

The Urban History of Dinanagar (1849-1947)

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OVERVIEW

The small sleepy town : Dinanagar in the district and tehsil of Gurdaspur (Punjab) is situated in 32° 8' K and 75° 28' E on the Amritsar Pathankot Branch of Northern Railway, 20 Kilometers from Pathankot. After the name of its founder Adina Beg, who is said to have founded it in 1730 A.D., the town was originally named as Adinanagar. Adina Beg built it up his residence and cantonment on the banks of Hasti or Shah Nahar, when he was in growing stage of his political career. He seems to have exercised his government mainly from this town, when later on he was made the Governor of Behrampur and subsequently placed in charge of Jullundur Doab by Zakriya Khan, Subedar of Lahore.

That was the period when the Sikh chiefs were trying to establish their power. Adina Beg during the tenure of applied a check over the activities of the Sikhs. It was in 1758, when after having been seized by colic, beg died at Batala, that the obstacle in the way of growing power of Sikhs got removed. The Sikh Ramgarhia confederacy under Jassa Singh then occupied Dinanagar, Batala, Kalanour, Gurdaspur and other places, the rest of Bari Doab South of Dinanagar falling into the hands of Kanhayas, while in the west of Ravi, Bhangi confederacy rose to power. The Rival confederacies soon fell out and a struggle for supremacy ensued between Ramgarhias and Kanhayas in this part of Doab. The power of former was broken in 1808 and of the later in 1811 by Maharaja Ranjit Singh, who thus assumed away over the whole district by confiscating all the possessions of Ramgarhias and Kanhayas. Maharaja used Dinanagar as his favorite summer resort. With its pleasant mango gardens and canal, It attracted Maharaja so much that, till his death, he used to spend his summer here only.

Dinanagar was one of the 55 cantonments built up by Maharaja Ranjit Singh. Cantonment had on artillery unit (Topkhana) and 200men infantry unit. The beautiful residence for General Ventura was built, who was the first European General of Maharaja. The Hasli flowed close by and baradari was built on its bank in the middle of shady mango groves. Bathing Ghats used to extend its banks

which got abolished by the absorption of Hasli in the Bari Doab Cannal. Maharaja Ranjit Singh's ladies apartments are now utilized as an office for the Municipal Committee and the house occupied by General Ventura is now used as I.I.D. rest house.

After the annexation of the Punjab with the British territory in April 1849, a new district of Adinanagar was ordered. Adinanagar was selected as the head quarter. Then Adinanagar district included the whole of the present Gurdaspur tehsil and the 181 villages in Pathankot Tehsil. In July, 1849, the civil officers and the military escort were transferred to Batala as Adinanagar was thought to be unhealthy. In the autumn, Batala was considered to be too much exposed to floods, these officers were, therefore shifted to Gurdaspur on 1st May 1852. So for three months Dinanagar remained the District headquarter.

Dinanagar was a walled city. The wall was constructed by Adina Beg. There were six strong gates of the city. Mughali gate, Awianwala gate, Marhianwala gate, Awankh gate, Taragarh gate and Paniari gate. Through these gates, the town was connected with surrounding hinter land and the more distant towns and cities. Mughali gate led to the village Mughala and other adjoining villages. Paniari gate led to the village Paniar, Awankh gate led to the village Awankha, Marhianwala gate led to the Marhian of funeral grounds. Taragarh gate led to the village Taragarh, and its adjoining villages.

Muslims were living both in Pacca and Kachha houses. Some of the Muslim Shahukaras built very good houses ; Jaffar and Mumuka built a very good house, which was just like houses of present days. This is now occupied by Mahajans . The main features of Muslim Mohallas was that, these were well attached with a mosque and a well, which are still seen.

