CHAPTER-VI
EXTINCT MONUMENTS

The time, weather and process of renovation for modernism have left many buildings of the Kapurthal State extinct. Certain references of such buildings are found either here and there or in the memories of the residents. Some of these have a few traces while others are nothing at all to find out. The most important monument was the famous Jalao-Khana a royal palace built in the city of Kapurthala. All the rulers of Kapurthala state lived in that palace with the members of their families. It was Maharaja Jagatjit Singh who shifted to the new palace. The palace was six storeyed building built in the style of old Indian architecture. It had the entrance through one gate, well guarded by military guards and no one was allowed to enter the palace without the permission of officer-in-charge of deohri (the entrance hall).\(^1\) The palace that has been demolished a few years back still remains as a wall with the gate. Its façade bore two frescoes one of Lord Ganesha and the other of Guru Nanak Dev with his companions Bala and Mardana in attendance. It speaks of the secularism of the builder. This lone wall of the façade with propitious frescoes in a damaged form is hiding behind it the massive debris of the demolished palace.\(^2\) The façade wall survives because the stay was taken from the court by members of royal family for its possession.\(^3\)

There was a special ornamental place called Shah Nisheen the royal balcony from where formerly the Maharaja used to make his appearance to the public every morning. It was screened in such a way that one could see outside from here but no one from outside could see inside.\(^4\) The courtyard of the palace was as spacious that the state functions could be held there. The great ceremony of Maharaja Jagatjit Singh’s accession to the throne of Kapurthala was performed here. Its spaciousness could also be seen from the array arrangement for the jubilee celebrations of Maharaja Jagatjit Singh. At that time, in the centre of this courtyard there was a dais covered with an embroidered canopy in blue and gold, under which was placed a magnificent

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1. Jarmani Dass, Maharaja, p.121.
3. Telephonic Talk with Tikka Shatrujit, the great grandson of Maharaja Jagatjit Singh. He said that in the will The Maharaja has written that the palace will be the property of yuvraj and certainly it is in his possession according to the will as now his father Sikhjit Singh is considered as Maharaja and he as the Yuvraj. He also told that he has the copy of the will of the late Maharaja with him.
throne of gold and silver for the Maharaja and another for the Tikka Raja Sahib. On both sides of the canopy in the main body of the quadrangle seats were arranged for the leading Sirdars, Civil and Military Officers, and the representative of villages in Kapurthala who were specially invited to witness the historic event together with a deputation of seventy men from His Highness’ estates in Oudh.\textsuperscript{5}

Other than the drawing room, dining room and bedrooms, the important places in the palace were \textit{toshakhana}, a library and armoury. In the \textit{toshakhana} the state jewellery and heirlooms were kept. The palace library had numerous priceless illuminated pession, Arabic, Urdu and Turkish manuscripts. His Highness himself took great interest in examining catalogue. These manuscripts comprised such valuable books which were not known to exist elsewhere.\textsuperscript{6} The Sanskrit and Gurumukhi manuscripts of the library included the biography of Maharaja Bhag singh and the lives of Jassa Singh and Fateh Singh\textsuperscript{7}. In the small armoury the old Sikh weapons were kept. The state jewellery, the books of the library and the weapons of armoury all were tastefully arranged and displayed whenever some British or Indian guests visited the state.\textsuperscript{8}

It was built by Raja Nihal Singh in 1840. Its remaining wall shows that it was built with the small bricks. The masonry work on the wall shows the excellent work of craftsmen. The round shaped archs the huge side pillars and the parapet at the end of the walls are some remains of its architecture which can still be preserved.

The building of the chief medical institution of the state that was known as Randhir Hospital of Kapurthala city has no trace at all. It had been situated on the Kapurthala-Amritsar Road. The building was demolished when the new hospital was constructed for the purpose. At this place the residential colony known as old Randhir Hospital is found.

On the installation ceremony to Gaddi on 12\textsuperscript{th} May 1870, Raja Kharak Singh announced the opening of a college and a hospital on the name of his late father Raja Randhir Singh. He sanctioned the amount for the construction of these buildings.\textsuperscript{9} It

\begin{itemize}
\item \textsuperscript{5} \textit{Golden Jubilee of Kapurthala State 1927 by an official}, p.27
\item \textsuperscript{7} \textit{Report on the Administration of Kapurthala State 1915-16}, p.66.
\item \textsuperscript{8} \textit{Report on the Administration of Kapurthala State 1913-14}, p.9.
\item \textsuperscript{9} Bhagat Singh, \textit{History of the Sikh Misls}, p.86.
\end{itemize}
was built in 1875. The building contained four wards with accommodation for 35 indoor patients, a good operating theatre and quarters for hospital assistants and staff. A dispensary was attached to it, where outdoor patients were treated.¹⁰

With the arrival of Dr. Girdari Lal Batra as chief medical officer after Dr. Warburton, special attention was paid to systematize the work of the hospital. The institution had been very well supplied with surgical instruments. These were catalogued and duly arranged. Similarly, drugs were rearranged, register opened and bed tickets were started to be introduced in the hospital.¹¹ Showing satisfaction on the work and the general condition of the institution, His Highness sanctioned the laying of marble floor in the new operation theatre and the sterilizing room which was completed and opened in December 1917.¹²

A contagious ward that was a long-felt demand was provided at this hospital by carrying out certain structural alterations at the backside rooms. With its completion, it became possible to isolate cases of infectious diseases seeking admissions to the hospital, without the risk of their spreading infections to other inmates.¹³ In the hospital, the Electro-Therapeutic Department was most popular in which three new machines were added. One of these was Diathermy; other two were the Ultra-Violet and Infra-red-rays apparatuses. These were designed and prepared by the radiologist Dr. Sher Mohammad himself at his own cost. The instruments proved of great help in alleviating the pain and sufferings of the poor and rich alike attracting as many as 10-15 cases daily for treatment. The chief maladies treated being skin diseases, nervous troubles, dysmenorrhæa, neuralgias, rheumatism, gonorrhoea, surgical tuberculosis, paralysis etc.¹⁴

The necessity for the installation of an X-ray plant had been pressing which was materialized during the year 1935-36 with the handsome donations received from the public and the officials. The munificent grant was made by the Maharaja and the members of the ruling family.¹⁵ During the following year Burgyone Apparatus was installed for the treatment of muscular diseases.¹⁶ The anti-rabic centre was established here in 1930 under the charge of Assistant Surgeon Dr. Narinder Prasad

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Jain. All classes of patients upto the severest bite were treated here.\textsuperscript{17} The building of this hospital was sold for meeting the need of expenditure in the new hospital.\textsuperscript{18} The new \textit{mohalla} was established there.

