, C.B., V. C. Defence of Jugdulluck, December, 1879; advance from Kabul towards Ghuznee in April 1880. In the Paghman valley and Koh Daman, June and July 1880. March from Kakul to Kandhar with the force under Lieutenant-General Sir F. S. Roberts, V.C., G.C.I.E., Action at Kandhar on the 1st September 1880, Entitled to Afghan medal with clasp for Kandhar and bronze Star for march from Kabul to Kandhar Hazara expedition 1888; clasp.

Second class order of British India, 7th June 1893 *vide* G. G. 0902 of 1893. Pensioned on 1st February 1896.

During the ten years I knew Subadar Ram Das, first as Jamadar, late as Jamadar Adjutant and finally as Subadar commanding a Sikh company, I can say there was not a better nor more trustworthy native officer in the Indian Army. A Brahman himself he identified himself with his Sikh company entirely, and allowed no fringe of caste prejudice to appear either in the command of his company or in the ordinary routine of regimental work.

No. 832-D.

A. L. LINDESAY, Lt.-Col.

Lucknow, Commanding 24th Punjabis.
16th August 1907.

Kote Daffadar Jhanda Singh, 5th Punjab Cavalry.

This is to certify that Kote Duffadar Jhanda Singh of the 5th Punjab Cavalry was admitted in General Orders of the 31st January 1879 to the 3rd class of the Order of Merit for his conspicuous gallantry in heading the charge of his troop against the force many times its number and under a heavy fire in the fight against the Mughals on the 7th January 1879.

Admission to this order will confer on Jhanda Singh an additional allowance equal to one-third of the ordinary pay of his rank over

and above that pay or the pension he may be entitled to on retirement

The widow of Jhanda Singh will be entitled to receive the pension conferred by the order upon her husband for three years after the date of his decease and in the case of a plurality of wives the first married will have the preference.

Given under my hand at Fort William in Bengal this thirtieth day of January 1879.

(Sd.) H. K. BURNE, Colonel,
Secretary to the Government of India,
Military Department.

The Viceroy and Governor-General of India reposing special trust and confidence in your loyalty, courage and good conduct in the name of Her Most Exalted and Illustrious Majesty Queen Victoria, Empress of India, does hereby appoint you (Kote Duffadar Jhanda Singh) a Commissioned officer to rank as Jamadar in the 5th Regiment of Punjab Cavalry and in the Army from the 19th day of April one thousand eight hundred and seventy-nine. You are therefore carefully and diligently to discharge your duty as such in the rank of Jamadar or in such higher rank as you may from time to time hereafter be promoted or appointed of which a notification will be made in the *Gazette of India*.

You are to render every assistance in your power to your commanding or any superior officer in the maintenance of good order and discipline.

You are to obey implicitly at all times the orders of the Government of Her Illustrious and Exalted Majesty, of His Excellency the Commander-in-Chief, of your immediate Commanding Officer, or any other superior officer, and by the strict discharge of the duties of your grade and by your own conduct to show yourself worthy of the honour and high distinction now conferred upon you and the trust reposed in you by Her Most Exalted and Illustrious Majesty.

Given under the hand and seal of the Government of India in Fort William this twenty-eighth day of October in the year of our Lord one thousand eight hundred and seventy-nine.

Registered by order in Secretary's office,
Military Department.

(Sd.) ALLAN JOHNSON, Colonel,
Offg. Secretary to the Government of India,
Military Department.

*Copy of a testimonial of Gurmukh Singh,
Duffadar.*

Gurmukh Singh, Duffadar, 5th Punjab Cavalry, served with me throughout the Afghan

Campaign of 1878-79 in charge of my Cavalry Escort.

He gave me every satisfaction and for the nine months he was with camp, he was never absent for an hour.

I have great pleasure in giving him this certificate and hope it may be of some use to him.

20th Jly 1879.

Sd. F. ROBERTS,
Major-General,
Commanding Kurram Field Force.

Camp Ali Khel.

Duffadar Gurmukh Singh, 5th Punjab Cavalry, served as Duffadar of Major-General Roberts, Cavalry escort during the Kurram Campaign of 1878-79. He has asked me to give a testimonial and I do so with pleasure.

His conduct gave entire satisfaction to the Major-General and during these nine months he has been with the Head-quarters Camp, I have had many occasions to observe his willingness and alacrity and the careful manner in which he looked after the men and horses of his detachment.