Hindus lived in the heart of the city. There were 8 Hindu Mohallas named after their caste and occupations. These Mohallas were Bania Mohalla, Mohalla Chadyan, Mohalla Chakun, Mohalla Ohrian, Mohalla Bhatan, Mohalla Kansra, Mohalla Sarafan, Mohalla Mochian. Hindus were landlords, shopkeepers, bankers, shahukars and traders.

In the beginning of our period (1849), some Sikh families were living along Grand Trunk Road in front of Marhianwala gate. Some Sikhs lived in Gurdwara Gali. They all were carpenters.

Dinanagar was surrounded by gardens and garden houses. There was a garden of Nathumal on the left side of Amritsar Pathankot road. Other gardens along the Amritsar Pathankot road belonged to Harlal and Jothumal. Garden of Wanhawa Shah was along Taragar Road. In front of Mugrali gate there was a garden which belonged to Gauran. There was garden of Fateh Chand between the Awankhi Bazar and Circular Road. In the west of the town along the Circular Road was a garden of Khadim Ali, Son of Mohammad Ali. Close to this garden, there was mango garden belonged to Faqir Hussain. In the west of the town near Railway Station there was another garden belonged to Khan Bahadur. Another garden belonged to Tajuddin was situated in the east of the town, attached with Persian well. Opposite of Talwandi Village on the banks of Nikasi was a garden called Bagh Nabhi Baksh, attached with a well called Khumiar Khuh. An other mango garden of Lala Dev Dutt on the Mugrala Road was known as Ohrian Bagh. All these gardens belonged to Muslims except Ohrian Bagh, which belonged to Hindus. All these gardens were mango gardens and the Muslims were doing trade in mangoes in the Punjab.

A part from the gardens, there were many structure in the town which were religious in character. There were four Takias. One Takin was on the west of railway station, another was in front of the Taragarh gate. This was under the supervision of Jana Shah, Garib Shah. It was very old Takia. Under the order of Punjab Government through D.C. Gurdaspur dated 5 April 1857, Fateh Shah was appointed the controller of Takia. In an other dated 1st June, 1890, the order of land revenue exemption was confirmed. Another Takia was on the left side of Awankhi gate. Other religious places of the town were Bhutnath Mandir, Kali Mata Mandir, Sheetla Mandir, Shivala Bhaiya, built by Munshi Jai Krishan Das in 1844. It was situated outside Awankhi gate. Its importance lies in the fact that one lady died on the funeral pyres of her husband. Other religious places were Shiva Mandir Baba Gokal Nath, Shahan da Shivala built by Lala Shankar Das and Anant Ram in the memory of his father of Shive Dayal, Mandir Baba Chhotu Ram and Bal Mata Mandir. There was a mosque near Awainwala gate known as Idgah.

In fact, number of Bairangi's, the Vaishnavas and Sanyasis, Jogi's Shaives and other Sadhs enjoyed dharmarth grants and had their own establishments. Sadhs belonging to Shakti cult Durga had their establishments like Sheetla and Bhadar Kali called Devi-

dwaras. One such Devidwara which was very old Mandir was under the supervision of Sandhu Bharpur Nath, Chela Itbar Nath. By the orders of Punjab Government under the section 134 it's land revenue was exempted for over on 18 April 1857. Among the Muslims, Sayyads and Shaikhs, Faqirs and Pirs were guardians of religious establishment like takias, khankahs and mosques, were religious education was also imparted.

Outside the town, there were dhabs and pools used for the sundry purposes. There was a tank on Amritsar Pathankot Road near Abadi Jattan.

People of Dinanagar from time to time gave response towards National Politics. As a mark of protest against the Rowalatt Act, Gandhiji announced general hartal, i.e. suspension of business activities, accompanied by fasting prayers and meetings all over the country on 6th march 1930. A complete hartel was observed at Dinanagar. Public meetings for the promotion of Swadeshi movement were also organized at Dinanagar, Behrampur and Pathankot. On the arrest of Gandhiji on 5th May 1930, a complete hartal was observed at Dinanagar. On June 8, 1930 a ladies Congress Committee was established at Dinanagar and women were exhorted to take part in the National Struggle and to be ready to suffer for the country. Therefore women also started participating in the Satyagrah movement.