The building of Victoria Hospital for women and children was also in the city of Kapurthala. After selecting the site, the appointment committee paid away Rs. 5619 as compensation to the owners of houses. The building was constructed during the year 1888 under the supervision of Mr. Rundle the Chief Engineer in the state. He was also looking for the construction of court building and Darbar Hall.\textsuperscript{19} The hospital was opened in 1889 for the benefit of the women of all castes and creeds. It was kept under the charge of certificated lady doctor, aided by a female compounder and the usual staff.\textsuperscript{20} For most of the time lady superintendent Miss. Pereira worked with a sub-assistant surgeon Hira Devi who was sent for the post graduation course at Shimla at the state expenses.\textsuperscript{21}

Miss Pareira added a new operatoin room in the hospital which was constructed mainly by private subscription. Generous donations of money and bed clothes were made by His Highness and by the ladies of his family. Again on the reports of Miss Pareira, the Maharaja sanctioned the construction of a new maternity ward as an addition to the hospital in the year 1913. Miss Pareira had reported in 1911-12 that a large number of \textit{pardah} women (averaging over 130) were attending the hospital daily. In her report in 1913 she had reported that many more maternity cases could be dealt with, were there more accommodation. It was sanctioned and with the completion of the sanctioned additional wing it accommodated twenty six more patients. Soon it was again felt indadequate. Therefore, detached offices and godown was again built. It released two more rooms in the main building for indoor patients and other allied purposes.\textsuperscript{22}

After the retirement of Miss. Pareira and her departure to Europe in 1930, Dr. Hira Devi was given the supervising charge of Female Medical Department. She remained in the office till her retirement in 1935 and Miss P.K. Paul was

\begin{itemize}
\item \textsuperscript{17} \textit{Report on the Administration of Kapurthala State 1931-32}, p.50, \textit{Ibid}, 1935-36, p.70.
\item \textsuperscript{18} \textit{Report on the Administration of Kapurthala State 1935-36}, p.12-13, \textit{Speech of the Chief-Minister of Kapurthala State}.
\item \textsuperscript{19} \textit{Report on the Administration of Kapurthala State 1887-88}, p.44-45.
\item \textsuperscript{20} \textit{District Gazetteer Kapurthala, 1904}, p.42.
\end{itemize}
appointment in her place as incharge. The building of this hospital was also sold to meet the expenses of the construction of new general hospital at Kapurthala.²³

Another extinct hospital building, the references of which are found was situated at Sultanpur. It was formerly built as dispensary and was opened in November 1879. It was very popular.²⁴ Later on Maharaja Jagatjit Singh sanctioned the construction of new dispensary during the year 1912-13 which was completed in the following year. The new building was commodious and the quarters for the sub-assistant-surgeon and staff were provided in it. The old dispensary building was converted into quarters and outhouses.²⁵ A female ward with accommodation for eight patients was added during the year 1938-39 in commemoration of His Highness’ Diamond Jubilee. The Maharaja built a new operation room with an additional block. After the death of his first wife the Maharaja founded Maharani Harbans Kaur Memorial Hospital here in her memory on 15ᵗʰ, March 1946.²⁶ The whole building of the hospital has been cleared off and a new hospital has been constructed at this place.

Jagatjit Diamond Jubilee School, Dhilwan, was the long felt demand of the people of Dhilwan and the surrounding villages. The Maharaja had sanctioned the construction of the school in the year 1933-34. Its foundation was laid in the year 1937.²⁷ The construction was completed in 1938 and the opening ceremony was performed on 3ʳᵈ January 1939. The school was constructed under the supplementary grant from the contributions of the people. In commemoration of Diamond Jubilee, a sum of Rs. 13456/- was expended from the state budget also. The building was situated outside the town of Dhilwan. It had a sufficient area for use as playgrounds for the boys.²⁸ The school was granted recognition at the recommendation of the department by the Panjab University.²⁹ The building of this school is now extinct.

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²³. Report on the Administration of Kapurthala State 1935-36, p.13. The Chief Minister Sir John Cold stream said in his speech that the initial cost of the construction of new hospital would be met, it was hoped, entirely by the sale of two of the old hospital buildings.


²⁸. Report on the Administration of Kapurthala State 1938-39, pp.46-47. In his speech the Maharaja specially mentioned that “……….one of the most gratifying features of the present state of affairs is the growing willingness of the people themselves to contribute towards the expenses of providing educational facilities. The building of new high school at Dhilwan at private expense is striking example of this.

The tehsil building of Bhulath has been totally demolished and has no traces. One of the extinct buildings of religious monument is known as Parvat Math located at Hadiabad in Phagwara. It is known as Swami Shankar Nath Parvat Math which was a famous sidhapith and religious and cultural pilgrimage centre. It was attached to the Parvat branch of Dashnaam Sanyasi community. It was called on its first founder’s name Swami Shankar Nath Parvat but nothing is known about him. The actual known history of this math appeared with late Swami Kali Nath Parvat who founded a Sanskrit Mahavidhalaya in this math. This math was the place that was known as jhirhi, the land full of forest grass, bushes and plants. He converted the place into a good looking landscape and the new building was built here. In the beginning Landeh and Arithmatics were taught here. It became famous for the teaching of Pragaya, Visharad, Shastri in Sanskrit and Ratna and Prabhakar in Hindi. The students used to get education, food and lodging free of cost.\(^{30}\)

Swami Gaganand the present swami at the math told that Maharaja of Kapurthala visited the math with his relatives the Maharajas of Solan and Mandi. He had given four arces of land to this math with which the expenses of the math and Mansa Devi Temple were met. He also told that some residents of the nearby locality had even the photograph of the late Swami with the Maharaja. He himself had seen it but it could not be found now. Swami Kalinath Parvat died in 1961. He was succeeded by Swami Vajnath. Unfortunately he died in the same year. It was only in the year of 1972 with a long gap of eleven years that Swami Gaganand Parvat took the charge of the math. The neglected old building of the math had decayed. So the whole building has been demolished and the new fine building for the math is constructed around which gardens with landscapes and trees are planted. A few traces of the old monument are yet standing here.\(^{31}\) Parvat Kalishankar built his hut on sandy tibba which was about 36-38 feet high. He used a wooden stair to go up and after reaching there he kept the wooden stair with him and nobody was allowed to meet him thus leading a secluded life. He used a rope to take the food and came down only to visit the nearby Mansa Devi Temple.\(^{32}\)

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32. Interview with the present mathadhish Parvat Gaganand.
The math was situated on the Hadiabad road. Near the new boundary wall there are still two surviving rooms facing with pointed arched verandah all in a very dilapidated condition. Long forest grass has grown up around it. The verandah had three arches resting on the plain pillars and no sign of plaster is found now. Small pointed arched niches were built in the pillars and the walls around. Towards the road side there were the stairs starting from outside of verandah which reached up to the roof of the rooms. There are the traces of brick railing but it is caved in. Under the stairs in the wall, big and small niches, one each, were built. Each room had one door, one window and small ventilators. These were covered with 11 feet high curved roof. The rooms were constructed for the residential purpose and Swami Ganganand told that the teachers used to live there. These rooms are the oldest in the math that had been constructed with the small sized bricks.

