

Oppression of Singha Wazirs Tyranny in Ladhi and Kangra Bhoja's of Sirmour

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Abstract:

Through this study, the researcher looks at Singha Wazir's personality and how he became a cruel and oppressive Wazir. Singha Wazir belonged to the erstwhile Sirmour princely state and was an inhabitant of the Taru-Bela hamlet. He came from an upper-middle-class household. Singha Wazir's aptitude and talent earned him the position of Wazir in Sirmour *Riyasat*. Singha Wazir had to suffer public animosity as a result of the damage he swiftly did to the honour of Wazir's position. Singha Wazir used to harass the public, commit atrocities, and coerce the impoverished into paying taxes. The populace had poor regard for Singha Wazir's character. In folklore and other literature, Sirmour Singha Wazir has been recorded as a tyrannical oppressor. Women, children, and the elderly dreaded the Wazir whenever he visited a village community. He used to harass the village chiefs despite being given honour. The attractive women of the community always caught his attention, but due to his demeanour, the women in every village disapproved of his actions. The bad omen used to linger. The Singha Wazir behaved and acted in an independent manner because the monarch had a tenuous hold over him. When his atrocious rule overwhelmed the people of the state, a plan was devised to get rid of him. The people of Ladi and Kangra came to the forefront of the revolution against tyranny. Their plans worked, and Singha Wazir's atrocities were eradicated forever. This essay attempts to describe and explore the historical narratives associated with the tenure and tyranny of Singha Wazir, along with demystifying the myths and folk memories related to Singha Wazir.

Keywords: Singha Wazir, Dictatorship, Forced labour, Sirmour

Introduction:

District Sirmour is mostly situated in the Shivalik section of outer Himalayas. The establishment of Sirmour district is one of the twelve administrative districts of Himachal Pradesh. It is the southernmost district of Himachal Pradesh having a geographical area of 2825 sq. km. Sirmour is surrounded by Solan district towards west and Shimla district towards north. The district has inter-state boundary in the south with the State of Haryana and Uttar Pradesh and in the east with Uttarakhand. Its geographical area and longitude and latitude is 77 °01'12" & 77 °49'40" East, 30 °22'30" & 31 °01'20" north.¹ This district which was a princely state for centuries in the past, the capital of this princely state was in Nahan, which is the district headquarter at present. The name "Sirmour" means 'Crown of the head'. Sirmour district has been 8 tehsils followed by 1. Rajgarh 2. Pachhad 3. Nohradhar 4. Renuka Ji 5. Dadahu 6. Nahan 7. Ponta Sahib 8. Shillai.²

The name of this prince was Somabaval, who got the name of Suvansh Prakash after sitting on the throne of Sirmaur. According to another narrative a prince of Jaisalmer was brought who died on the way,³ but the pregnant queen gave birth to a son at the time of sunrise under the Palash tree in the kingdom of Sirmaur. Hence Prakash was added to the name of the son. Therefore, the king who sat on the throne, had a light with his name. Any opinion may be true but it is certain that the lineage of the kings of Jaisalmer is continuous from 1195 AD to till 15 April 1948. Suvansh Prakash made Rajban his capital. These posts lasted for twenty generations. Sirmour State the Sirmour Mandal of modern Himachal Pradesh was a large princely state among the Janpahari princely states. By collecting them, Himachal Pradesh was established on 15 April 1948 This state includes the main princely states Rampur Bushehr, Mandi, Chamba and Sirmaur. This division was the district Shimla of Himachal Pradesh, which was earlier the Kohistan Nizamat of the princely state of Patiala, and in the middle was a district of Punjab, which is now merged with Himachal Pradesh.⁴

Theoretical Framework

The oppressive Singha Wazir ruled the princely realm of Sirmaur. At that time, the Wazir served as the Pargana's Prime Minister and was responsible for bringing in money and paying taxes. Singh Wazir used to do the same tasks as the other Wazirs. His labour area covered the region from Aanj Bhoj to Ladhi Bhoj, which at the time contained roughly 150 villages. Because Singha Wazir had a leaning towards dictatorship, the populace was not happy with him. As a result, there was a significant increase in the public's disapproval of Singha Wazir and a desire to put an end to his atrocities. The researcher employed both primary and secondary sources to conduct this study. This demonstrates the demand for it in the community.⁵