Dinanagar commonly known as the sleeping town of Punjab along with Batala, Gurdaspur, Pathankot, Kalanour, Kahnuwan, Dera Baba Nanak, Sri Hargobindpur, Sujanpur, Fatehgarh Churian, Narot Jaimal Singh Behrampur and Qadian is situated in the Upper Bari Doab in the Punjab. Dinanagar expanded in all directions after partition. Before partition the town remained stagnant, Colonial rulers did not construct much buildings at Dinanagar for administrative purposes. After partition many government and private structures came up to meet the increasing socio-cultural and economic needs of the people. Gradually a number of localities came into existence to accommodate the growing population of the town.

The wall constructed by Adinabeg was demolished by the British. Circular Road outside the wall was constructed by which the whole circumference of the town could be traversed without going inside the wall. The circular Road was mottled in 1934. The gate built during the Sikh rule were not preserved by the British. The gates were masonry construction, capable of being defended. It had side entrance elaborately strengthened by spherical headed bolts and sheet iron. The names of some of these gates were changed now. Awankhi gate came to be called

as Subhash gate. Marihan wala gate came to be called as Gandhi gate.

Dinanagar was small town in the year 1852. The major concentration of the houses was towards the south and south-west of Bal Mata Mandir. Small localities representing different sections of the Society in the old fashion of the village were there. These were Gali Faridshah, Gali Ohrian, Gali Chhatti, Gali Bajajan. There were scattered house in Gali Qazian, Gali Munshian. Most of the vacant plots lying in between these localities were filled up during the British period.. The oldest bazaar in Dinanagar was Main Bazar, Other bazaars were Awankhi bazaar, Mugrali Bazar, Gandhi bazaar, Awainwala bazaar, Awankhi bazar and Paniari bazaar. Scavengers lived in Kacha houses towards the south of Bal Mata Mandir across a village Awakha; a kacha road surrounding the village.

The British administrative structures stimulated the number and expansion of some urban centers. Some towns came into being primarily for the administrative purpose. Dinanagar remained district headquarter for three months from April 1949 to July 1949. The story of the physical growth of Dinanagar is the story of its expansion from south to north i.e. from old town to the Harizen colony.

The new rulers brought new officials, new institutions and new structures. Within a few years after annexation of Punjab, Dinanagar came to have Police Station, City police Post; Railway Station, Municipal Committee. All these buildings were mostly outside the old town.

Dinanagar at the turn of the precentury had acquired some of the characteristics of a twentieth century town in India. The town had two distinct divisions, the old town and the master colony. Majority population of the town still concentrated in the old town and some new localities around it.

We can divide the town into two zones keeping Bal Mata Mandir in the centre in order to identify various Mohallas and lanes. The north zone comprised of Gali Farid Shah, Gali Ohrian, Chhatti Gali, Chadian Gali, Gali Bajajan, Gali Qazian, Khan Bahadur Gali, Ghumiaran Gali, the south zone consisted of Gali Munshian, Gali kashmirian, Jhara Shah Gali, Battian Gali, Xehandrun Gali, Loharan Gali, Nazran Gali, Paniari Bazar, Awankhi Bazar.

Upto 1947, the town remained almost stagnant. There were only some developments outside walled city in the south zone. Dinanath Khatri built two shops outside Paniari Gate. Lala Bishamber Das member of Municipal Committee erected 3 shops, outside Paniari gate in 1950.