Other surviving building in the math is the lateral construction that was built as Satsang Hall. Though the hall was facing towards the road side and had the entrance doors but it could not be approached from there as the new boundary wall of the math has been constructed. It could be reached through the entrance of the math. It was rectangular in shape with three door entrance towards the northern side while the eastern wall also had a big door in the centre with small doors around. Inside towards western wall a platform was built in the centre and big windows were kept in the wall around the platform opposite to the front doors. Leaving the platform wall there were galleries on all the remaining three sides. The hall was covered with slanting tin roof and still found in a good condition. In its outside, towards the south east there was the staircase that led to the balconies inside. A wooden door was kept to reach inside from the steps. The brick railing of the staircase was beautifully designed with the peacock and deer mouldings. The front façade had a gable for fine look. Its construction with the standard sized bricks joined with lime and kankar material gives the explanation of its construction during the period of our study while no inscription is found about it. Swami Ganganand told that there was a Sankrit library, the building of which was

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34. Archeological site of the Parvat Math visited in June, 2008. A new hall and residential rooms have been constructed here where the Swami and the students live and yet they are taught in Shastri, Prayag and Visharad. The classes are affiliated to Guru Nank Dev University, Amritsar. In the outside, beautiful landscaping and new structures for decoration are under construction. A well is found here, that is covered and new water connection has been given from the tubewell. On one of its side there are the smadhis and graves are constructed here on them.
demolished due to its dilapidated condition. The books of the library were either taken away or destroyed during the period when there was no patronage in the math.35

A tank attached to the math is still extant outside its boundary wall located with the new Gurudwara Chevin Patshahi, Guru Hargobind Sahib. The three sides of this tank are destroyed partly with the new construction of the math and partly with the contraction of Gurudwara wall. This tank was built up with small sized bricks and had a fleet of steps to reach the depth just as these were built near the Mansa Devi Temple. The slant in the centre was here which has been enrailed with new renovations but on the ground it is not plastered. This tank is not preserved well, yet the remaining old is still in a good conditions.36

The old Bhairon Temple near Bansawala Darwaja37 that was established in 1860 is extinct now. A new building for the temple is built by demolishing the old building and even the name is now changed to Hanuman Durga Temple. The temple had situated at the bank of the old Chaura Khuh. On its name the nearby locality is known as Mohalla Chaura Khuh. Now this well is covered and on the leveled ground the building of the new temple is constructed. Even the old residents told that they used to take water from the well. The boundary wall of the new temple also reminds the well. The shopkeepers around the temple told that the wall of the temple is built over the boundary of the well.

As the remaining traces of the temple, there are the old platforms carryings the same idols for which three new shrines are built. The platforms for the idols were kept in the niches of the wall. These were 2’3” wide and 3’0” high over which the half dome was constructed. On its front their round shaped pillars were beautifying the front. On the simple platform the idols of Laxmi and Narayana were kept in one shrine that of Durga was kept in another one, while in the middle of the third shrine a vast sculpture of Hanuman, the original one, with new paints was standing in a good condition. An old idol of Bhairon on which name the temple might have been called is still installed in front of these shrines. A shiva linga is established at some distance for which a new shrine with the idols of Shiva and Parvati installed in the niche of the wall. Later on about 70-75 years back according to the priest, an idol of Bhadra Kali was also installed here on a raised platform that is renovated with white marble. The

35. Interview with Swami Ganganath Parvat.
37. Bhai Kahan Singh Nabha, Mahankosh, p. 808.
niche for the idol was covered with a peramydical shikhara with a kalash finial. The new boundary wall of the temple has destroyed the original finial though it just has its parts seen in the wall.

The priest told that in front of the old three shrines there was a projection over which more idols of Hindu gods and goddesses were kept. Due to the new construction now all these idols are kept in the new place provided for these. Two cracked idols that of Lord Ganesha and goddess Durga are kept in the newly constructed hall. All the domed shikharas and platform including that of for Hanuman sculpture was plastered with lime kankar material shows the time of their construction.\(^\text{38}\)

A new hall has been constructed here adjoining the temple where it was the house of late Sh. Karam Chand Kapoor who donated this land to the temple. The expenditure of the construction was donated by late Smt. Sohan Dei Vashishat. The photos of both these donors are kept in the hall.

A temple dedicated to goddess Kali known as Bhadra Kali at Shiekhupur village, a few kilometers from Kapurthala, was built in 1913 A.D. by Shri Thakur Das Mehra. An idol of Bhadra Kali was established. Now this temple has been converted into a vast place of pilgrimage for the local and nearby area residents. The tradition quotes here that there was a temple of Bhadra Kali in Niaz Beg Shahpur in Lahore (Pakistan). Nihal Chand, a resident of Phagwara is said to have been told in a dream by Bhadra Kali that the holiness and powers of the temple of Niaz Beg would be transferred to Sheikhupur. He informed about this to the people and there after the temple gained popularity. Though the idol of the Devi is still the same, the whole structure of the temple is changed. New shrines dedicated to Hindu gods and goddesses are built here with a new doorway. Residential place the room for priest and a big hall with tin roof, all are the new constructions. A large number of devotes pay visit to the temple.\(^\text{39}\)

The remaining gateway and a few rooms of Sanatan Dharam Sabha Bhavan are sufficient to trace this monument on the Kapurthala-Amritsar Road alongside the

\(^{38}\) Archeaological Site visited in March 2009, and interview with the local residents and the priest of the Bhairon Temple, who is working here and had seen the old structure of the temple.

\(^{39}\) Archeaological site visited in October, 2009 and interview with the priest. Every year a fair is celebrated here for two days. On the first day a huge procession is taken out from Kapurthala to this temple. Jagrata is held at night and on the next day, Havan is performed in the big Hall where Havan Kund is built A ‘Kavi -Darbar is also organized.
Shalamar Garden in the city of Kapurthala. It was actually a *dharamsala* run by Sanatan Dharam Sabha. This *dharamsala* had the total land of 13 *Kanal* and 11 *marla* initially but now it has 134 *marla* land with it as some of its land has been occupied by the nearby school.\(^4^0\)

The gateway, which is being renovated has original vast wooden gate fixed in the multifoiled arch. The round shaped double cusped pillars standing on a single high platform were built for beautification\(^4^1\). The boundary wall on the sides was surrounded with domed octagonal pillars rising above the roof. Leaving the central path for entrance there were two small, square rooms and then two rectangular rooms on both the sides. On turning towards the right side one more room was built while on the left side there were the bathrooms. The new stairs for reaching the first floor are built in one side. Here three sets of two rooms each, leaving the courtyard in between, were built. Both central rooms were backing towards each other while the side rooms were built in a single lane. Over the front side there was a verandah which is now converted to room and is closed now.\(^4^2\)