I am sure that he is an excellent non-commissioned officer and well worthy of the consideration of his Commanding Officer.

I have had to give many orders to Gurmukh Singh and they have been invariably executed with faithfulness and punctuality.

(Sd.) H. COLLINS, Major,
Assistant Secretay to Major-General,
Kurram Field Force.

23rd July 1879 : Camp Paiwar, Kohat.

APPENDIX VII.

Personal papers of Munshi Ram Dass Chhibbar.

I know Munshi Ram Das Chhibbar, for the last 24 years. He was translator of the Punjab Administration Report while I was a Secretary to the Punjab Government. He was a very good translator. He comes of a respectable Muhiyal family and bears an excellent moral character.

(Sd.) C. L. TUPPER, I.C.S.

24th April 1907.

Munshi Ram Das Chhibbar, is a most respectable man, and one of the best teachers of Urdu I have met with. He passed my son in a very short time, and he has been equally successful with other young officers who have studied with him in Simla. I was struck by the trouble Ram Das Chhibbar took and by his peculiarly happy method of imparting information. He is a very well read man, always civil and obliging, and I consider him an excellent Munshi.

Simla :	} (Sd.) FRED ROBERTS,
2nd October 1891.	
	General,
	<i>Commander-in-Chief in India.</i>

FINANCIAL COMMISSIONER'S OFFICE,
PUNJAB.

Simla, 30th June 1910.

I have known Munshi Ram Das Chhibbar for many years. He is a man of good education

and intelligence, broad-minded and charitable. His charity is not confined to people of his own religious creed. He is a most loyal and respectable man.

He belongs to one of the seven clans of a very loyal and interesting tribe, the Muhiyal Brahmans, who long ago gave up all priestly functions and have old traditions of rulers and soldiers. The days of rule were over long before British occupation, but the tribe has given us gallant soldiers and good public servants in the civil branches of the administration.

Munshi Ram Das has been lately employed in the useful task of getting compiled a history of his clan and its traditions and has from time to time shown me some of his materials and of the result of his labours. I hope he will finish it successfully and that educated members of other famous clans in the Punjab may be stimulated to produce similar tribal memoirs.

(Sd.) J. M. DOUIE,

Financial Commissioner, Punjab.

Munshi Ram Das Chibbar, worked under me as a Clerk of the Court at Lahore while I was officiating District Judge. He belongs to a high Muhiyal family of which many members are well known to me.

(Sd.) R. CLARKE, I.C.S.,

3rd August 1897.

Commissioner.

Munshi Ram Das Chibbar, gave Lady Law lessons in Urdu for some months. He is a worthy native gentleman of wide charity. He belongs to a high Muhiyal family. He is held in universal esteem.

Simla : } (Sd.) EDWARD LAW,
Finance Member of the
30th October 1903. } Viceroy's Council.

I have known Munshi Ram Das Chibbar, for some ten years as a capable and successful teacher of Urdu and Punjabi, and as a man of high character and wide interest. He belongs to the Muhiyal tribe, members of which have in the past held high positions and rendered valuable services to the British Government. In 1848 Diwan Jawahir Mall Datt was entrusted with the administration of the Sind Sagar Doab, and Munshi Ram Das has shown me an original letters from Sir Herbert Edwardes and original letter from Lord Lawrence and Sir F. Currie in which his loyalty and ability are acknowledged and mention is made of the part he took in the operations against Diwan Mool Raj of Multan. The Munshi is justly proud of the past history of the tribe and is himself a loyal supporter of Government and an accomplished scholar.

Simla : } (Sd.) H. H. RISLEY,
Home Member of the
4th October 1909. } Viceroy's Council.

I have known Munshi Ram Das Chibbar, for some time and have a high regard for him. He comes from an old and honoured family and is a loyal supporter of the Government. He is well known for his philanthropy. I commend him to all who read this. He is an excellent gentleman. I believe him to be a good teacher of languages. He passed my brother-in-law, Captain Butler, R. A., in Urdu.

24th Oct. 1908 } (Sd.) H. EARLE RICHARDS,
Member of the Viceroy's
Council.

