The tradition of giving grants has an ancient history in India. These grants were known as brahmadeya, agrahara, devadanás in ancient times and milk, wazifā, inʿām, augāf and rozīna during medieval times. The terms milk, amlak, suyurghal and madad-i-maʿāsh became current during the Mughal times. The term madad-i-maʿāsh continued to be used in the late eighteenth century but it was the term dharmarth that came to be widely used. Other terms used for such grants were ardās, bhet, sankalp and punarth, the latter term has been used mainly in the documents of cis-Sutlej rulers. The terms sheo nirmal and hiba have also been used, though, very rarely. In the hills, the practice of giving revenue-free land grants was known as hastodaka. The terms like ardāsnama, ikramama, bhetnama and bakhshishnama have been used for sanads, containing the information regarding grants. The terms though uz-dharm-khurd, dharmnana and sibanama have been used on rare occasions.

The ruler gave grant on his own inclination, or on the recommendation of someone who enjoyed his confidence. Besides princes, relatives or powerful courtiers, the ghurcharas and zamindārs’ recommendations were also paid heed to. The seal of the grantor was affixed on all the sanad issued for this purpose. The lesser known Sikh chiefs, cis-Sutlej rulers and Muslim rulers are also known to have used their seals. Interestingly, the documents of officials, jāgīrdars, zamīndārs and women also contained their seals. The seals of religious institutions were also used on the documents of sub-grants given by them to other religious institutions or individuals. The grantees’ anxiety to get seals affixed to the document proves its importance.

The orders of grants were generally addressed to thānadhārs, tahsīldārs, jāgīrdaṛs and kotwāls besides diwāns, nāzims, āmils, kārdārs, chaudharis, panches and zamīndārs. The servants of kārdārs, commandants, authorities of the customs and army were
also addressed sometimes. More than one official could also be addressed. Besides the bikrami sammat, hijri era has been used on some of the documents of early Sikh rulers, cis-Sutlej rulers and Muslim rulers. Persian was the court language in Punjab hence most of the documents were in Persian but some documents have been written in Hindi and Gurumukhi also. Sanskrit and Chambiali were mainly used in the hills. Some documents were bilingual.

The grant was given in the form of land, sometimes even cultivable waste was also given. The units of measurement like ghumãons, bighas, kanãls and marlãs were used. The term killa has also been used. Rarely though, the terms lähadi and behr were also prevalent in hills. Grants were given in the form of wells, ruined or in use. More than one well could also be given. In this case, some of the wells could be in use and other out of use. Land attached to well was generally assigned to the grantee. Even jhallars, watercourses (flowing), watermills, threshing floor, gardens, vineyards, orchards and trees especially of mango were bestowed on grantees. In fewer cases, besides land revenue, the grantee had right to all sources of income from the village. Deserted or uninhabited villages could also be given in grant. Evidence of grant of three-fourth or three-fifth share of village is available. Grants of whole villages were also given. Grant of a whole ta'alluqa is also available. But this was very rare, the grantee might be very influential or of some help to the grantor.

In few cases, buildings, animals, jewellary were also given in grants. Many times, grants of eatables were given and units of measurement of the same were man, ser, chataks, pie, topas and kharwãr. Besides food items, wearable items were also given. Cash payments were given in denominations like annas, paisa and rupees and currencies like Zamanshahi, Nanakshahi, Govindshahi, Bahloli, Mahmudi, Peshawari and Kashmiri rupees. Cash grants could be given on daily basis, or monthly, half yearly or yearly basis. In most of such cases, the year was of ten months instead of twelve months. This policy might have been followed so that the religious grantee does not
become entirely dependent on state for his livelihood. The cash payment was assigned from various offices of the government like customs department, toshakhana, kotwali chabutra, salt department, sabzi mandi, office of irregular force and army office. The rulers in Punjab for payment of such charities had set up a separate fund. On sale of particular goods from the market, a specified share of the collected revenue was assigned in favour of the grantee. Taxes imposed on the city, houses and shops were also granted. Collection of taxes like tirni and khanka shumari were allowed to grantee. Hence, besides land revenue, proceeds of the taxes were also endowed in favour of the grantee. In most cases, kār-o-begār and nazr were remitted. In few instances, khaseel, vachh, nahrāna, tambol and tax imposed on salt were also exempted. Though it is a known fact that nazrana was remitted to be collected from the grantee but it has come to light that its collection was authorized in few cases by the rulers.