The *dharamsala* had five rooms constructed on eastern and western sides each for the stay of the people. A vast courtyard was left in between. The cardinal sides had the staircases. On the extreme western side there was a big hall. All these rooms and the hall has been demolished\(^4^3\) while a marble inscription still is found here which reads that the donation for the hall was given by Maharani Harbans Kaur Sahiba Sambat 1982 i.e.1926 A.D.\(^4^4\)

A temple attached to the *dharamsala* was constructed on the northern side. It was octagonal in structure facing towards eastern side. On its front a domed archway opened to all directions with multifoiled arches. The finial of the dome has been destroyed with the new construction. The temple was dedicated to god Shiva and lord Rama. An inscription on one side of the temple reads that the platform of the temple was paved with marble in memory of the late Mai Maharani Balwant Kaur Sahiba 1931 A.D. The marble was of black and white colour. The temple and this marble is

\(^4^0\) *District Gazetteer, Kapurthala, 1904, P.327, Interview with Mr. Naresh Malhotra, Dec. 2009,*
\(^4^1\) *Interview with Mr. Naresh Malhotra, Dec. 2009,*
\(^4^2\) *Archaeological Site visited in December, 2009.*
\(^4^3\) *Interview with Mr. Naresh Malhotra, under whose charge the old dharamsala is demolished and new constructions are made.*
\(^4^4\) *Mable tablet fixed in the wall of the Sanatan Dharam Sabha Bhawan.*
the same while the rest of the floor and the roofs are renovated now. Over the temple a domed shikhara was built. The dome was surrounded with inverted lotus leaves. At the end there was a metallled finial. Standard sized bricks with lime and kankar material were used for construction. The wooden gate and doors were fixed in the entrance recesses.\footnote{Inscription laid in the wall of the temple in Sanatan Dharam Sabha and Archeaological Site.}

An inscription near the gate inscribed that Sanatan Dharam Sabha Bhavan was opened by Maharaja Jagatjit Singh Bahadur G.C.S.I., G.C.I.E. on 15 March, 1924. The other inscription dn donors like Mathra Das (diwan) who donated more than Rs. 5000/- in 1924. Another inscription displayed the list of donors who had donated less than Rs. 500/- during the construction. The inscriptions laid in the walls of the old rooms on the first floor showed that the donations were given in 1929 and 1930 A.D. thus explained that the construction of the first floor rooms was made later on. Though the old monument has been demolished yet the remaining gateway has been preserved. The new rooms are constructed for the stay and a big hall is under construction after demolishing the old structure. Though the old monument has been demolished yet the remaining gateway has been preserved. The new rooms are constructed for the stay and a big hall is under construction after demolishing the old structure.\footnote{Inscriptions laid in the walls and Archaeological site of Sanatan Dharam Sabha Bhavan.}

At Sultanpur Lodhi there were the shrines commemorating Guru Nanak Dev’s various activities. He stayed here for about fourteen years. He was sent to his sister. His brother-in-law got him a job in the store house of the Nawab. It was here that the Guru received the call of the Lord in the year 1497, remained untraced for three days and nights. After reappearing he set out on tours to spread the message of the Lord among the people.\footnote{Surinder Singh Johar, The Sikh Gurus and their Shrines, Vivek Publishing Company, Delhi,1976, pp.43,44, Surinder Singh Johar, Handbook on Sikhism, Vivek Publishing Company, Delhi, 1977, p.6.} The places which were associated to the Guru, a piece of land was allotted to each of them by the Kapurthala State for their maintenance. Now the new buildings are constructed at these places.

In the south of the old sarai, Gurudwara Hatt Sahib represented the site of the modikhana where Guru Nanak Dev worked as the modi, the keeper. After the Guru came to Sultanpur, he wished to do some job for his livelihood because he believed: “He who sweats for his bread, and gives something in charity out of his hard earned
income, can easily know the path of truth." His brother-in-law, Jai Ram, introduced Guru Nanak Dev to the Governor - Dualat Khan Lodhi, who appointed him storekeeper and gave him a dress of honour as a preliminary of service. Out of the provisions which Guru Nanak Dev was allowed, he devoted only a small portion to his own maintenance; the rest he gave to the poor. Guru Nanak Dev, when weighing out the provisions, went as far as the number thirteen- tera- he used to pause and several times repeat the word - which also means ‘thine’ that is, I am ‘Thine, O’ Lord’. 49

The old building that is said to have been the modikhanna of Nawab Sahib was came to be known as Gurudwara Hatt Sahib. Twenty ghumaon of land was allotted and Rs. 51/- cash was given for this gurudwara by the state of Kapurthala.50

A baoli was built with the Gurudwara in 1942. The foundation of this baoli was laid by five Sikhs. The names of these Sikhs were written on the foundation stone.51 The Gurudwara has been rebuilt.52 A large number of people visit the Gurudwara on the occasion of the birthday of Guru Nanak Dev and tenth Sharadh.

Gurudwara Kothari Sahib in Mohalla Vaddian, Sultanpur was the place where the Guru Nanak Dev was said to have been interned in the Kothari (small room) when he was accused of embezzlement. Guru Nanak Dev had made a place in the heart of the Nawab who had all praise for him. He was very pleased with Jai Ram who had introduced him to such a God fearing and honest man. His store house was run smoothly and on scientific lines. There was no cause for any complaint whatsoever. There was a group of people around the Nawab, who were not pleased with the reputation earned by Guru Nanak Dev on account of his honest dealings. Yet another group which for their fanatic attitude did not like the religious bent of mind of the Guru and cherished ill-will against him. They were against Guru Nanak Dev’s

50. Bhai Kahan Singh Nabha, Mahan Kosh, p.221.
52. The new Gurudwara is a rectangular hall at the site of the store with a square sanctum in the middle over which a dome is built. A set of eleven stones representing the weights used by Guru Nanak Dev for measuring provisions are kept on a marble platform in the cupboard of a room. A set of rooms for the pilgrims and a square sarovar are also built here.
association with people of all creeds and castes.\textsuperscript{53} He boldly preached against the false caste superiority and puritanism of Brahmmins and the corrupt practices of the Qazis and the Mallas. This particularly hurt the susceptibilities of the puritan. Mainly Dev Dutt, the Diwan, who not only became jealous of the growing popularity of Guru Nanak Dev but also his treatment of low caste people as his equals. He suspected that the Guru was wasting a lot of money on charity to become popular among the low caste people. He secretly inquired from three employees whose duty it was to weigh the provisions. These employees informed him that about five hundred rupees were daily spent on charity by Guru Nanak.\textsuperscript{54} Dev Dutt reported to the Nawab that Guru Nanak Dev, the storekeeper, was squandering away the foodgrains from the store. The Nawab was seriously upset. He ordered an inquiry into the matter.\textsuperscript{55} Guru Nanak was confined to the kothari overnight.\textsuperscript{56} An official, Yadav Rai, with a number of assistants was appointed to check the accounts. After the audit Yadav Rai presented the report to the Nawab. He was surprised to find that there was some money in excess.\textsuperscript{57} Finding the accounts correct the Guru was honourably acquitted. The Gurudwara was housed in that kothari. Three ghumaon of land was allotted to this Gurudwara by the State of Kapurthala.\textsuperscript{58} The place was a tiny dungeon where gurudwara Kothari Sahib Stood.\textsuperscript{59} The new big building for this Gurudwara has been constructed by purchasing more land.\textsuperscript{60}