Munshi Ram Das Chibbar, comes of a very respectable Muhiyal family. This tribe consisting of seven clans of Datt, Chibbar, Vaid, Bali, Mohan, Lau and Bhimwal, have been hereditary agriculturists from time immemorial and though Brahman by origin lay no claim to priestly functions and despise the life of indolence of the ordinary Brahman. They are an intelligent, enterprising and high spirited race and claim to have exercised, at various times and places, sovereignty over wide areas. They have contributed many good soldiers and distinguished civil officers to the service of Government. I have known Ram Das himself for eighteen years, not only as a very capable teacher of languages, but even better as an upright and honest gentleman of the widest charity.

Simla : } (Sd.) BEAUCHAMP DUFF,
 13th September 1908 } Lieut.-General,
Chief of the Staff in India.

I have known Munshi Ram Das Chibbar, off and on for the last 20 years and I can speak of him not only as an excellent Munshi, but as a most respectable and loyal member of society. He comes of an old Muhiyal family in the Punjab which has given a good many soldiers to the Indian Army, among others I personally knew well was Risaldar Major Hukam Singh, 16th Cavalry, and an A.D.C. to the Viceroy; Risaldar Swan Mal and Risaldar Ram Rattan, both of the 11th Lancers, all very good soldiers and much respected by all who knew them. Ram Das is an enthusiastic supporter of the Muhiyals and does all he possibly can to foster a military spirit among them, and to help any of his clan to join the ranks of the Indian Army. Lord Kitchener also desires me to say how sincerely he wishes prosperity and good health to Munshi Ram Das Chibbar.

Simla : } (Sd.) W. R. BIRDWOOD,
 18th August 1909. } *Brig.-General.*

I have known Munshi Ram Das for nine or ten years and like all his numerous friends, European and Indian, am always glad to have a talk with him. He is a distinguished member of the Muhiyal tribe who have given India many

well-known soldiers and administrators. In my own department I have several of his caste fellows who have done or are doing good work, including Rai Salig Ram Bahadur, late Assistant Director-General. The Munshi is not only a very scholarly gentleman but, a quite unusually good teacher, and charitable to an extent which is almost incredible.

(Sd.) C. STEWART-WILSON,

Director-General of the Post Offices in India.

I have known Munshi Ram Das Chibbar, for the past nine years, having first made his acquaintance when he trained me for the higher standard. He is an excellent teacher and a man deserving of the highest respect. He belongs to a good family which has always done laudable service to the State and its present representative is an example of conscientious and high principled service and of public utility. He is a most agreeable companion.

(Sd.) F. G. BOND, Maj.-General,

Director-General of Military Works.

31st August 1908.

Munshi Ram Das Chibbar, whom I have known for some 7 years, is a man of very good family of the Muhiyal clan. The family has always been a loyal one to the British Government and many of its members have done good and faithful service.

It has been always a pleasure to me to meet Munshi Ram Das Chibbar, who is a man of learning and ability and a very good type of a loyal Indian gentleman.

(Sd.) JOSCELINE WODEHOUSE,
 Shahzada Kothi, } Lt.-General,
 Rawalpindi : } *Commanding Northern Army.*
 15th April 1910 }

I have known Munshi Ram Das Chibbar, for a good many years. He belongs to an old and loyal family, many of whose members have rendered distinguished service to the British Government. There are at present several of them serving in different capacities in the Army and filling appointments under the civil Administration, including four who are medical graduates employed under the Punjab Government.

Bakshi Ram Das Chibbar, has come to see me occasionally, and I have derived not only great pleasure but much information about the people, their manners and customs from his visits. He is a cultured gentleman of the old school and I wish him well.

(Sd.) T. E. L. BATE, Colonel, I.M.S.,
Inspector-General of Civil Hospitals Punjab.