Research methodology

Present study is based on the primary as well as secondary sources. All the available literature in different books, journals and newspapers has been considered and survey method has been utilised. Research methodology is a way to systematically take up the research problem. Procedure and method followed to conduct the study is known as research methodology. Research methodology is an important part of the social science research. The main objective of this research work is about Singha Wazir, the researcher selects the respondents on the basis of purposive and representative sample. For conducting the current study historical, descriptive, analogical methods are used. Both deductive and inductive methods have been adopted for conducting the present study.

About topic

The following roles were held by other state officials. The chief executive's name was Wazir (Mehta). The primary employee was known as "Dasaul." A chauntadu, galdar, or zamindar led a waziri. Afterwards, he adopted the name Zaildar. Sayana and Dhimedar were the names of the village headman and his helper, respectively. Later, Sayana became known as Lambardars. Pauliya was the title of the king's gatekeeper. The peon was known as "Barati."⁶ The person who cared after the king's cooking, water, clothes, and other amenities was referred to as "Sajjali." A family's heroes were referred to as "Khad" if they were well-known for courage in the state. The untouchable caste's heroes were known as "Gavayos."⁷ Similar to Singa Wazir, Singa Wazir was serving as the Wazir for the Sirmaur princely kingdom.

Singha Wazir was an inhabitant of the village of Bhaila; his mother was a Rangadi Rajput and his father was Khema. As she was pregnant and about to give birth to Singha Wazir, his mother was forcibly taken away by Rangad Rajput. In the nineteenth century, Singha Wazir was born in the Himachal Pradesh village of Bela, in the Sirmour district.⁸ Currently, this village is separated into three Taru-named communities, Bela, Kalatha, and Taru. The tehsil Paonta Sahib, where these communities are located, is known as Guru Nagari at the moment. Because it was geographically very safe, the Rathore dynasty kings chose this location as their workplace. Tons and Yamuna rivers encircled this location on three sides. whose significance the king fully appreciated and where Taru village was built. Sirmauri Tal served as these monarchs' capital. Behind their titles, the local kings used to bear the title of Prakash. Shamsheer Prakash (1856–1898 AD), the 19th king of this Prakash dynasty,⁹ appointed a Wazir to oversee the administration of the empire. who was in charge of various tasks as well as tax collecting. On the day of Dussehra,¹⁰ the wazir was required to deposit any taxes he had gathered with the monarch. The king had the support of these Wazirs. Yet, Singha Wazir stood apart from other Wazirs since Sinha was a tyrant by nature. Like a tehsildar, the wazir may also maintain a private army with the king's approval, though its size and makeup aren't exactly known. These viziers were barely under the king's control. As a result, a lot of ministers used to rule anyway they pleased. Even though Singha Wazir was unlike the other Wazirs in that he was a ruler, he was one of those dishonest, cruel, and ruthless magicians. The Sirmaur Riyasat settlement report is another evidence of the Wazirs' great power and the division of the hilly region into parganas. who formerly fell under the Wazir. In the hilly area at the time, there were 11 waziris, and numerous Bhoj lived within them (group of villages).¹¹ These village officials had extensive authority. The actions of Wazir Singha severely devastated the residents of these parganas. He used to impose his will when he went on trips. Goats were killed to honor him. Those who failed to organize proper reception had to pay a price, which had to be administered by the locals. The Wazir liked to take his army on a palanquin excursion. His horror spread over the entire region to the point where people began to consider how to get rid of him.

