

**A REPORT ON THE FAMILY
HISTORY OF THE
CHIEF CLANS OF THE
ROY BAREILLY DISTRICT**

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BY W. C. BENETT, C. S.

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A REPORT

*On the Family History of the Chief Clans of the Roy
Bareilly District by W. C. BENNETT, C. S.*

1. The earliest glimpse of authentic history in this District is afforded by Major Orr's discovery in the neighbouring district of Sultanpore of an earthen pot containing several hundred coins of the Indo-Scythic dynasty which reigned in Kabul before and contemporaneously with the commencement of our Era. The fact that all the coins belong to the same series makes it nearly certain that the date of their consignment to the receptacle from which they have just been delivered was between 17 and 18 centuries ago. The names Kadphises and Kanerki, the title Kao Nana Rao, and the Mithraic words "Okro" and "Athro" are distinctly legible; there are other inscriptions which might be explained by an experienced numismatologist.

Mr. Capper discovered some very fine gold coins of the Skanda Gupta series at Buxar; and besides these the irregularly shaped bits of silver with devices stamped one over the other, and apparently at different times, which were the coin of an unknown period of antiquity, are not uncommon.

2. From this it may be inferred that some kind of civilization existed in this District from very early times down to at least the end of the third century A. D., and it is no wild conjecture that the desolation which we discover when its modern his-

tory commences was due to the exterminating wars which marked the revival of Brahmanism.

3. The first piece of local history is connected with Dalmau which appears to have been a flourishing town from early times. On a hill to the North-West of the fort is still shown the tomb of a Muhammadan martyr Badr-ud-din, whose traditional date is 646H., (1248A. D.) From an old Hindi story book which professes to have been copied in 1043H., from an original composed in

* Jauna Shah preceded Firoz on 779H., (1587A. D.,) we learn that *Jauna Shah, the throne of Delhi.

learn that *Jauna Shah, the Lieutenant of the Emperor Firoz, had stopped at Dalmau on his way to what was to become Jaunpur, and had beautified the city. It is further stated that Malik Mubarik was the Governor, and that there was a considerable colony of Mussalmans, besides a settlement of Chauhans and Sunars. Malik Mubarik's name is still held in great reverence at Dalmau, and his tomb is shown in the fort. The kings of Oudh used to allow a small monthly stipend for the purpose of keeping a light burning on it, and the government officials when they arrived at the town were expected to pay it a visit before they proceeded to their work. From this it may be inferred that he was the founder of the Mussalman settlement, and that before the time of Jauna Shah the town had been entirely Hindú.

4. Towards the end of the fourteenth century the town was in danger from the neighbouring Bhars, who under the rule of four brothers had established something like an organized Government over the Bareilly and Dalmaupargannahs.

Dal and Bal had forts at Delmau and Roy Bareilly, while two less famous brothers, Kaphur and Bhawan, were settled at Sudawanpur. It is said that Dal offered violence to the daughter of a Dalmau Saiad, and the complaints of the insulted father brought Ibrahim Sharki from Jaunpur to avenge the indignity. It is at any rate certain that this king fought a great battle with the Bhars at Sudawanpur and drove them before him into the Dalmau fort, where after a stubborn defence their whole army was destroyed. The tomb of the Bhar Chieftains is still shown at Pakhrauli, rather more than a mile from Dalmau, and is celebrated by a fair in the autumn, at which great numbers of Ahirs collect, and offer milk to the souls of the departed heroes. The women of the Bharotia Gotra of Ahira do not wear anklets, saying that they are still mourning for their kings.

5. This success at Dalmau was only part of a regular Mussulman conquest of the whole district. In 796H., (1394A. D.,) Khwaja Jahan the Subehdar of Kanauj, Oudh, Karra and Jaunpur had asserted his independence, and his successor on the throne of Jaunpur, Shams-ud-din Ibrahim Shah Sharki applied himself to consolidate his power over the subject provinces. Already he had established his rule at Salon, Prashadipur, Jais, and Manikpur.

6. Salon is said to derive its name from Salivahana who relieved the country from the presence of a demon called Sahasr Bahan, and founded the town.