Excess amount had to be deposited with the government if the village generated more than what was granted. The kārdār had to decide what land or village to give if the name of village was not specified in the sanad but the value was. Sometimes the grantee did not get direct possession of what was granted but would get a payment of cash instead. Non-availability of land or village of the value specified might be the reason. Measurement of land was directed during the time of grant probably to avoid dispute. Strict orders were given in case of interference of officials in the grantee’s land. Collection of proceeds could be made by agent of grantee if the latter lived far away or if the number of grantees was large. In case of tussel between the grantees and zamindārs, a third party collected the proceeds. Besides the use of the phrase sāl b’ sāl fasl b’ fasl phrases like ‘naslan bad naslan’ and ‘pusht dar pusht’ have been used to denote perpetuity of the grant.

Many times, the original form of grant could be converted into another form. Change in location of grant if not the form could also take place. The conversions in the form of grant or transfer of grant
could be done by grantor himself or by his sons or his agent. New rulers, kārdārs and jāgīrdārs could also change the form of grants. Sometimes, the confirmation of the ruler was sought while making a change in the arrangement by the official. A major reason for such transfers in Punjab was transferring the granted land to some other assignee. The grantee himself could also request for an exchange in form or place if granted land was infertile or yielded less than assigned or submerged under river water or if it was located remotely. Constant harassment by officials, conflict with zamīndārs or fellow grantees were some other reasons for exchange of granted land. The exchange could happen more than once for a single grant. Sometimes, in the process of exchange, the grantee could suffer loss too. There was also the provision for the exchange of granted land on mutual agreement between assignees.

The grantees whose grants were near rivers could suffer loss of proceeds due to shifting of bed of the river which would lead to submergence of a part or whole of the grant. Though most of the grants were continued but some grantees suffered resumption of their grants. Reasons for the resumption were grantee’s death, accession of the new jāgīrdār, violence by the grantee, confiscation by powerful jāgīrdār of nearby area. But it must be mentioned here that the resumption did not last long and generally the land was restored to the grantee.

Many a times, a grantee further alienated his share of grant to someone else, a relative or a religious person or an institution. Sometimes, formal deed was prepared which mentioned the holy person’s grant in favour of another. Dispute of original grantee with his family or between the claimants of grant after original grantee’s death were common. The boundary disputes between grantees and zamīndārs were also there. The kārdārs, thānadārs, panches and zamīndārs of neighbouring villages were asked to become arbitrators to solve such disputes. Threats of imposing fine or resumption of grant were given in case of another complaint once the decision
regarding the dispute was taken. Grants of former rulers were generally confirmed but after conducting intense enquiry. Continued possession by the grantee was an important condition to continue the grant. Officials were even told to enquire if the village or grant was not held in mortgage.

Catholicity of grantor along with the desire to win public opinion in his favour was the reason for grant by a grantor especially the rulers. The grantees were expected to pray for the donor or his close ones. In fact, their prayers held importance since earlier times as the Mughal Emperor, Jahangir, called this class as laskhar-i-duagon or army of prayers who were to pray for the endurance of the empire. Coronation of the ruler, conquest of an area, birth of a child, taking pahul, marriage, death in family were important reasons for grants. The grants were also given during illness. Sacred days like solar and lunar eclipse, pilgrimage, sacred bath and performance of a yajna were some of the occasions for grants. Festivals like Baisakhi, Diwali, Lohri and Sankrant were marked by alienation of grants. Grants were also given for burning of incense at the holy place or for langar. Holy persons were also given grants for populating a deserted village and for encouraging cultivation.

During the late eighteenth century, more than hundred early Sikh rulers made endowments in their domains. More illustrious of them were Jassa Singh Ramgarhia, Bagh Singh Hallowalia, Nar Singh Chamiariwala, Jai Singh and Haqiqat Singh Kanhiya, Sâhib Singh and Gulab Singh Bhangis. But with the access to the British documents at National Archives of India, New Delhi, names of some of the unknown chiefs giving grants have also come to light. These include: Arbel Singh Shaikhupuria, Amar Singh Sujanpuria, Budh Singh Uwanwala, Chajja Singh Ramgarhia, Jiwan Singh and Punjab Singh Sialkotia, Karam Singh Bhangi, Mansa Singh Gardiwala and Roop Singh Gill, besides several others.