Viceregal Lodge,
 Simla, the 12th September 1910.
 Munshi Ram Das Chibbar, has asked me

for a certificate which I have much pleasure in giving him. He taught Urdu to Lady Minto and my daughters and also to Lady Lansdowne and Lady Curzon. He is a most respectable gentleman with an excellent record. He belongs to the old and distinguished Muhiyal family, the members of which were rulers in very old days and more recently have held high offices with conspicuous success, in both civil and military branches of the administration under several Governments. That their services have been highly appreciated is evident from the fact that they have been granted Jagirs and honoured with titles such as Bakshi, Mehta, Raizada, Dewan and Chandri, which they still enjoy. The race is divided into seven clans, Datt, Chibbar, Vaid, Mohan, Bali, Lau and Bhimwal, has a high reputation for loyalty, courage, enterprise, devotion to duty and military spirit, and is highly respected by all classes of the community. Their public services include initiation of various schemes and institutions which have been of considerable benefit to the public and the Government, as for instance the system of remittance of income-tax, land revenue, rent and salt-tax, as well as the payment of military pensions, by means of money orders through the agency of the Post Office. The members of this community have on several occasions saved the lives of British officers on the field of battle and have helped Government with

men, horses and money in the Punjab war and the Mutiny of 1857, as is evident from the certificates granted by Sir Herbert Edwardes, Lord Lawrence, Sir Frederick Currie and other high officers.

1910.

(Sd.) MINTO

I have much pleasure in giving a certificate to Munshi Ram Das Chibbar, whom I have known for the past 20 years. He is one of an old and distinguished Muhiyal family, known among the rulers of ancient days, the many members of which have from time to time held high appointments under Government and done good work for the State. He is a man of high character and well known in Simla and other parts of India for his amiable qualities and kindness to the poor.

He is an excellent teacher and has many distinguished pupils on his list and his successes are without number. His pleasing personality has won him a host of friends, and I can but wish him long life and prosperity.

(Sd.) R. G. GRIMSTON,

Br. General.

15th July 1911.

APPENDIX VIII.

Extract from the Chiefs and Families of Note in the Punjab, and by Sir L. Griffin and Col. Massy, Vol. ii. (1910) page 254.

The Muhiyal Tribe.

Mention may here be made of another tribe: consisting of seven branches, Datt, Chibbar, Vaid, Bali, Mohan, Lau and Bhimwal. The Muhiyals are mostly found in the Jhelum and Rawalpindi districts. They have been hereditary agriculturists from time immemorial, and though Brahman by origin, lay no claim to priestly functions, and despise the life of indolence led by the ordinary Brahman. They are an enterprising and spirited race, and their loyalty and devotion to duty in the past have been recognized by the Hindu, Muhammadan and Sikh rulers of the Punjab by the grant of large *jagirs* of land, which their descendants are still enjoying. Under the British Government also many Muhiyals are found occupying positions of trust and distinction. They have contributed many good soldiers and civil officers to the service of Government.

The Muhiyals claim to have exercised at various times and places, sovereignty over wide areas. Thus the Datts believe that at one time their ancestors established a dynasty in Arabia, and later at Kabul, where it is known that a

Brahman dynasty reigned from A. D. 860 to A. D. 950. The Chhibbars again claim to have ruled at Bhera, which is still the residence of several Muhiyals, and which is said to have been known as Chhibbaran-di-rajdhani.

This note was written by Mr. H. D. Craik, I.C.S., the officer on special duty for revising the work from which this extract is taken.

APPENDIX IX.

APPENDIX IX.

List of few Muhiyuls holding or who held more important positions in the Civil Administration of the British Government and of Indian States.

Name.	Caste.	Residence.	Department.	Rank.
Sirdar Kartar Singh	Bali	Mirpore	Civil	Foreign Secretary to H. H. the Maharaja of Jammu and Kashmir.
Sirdar Sant Singh	Datt	Zafarwal	"	Assistant Revenue Officer and President, Kalsia State Council.
Raizada Nathoo Ram	Bali	Mullpur	"	Extra Assistant Commissioner.
Bakhshi Ghanisham Das	{ Vaid	Sagri	"	Assistant Revenue Officer,
Mehtha Hukam Chand	{ Bhimwal	"	"	Extra Assistant Commissioner and Member, Council Jammu State.
Mehtha Bhag Ram, R.B., C.I.E.	Lau	Jullundur	"	
Rai Kanbaya Lal	{ Vaid	"	"	
Kushal Singh	Datt	Khad Kuri	"	Extra Assistant Commissioner,
B. Wadhawa Ram	"	Ghazipur, U.P.	"	Deputy Collector.
Bakhshi Harnam Das	Vaid	and Benares	"	Governor, Gilgit.
Punna Lal Singh, B.A.,	Chhibbar	Jammu	"	Wazir-i-Wazarat (Deputy Commr.),
Bakhshi Mul Raj	"	"	"	
Colonel Ram Das	Vaid	Sagri	"	
Bakhshi Faqir Chand	"	"	"	
Bakhshi Ram Krishna	Chhibbar	Lahore	"	Registrar, Punjab Educational Deptt.
Bakhshi Hari Das, M.A.	"	"	"	S. Asst. Inspector of Schools, Punjab.
Ch. Harcharan Das	Datt	Zafarwal	"	Asstt. Inspector of Schools, Punjab.