The building of Gurudwara Sant Ghat, two kilometers upstream of Gurudwara Ber Sahib was the place where Guru Nanak Dev is believed to have re-emerged from the bein three days after his disappearance at Ber Sahib. There are three reasons to designate this Gurudwara as Sant Ghat. Firstly the Guru had assumed his holy mission from this spot secondly Guru Arjun Dev had named it so and lastly the shrine remained under the management of Udasis for a long period.

During Maharaja Ranjit Singh’s time the Gurudwara was built in the shape of a fort with four basions around it. He had allotted five hundred ghumaon of land to the Gurudwara and his armies used to stay here while on the way to this side. A pacca

\textsuperscript{53} Surinder Singh Johar, The Sikh Gurus and Their Shrines, p.111.
\textsuperscript{54} Trilochan Singh, Guru Nanak, pp.60-61.
\textsuperscript{55} Surinder Singh Johar, The Sikh Gurus and their Shrines, p.111.
\textsuperscript{56} District Gazetteer kapurthala, 1984, p.328.
\textsuperscript{57} Tirlochan Singh, Guru Nanak, p.64-65.
\textsuperscript{58} Bhai Kahan Singh Nabha, Mahan Kosh, p.221.
\textsuperscript{59} Surinder Singh Johar, The Sikh Gurus and Their Shrines, p.114.
\textsuperscript{60} Brief History of the Gurudwaras of Sultanpur Lodhi (Punjabi), P.12.
Ghat was built on the bank of the bein to take bath. This building was washed away by the floods and only some traces of it remained there.

The Gurudwara was under the control of Mahant Budh Das Udasi and his followers. The efforts were made by Sant Udham Singh Nirmala to reconstruct the building for this Gurudwara but he could not succeed due to the dispute of the control of land with Diwan Ram Jas of Kapurthala.\(^{61}\) The Maharaja of Kapurthala had allotted five ghumaon of land to it.\(^{62}\) It was only in 1961 that Jathedar Bhai Santa Singh Lasuri and Sant Udham Singh reconstructed the building at the site of the old shrine.\(^{63}\)

A new building of Gurudwara “Antaryamta Sahib” marks the site of the mosque where Guru Nanak Dev, soon after his enlightenment was invited by the Nawab to join a congregation for namaz. When the guru declared that there was no Hindu no Musalman, the people could not understand the true significance of his declaration. The Muslims raised a hue and cry. It was conveyed to the Nawab that the Guru was preaching against the tenets of Islam. It was suggested that drastic punishment be given to him. Accordingly Guru was called to explain his conduct. A long discussion ensued and the Guru explained to the Nawab and Qazis and the Mullas the true significance of his declaration.

While the discussion was going on, it was announced that it was the time for namaz. It was Friday and a big congregation of Muslims was expected in the mosque. The Qazi told the Guru if all the religions were the same to him, he should join them in offering prayer in the mosque. The Guru readily agreed. All went to the local mosque. The news spread in the town that Guru Nanak Dev had gone to offer the prayer in the mosque. The Qazi led the prayer. The Nawab and the Guru stood behind side by side. The prayer was over. The Guru did not bow down nor did he take part in the prayer. This act of the Guru was considered a sacrilege and an insult to the holy namaz. The Qazi became furious and in angry mood asked the Guru to explain his conduct as to why he did not join them in the prayer. The Guru told them that he never meant insult to any religion. He only wanted to draw attention of the people to the fact that the prayer should always come from the core of the heart\(^{64}\). He told the Nawab and the Qazi, correctly what they had been thinking about their private affairs while out-worldly engaged in the religious ritual of prayer. This old mosque has been

\(^{61}\) Ibid, p.13
\(^{62}\) Bhai Kahan Singh Nabha, Mahan Kosh, p.221
\(^{64}\) Surinder Singh Johar, The Sikh Gurus and Their Shrines, p.115.
demolished. At this site Gurudwara Antaryamta with a flat roof rectangular hall has been constructed. It meant that the Guru could know what was in the minds of those offering prayers. The Gurudwara owns a large area of land and gardens. Rooms for the stay of pilgrims are built.  

Situated in the middle of the town the building used by Guru Nanak Dev as his residence after his marriage turned to be known as Gurudwara Guru Ka Bagh. It might have been the house of Bebe Nanaki or a house where Guru Nanak shifted after his marriage. It was here that Guru Nanak Dev led a life of perfect householder. Both his sons Sri Chand and Lakhmi Chand were born here. So the place is known as Guru Ka Bagh. To the Gurudwara 13 ghumaon of land was given by the Maharaja of Kapurthala. An Udasi woman, the follower of Baba Sri Chand (son of Guru Nanak Dev) was living here. In the Gurudwara the Nanak-Sakhies showing the scenes of the life of Guru Nanak Dev were made through meenakari. This old building has been demolished to construct a new Gurudwara. The building was constructed with the same small size bricks.

A Gurudwara dedicated to Guru Arjun Dev and Guru Hargobind is known as Gurudwara Sehra Sahib or Dharamsala Guru Arjan Dev. It marks the site where the marriage party of Guru Hargobind stayed for sehrabandi ceremony before proceeding on to village Dalla where the marriage was to take place. Twelve ghumaon of land was given for this Gurudwara by the Maharaja of Kapurthala.

