

GAZETTEER  
OF THE  
PROVINCE OF OUDH.

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**NABINAGAR\***—*Pargana* LÁHARPUR—*Tahsil* SITAPUR—*District* SITAPUR.—Nabinagar was founded about two centuries ago by Nabi Khan, son to Nawab Sanjar Khan of Malihabad. Some fifty or sixty years afterwards the Gaur Chhatris took it, and ever since it has been held by them, and is the headquarters of the taluqdar of Katesar. It is 20 miles from Sitapur to the north-east, and 3 miles north-west from Láharpur, on the cross-country road which joins that town to Hargám. It has no other communications, but one mile to the west is the river Kewáni, which is navigable during the greater part of the year. It is a poor place, with only one masonry house in it, the taluqdar's residence; the mud houses being 323, and the population 2,649.

The only public building is the school. And the only sacred place in it is a tank, on the brink of which stands a mean Hindu temple.

There are no shopkeepers in the town with the exception of the Banián, who supplies the taluqdar's establishment.

The inhabitants get their necessaries from Kesriganj, which was founded by Kesri Singh, grandfather to the present taluqdar, and which lies between this town and Láharpur.

The annual value of the yearly sales being close upon Rs. 1,00,000.

**NAGRÁM**—*Pargana* MOHANLALGANJ—*Tahsil* MOHANLALGANJ—*District* LUCKNOW.—Situated at the extreme eastern boundary of the pargana, about midway between the two roads from Lucknow to Sultanpur and Rae Bareli. The date of its foundation is unknown, but it is said to have been called after Rájá Nal, a Bhar chieftain, who had a large fort here, the site of which, a high mound in the centre of the village, still exists. For some considerable time the village appeared in the Government records as Nalgrám, so the tradition assigning the foundation to Rájá Nal is a well attested historical fact. It seems to have fallen in the track of Sayyad Sálár's invasion; for on the mound of the fort are the graves of *Munawwar* and *Anwar* Shahíds, and outside is the tomb of Píran Háji Burd, and a "Ganj Shahídán," or "martyr gathering." There is no proof that Sayyad Sálár's conquest was in any way permanent. The place seems to have been left to the Bhars, and was subsequently occupied by

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\* By Mr. M. L. Ferrar, C.S., Assistant Commissioner.

had been since Ráe Meherbán Singh's flight settled with the villagers. He died in 1844 and left no issue, save an illegitimate son and daughter by two women. The son, Bisheshwar, is provided for in the village of Mehdeori. The younger son of Ráe Meherbán then succeeded to the estate and died in 1852, but not before he had added four more villages to the estate by revenue engagement for them. He also got the village of Phenbán by fighting the Mádhopur taluqdar for it. He was succeeded by his son, Kálka, who died, as some say, by an accidental discharge of a pistol, but, as others say, by his own hand, in consequence of discovering his mother in an intrigue with a servant. He was followed in 1858 by his brother, the present taluqdar, Ráe Mádhó Parshád. The residence of the taluqdar is in the village of Dalíppur, some six miles from the headquarters station, in a south-east direction."

"*The Bachgoti clans.*—It will not be necessary here to recount the family annals of each of the houses of the Bachgoti clan. They would be found more fitly in a history of the landed families of the district. My object in the above sketch has been to give a clue connecting the chief house of the clan with the days of old, and to show how the other families have sprung from the parent stock.

"*Kishna Pánde.*—I will devote a short space to the history of the Patti families in matters which, being of comparatively recent occurrence, may be of value to those whose duties require a knowledge of such annals. Sumer Singh, eighth in descent from Náhar Singh (whence Patti as a separate property dates) was a minor when his father, Dhír Singh, died. His factotum was one Kishna Pánde, whose family fortress is still to be found in Púrai Shiu Parshád, in the village of Kohráon in the Dasrathpur estate. He proved faithless. Instead of paying the revenue he embezzled it, and then got the engagement in his own hand, and ejected the hereditary master, who fled to Rewah. For twelve years Kishna reigned; but Sumer Singh, grown up, allied himself with the powerful Rájá of Partabgarh, and overthrew and slew the treacherous Brahman, whose posterity have acquired an under-proprietary title in Púrai Shiu Parshád from our settlement courts.

"*The Dirgbansi.*—The pargana of Patti, as constituted till its recent consolidation with Dalíppur, was a most remarkable instance of the continuousness of the property of a clan with the limits of a pargana. There was not a single village in Patti which did not belong to a Bachgoti iláqa till recent arrangements included the Parhat estate of Rájá Mahesh Naráin Dirgbansi\* (fifteen villages) in the pargana. Neither was there one independent village. In Dalíppur there are zamindars not Bachgotis, nor even Rajputs.