• EDUCATIONAL DEPARTMENT.

‡POLICE DEPARTMENT.

Mehra Ganda Ram	...	Mohan	...	Pind Dadan Khan	Police	...	Offg. District Superintendent.
Mehra Arjun Das, R.S.	...	"	...	Darhyala	"	...	Assistant District Superintendent.

‡POSTAL DEPARTMENT.

Ch. Salig Ram, R.B.	...	Datt	...	Kanjur at pre- sent C.P.	Postal	...	Assistat Director-General, Post Offices of India.
Kazada Jogh Dhian	...	Vaid	...	Shahpur	"	...	Superintendent, R.M.S., India.
Ch. Bishan Das	...	Datt	...	Kartarpur	"	...	Offg. Superintendent, Post Offices.
Raizada Mahitab Chand	...	Vaid	...	Kanjur	"	...	R.M.S.

ENGINEERING DEPARTMENT.

Ch. Dewan Chand B.A.	...	Datt	...	Kanjur	...	Engineering	Assistant Engineer.
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‡MEDICAL DEPARTMENT.

Dr. Jaswant Rai, Rai Bahadur	Vaid	...	Shahpur	...	Medical	...	Civil Surgeon.
" Attar Chand, Rai Sahib...	"	...	"	...	"	...	Ditto.
" Dina Nath	Datt	...	Kanjur	...	"	...	Ditto.
" Malik Jawala Sahai	...	...	Pind Dadan Khan	...	"	...	Medical Officer, Jammu.
" Duni Chand	...	Bhimwal	...	Jhelum	"	...	Civil Surgeon.

*Does not include Head Masters and District Inspectors.

†Names of Inspectors and Sub-Inspectors in the Police Department and those of Inspectors and Postmasters in the Postal Department are not shown in the list for they are too many to be mentioned here.

‡Names of Assistant Surgeons and Hospital Assistants are not shown.

Note.—Diwan Narinjan Das Chhibbar, is Financial Minister to His Majesty the Amir of Kabul.

APPENDIX X.

List of notable Bhuniars.

Ruling or Titular Chiefs.

- (1) Maharaja Benares.
- (2) „ Bettiah.
- (3) „ Hathuwa.
- (4) „ Tikari.
- (1) Raja Sheohar.
- (2) „ Tamkohi.
- (3) „ Salemgarh.
- (4) „ Muksoodpur.
- (5) „ Dhanbad.
- (6) „ Lalgola.
- (7) „ Sursar.

Prominent Rais, with an annual income of a
Lakh and upwards.

Muzaffarpur District.

- (1) Sursar.
- (2) Sheohar Raj Kumar.
- (3) Rupauli.
- (4) Sandha.
- (5) Hardi.
- (6) Athri.

Champaran District.

- (1) Madhuban (Maharaja Kumar).

Darbhanga District.

- (1) Narhan.
- (2) Pukhrara.
- (3) Belsand.
- (4) Ramgarh.

Monghyr District.

- (1) Barahia Babbichan Singh.
- (2) Nowlagarh.
- (3) Majhaul.

Patna District.

- (1) Amayan.
- (2) Bharatpura.
- (3) Maghra.
- (4) Rami bigha.
- (5) Maraura.
- (6) Samha.
- (7) Samaya, Sarmera.

Gya District.

- (1) Maksoodpur.
- (2) Pandoi.
- (3) Maleya.
- (4) Sheothar.
- (5) Mohadhipur.

Gorakhpur District.

- (1) Moradpur.

Allahabad.

- (1) Annapur.
- (2) Baraon.

Benares.

- (1) Ausanganj.
- (2) Jagatganj.
- (3) Chitaipur.

Chapra.

- (1) Chinpur.
- (2) Manjha.
- (3) Rusi.
- (4) Kyal or Kael.
- (5) Hathuwa.

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