Dix 1HCH. JUW8 87.

Gobind Ram said into the ear of the Sarkar, at the moment he was expiring, the words "Ram, Ram" three times. The Sarkar repeated them twice but at the third time his lips did not open and his life went out of him by way of his eyes. Up to the time of his expiring his eyes had been fixed upon the picture of Lachhmi and Narain. When the day had passed three quarters and three hours he bade farewell to this mortal world and got transferred to the everlasting universe. Kanwar (Kharak Singh), the Raja Kalan, Raja Sochat Singh, Raja Mira Singh, Jemadar Khushal Singh, Sardar Ajit Singh, Dewan Dina Nath and others began to weep and cry. They were compelled out of patience and by way of exercising control upon their feelings to stop further crying and weeping and to make arrangements for the last stage. As very little of the day was left and the arrangements for the cremation of such a great, truthful king had to take place very slowly and by degrees, arrangements, which were

APPENDIX

ACCOUNT OF THE FUNERAL RITES OF MAHARAJA

RANJIT SINGH, JUNE 27, 1839, FROM SOHAN

LAL SURI, UMIDAT-UT-TAWARIKH, VOL. III.
necessary, had to be made soon. In a short while those
who were expert in preparing the bier were called
in and preparations began to be made for the coffin,
shrouds and other things connected with the ceremony.
Emotional orders were issued for closing up the doors
of the fort and Rajaji (Dhyan Singh) ordered that a
gold and silver bier must be got ready along with
other things very soon. This dreadful news became
known to the ladies and they began to cry and weep
very deplorably and got ready to burn themselves
alive. The Raja Kalan went to them, took to setting
their grieved hearts at rest and added that the
Kanwar (Kharak Singh) would be looking to their
needs, considering them as his real mothers as
before and so they must not feel any kind of sorrow
or disgust, remarking further that everything
besides the Sarkar himself would be available and
supplied to them. After that Rajaji (Dhyan Singh)
went into the octagonal tower and began to give
assurances to set at rest the minds of Rani Kattoch
and others. At once at that time the said Kattoch
without any hesitation with her open face with her bright looks
(Rani) came out of the seraglio and with her glowing
forehead into the presence of Rajaji (Dhyan Singh)
and said that assurances were necessary for those
who had to live after the death of the Sarkar and
added that she was going to accompany the stirrun of the Sarkar readily. After that Banica Rajdevi and Bih-Mot and others began to make excuses similarly with respect to that matter. The Raja Kalan showed forth the Tilana and said that the final stage preparations about the bier and the like should be made very soon. After that the Raja Kalan appointed Mian Labh Singh to protect and look after the deceased (Sarkar), because all the people had come astonished and felt distracted and great noise and disturbance had occurred all over. With tears of disappointment and grief the aforesaid Mian sat down by the side of the dead body. After that letters were issued to the officers of the platoons, the troops or horsemen and the Tookhana asking them to rest assured and to continue rendering good services as before and telling them that they would be granted their salaries and rewards. After that they engaged themselves in rendering services to the Sarkar and ordered emphatically Iwaz Khan, the elephant driver, and the superintendent of the horses, to decorate elephants and adorn the horses with gold saddles and brocade trappings and the like and to present them in the morning for accompanying the funeral procession of the Sarkar. Miar Ram
Kishen was ordered to present in the morning sweet puddings to the value of Rs. 1,100 for distribution among the Khalsa. All those who were present remained weeping and crying all the night while the Brahmans kept on reading *Gita* and *Bishen Sahasarnam* and the *Khalsa* remained busy in reciting *Gurinth Sahibani*.

On the 16th (28th June, 1839 A.D.), on Friday *Kanwarji* (Kharak Singh) took his bath and put on clothes like *Dhwiti, Upana* and so on and making the Sarkar sit on the wooden stool, bathed him in the water of the Ganges and made him put on a turban and a suit of clothes performed with saffron and decorated the body of the Sarkar with the ornaments, such as bejewelled plume, bejewelled turban gem, bejewelled hand chain, pearl necklace, bejewelled armblet and a diamond ring. After that he made the Sarkar lie down on the bier with one pillow under his head and another small pillow under his cheek and, sending for a *doshala* from the stock-store, spread it over him. After that all the chieftains and near attendants presented *dosahals*. After that the news came that ladies had made a *Sankalp* of all their estates, ornaments and their other belongings and, handing over the receipts of the revenue tax of the spring crop to the *Kardars*, had presented themselves near
Kanwari (Kharak Singh) ran to the door with his naked body, his weeping eyes, his burning bosom, his restless heart and his bare feet to receive them and threw himself at the feet of the ladies. The ladies uttered prayers for him and put their hands upon his back and patted him. The ladies left the special conveyance and entered through the above-mentioned door with glowing foreheads, bright looks, resplendent cheeks, laughing and dancing like intoxicated elephants just before the eyes of the onlookers, looking like figures of the spiritual world and approached the Sarkar. All the Sardars got up and showed them kindness and courtesy while the other maid servants also join them, well equipped and decorated with their clothes and ornaments. Although Raajii (Dhyan Singh) and Kanwari (Kharak Singh) checked them from behaving like that yet no effect was produced by their entreaties.