Major developments of the town started after partition. The partition of 1947 saw the settlement of a large number of refugees in the houses vacated by the Muslims. The localities of Dhakka Colony witnessed increase in building activities in the wake of partition. It is established in the area between Railway Station Road and Behrampur Road, belonged to Sardar Dyan Singh Trust. It was reserved as Charagah (growing ground) for cattles. It was donated through Munshi Oaim Ali Sahib, Assistant Commissioner Gurdaspur on 21 June 1867. In another order of settlement officers Gurdaspur dated 1st May 1888, this land was not to be used for cultivating purposes and ban was imposed on cutting of Berian and other trees. Now the public occupied this land and a locality Dhakka Colony started developing there. Another locality named Kothe Bhim Sen started developing in the late nineteen fifties. Aryas and Mahashas who came from Shakargarh Tehsil settled there. Land was donated to them by Lala Bhim Sen, member of Municipal Committee.

Between 1868 and 1981 the population of Dinanagar registered two fold increase. In Dinanagar sex ratio in general remained in favour of the males. Till 1947, in terms of religious affiliation, Muslims formed the dominant element in the population, followed by Hindus and Sikhs. The Christian community formed a very small population of the people of Dinanagar throughout our period. After partition Hindus became the largest community followed by the Sikhs. Education brought drastic changes in the occupations of the people of Dinanagar. The traditional occupational groups as the agriculturists, artisans, religious functionaries and the business communities continued to exist, though adjusting themselves to the changing conditions.

Births, death and migration are the chief components of population which play a vital role in the determination of demographic texture of a region. Dinanagar has seen many changes in its demographic structure. The first table shows the population of the town from 1868 to 1981. In 1868 the total population of the town was 7, 622. It rose to 13075 in 1981. The pattern of population growth can be divided into three distinct phases (i) 1868 to 1911, which showed decline in population: (ii) 1911 to 1951, which showed a spurt in the growth (iii) 1951 to 1981, the rate of growth gradually comes up. From 1868 to 1881, there was decrease of 2033 persons. The frequent epidemics affected the population of the town and did not allow the population to show a natural increase. Kashmiris of Dinanagar immigrated to Amritsar in very significant numbers because of the demand of skilled labour on shawl looms.

From 1881 to 1911, there was decrease of 1435 persons in the population of the town. The census period 1881 and 1891 indicates a fall of population from 5589 in 1881 to 5454 in 1891. The next decade 1891-1901 saw a fall of -4.98 per cent because of the extreme prevalence of unhealthy conditions. The succeeding decade (1901-1911) also saw a very sharp fall of -19.9 per cent. In 1902-03, due to small pox 8.67% people died in Dinanagar. Though Gurdaspur does not have a history of some epidemics breaking out since British times, the area of Upper Bari Doab suffered from the epidemics of the small pox, plague, malaria and influenza, which were rampant in the rainy and water-logged upper region during the early twentieth century. Moreover, because of the very slow economic growth, the incidence of rural urban migration towards the town was particularly low. If at all, the migrants from the upper region were drawn towards the nearby cities of Amritsar, with Batala getting the small share of them.

The second phase saw spurt in the growth of population of Dinanagar. The decade (1911-1921) saw a fall of 2.57 per cent. The decade (1921-1931) showed rise in population which was + 26.36 per cent. This slack in the natural increase was rather surprising particularly when the health of the city was improving and its industry was rising and trade prospering. The decade (1931-41) also showed rise in population which was +34.29 per cent, and in the succeeding decade 1941 and 1951, the decrease in population was -0.01 per cent.

The third phase (1951-1981) showed a gradual rise in population. The period 1951 and 1961 saw a fall of -0.18 per cent. The decade 1961-1971 showed a rise of +.4 per cent in population. The succeeding decade 1971-1981 showed a sharp rise of +23.26 per cent from 10607 in 1971 to 13075 in 1981.

With the rising population, the house were lifted high, with more and more storeys added. The number of persons per hundred houses in 1881 was 533 and the number of occupied houses were 1,048. In 1961 the number of occupied houses were 1782, which decreased to 1542 in 1971.