Grants of Cis-Satlej States have also been looked into, hence, the list of chiefs making grants has become more exhaustive, it
includes rulers like Bhag Singh and Fateh Singh Ahluwalia, Gurdit Singh and Ajit Singh of Ladwa, Gajpat Singh, Bhag Singh and Sangat Singh of Jind, Kaithal rulers-Bhāi Gurbakhsh Singh, Desu Singh, Takht Singh and Bahal Singh, Bhāi Karam Singh and Dhanna Singh Kakrala, Bhanga Singh and Fateh Singh of Thanesar, Raikot chiefs-Rai Alias, Rai Kalha and Rai Mimah, Rai Bohwu of Halwara, Hari Singh Khanna, Gurnakhsh Singh of Tangour, Raja Bhup Singh of Ropar, Ala Singh and Karam Singh of Patiala. However, what generally not realized is that the non-Sikh chiefs of the hills as well as the plains also alienated land revenue by way of charity. Among the non-Sikh chiefs who are known to have given charitable grants were Ranjit Dev and his successor Brij Raj Dev of Jammu, Sansar Chand of Kangra, Umed Singh of Chamba, Amrit Pal of Basohli, Mahan Chand of Kahlur, Ram Singh of Jaswan, Shuja Khan and Muzaffar Khan of Multan, Mubarak Khan, Bahawal Khan and Sadiq Khan of Bahawalpur, Muhammad Khan of Mankera, Walidad Khan, Inayat Ullah Khan, Kabir Khan and Ahmad Khan Sial of Jhang, Muqarrab Khan Ghakkhar of Rawalpindi, Ahmad Khan Khokhar of Pind Dadan Khan, Nizamuddin Khan and Qutbuddin Khan of Qasur, Sa’adat Yar Khan Khural of Kamalia, Murad Bakhsh and Jalal Khan Bhatti of Pind Bhattian, Allahyar Khan of Sahiwal, Jan Muhammad Chattha and Ghulam Muhammad Chattha of Rasulnagar.

The endowments to religious and secular institutions and individuals made on such a large scale by the rulers mentioned above during the late eighteenth century could not have been possible without maintenance of proper revenue records at the headquarter of each one of them. Proper mechanism for the administration of the grants must have been in place. The responsibility of diwāns, āmils, chaudhāris, zamīndārs and jāgīrārs in executing the orders of the rulers become evident as all these orders were addressed to them. They were also asked to ensure that the grantee gets what is given to him without any hindrance. Thus, the existence of large number of revenue-free grants given by the rulers of the late eighteenth century.
belies the statement that eighteenth century was a dark period in the history of the Punjab.

The State patronage continued under Ranjit Singh who gave grants worth over five lakhs. The tradition of giving revenue free grants continued after his death as nine sons and grandsons of Ranjit Singh are known to have acted as patrons to various religious systems. They were Kharak Singh, Sher Singh, Tara Singh, Kashmira Singh, Peshora Singh, Dalip Singh, Nau Nihal Singh, Partab Singh and Fateh Singh.

The officials imitated their masters in providing patronage to various religious sections of society. Various officials to give grants were the nāzims, diwāns, kārdārs, ghurcharas, chaudharis, muqaddams, jāgīrdars, and zamīndārs. Just like rulers even officials used their seals on their documents of grants. The jāgīrdars, ghurcharas, commandants, kārdārs, thānadārs and zamīndārs have affixed their seals on their documents making endowments. A total of 96,266 rupees were alienated in favour of religious institutions and individuals by 332 officials, exclusive of chaudharis, muqaddams and innumerable zamīndārs during the late eighteenth and early nineteenth century. Though a large number of officials gave grants but the amount alienated is much less in comparison. This is a proof that in order to earn religious merit the officials gave in endowment whatever they could afford.