Conspiracy against Singha Wazir

The crimes committed by Singha Wazir saddened the public as a whole. Then, residents from Anjhbhoj to Koti Bonch gathered inside Jamna police station to discuss this. Nevertheless, for whatever reason, the Rajputs (Singhtou) of Koti Bonch did not attend that conference. Afterwards, Titiana held another meeting. 24 (Khund) Rajputs were summoned at that time and asked to join. Only 23 of the 24 Khund residents showed up (community).¹² Kathwara Rajput was not involved in this, and all of the Rajputs resolved that there would be no relations between any Rajput and a Rajput from Kathwara. And when Shankwan declared that "we had previously argued with each other, Now that we have to cope with Singha Wazir's atrocities, we must work together; now is not the time to engage in conflict. Subsequently, it was decided to replace Kathwara Rajput with a stone bearing his name. On this, the Rajputs all concurred. The platform (open courtyard) of Titiana temple is still home to a stone known as Kathwara. Each Rajput class then kept 2-2 rupees of silver in a hundi that was stored in the courtyard. It was also decided that this sum would be used to assist in killing Singha Wazir, and that the person who would lift this (hundi) would be the Rajput leader who would carry out the murder. He'll get support from every other Rajput in killing Singha Wazir.¹³ Promising to kill Singha Wazir after being incited, Harshu Sayana, Numberdar of Koti Bonch, took up the hundi. When Singha Wazir went to the countryside to collect beggars, Shillai K. Rajput Thindau told him, "When you go to visit

the villages to collect beggar, do not go alone. Take the army with you because Titiana's Rajput Mahasabha would kill you.

End of singha wazir

The Singha vizier felt furious after hearing from the Rajput Thindau. In order to collect taxes, Singha Wazir went to the monarch and told him a story about having to travel there. I've learned from reliable sources that the Raja of Jubbal has destroyed the fortresses on Koti Bunch's border. There might be a brawl. So, I require an army. Singha Wazir was told by the monarch to take the troops with him. Currently, Singha Wazir is feeling better. Singha Wazir got ready to head there. Via Gumra Dogri, his troops arrived at Bonch village. "Make my plans here," I won't visit Koti village. Nevertheless, when (Hirda) Sayana informed Singha Wazir that we had already determined that you would remain at Harshu Sayana's home in Koti village, Singha Wazir grudgingly travelled there. Hrida Sayana offered the village a goat in sacrifice. After Singha Wazir's army arrived in village Koti, preparations were made to combat Singha Wazir's army there. The army was given a place to rest at Harshu Sayana's home. Harshu Sayana was warned by Pandit Pabauch not to start the conflict before Chanpurdhar saw the light. Singha continued to call Wazir Harshu Sayana. When Chandpur Dhar's light became visible to Harshu Sayana. He arrived at Singha Wazir right away. Does Singha Wazir enquire as to whether or not I have plans for the evening? According to Harshu, everything is set up for your food and drink. Yet, Singha Wazir had an ill eye for ladies and once advised presenting your daughter-in-law at the night service since she is the most attractive deity.¹⁴

Nevertheless, Harshu Sayana rejected each of these suggestions. They got into a heated discussion. Then Pathan (Mayan) Dina, Singha Wazir's bodyguard, started to draw a sword. While a warrior named Baku from the hamlet of Koti was kept in front of Dina Pathan, she was wearing iron armour (Sanjuva). Dina used both sides of the sword (Durkhand) to sharpen it. Vagdana struck Dina with an arrow (Kuneru) at the same time. Dina passed away, and the conflict officially began. Both sides' armies began waging war. 's Singha Wazir the army of Singha Wazir was unfamiliar with the village's streets. 18 soldiers were now manually slain by a Dhasi by the name of Dhasyan. Both sides were embroiled in a bloody conflict. Dina and Masoudi, Singha Wazir's bodyguards, perished. The village's streets soon became littered with dead bodies. Singha Wazir's army would have perished on either side it had entered. The Singha Wazir's son, Budh Singh, was taken prisoner. Additionally, detained was Singha Wazir. Singha Wazir and his son were eventually slain. The war then came to an end. A Brahmin was the only one who was freed. After learning of this incidence, the monarch in Nahan was furious when the subject reached him. Then he ordered his soldiers to call the Koti -Bunch residents. When the troops arrived in the village, they informed Harshu Sayana that the Nahan king had summoned everyone to Nahan. But, Harshu Sayana forbade going to Nahan and ordered the soldiers to return. The king then had to dispatch a sergeant once more. The villagers did not visit Nahan's court, nevertheless, as of yet. For the third time, the monarch issued a stern command, demanding that you report to Nahan or prepare for war. So, the people determined that one representative should travel to Nahan from each home. They will take whatever penalty offered. Upon his presentation before Nahan court.¹⁵ for three days, the king held court in Chaugan. The monarch learned of the truth on the third day. The populace informed the king of all the wrongdoings committed by the Singha vizier as well as the outcome of the Titiana verdict. They warned the king that pandemonium would result if he did not treat Singtau fairly. because the regional residents chose to assassinate Singha Wazir. The monarch saw that Singhatuvas had been wronged and that if he did not receive justice, anarchy would