The second table shows the sex wise population of Dinanagar since 1868. The number of males is more in every decade. In 1868, the population of males and females to the total population was 4,154 and 3468 respectively which became 6850 and 6225 in 1981. The lowest percentage of males and the highest percentage of females was in the year 1971, according to the census of 1971. The lowest female ratio in Dinanagar during the period under review can be attributed to various factors. It

was partly due to the smaller number of female births. An important factor affecting the proportion of females was their frequent exclusion from census enumeration by their men folk who due to ignorance or the practice of Pradah did not consider it necessary to have their women folk covered by the census operations.

Population of the city comprised of two major communities-Muslim and Hindus. Christians and Sikhs were in insignificant numbers. Though the Sikhs were gradually increasing in number, they remained much less in population to Hindus and Muslims.

Hindus were the single largest community in 1881 and constituted 50.85% of the total population of the town. In the census of 1881, their number was 2842. It decreased to 1821 in 1921. In 1931, Hindus constituted 41.86% of the total population of the town. In 1971 Hindus constituted 80.28% per cent of the total population of the town. Before partition Brahmane lived in Koocha Panditen. Mahajan lived in Mahajan Gali. Mehtas lived in Mehtian street. Khatris lived in ward No. 3 Khatrian. There were two major groups of Khatris : Surajbansi and Chanderbansi. Other Hindus castes found in preparation days were Kohli, Nanda, Behl, Refugees from Pakistan to the town also included a number of Khatri families. Before partition there were limited number of Mahajans. The number of Mahajans a welled suddenly after partition Mahajans came from the villages of Shakergerh Tehsil namely Mallu Sellu, Gharmolla, Garola, Beranind, Sukhochak, Noorpur, Ranbir and some villages of Sialkot district like Dhadwal, Chitti Shaikhan, Kotli Shaikhan, Lamav, Paarur Nainakot. Some backward and lower castes like Aryas, Mahashes, Balmikis, Ghumiar, also constituted the Hindu community. Mahashas migrated to Dinanagar from Namka village tehsil Sakargarh. After partition only four families of Mahashas settled in Dinanagar, on the land donated by Lala Bhim Sen, Member of Municipal Committee Dinanagar. The locality where the Mahashas settled is known as Kothe Bhim Sen. Aryas migrated to Dinanagar from Namka, Nikka Huana, Wadda Huana, Sayyadpur, Shahpur villages of Shakargarh Tehsil.

Muslims in 1881 comprised about 41% of the total population of the town. But after partition their number decreased. In 1977, their number decreased to 0.15%. Their number decreased because Muslims left for Pakistan. From 2701 in 1881, their number decreased to only 16 in 1971. The decade 1921-31 had shown a considerable increase in their number from 1996 to 2662. Shaikhs, Sayyids, Ghumiars, Dhobis, Julahas, Nai's mainly formed the Muslim population of the town. Shaikhs and Sayyids formed the elite of the Muslim society. They lived in Gujranwala Gali and Shaikhan Mohalla. Prominent

sheikhs were Khan Bahadur and Fazal Haq. Sayyid's main concentration was in Gali Sayyodan and most of them were government employees. Nais, Julahas, Ghumiars formed the lower strata of the Muslim society and many of them lived in Kachha houses.

The number of the Sikhs was only 40 in 1881 and they constituted 0.71% of the total population of the town. In 1921 their number increased to 113. The census of 1931 also showed a rise in their number and it became 158. The census of 1971 also showed increase in their number from 158 in 1931 to 10775 in 1971, and they constituted 1.14 per cent of the whole population of the town. Now a days a number of the Sikhs is increasing day by day and they are at present second largest community of the town. The Sikhs comprised mainly of Ramgarihas, Molhotras, Khattris, Sains and Jat families. There are only two important Jat families who settled in Dinanagar after partition. Kartar Singh Jat family and Batala Wala Jat family. The partition of Punjab did bring some Ramgarhia families to the town.