A total of 216 grants were given by sixty women during the late eighteenth and early nineteenth century. The total value to be alienated was 40,520 rupees. In terms of number of grants maximum grants were given by Rani Nakain i.e. thirty seven, followed by Mai Sada Kaur who gave thirty one grants. Ram Kaur of Ladwa gave twenty-four grants. But in terms of money, maximum grants were given by Mai Sada Kaur amounting to 5,789 rupees, followed by Mai Jian of Thanesar giving grants worth 3,260 rupees. Rani Nakain gave grants worth 2,618 rupees.
Among the Sikh institutions, the Golden Temple and the persons attached to it received a minimum of 6,000 rupees by new rulers of the Punjab. The maximum grant for the institution was assigned by Bagh Singh Hallowalia. The earliest grant during the period under review was given by Nar Singh Chamiariwala in 1769. The shrine received nearly thirty-three grants worth 8,258 rupees from Ranjit Singh with earliest grant being given in 1808 by him. Out of all the sons and grandsons of Ranjit Singh, Kharak Singh, Sher Singh and Dalip Singh were the main benefactors of the institution. A total of 2,884 rupees were assigned by at least twenty-two officials in favour of the Golden Temple. The maximum amount of grant given by any official was alienated by Desa Singh Majithia. Mai Sada Kaur, Rani Chand Kaur and Khem Kaur figure among the grantors to the Golden Temple.

A total of twenty-one patrons among the early rulers are known to have given grants to the *bungās* to the tune of 14,767 rupees during the period. The maximum patronage among all the Bungās was provided to Akal Bungā. Here too Bagh Singh Hallowalia was the most religious. Grants worth 11,873 rupees were given to various *bungās* by Ranjit Singh. The maximum amount of grant was enjoyed by Akal Bungā followed by Bungā Sarkārwala. Akal Bungā, Bungā Nakaian and Bungā Sarkarwala were the *bungās* to be endowed by his successors. Among women only Rani Chand Kaur is known to have endowed a *bungā*.

The Gurdwārās related to Guru Nanak received the maximum patronage out of the Gurdwārās dedicated to various Gurūs. Muslim chiefs like Walidad Khan Sial also endowed the *gurdwārās*. A minimum of twenty-one grants worth 14,830 rupees were alienated by the early rulers in favour of the Gurdwārās. The Gurdwārās related to the first, fifth, sixth, nine and tenth Guru of the Sikhs received grants from the successors of Ranjit Singh. At least thirty-seven officials are known to have given grants worth 3,664 rupees to Gurdwārās.
Women are known to have endowed the Gurdwāras at Thanesar and Chiloundi.

The *udāsī* individuals and institutions like *akhāras, deras, samādhs* and *dharmsālas* received grants not only from the Sikh chiefs but also from the non-Sikh rulers like Rai Kalha of Raikot, Inayat Ullah Khan Sial, Allahyar Khan and Wayor Khan of Sahiwal, Muzaffar Khan of Multan, Rukarn Khan of Qasur among the Muslims and Ranjit Dev of Jammu and Raja Maha Chand of Kahlur among hill rulers. The maximum patronage among the *udāsī deras* was assigned to Dera Khoord of Bhāi Pherū at Qasur. Udāsī Akhāra of Santokh Das at Amritsar received large grants from Ranjit Singh. Out of all the *udāsī* institutions, the *udāsī deras* received maximum endowments from the successors of Ranjit Singh, in all they received 6,899 rupees but the major portion of rupees 6,844 was donated by Kharak Singh. Udāsī Dera of Sant Prasad at Qasur was the only *dera* to receive the patronage from the officials. The grants of a *thānadār* and a barber employed by a *jāgūrdar* given to a *udāsī dharmsāla* are also available. The *udāsī* individuals and institutions received twenty-three grants worth 3,000 rupees from women grantees. The only *udāsī samādh* to receive grant from women was that of Sahib Anup Singh at Batala. Interestingly, a Muslim woman Nur-ul-Nisa, wife of Rai Ahmad of Rai Kot, also endowed this sect.