Gurudwara Pahili Patshahi now called as Gurudwara Rababsar is found at village Bharoana, a small village close to the Beas river embankment, 16 kilometre southwest of Sultanpur Lodhi. It is two kilometers north of Giddarpindi railway station. Bhai Pharinda a pious-minded musician, who also manufactured the stringed instrument called rabab, lived here. While living at Sultanpur there was congregational Kirtan in the evening. Bhai Mardana lived with Guru Nanak Dev as his family member and was very happy. One day Bibi Nanaki, the Guru’s sister asked Mardana to express his greatest wish which she was anxious to fulfill. Hesitatingly Mardana told that his rabab had grown old and rickety. If only he could have a new rabab, he could string music and rags to thrill the Guru. Bibi Nanaki was greatly

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moved. She gave some money and asked Mardana to get the best *rabab* that was available and it must be very attractive. Wherever Mardana went to buy the *rabab* he was refused. At last, the Guru advised Mardana to purchase it from Bhai Pharinda. He gave the instrument but did not accept any money for it as he had already known Guru Nanak Dev as a holy man. Instead he set up a *dharamsala* in his house which later on developed as Gurudwara Rababsar after the *rabab* that Bhai Pharinda had given as an offering.70

The traditional annual fair on the 10th of the dark half of *Assu* during the *shraads* is held here even now. Three *ghumaon* of land was given to the Gurudwara by the State of Kapurthala. The residents of village used to visit and lighten lamps. The income from the land was spent on the fair. During the 1970’s the present building was raised by demolishing the old one.71

Gurudwara Baoli Sahib at Village Dalla was allotted 15 *ghumaon* of land by the state of Kapurthala. The village is six kilometer south-east of Sultanpur Lodhi and three kilometres east up of Lohian Railway Station. The village is one of the oldest centres of Sikh faith. It had a flourishing Sikh Sangat, a fact which has been noticed by Bhai Gurdas in one of his *Varan* as ‘*Dalle Wali Sangat Bhari*’. Prominent among the earliest devotees were the two Sikhs, Bhai Lalo and Bhai Paro, who were the contemporary of Guru Angad and Guru Amar Das. According to Bhai Mani Singh, *Sikhan di Bhagatmala*, Guru Angad Dev visited Dalla. Guru Arjan Dev came to Dalla in 1605 with the marriage party of his son, Guru Hargobind who was married to Mata Damodari, daughter of Narain Das, a descendant of Bhai Paro. Guru Arjan Dev got a *baoli* constructed here in the memory of the marriage of his son. Now a beautiful Gurudwara with the renovated *baoli* is marking this place.72

Gurudwara Damdama now known as Gurudwara Janighar was built, where the marriage of Guru Hargobind took place.73 Now an octagonal domed Gurudwara building on a brick paved platform in walled compound is built. It marks the place where the marriage party accompanying Guru Hargobind put up.74

71. *Encyclopaedia of Sikhs*, Vol.1, p.348 The present building has been raised by the followers of Sant Gurmukh Singh. It comprises a high ceilinged hall, with a gallery all along the walls at mid-height and a square sanctum in the centre for the Holy Granth Sahib. The building is topped by a golden plated pinnacle and an umbrella shaped finial. Domed kiosks adorn the hall corners. The old fair remains the principal annual festival.
74. *Encyclopedia of Sikhism*, p.496.
Gurudwara Parkash Asthan Bhai Lalo Ji, the most prominent of the local shrines. It had forty-two ghumaon of land, situated on the eastern outskirts of the village. Now it has a rectangular diwan hall in front of a rectangular sanctum. A verandah covers three sides of the hall. Flat roofs are built but a tower on the western end of the front verandah has a dome over it.\(^7\)

The Gurudwaras were built in the memory of Guru Hargobind’s visit in the city of Phagwara. One Gurudwara located in the interior of the town at Bansawala Bazaar was known as Gurudwara Chaura Khuh.\(^6\) It had a small building and an Udasi Mahant lived here. Bhai Kahan Singh Nabha called this Gurudwara as related to Guru Har Rai, however it is now named as Gurudwara Chevin Patshahi. In an inscription of the new Gurudwara it is said that after fighting battle with the Mughals at Kartarpur and killing Painde Khan, the Guru came to the wara of Phagu who was his follower but he refused the Guru to give him shelter and the Guru uttered the words, Phagu da wara Bharon Mitha andron Khara. The water of the area is still khara. In the memory of the Guru’s visit a Gurudwara was built here.\(^7\)

The old building now forms a basement under a newly constructed Diwan Hall having ceiling, with a square sanctum at the far end. Above the sanctum there are three storeys of rooms topped by a lotus dome. Guru Granth Sahib is also seated in the basement, in one of the cubicles which marks the site of the old Gurudwara. A room across the compound is reserved for Akhand Paths. The shrine is managed by a local committee under the auspices of Shiromani Gurudwara Parbandhak Committee. One of the important festivals celebrated here is the birth anniversary of Guru Hargobind in the month of June.\(^8\) Building of a langar hall and library also run in the same building of the Gurudwara. More land has been purchased with the donations of the Sikh.\(^9\)

About three kilometers to the east of the city, Gurudwara Sukhchainana Sahib was located, which was dedicated to Guru Hargobind and Guru Har Rai. Guru Har Rai also stayed on this site during one of his journeys between Kiratpur and

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\(^6\) Chaura Khuh was a well constructed in the Bansanwala Bazaar area. Now it is filled and a temple has been constructed. The locality nearby is called by its name as Mohalla Chaura Khuh. The Gurudwara is also called so on its name. Inscription Laid at Gurudwara Chevin Patshahi at Chaura Khuh, Phagwara.


\(^9\) *Archaeological Site visited in June 2008.*
Kartarpur.\textsuperscript{80} It had a small building and had no permanent caretaker. Three \textit{ghumaon} of land was allotted to the Gurudwara by the state of Kapurthala.\textsuperscript{81} Guru Hargobind came to take refuge at this place when he was refused for shelter at \textit{Phagu da Wara}. The place consequently named \textit{Sukh Chain Ana Sahib}—place of relief and rest.\textsuperscript{82}

A new building for the Gurudwara was built by the Maharaja of Patiala who laid the foundation stone of the Gurudwara and also gave donation for its construction.\textsuperscript{83} This building of the Gurudwara is a rectangular spacious Hall, with the sanctum at the end and the galleries are built on the sides. There is a domed square pavilion over the sanctum above the roof. The \textit{guru ka langar}, a row of residential rooms, an educational wing which houses the local college, and a \textit{sarovar} in the vicinity, complete the complex. The shrine is now administered by the \textit{Shiromani Gurudwara Parbandhak Committee}. Gatherings which take place on new moon days attract a large number of devotees. The major annual festival is \textit{Baisakhi} which is observed at the birthday of Khalsa.\textsuperscript{84} The Gurudwara building is in a good condition and without much renovation.