Though the history of Christianity is old in India, they came to Dinanagar with the annexation of the Punjab in the year 1849. We do not find any Indian Christian in the Census of 1868. The missionary activities were started by United Presbyterians Church of North America after 1880. A church was established in the village Awankha near Dinanagar. The converts were mainly of lower castes in the beginning. In 1921, the number of Christians were 117 which increased to 163 in 1931. The census of 1971 shows not even a single Christian. A survey of the town shows that there is at present a few Christian families in the town.

The people of Dinanagar pursued diverse professions and most of them connected with trade; traders, priestly class, artisans, agriculturists were the broad categories. Educated class was coming up as a separate class particularly in the twentieth century. They dominated most of the socio-religious activities of the town.

Agriculture was the oldest, and by far the largest and most important industry. Jats were the first to adopt agriculture as a profession. The other agriculturists classes were Rajputs, Saini's Khatiris and Shaikra. The tenants in the Upper Bari Doab belonged to two broad categories: the resident tenants called asami and non resident tenants called paikesht. The tenant before partition were Arian and Changars. After partition their place was taken by Aryas.

The business community in Dinanagar was represented by the Khattris, Aggarwals and Shaikhs. The rise of money lending was due to continuous rise in indebtedness and

increase in the rate of land alienation. Shahukars in Dinanagar were Mahajan, Aggarwals and Shaikhs. The business of Shahukara has received a setback now because of the existence of the banks and co-operative societies.

Khattris were engaged in trade as shopkeepers and wholesalers. Some Aggarwals, Khattris and Sikhs now work as commission agents.

There were number of shopkeeper in the town running various shops. Shopkeepers were from both Hindu and Muslim Communities. Lal Chand was having liquor shop. Before partition, there were two important cloth shops in Dinanagar named Nanak Chand Dev Dutt and other was Lakhsham Das Bajaj. People from Dalhousi and Chamba came to Dinanagar to buy clothes.

Before partition Dinanagar had a large number of carpenter's shops owned by Ramgarihas. Carpenters fulfilled the needs of residents and agriculturists. Santokh was very popular carpenter. Charanjit was making wooden takhtis near Chabutra in main bazaar. Some Sikh blacksmiths also lived in the town, Blacksmiths at present are Ramgarhias.

Telis or oil pressures were Muslims, but after partition Mahajans and Banias picked up this art and own all the Kohlus in the town. Jashermen were only Chhimba Muslims.

Leather workers before 1947 were Hindus. Muslims were only repair workers. Now Hindu Kochis dominate the business. Sain Das was very popular for making good quality of shoes.

The work of pottery making was done by Muslim Ghumiars living near Awankhi Gate in Gali Ghumiaran. Now only Hindu Ghumiars are seen in the town. The art of making pottery is disappearing.

Muslim weavers known as Julahas were the only weavers in the town. Barbers were mainly Muslims. Hindu barbers replaced the Muslim barbers after partition.

Scyangars lived near Awankhi Gate. Some Hindu sweepers lived in Gujranwala Gali. Their main occupation was to make the city neat and clean. Some butchers lived in Mohalla Tahsildaran.

Other menials found in the town were Marassis, Basigara and Schnsis. Sahnsis proclaimed to be a criminal tribe. The partition brought Aryas, Ramdasis and Mahashas in the town who do all types of odd jobs.

New opportunities were created for the Punjab by the colonial rule particularly due to western education which served as a key to new openings.

The impact of education on various communities is more marked and clear after India's independence. Mahajans were quick to new opportunities offered by education. They are now teachers, engineers and administrators.

With the import of foreign made goods and change in the tasks of the people, the condition of the traditional craftsmen underwent change. Some were driven out of their profession. The condition of tanners also underwent change during the period under review. The traditional leather-workers received a setback from the import of the better tanned leather and the goods made from it, the substitution of the household goods by those of glass and iron, besides the gradual replacement of ekka by mechanised mode of transportation.