The Bedis received maximum grants during the late eighteenth and early nineteenth century. At least seventy-six Sardārs of the late eighteenth century are known to have given a minimum of 1,44,290 rupees to the Bedis. Instances of Hindu rulers of the hills and Muslim rulers of the Punjab alienating land in favour of Bedis are available. The maximum grants to the Bedis in terms of value were given by Budh Singh Faizullapuria (21,129 rupees) and the minimum in similar terms was given by Panjab Singh Sialkotia (ten rupees). The Bedis received the maximum patronage from Ranjit Singh with 132 grants worth 1,36,083 rupees.
The Bedis, received maximum endowments out of all the Sikh institutions and individuals from the successors of Ranjit Singh worth 46,555 rupees. References to grants given to Bedis by all the sons and grandsons of Ranjit Singh are available with exception of Kunwar Nau Nihal Singh. The maximum grants were given by Sher Singh worth 8,490 rupees. He was followed by Kharak Singh (8,049 rupees) and Dalip Singh (1,250 rupees). The trend of giving the maximum number of grants to the Bedis continued under the officials who assigned them grants worth 21,993 rupees.

A minimum of 138 grantors besides the zamindars gave grants to the Bedis. The maximum amount among the jagirdars was given by Ajit Singh Sandhanwalia amounting to 4,100 rupees. Among the women, twenty-seven grants were made to the Bedis to the tune of 5,000 rupees. Mai Sahib Devi, wife of Hari Singh Bhangi, was the first among the women to give grant to Bedis in 1773. Among the queens of Ranjit Singh, Rani Nakain gave the largest number of endowments to Bedis. At least 2,357 rupees were alienated by her through fourteen different grants. The latest of the grants to the Bedis was made by Sardarni Roop Kaur, wife of Karam Singh Nilowali, in 1845.

A total of 56,680 rupees were granted by fifty-six chiefs to the Sodhis during the late eighteenth century. The largest grant was assigned by Jodh Singh Ramgarhia of 3,855 rupees and minimum by Mali Singh Ramgarhia i.e. twenty rupees to the Sodhis. A collective grant by Khalsa was also given to the Sodhis. The religious individuals to receive maximum grants from Ranjit Singh after Bedis were Sodhis. Nearly seventy-five grants worth 82,511 rupees were bestowed on them by Ranjit Singh. The Sodhis got grants worth 16,315 rupees only from the successors of Ranjit Singh out of which two-third share of was contributed by Kharak Singh. The Sodhis too received grants from the women: Sada Kaur, Rani Nakain and Musammat Bhagbari. A Sodhi woman is also known to have received a grant from Rani Nakain.
The Bhallas did receive alienation from the new rulers but not as large as the Bedis and Sodhis. The grants worth 7,681 rupees were assigned to them by nineteen rulers during the late eighteenth century. Karam Singh Rangar Nanglia is the only chief to have made an endowment to a Bhalla and not to any Bedi or Sodhi. Among the hill Chiefs, Brij Raj Dev of Jammu and Maha Chand of Kahlur assigned grants to Bhallas. Unlike the Sodhis who did not receive any alienation from the Muslim chiefs, reference of grant to a Bhalla by a Muslim ruler Raja Umar Khan of Khari Khariyali, is available. The earliest grant to a Bhalla was given by Mehtab Singh Kanhiya in 1763. Mai Sada Kaur was the only woman to make alienations to the Bhallas.

The earliest grant given to any bhāī during the late eighteenth century in 1754 was by a Muslim chief, Rai Kalha of Raikot. The earliest grant to a granthī was made by Bagh Singh Hallowalia in 1753. Interestingly, the granthīs were given grants by even European employees of Ranjit Singh. The nirmalas in Punjab who though generally refused to accept the sanads or pattas of the land grants offered to them by the ruling class did accept few grants. The ganjbakhshia sādhs, jiwaras, sewa panthi faqrīs and ramdasias also were bestowed with grants. Grants were given for Gurūs’ weapons, clothes and hukmnāmas.