A Gurudwara was also built in the memory of Guru Hargobind at Village Palahi in Tehsil Phagwara of Kapurthala State. The village lied at the distance of three miles north of Phagwara Railway Station. A good Gurudwara building was constructed. In one of its room there was a place for the holy \textit{granth}. Fifteen \textit{ghumaon} of land was given to this Gurudwara by the state of Kapurthala.\textsuperscript{85} The village of Palahi was sacred as the sixth Guru Hargobind had stayed in the village for four months with his cavalry of 2200 men, while going to Kiratpur, with his son Guru Teg Bahadur and grandson Guru Har Rai. He had fought the last battle with the Mughals at this place in 1634.\textsuperscript{86} The Guru just reached Palahi that a contingent of Mughal army followed the Guru under Ahmad Khan, the son of Abdullah Khan, the subedar of Jalandhar, who was killed in the battle of Hargobindpur. The Rais Jamal and Fateh Khan of Basti Sheikh, Zafat Khan of Alawal pur and some other Pathans were accompanying him. Due to the sudden attack the Sikhs had to fight whatever they had

\textsuperscript{80} Encyclopedia of Sikhism, Vol.III, p.333.
\textsuperscript{81} Bhai Kahan Singh Nabha, \textit{Mahan Kosh}, p.808.
\textsuperscript{82} District Gazetteer Kapurthala 1984, p. 325.
\textsuperscript{84} Encyclopeadia of Sikhism, Vol.III. p. 333.
\textsuperscript{85} Bhai Kahan Singh Nabha, \textit{Mahan Kosh}, p.755.
\textsuperscript{86} Inscription at the Gurudwara Chevin Patshahi at Palahi village.
in their hands. Ahmad Khan and Fateh Khan were killed in this battle and the remaining soldiers ran away.\textsuperscript{87} Later on Guru Har Rai also visited the place. Gurudwara Chevin Patshahi commemorating the martyrs who fought and laid down their lives in the battle was built here.\textsuperscript{88} The new building of the gurudwara was under construction during the year 1944.\textsuperscript{89} The Hall was constructed with the pillars. The whole building is renewed and seven storeys are constructed which is topped by a gold plated pinnacle and umbrella shaped finial. Some residential rooms, langar hall and kitchen are also provided here.\textsuperscript{90} A park is laid at the historical place where the Guru stayed. Annual fair is held here in June-July.\textsuperscript{91}

In village Dumeli on the Phagwara-Hoshiarpur Road there was a historical Gurudwara associated to Guru Hargobind. It was called Gurudwara Tham Sahib. A fine darbar and a square tham that was five feet high were built here. Twenty-five ghumaon of land with three wells was allotted to it by Kapurthala State.\textsuperscript{92} It is said that the Guru while on his way from Kartarpur to Kiratpur stayed here. The dwellings of the people of the village used to catch fire every year and their belongings were destroyed due to the curse by a saint. The villagers narrated their tail of misery to the Guru, who installed a pillar of wood at the place and said that thereafter everything would be safe. The Gurudwara is named after this pillar. A fair is held here on 6-7 Bhadon (August-September) the days during which the Guru stayed here.\textsuperscript{93}

Another Gurudwara dedicated to Guru Hargobind is found at Chak Prema, a village six kilometers north-east of Phagwara. It is known as Gurudwara Jhanda Sahib, Chevin Patshahi. The old modest building has now been replaced by a spacious hall, with a sanctum in the middle. The Gurudwara is managed by village sangat. A major part of funds for the construction of the new building came in the form of donations from the villagers settled abroad.\textsuperscript{94}

A Historical Gurudwara situated at Phagwara-Banga road is known as Akali Gurudwara. The word ‘Akali’ literally means a God worshipper. Their blue dress is

\textsuperscript{87} Satbir Singh, \textit{Gur Bhari Biography Guru Hargobind}, publication Bureau, Punjabi University Patiala, 2007, p.103
\textsuperscript{89} A marble stone lies inside the Gurudwara Hall, Palahi.
\textsuperscript{90} Archaeological Site visited in June 2009.
\textsuperscript{91} District Gazetteer Kapurthala, 1984, p.326.
\textsuperscript{92} Bhai Kahan Singh Nabha, \textit{Mahan Kosh}, p.613.Tham was the pillar to which the gurus have some relations.
\textsuperscript{93} District Gazetteer, Kapurthala 1984, p.324.
\textsuperscript{94} Encyclopedia of Sikhism, Vol.1, p. 271.
said to have been suggested by a piece of blue cloth preserved by Guru Gobind Singh in memory of his troubles, as a remnant of the dress which he wore in imitation of the robe of a Musalman Saint, when he tried to escape from the Anandpur Fort, where he was besieged by the Muhammadan army. The Akalis has long been known as a militant organization. Their headquarters was the Akal Bunga at Amritsar, and they claimed the leadership of the khalsa.\textsuperscript{95} During the 1920’s a movement was started with the formation of \textit{Shiromani Gurudwara Parbadhak Committee} and the \textit{Shiromani Akali Dal} for the reformation of Sikh religious institutions and endowments. Under pressure of Sikh opinion, backed frequently by demonstration of strength, the Mahants began yielding possession of Gurudwara properties to the committees and agreed to become paid \textit{granthis}- custodians of the scripture or scripture readers. However the transition was not so smooth where the priests were strongly entrenched or where the government actively helped them to resist the mass pressure.\textsuperscript{96} It led to the prolonged agitation for the liberation of Sikh historical shrines from the control of the corrupt priestly order. The Akalis came into clash with the British rulers and mounted peaceful resistance fronts to assert their rights. These assumed the form of mass mobilization, meetings and \textit{morchas} to force the matter at issue. The movement broke out into several such campaigns.\textsuperscript{97} It aroused a wide spread resentment. The Sikh \textit{sangats} of Phagwara gathered at the \textit{smadh} of Chuhar Mal, the late \textit{Zamindar} of the city, and decided to go to Nankana Sahib for the funeral of the Nankana Sahib victims. After coming back again they gathered here and made a plan to construct a Gurudwara at the site. This Gurudwara was to be named as the Akali Gurudwara. It was constructed with the contributions of the Sikh \textit{sangats}.\textsuperscript{98} Thus the Gurudwara was built during the period of Gurudwara Reform Movement but now it has been demolished and a new building has been constructed on the place.

The building of the Gurudwara was a rectangular hall with the balconies all around leaving the sanctum carrying the holy \textit{Granth}. A staircase was built on one of its sides to reach the balconies and the roof above. Leaving the courtyard there was a \textit{deohri} on its gate. The whole building has been demolished and the new one has been

\textsuperscript{95.} \textit{Census Report of 1921}, p.185.
\textsuperscript{96.} \textit{Encyclopedia of Sikhism}, Vol.-1, p.49-50
\textsuperscript{97.} \textit{Encyclopedia of Sikhism}, Vol.iii, p.123.
\textsuperscript{98.} \textit{Inscription at the site of present Akali Gurudwara}.
erected at its place with the same size with the alterations as has been inscribed in the inscriptions and told by the men presently working here.  

There is a Gurudwara Chenvin Patshahi Guru Hargobind, at Hadiabad. The Guru visited this place while going to Kiratpur. Some people believe that Guru Har Rai also paid a visit to this place. The Gurudwara was very simple in construction. Residential quarters were also built. Seven ghumaon of land was given to it by the State of Kapurthala. It was under the control of an Udasi Sikh. On Baisakhi day the festival was held here. The new building of the Gurudwara has taken place of the old one.