soon spread. Singhatuv were pardoned by the monarch. The Viziers' operations were not to King Shamsher Prakash's satisfaction. As a result, these waziris were eliminated in 1866, and four tehsils were established in their place. Wazirs and Guldars were replaced with Tehsildars and Thanedars, respectively. ¹⁶

Sirmauri folk song about Singha Wazir

सिंगा लागी ऑजवालो खे कोटी बोईचो री भाए। हांडो आवणे ऐकीयो मेरे जू कोटी बोइचो खे जाए।
कोटी बोईचो खे सींगा वो जीरो बे होए गोवा ।त्यारो, बानी पाई बेगारी होआ वे घोडो पादी ओशवारो ।
मोनो ऊदे ला सिंगा बोजीरो बे बोडे घोडो ला घाटो । आंगली गोआ मोजली खेबे भोरली रे घाटो ।
भोरली दी पूछी बेलोए ली दुगाणे री बाटो ।सोधा लाग़ा रोसता ऊवाला लाखे नीगाली बोठो ।
बेगारी लागी सिंगा बोजीरो री धारो नीगा ली आए। सामणी राखी नोजरो पान्डी बे गांव दुगाने खे लाए।
गांव बे देखा दुगाणे सीगा बे टूटो टाटू री केरो ऊवा गांव दुगाणे रा ऊदा ऐ बोन्दारारे री सेरो।
फीरे खे लागी बेगारी सिंगा री गांव दुगाणे आए। स्थाणे जेणे बोलीए खे वे रामा रोमीटी शाए।
गांवो दा बे दुगाणे सिंगारे देवा चकीरो ढांसा । आमो खे लियाओ रोसतो ल्याओ दी घोडे खे बेधासा।
दुगाणे बे सिंगा बोजीरो री बोडी खातरो होए ।बातो लाईन्दू-2 गोएबे रोडणा बीआए ।
शारे फेरो ला सींगा बोजीरो वे चान्तीणो री कांगी। झीषो लोए बोलीया केइन्दे ला बेगारुआ
ईयो बाते री सींगा वजीरा वे लागदीना फाकी । चार लोएजा बेगारु मेरे बे झोडावाणोला ढाकी ।
बेगारी लागी बे सिंगा बोजीरो री गांव मीलेखे ।आए मीले रे स्याणेखे जेने रामी रामो शाए ।
मीले री मिल्याणीटी सिंगा वे फीमे कूटो ली दाणा । शीगा कूटे दाणीटा मेरे के कोटी बोइचो खे
हांडो आवणो ऐकीयो मेरे से कोटी बोइचो से जाए। टाण्डा पाणी कोटी बोइचो रा मेरे चाखि ।
तेरा होलोवे सिंगा बोजीरा वे कीए छेडूरा हीया ठोडा। पाणी कोटी बोइचो रा ला तेथे केतीरे पीया।
गांवो मीले दी बेगारी ऊकीलावणी लाए। फीरे खे लागी बेगारी ऊवी ला गावों रास्तो जाए।
रास्तो रे रोजोऊ बे सींगा ला बेगे होला ओराडो। घरझुंगडा सींगा खे छोडीदीओ आपीभेदे ओराडो रास्तो दी
बोगारी दी तोवे ऊकलावणी लाए बेगारी। लागी सिंगा वोजीरो री धारी चान पुरेरी आए ।
स्याणे जेने आरशू खे वे रामा रोमीटी शाए । दीतीए रामा रुमीए सिंगा बे राखा शावणा लाए।
म्हारीदा लागसिंगा वोजीरो ला तू किन्देशा आए ।आवणो कीए होऊणो ला आथी भीना डोरो ।
ऐजो कोटी भोईचो मेरे वे जेसो आपीणो घोरो । मोनो ऊदा ला सींगा जीरो वे रोई ।
भीना डोरी दूसोरी सोकाल्वे सींगा व लोईभगालो तोरी। बेगारी लागी बे सींगा वजीरोरी बे गांव भोईचो शेला
पाणी कोटी मोइचो राबे तूए देणा पीआए ।बोरो देणा बाकीरा मूखे वे डेरा देणा बेताए ।
गावोदा कोटी भोईचातोलो बे देले चाकीरो ढांसा । आमू ल्याओ दी रोसीतो ल्याओ दी घोडो खे बे घासा आज
खाणी बोलो सिंगा वजीरा वे तोए पाले री रोटी। वोरु देऊंवे बाकीरा ताखे ला दोफारी खे होती।
स्याणा बोलू आरशू सीना थीआ कोसी दा डोरो । डेरे जोगू ताखे ला मेरे बे कोटीयो रो धारो।
फूली कोरो फूलीड सिंगा बेडाली फूलो लाकोऊ । डेरे खे नामांगीलोए स्याणेबे आरशू री बोऊ ।
स्थाणा थीया बे आरीशू सिंगा बे ताओदा बी ढोगो । राती मांगे रातीए जेने ला जूवलोदे खोगो ।