Among the Hindu individuals and institutions, the brahmans, received grants from a minimum of sixty-three early rulers. The earliest grant to the brahmans was made by the chief of Guru Har Sahai in Ferozepur district in the 1752. The brahmans received one hundred and seventy grants worth 37,200 rupees from Ranjit Singh. As expected the brahmans were the only class among the Hindus to have received maximum grants from the sons and grandsons of Ranjit Singh. A total of 26,166 rupees, though much less than the Bedis, were spent on brahmans. The maximum alienation in a single grant to a brahman was given by Sher Singh.
The *brahmans* received grants from eighty-one officials amounting to 11,066 rupees. They got maximum grants in terms of value and number from the women. Nearly hundred grants were given by the women grantors to Hindu faith amounting to 19,020 rupees. The *brahmans* received maximum number of grants i.e. sixty worth 15,545 rupees. Mai Sada Kaur gave twelve grants worth 2,216 rupees to *brahmans*. Among the queens of Ranjit Singh, Rani Nakain gave maximum number of grants to the *purohits*. It is interesting to note that the mistresses and slaves of rulers also gave grants to *brahmans*. The *purohits* who were attached to the royal family as family *purohits* enjoyed munificent grants from Ranjit Singh and his successors. Grants given to *brahman* widows and women are also available.

The Vaishnava institutions and individuals also received grants from Hindu, Sikh and Muslim rulers. The maximum amount to any Vaishnava institution was given by Jassa Singh Ramgarhia. The earliest grants were given by Charhat Singh Sukarchakia and Haqiqat Singh Kanhiya in 1753. The Vaishnavas were endowed with 6,338 rupees by at least fifty-two officials. Nearly twenty-three *thākurduwāras* in Kulu received grants from Lehna Singh Majithia. The *thākurduwāras* got seventeen grants to the value of 2,270 rupees from women. Mai Ram Kaur of Ladwa was the earliest of all the women to give grant to *thākurduwāras*.

The Shaiva *jogīs* and establishments did not receive as much alienations as the Vaishnavas. The earliest known grant given to a Shaiva person or establishment was by Jalal Khan Bhatti in 1749. Unlike the late eighteenth century rulers and Ranjit Singh, the successors of Ranjit Singh were more generous to the Shaivas than the Vaishnavas. Out of all, the maximum amount was provided by Kharak Singh who gave grants worth 2,366 rupees to Shaivas. The Shaiva individuals and institutions enjoyed patronage of eighteen officials worth 3,261 rupees out of which more than half was contributed by Sawan Mal. The *shivduwāras* were also patronized by the women of those times.
It is pertinent to mention here that Shakta establishments like temples, *devidwāras* and the *pujars* attached with these received *dharmarth* grants from the rulers the late eighteenth and early nineteenth century. The *devidwāras* were patronized by nearly twelve Sikh rulers during the late eighteenth century. From the cis-Satlej states, the rulers of Kapurthala, Patiala and Jind figure among the only grantors of Goddess. The Muslim chiefs also were not indifferent to the Devi Temples. Even Ranjit Singh gave grants to these institutions. The temples dedicated to Goddess in her various forms like Sitla Mata, Kalkaji and Bhadrakali were primarily endowed by the grantors. An instance of a Devi Temple getting grant from a woman is also available. Mai Sada Kaur gave cash grant for the same.

The Devtās of the hills formed another category to have enjoyed the patronage of Hindu rulers of the hills, especially the Kulu Rajas. The *dadupanthi sādhs*, *sannyāsīs*, *faqīrs* and *darpeshes* were also given grants during late eighteenth century. Grants were also given to support the pilgrims visiting a sacred centre. It is important here that the Sikh rulers gave grants for some interesting reasons like sun worship, worship of Lord Hanuman, and pilgrimage to the holy rivers. They even practiced the Hindu ritual, the *tuladan*.

In comparison, the Muslim institutions like *khāνqahs*, *takiyas* and *dargāhs* received less patronage. Ranjit Dev of Jammu among the hill rulers was benevolent to Muslim institutions. The early rulers of the Punjab endowed the Muslim individuals-*sayyads*, *qureshis*, *shaikh* saints, *mullas*, *gāzis*, *pirs* and *pirzādas*, dogar *faqīrs* and *faqīrs* of *Sakhī Sarwar*. The grants given to Muslims by predecessors were generally confirmed by later rulers. However, some of the grants given to Muslim institutions were partially resumed.

It was not only the religious sections of society that received patronage in the Punjab but even the secular sections of society enjoyed some form of patronage. The physicians received grants either for their personal service to the grantor or for service to the poor during the period under review. The *jāgīrdārs* and *kārdārs* also gave
Grants were given for educational purpose by the Muslim and hill rulers of the late eighteenth century. Ranjit Singh endowed the traditional centers of learning to spread literacy.