The grain markets, constructed during the period of this study at Kapurthala and Dhillwan, are extinct now. With the construction of new Jalandhar-Ferozepur railways which passed through the territory of the state the Maharaja took special interest in the creation of new market places at the towns of Kapurthala and Sultanpur with a view to the provisions of general facilities and augmentation of the prosperity of these towns. To keep in view the good effect on the commerce the construction of these markets were planned close to the Railway stations of these towns.

At Kapurthala a mandi of 64 shops was designed. The land near the site of the railway station of which the state was proprietor was assigned and the Chief Minister L.French conducted the auction. The results were surprising. An average of over Rs. 400 per shop was obtained. All the shops of the mandi were to be built to a standard plan. Four-fifths of the sum realized was to be spent on the construction of metalled roads wells and other amenities for the markets. Finding the highly gratifying results twenty three shops to form a miniature bazaar near the tehsil of Dhillwan were also sold. They fetched Rs. 2528.

The buildings which conform to one type design were furnished by the state engineer Lala Kanshi Ram and construction work was conducted during the year

99. *Interview with Sardar Dawinder Singh the Secretary of Parbandthak Committee.* The condition of the old building was deteriorated, the plaster was leaving the way, so the under the presidentship of late Sardar Sohan Singh Bagi, the old structure was demolished. He used to tell about the historical importance of the *gurudwara* and he also set an inscription in this regard on the wall of the new building. The new hall, though is in the same place have the alterations and new residential rooms are also built. The *gurudwara* is run by the local committee with Sardar Sukhwant Singh Basra as the president.


The building work of mandis was completed during the year 1913-14. The mandis were given metalled roads and a system of drainage. Trees were planted inside and outside; wells were also sunk for the convenience of those frequenting these market places. The Mandi at Kapurthala was named as Hardinge Ganj as the opening ceremony of this mandi was performed by His Excellency the Viceroy Lord Hardinge, who visited Kapurthala in October 1913. Lala Kanshi Ram was awarded Killat for good work in connection with the sale and construction of these markets. Lala Shiv Darshan Lal, assistant engineer, was given a monthly allowance for the supervision of the building operations which had taken up most of his time.

Although the new markets and shops have been constructed for the mandis now and old ones are demolished at Kapurthala and Dhilwan yet the idea about their construction can be traced from the existing structures of mandi at Sultanpur. These market places as had been in the same plan as that of the Sultanpur were constructed around the open courtyard with the shops divided into two parts. The plans for all these mandis were of standard size. We have lost them under the process of modernization.

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103. Ibid, p.60.
104. Report on the Administration of Kapurthala 1913-14, pp.8-9, 62, 78. For the opening ceremony, accompanied by His Highness the Maharaja, Lord Hardinge motored down to the new mandi near railway station where the chief minister Mr. L. French, C.S., the Home Minister Mian Abdul Hamid and other leading officials and citizens of the town were in waiting. On arrival a brief address was read to His Excellency by Lala Mohabbat Rai President of the Municipal Committee, the members of which, as well as the leading owners of the shops in the mandi were presented to the Viceroy as he alighted from the car. The address acknowledged the great honour which His Excellency was conferring on the mandi by consenting to open it to trade and respectfully requested that the Viceroy would permit it as a souvenir of the auspicious occasion to be designated the Hardinge Gunj. His Excellency with his wanted graciousness and felicity expressed his pleasure at having the opportunity of identifying himself with the local interests of the trading community and cordially accepted the invitation to open the Hardinge Gunj. After the silver casket containing the address had been handed over to Lord Hardinge, the Maharaja presented to him a gold key of local manufacture suitably inscribed and His Excellency, opening the lock, passed through the gate into the mandi which presented a most animated scene of Kaleidoscopic colours. The roofs of the mandi had been skillfully lined under Mr. Langhorne’s direction with enthusiastic school boys, who burst into roar of cheers as His Excellency and His Highness appeared. All the shops had been hung by their owners with richly coloured silk clothes emblazoned with mottos of welcome in English, Persian, Punjabi and Urdu. The interior space of the mandi had been decorated with masts and festoons of streamers and was thronged with more students, with lambardars and citizens who showed the utmost enthusiasm as His Excellency passed through their lines on his way through the mandi, as to which he was pleased to remark that the details of the construction had been most carefully thought out. His Highness the Maharaja had devoted almost the whole of the proceeds of this and the still unopened Sultanpur mandi to defraying the cost of works of utility connected therewith such as wells, metalled roads to and in the mandis, etc. Both these market places situated directly opposite and adjacent to the goods platforms of the railway stations.
The reference of two bridges constructed on the Black Bein are found but due to the occasional floods occurring in the area these bridges have collapsed and the new ones are found at these places. The preparation of the project of the bridge at Sultanpur was started by the P.W.D. under Sardar Lekh Raj, the chief engineer of the state. The work was started during the year 1935-36. It was to be ready for the formal opening three months times. \( ^{105} \) The construction of this bridge was considered as the landmark. It gave a large impetus to the trade between the state and Amritsar district as well as crossing over the bein. The bridge was 210’.0” long with two spans of 20’.0” and four spans of 40’.0” each with 5’.0” cantilevers on each side. It was the longest bridge in this state. This bridge costed rupees 46,047 including the cost of the approach roads and the training work. \( ^{106} \) The Maharaja was pleased to open the bridge himself on December 15, 1937, in the presence of the officials and the gentry of the state while the commemoration of his Diamond Jubilee was going on. The work conferred a great boon on the people of the state and it was felt that it would long remain to commemorate His Highness' Diamond Jubilee. \( ^{107} \)

The other bridge was constructed over the Black Bein at Bholath. The work was started here during the year 1938-39. It provided a direct communication from Bholath to the Grand Trunk Road and the other parts of the state. This bridge also facilitated the transport of sugarcane to the new sugar mill of Hamira. The area was a flood-prone one. In the year 1940-41 the wing wall of the bridge was damaged due to the floods. It was repaired at that time. The bridge later on was destroyed by the floods. Now the new ones are constructed. \( ^{108} \)

The extinct buildings, although demolished or renovated to such an extent that their originality has gone, still hold importance for the purpose of this study. The residential, administration and public utility buildings included in this chapter have been demolished or repaired up to the level that these have lost their past glory. A number of temples and gurudwaras included in this chapter have also been renovated or the new fine and large buildings have been constructed on the same site. The remains of these buildings, their references from here and there and the memories of the people have sufficient information only about their existence but not much about the architectural details.

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105. Speech delivered by the Chief-Minister G.T. Fisher, in the birthday Darbar held in the year 1935. Sirdar Lekh Raj was appointed as the in charge of P.W.D. after the retirement of Lala Kanshi Ram in the year 1934-35 serving the state as chief engineer for about a quarter of a century: Report on the Administration of Kapurthala State, 1934-35, p.10.