"The old Bilkharia clan has a few specimens still in Patti, chiefly in the northern portion in and about the now extinct Aurangabad taluqa, where they hold eight villages. The only two Bilkharia taluqas, those of the Rájá of Umri and the Bábu of Antú, are and have been for many years included in the Partabgarh pargana, of which we shall speak presently.

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\* "The Dirgbansi is said to be really an offshoot of the Bilkharia clan, descended from Durgádas, second son of Rájá Rámdeo, abovementioned."

“*Brahman zamindars, Gurús of Bachgotis.*—There are some Brahman zamindars in fifty-four villages, who, however, owe their lands to grants from the Bachgotis. They are Sarwaria Brahmans. The Pánde family is the hereditary Gurú family of the Bachgotis. The Patti family Gurús will be found in Asogpur. Those of Dalíppur are in Padiápur, now part of the village of Ratanmai.

“Three villages belong to Musálmans, who acquired them by service rendered to the Dalíppur family.”

“*Position of Patti Dalíppur under native rule.*—The tahsil of Patti was subordinate to the Názim of Sultanpur. A chakladar used to be posted to the three parganas of Patti Dalíppur and Partabgarh. His headquarters were at Partabgarh, and his usual camping grounds on his tours were in Bíbipur close to Patti, Tarda, Sarabjípur, Wári, and Jogípur. It is not worth while to give details of each názim; I will notice only those whose administration or mal-administration produced results which are worth knowing.

“*Battle of Jaisingarh.*—Rája Hulás Ráe (from 1201 to 1203 fasli) endeavoured to arrest Diwán Zabar Singh of Patti taluqa in 1203 fasli, and an encounter took place in Jaisingarh, where the chieftain's fort was. Zabar Singh fled, and a Pánde Brahman, named Deoman of Ásápur, engaged for the payment of the revenue of the whole pargana for 1204-5 fasli. In 1206, Zabar Singh recovered his position. Rája Bhawáni Parshád, who was názim for one year (1204 fasli), proceeded to coerce the Bais villages of Sonpura, and seized Ishri Bakhsh and Pargásh Singh (both now alive) as a material guarantee. The Bais rose as one man, and attacking the názim, effected the release of their leaders before they were taken far. They then withdrew across the border into the Jaunpur district, but the removal of the názim from office enabled them to return to their homes very shortly.

“*Battle of Dáúdpur.*—Mír Ghulám Husen (názim from 1226 to 1230 fasli), to punish Ráe Pirthípál Singh, Taluqdar of Ráepur Bichhaur\* for the murder of one Bahádur Lál, a qánúngo (father of present qánúngo Sítal Parshád), invested the fort of Dáúdpur, and for nineteen days the battle raged. On the 20th, Pirthípál Singh fled, and for three years the estate was held ‘khám.’ Then the taluqdar's elder son, Jagmohan Singh, took the engagement for the estate for two years. In 1232 fasli, Pirthípál Singh recovered it. Jagmohan is still alive; but from that time he has been an imbecile.

“*Battle of Lohár Tára.*—In Táj-ud-dín Husen Khan's (názim from 1231 to 1234 fasli) term of office, a notable fight took place between Ráe Bindeshuri Bakhsh of Dalíppur and Diwán Pirthípál Singh of Urayyádfh and Jámtáli, for the possession of some border land in Lohár Tára. The Dalíppur taluqdar was killed, and his tomb is to be seen in Lohár Tára. Hence there is ‘hár’ (grudge or feud) betwixt the present Dalíppur taluqdar, Ráe Mádhó Parshád, nephew of Bindeshuri, and some of the Patti families,

\* Died in 1866.

who are closely connected with the Urayyádih taluqdar, and they neither eat nor drink, nor halt in each other's villages.

*“Darshan Singh (názim).—*In 1235 fasli, Rája Darshan Singh (a Sangaldípi Brahman of no high caste), invested the fort of Chauhárja Bakhsh, taluqdar of Dalíppur (successor to the slain Bindeshuri). The taluqdar as usual escaped, and shortly afterwards reinstated himself in official favour. Darshan Singh was twice názim—once from 1235 to 1241, and again in 1245-46 fasli.

*“Mán Singh (názim).—*This man, who has achieved notoriety since, was názim from 1252 to 1254 fasli. His term of office was not remarkable. In 1255 fasli, Wájid Ali Khan, for some private grudge (people say concerning an elephant, which Ráe Pirthápal Singh of Dáúdpur had refused to give him), allied himself with that taluqdar's two sons, Digbijai Singh and Randhír Singh (the latter had by adoption acquired an independent estate now known as the hissa half or 9-20ths of Patti Saifabad), and invested the fort of Dáúdpur. After eighteen days fighting, the taluqdar was obliged to evacuate the place, and escape into British territory. The son, Digbijai Singh, obtained the estate, but matters were accommodated in two months, and the father returned to power.