Fresco-painters or *naqqashs* were also endowed during this period. Painting flourished in the hills during the eighteenth century. Many artists escaped to the hills from Delhi after the invasion of Nadir Shah. Artists Godhu, Purkhu, Shiba, Mola Ram, Chaitu, Ranjha, Sajnu, Gursahai, Bhagwan, Nikka, Laharu, Nainsukh, Ram Lal, Chhaju and Harkhu were various artists to be patronized by the rulers of the hills. The painters of the same family sometimes worked for different patrons. Suitable land grants were given to the painters.

The professional classes like astrologers, barbers, goldsmiths, tailors, nurses, *baazdars*, *tirandaz*, *topis*, firework makers, gardeners, flower sellers, *arain*, *kanchanis*, and sweepers, were also provided state patronage. Ranjit Singh gave grants to the astrologers of other rulers as well. Some barbers received grants for their hereditary services. In fact, sons of barbers were also endowed by the rulers of the Punjab. References to male as well as female descendants of a nurse getting grants from a ruler are also available.

The *bhatts* and *mirāsīs* received handsome grants from the early Sikh rulers. The most important occasion for giving grants to *bhatts* was marriage of a member of the royal family. At times musicians were given grants for playing instruments. The *rabābīs* received the earliest grant in 1759 from Baghel Singh. The *dhādhiś*, Sitar players and *kalawants* also received a share of patronage during the late eighteenth century. The other entertainers to receive patronage were courtesans, dancing girls, poets, story-tellers, mimics, court jesters and wrestlers.

Help to the downtrodden sections of the society was also given. Physically challenged persons with visual and hearing inability and other physical anomalies were given grants for their subsistence. Blind men and women were also given grants. Persons employed in service of state that eventually became blind or lepers were also given...
grants. Grants could also be given if one was mentally challenged. Mental asylums were also founded by some rulers. Alms houses were set up in the Punjab for the support of destitute and were given grants for their maintenance. Widows who had no means of livelihood received grants for their subsistence. Persons who were orphans, old, feeble and extremely poor were also taken care of. The orphanages were opened up by officials.

Giving grants to the *dharmālas* for travellers was quite popular and most of these were situated on main routes. The Ahluwalia chiefs were especially benefactors of the same. The cis-Sutlej rulers, hill as well as the Muslim rulers also figure among the grantors. Ranjit Singh, his successors and his officials followed the same trend. The *kārdārs, chaudharīs, lambardārs* and *zamīndārs* gave grants during the second half of the eighteenth century to *dharmālas*. Few officials are even known to have erected some of the rest-houses. These institutions supplied travellers with cooking utensils and water, besides providing lodging arrangements and sometimes even free meals. Feeding *faqīrs* and poor was also an activity taken up by the rulers of the Punjab. People were also given grants for serving water and *bhang* to travellers, grants were specifically given for buying intoxicating drug or for its preparation.

The *samādhs* of individuals not only of men but also of women were given grants by the rulers of the Punjab. Tombs of officials were also endowed. Not only the rulers but the officials too made endowments for the tombs of their relatives. Persons attached to the tombs like *granthis* and *brahmans* were given grants for the maintenance of the same. Grants were also given to burial grounds, *shamshāan ghats* and *bāolis*. Grants were given for planting garden or a grove.

After a careful analysis of all the grants discussed in the preceding chapters, it has been found that at least 718 donors inclusive of early rulers, Ranjit Singh and his successors, officials, women, besides innumerable *chaudharīs, muqaddams* and *zamīndārs*
have given grants during the late eighteenth and early nineteenth century. It has come to light that at least 13,10,766 rupees were given away in the form of yearly proceeds and cash grants. The maximum amount was received by the Sikh institutions and individuals amounting to 9,00,195 rupees, followed by Hindus who received 2,87,252 rupees. Muslims seem to have suffered on account of State patronage during this period as they received grants worth 48,819 rupees only. In fact, the grants given for secular reasons worth 1,04,224 rupees is much higher than what has been given to the Muslims.