खोगो लागे बे जूबलोरे कोटी बोईचो आए । कोसी घोरो सिंगा वजीरो देओ आमू लोई बताए।
बेटा तेरा दीना बे लोओ लावान्उटू । दा तोली- बाइ जूगू छेलरो सिंगा तवे मोल देणो मोला बोली।
जूवी लारे खोगो बे जीनवे पूछी बी कोसीना बावडी दा सिंगा वे काटा ला ओबाए दा दीना ।

Translation of folk song about singha wazir

Singa Wazir expresses his desire to go to Koti-Bonch village despite the difficulties. Singa Wazir rides on his horse and goes to Koti-Bonch via Dugna village. The people were still quite fearful of Singa Wazir, so elaborate arrangements were made to welcome him and to provide Malgajari along with some people. After spending a few days in Dugna village, he travels through Milah village, climbs Chandpur Dhar mountain, and from there reaches Raast village. Due to the fear of Singha Wazir, the residents of Rasta village run away from the villages and take refuge in a natural cave. Only a few people remain in the village who could talk to Singha Wazir. After resting in Raast village, the Singa Wazir expresses his desire to his soldiers to sacrifice millions of cold waters and a goat. Little did he know that today was going to be his end. Singha Wazir was unaware of Koti -Bonch's ploy by Singtau, he was delighted by the grand reception accorded to him and expressed his desire to rest. While he was resting, the attack is done His soldiers brutally killed the son of the Singa vizier along with his bodyguards and soldiers. After his son's heart is cut and served in front of him to eat, Singa is forced to eat his son's heart. This makes Singa panic with fear. But he failed to get out of there. And in the end Singha Wazir found his last time near and accepted defeat. It ended according to the Rajput Mahasabha held in Titiana villages. Koti Bonch's Singtau finalized this plan for which he is considered great even today. Now the public has become free from the fear of Wazir forever.

Conclusion

This study article concludes that Singha Wazir, the dictator of Sirmaur State, met an end he could never have envisaged. The Singha wazir used to carry out all tasks at his whim and torture the subjects. He had grown to be so despotic that even the monarch had little influence over him. Singha received a warm reception from the populace everywhere he went to collect taxes; several goats were sacrificed in his honour, and women attended his services. If there was any lapse in his welcome, he used to scold the villagers there fiercely. Koti-Bonch Singtau was involved in the decision to kill him because everyone felt that way about him as a result. The people finally got freedom from the cruelty of the Singha Wazir.

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