*“The zamindars of Phenán and Horilpur.—*As an instance of taluqdars tenure and method, it may be worth while to recount how the zamindar of Phenán and Horilpur, which villages are and were in the Dalíppur estate, took on himself to mortgage his lands to Debi Singh of Mádhopur, Sítila Bakhsh of Dalíppur at once resented the liberty, and the bands were mustered on each side. They met in Phenán. The fight was determined by the capture of a Mádhopur cannon by Sítila Bakhsh's men, and the villages remained as they were. Another illustration of taluqdari manners is the story of Randhír Singh (late husband of Thakuráin Ajít Kunwar of 9-20th Patti taluqa, and son as aforesaid of Ráe Pirthápal of Ráepur) and Mangal Parshád. The former, bearing ancient hostility to the latter, seized him one day in Kishunganj in the Sultanpur district when off his guard, and tortured him to extort money. After a month of this work he let him go. Mangal Parshád applied to the názim, Ághá Ali Khan, for redress, which Randhír Singh did not wait to see administered; but fled the country and remained under the guise of a merchant for many months travelling from place to place. At last spies tracked him to Kasota in Allahabad, where the magistrate of the district arrested him. He was made over to the názim who went to Allahabad to take him. He was very properly kept in painful confinement at Lucknow, and was released only when the British Government was established in Oudh.”

*Places of note.—*I now propose to record a few notes in connection with the old fort of Bilkhar, the temple of Chauhárja at Parasrámpur, the villages of Dáúdpur, Patti, and Dalíppur, which, are the only places of any archæological interest in pargana Patti Dalíppur.

*“Kot Bilkhar.—*With regard to the old fort of Bilkhar, the qánúngo gives the following account, which is currently believed in these parts. Many hundreds of years ago Ghaibar Sáh, ancestor of Rája Rámdeo Bil-

kharia, came from headquarters with Ásájít, ancestor of the Patti qánúngos, armed with instructions to exterminate the Bhars, and provided with a title deed bestowing on him the zamindari of the entire pargana. Having successfully performed the former part of his mission, Ghaibar Sáh took possession of the broad lands of the pargana, and, establishing himself in mauza Bilkhar, built therein the famous fort known as 'Kot Bilkhar,' the ruins of which remain to this day. This fort may be said to have been the historical rallying point of the Bilkharias. A Mahádeo or representation of the deity, which is still to be seen within the ruins, is, and has been from time immemorial, known as *Bilkharnáth*. A fair is annually held here on this account, which takes place on the 13th of the month of Phágun (February-March), and attracts about 2,500 people from the more immediate neighbourhood. If procurable, Ganges water is poured on the idol, otherwise water from the Sai; while offerings of flowers, fruit, and pice complete the ceremony. The fort of Bilkhar was successively occupied by the descendants of Ghaibar Sáh down to Rája Rámdeo Singh, with whose rule the supremacy of the Bilkharias terminated. It is further asserted that some 600 years or, more ago, Bariár Singh, ancestor of the Bachgotis, slew Rája Rámdeo, and took possession of the fort, and his descendants to the time of Harbans Ráe occupied it. When the paternal acres were divided between Dín gur and Náhar Singh, the two sons of Harbans Ráe, 'Kot Bilkhar' fell to the lot of the former, who is ancestor in a direct line of the present Taluqdar of Dalíppur, Ráe Mádhó Parshád Singh. Dín gur Singh and his heirs continued to occupy the fort down to the year 1180 fasli (A. D., 1773), when the last owner, Ráe Meherbin Singh, came into collision with the názim, who razed the fort and left it in ruins. The spot is on the left bank of the Sai, some seven miles from the headquarters of the district. The ruins of the old fort may be seen on an elevated plateau surrounded on three sides by ravines and broken ground covered with scrub jungle, and on the fourth side by the river. The fosse is clearly distinguishable all round."

*The temple of Chauhárja.*—Concerning the temple of Chauhárja, my predecessor has placed the following on record:—

"In the village of Parasrámpur, in the Dariápur iláqa, is situated a noted fane of the goddess Debi, who is worshipped under the name of Chauhárja. It is said to be of superlative antiquity, and, in proof of it, the priests assert that the hero Álha, whose praises and deeds form the subject of minstrels' songs to this day, and whose tomb is shown at Chunár, worshipped Debi here, and made a well at this place, which is still visible. Indeed, Álha is said to have continued his visits to the shrine long after he disappeared from mortal life; and stories of his apparitions are told, but I need not relate them."

Two fairs take place here annually: one on the 8th Kuár (September-October), and the other on the 9th Chait (March-April). On each occasion some 6,000 people, within a radius of about 20 miles or so, collect at the spot. In addition to the observances recorded above with reference to Bilkharnáth, extensive sacrificial offerings of goats and sucking pigs are made at this shrine of Chauhárja.