When the Raja Kalan went into the octagonal tower to give assurances and consolation to lady Hardevi she reminded him very tauntingly of a previous statement by him to always remain with the stirrup of the Sarkar. Raajii (Dhyan Singh) did not say anything, but early in the morning on coming out into an open meeting, putting on fine clothes and decorated
with ornaments, he declared that he had a mind to join the stirrup of the Sarkar. Kanwarji (Kharak Singh) and other Sardars were all lost in astonishment and requested him to desist from carrying out that intention; but their entreaties seemed to produce no effect upon him. After the Kanwarji (Kharak Singh) put his head upon his feet and said that he could never show any kind of deviation or opposition to his orders and would always look upon him as a substitute of the Sarkar. After that Rani Kattochan put Gita upon the blessed bosom and said that they should take that book in their hand and swear that he would not create any dispute or bring about any deception to estrange the father and the son and that in rendering services and in proving loyal and obedient he would never make the elder Kanwar (Kharak Singh) do anything that might be a source of trouble and sorrow to the younger Kanwar (Nau Nihal Singh). At first she asked the Raja Kalan to take up the said book; but the Raja Kalan said that oaths by taking up the book should be taken by Raja Hira Singh and Raja Sochet Singh or by those who had a mind to live on after the Sarkar. After that Shai Sahibs (Ram Singh and Gobind Ram), Raja Ajit Singh and others checked the Raja Kalan from carrying out his
intention with the words that the whole affair of kingship and pontificalcy would be upset and rooted out and further added that he should point out in which book of history or religion it was written out that the ministers and the courtiers should burn themselves along with the King and further remarked that it was a great sin to do so. He further remarked that if the Raja Kahan wanted to withdraw from the affairs of the kingdom after the expiry of one year he could go away to Kanshi, adding that nobody at that time would interfere with him or object to his act and added further that at that time it would become talked of very well in the world that the faithful servants, true to the salt, had left all their property, all their wives and children on the death of their own master and had stopped even looking at their sons. After that Bhai Gobind Ram and lady Kattochan said to Raiji (Dhyan Singh) to explain why he was going to create a sort of hindrance in the way of the realisation of their object and added that during the life of the Sarkar he was the master and ruler of all the affairs while at time the order and power was with them and so he should not go against their wishes. Dharam Kauran said that in the field of battle one should sacrifice his life
by using his sword and with loud cries (?) and added that it was not at all proper for him to burn himself with his master. At last the Raja Kahan and Kanwaril (Kharak Singh) made it written out under the signatures of the glorious Sardars by the hand of Diwanji (Dina Nath) that he would remain in the service of Kanwaril (Kharak Singh) for one year and after that would go away towards the sacred places and all took up the water of Ganges and the book of Gita and declared that they would never try to create dismuse and disaffection between the father and the son and would remain loyal and obedient as before. According to the old custom papers were written out purporting to establish all the Sardars and the Jagirdars with the words that in case of any offence or omission for the first time they would be pardoned; but on its occurrence for the second time they would be punished. Copies of the said agreement were ratified with the following statement by them that they had been brought upon the salt of the Gazkar from the beginning to the end and added that they would be loyal and serve the Kanwar Sahib (Kharak Singh) wholeheartedly, considering it as a matter of great fortune for themselves to do so. Details of this matter are contained in the Big Book and here their
statement at length is regarded as unnecessary.

After that the Sarkar was lifted up in a glorious bier and weeping and crying and noise and unrest arose from all sides and the bright day became a dark night in the eyes of the people of the world. All the surviving ladies and Gul Begam wept very bitterly and fell senseless on the ground on account of their mental worry. The ceremony of Adh-Maro was performed at the time of the bier passing out of the Roshani Gate. The Sarkar was made to sit in the branches of sandal-wood after a bath in his own garden near the gate just at the foot of the Radshahi Masjid. The ladies performed the Parkarma and made prostrations while Kattochan (Rani) joined in burning, placing the head of the Sarkar on her thigh. All the Sardars rested their heads upon the ground in prostration and later on sprinkled, clarified butter and with some rubbish straw set fire to the corpse. After that the brain and senses of the Raja Kalan got an attack of derangement. After Vinal Kirva he went to the river to take a sacred bath. Just in the course of the burning the Sarkar clouds began to shower rain of the divine grace and two pairs of pigeons sacrificed themselves under the order of the Almighty God. They came out of the atmosphere
and fell into the fire. *Doshali* were distributed among the *Rubashias* while all the Sardars remained sitting in lines. The Raja *Kalan* went and cried while all the others gave him assurances and consoled him, but with all this the mind of the Raja *Kalan* could not be set at rest. Also, it is a matter of great regret that yesterday he was king of the world, he was benefactor of the world, he was master of unlimited blessings, he was a cloud representing charity and favours; but today he is equal with dust, and the eyes of his servants are weeping and struck with wonder with tears falling out and distraction in mind."