Prashadipur is said to be called after Paras Ram Deo, the Oudh incarnation of Vishnu, but etymologically it is much more likely that Rájá Prashad Singh the great Kanhpuria who subdued this neighbourhood in Tilokchand's time gave his name to an older town. Near it is the village of Ranki the

* *NOTE*.—This Rájá is also connected with the Bhitari Lak on the Gumbi, and the tradition in the text is peculiarly valuable.

traditional seat of the Government of **Rájá Bhar-tari* elder brother of Bikramajit. This unfortunate prince was cheated by his brother out of a magic fish, the digestion of which gave the knowledge of all things that occurred in the three worlds. He dissembled his disappointment, and retired to the distant solitudes of Oudh where he founded the city of Ranki.

The present inhabitants say that Ranki is the Bhar name for a wine seller, and that they have occasionally found in their village gold coins, chains, and articles of domestic use which have been exposed by the rainy season; they were, however unable or unwilling to show me any of these relics. The ruins themselves are sufficiently remarkable. A sea of bricks represents what must have once been a large town, in the midst of which high grass grown mounds preserve the sites of lofty mansions. To the South-West of the town there is a large oblong fortress measuring about 250 yards in one direction, by 150 in the other, and surrounded by a moat some 30 yards wide.

7. The old name of Jais was Ujaliknagar, and it was the seat of a Bhar kingdom. The irregular appearance of the town is attributed to the caprice of its Bhar monarch, who in constantly recurring

fits of drunkenness had a methodical madness for

* NOTE.—Manikchand as well as Dal and Bal the Bhar Chieftains are constantly appearing at any time within the years 1000 and 1400 A. D., and have successfully eluded all my efforts to saddle them with a date. I think it probable that Manikchand and possibly that Dal and Bal lived near the beginning of the thirteenth century.

† NOTE.—In Shakh Ahmad's history of the Saiads of India, it is stated that Shahab-ud-din Gardezi settled at Manikpur in the reign of Kutbuddin-bin-Altansh. At Manikpur they suppose two Shahab-ud-dins, one of the 13th century, and another father of Shari-ud-din Kazi-ul-Kuzsat in Ibrahim Sultan's time. Like all the Muhammadian families of Roy Bareilly and Pertsburgul they have no trustworthy pedigrees.

raising fortifications
Manikpur was named
after Manikchand*
the great Gahrwar
Rája who reigned
from that town. It is
said that he fell at the
hands of Shahab-ud-
din Gardezi, the Lieu-
tenant of Ibrahim
Sharki. A part of the
remnants of his family fled to Salon, of which town
their descendants are at present part proprietors.

8. After his success at Dalmau the Shah marched on Roy Bareilly, which like the towns just mentioned was at that time a Bhar village clustered round a large fort. The traditions of the Tar Bir demon, and the monstrous well whose overflowing threatened to swamp the town have already been told. It is singular that traces of buffalo sacrifice which must have descended from the Bhar times existed in connection with this fort up to annexation. When a Muhammadan Nazim came he sacrificed the buffalo; a Hindú contended himself with slitting its ear.

9. The next enemy met by the Muhammadans was the Bais colony in the south west of the District, and it is necessary that I should stop to give an account of that remarkable family.

Their early history is involved in much obscurity, and for the sake of clearness I will here leave all

other families than the Tilokchandi Bais out of consideration. The story of the birth and life of Salivahana, the son of the world serpent, and their first ancestor has all the appearance of being a genuine tradition, in spite of the monstrous and indecent Brahmanical traditions with which it has been overlaid; and it agrees well with probable historical conjecture that this prince was one of the Takshak or Scythian Dynasty who were known as Nagasor snakes by their Arian subjects, a conjecture which is further confirmed by the fact that the serpent is the tribe deity of his descendants at the present day.

The original tradition as far as I have been able to extract it from the various accounts which I have heard, is as follows:—A son of the great world serpent was brought up under the roof of a potter of Mungi Patan on the Narbadda, and early showed by his wit and strength that he was destined to be a king. As a judge among his youthful companions, by what would now be considered a simple process of cross examination, he excited the wonder of a people unaccustomed to law courts; and deserved and received the same kind of honor as was accorded to Daniel by the Jews of the captivity after his successful investigation of the case of Susanna and the Elders. His amusement was to make clay figures of elephants, horses, and men at arms, and before he had well reached manhood he led his fictile army to do battle with the great King Bikramajit. When the hosts met, the clay of the young hero became living brass, and the weapons of his enemies fell harmless on the hard material. Bik-