The religious functionaries or priestly classes among all the communities also had to undergo change in their respective roles and importance. Their work as teachers in traditional learning also suffered. The traditional priestly class of all communities was gradually losing its income and influence with the spread of modern education.

Education brought revolutionary changes in the occupations of Mahashas and Aryas of Dinanagar – some of them are now M.B.B.S doctors, teachers, civil servants, engineers. Education thus brought drastic changes in the occupations of the people.

The history of manufactures in Dinanagar is more of a process of continuity from 1849 to 1947 with changes coming after the partition. In the 19th century industry was unorganized when the craftsman worked at home, with hand and on a small scale. With the turn of the century, manufacture began to be done on a large scale in the factories with the machines run by oil and electricity and worked by hire labour. Electricity was introduced in the town in 1934. Most of the industries in Dinanagar were started after 1950.

In 19th century, there was ordinary type of cotton industry. Lungis were made of cotton, Lois and wrappers were made of cotton and wool, in proportion of two thirds to one third of cotton. The thread used was of English manufacture. The Shawl work was carried on by Kashmiris at Dinanagar. Lois, Shawl weaving and embroidery were the chief local industry.

Ekkas were made at Dinanagar. The ordinary description of cart made here was defective. Bed lags were

manufactured to a very large extent in Shakargarh tehsil and were brought into Dinanagar and from there sent to Amritsar, Malwa and Ferozpur. At Dinanagar and Batala saddlery was made, and the harness of Dinanagar was really good, but as an industry, leather making could hardly be held to exist in other places.

A great deal of lac used to be collected during the months of January and February in the Berian Begh in Dinanagar, an as much as Rs. 400 to Rs.500 a year was paid to Sardar Dyal Singh Majithia, who was manager of this commerce on behalf of town people.

At Dinanagar, there were Kashmiri weavers and embroiders, who carried on their trade for the wretched pittance. They were like so many more artisans of the province, practically enslaved to dealers and earned but 2½ to 3 annas per day. The masters in their turn found, but a precarious sale for their goods, but the wonder was that so much good work was turned out under the conditions so desperate. Sugar was also produced at Dinanagar.

Rice lies was important industry of Dinanagar, started in 1920. Rice lies were made from rice Basmati, Rice Begami, Munil variety was used to prepare Phulian. Rice lies were exported to other towns shekhupura, Gujranwala, Rawalpindi, Hissar, Riware and Rohtak. The work of producing Rice lies and phulian is still being maintained in the town and rice lies are exported to Delhi, Uttar Pradesh and other Northern states of India.

Bricks were also made at Dinanagar. Tarlok Nath, Som Parkash brick kilns industry is working at Dinanagar from 1909. Saw milling industry is also working in Dinanagar before partition. The oldest Saw mill is Goipal Das Chhajju Ram Saw mill.

In Dinanagar, there is big sericulture Farm, which was started in 1938 in 5 acres of land in which mulberry trees are grown on a large scale. Training is imported in rearing of silk worms and cocoons. The government provides cocoons to the silk rearers at subsidized rates for the development of this industry, Financial assistance is also provided by the government.

Lohars produced agricultural implements, such as ploughs, scythes, axes, and other household pans, knives, razors, scissors, buckets and nails.

Carpenters produced carts, tongas, wheels, charpais, handles of agricultural implements and yokes.

A number of ornaments were made by goldsmiths in the town such as Phul, Chand, Tikka, Nath, Long, Machhil,

gold was mainly confined to the wealthier classes. They wore these ornaments on special occasions whereas the silver ornaments were in daily use by all the poor classes.

Manufacture of some items on a large scale started in the town after partition. Most of the large scale units are based on agricultural products. These are flour milling (atta, maida, suji, choker). There is at present one big flour mill in the town named Lakshmi Flour Mill. Rubber Industry in Dinanagar was started in 1952. One unit is engaged in the manufacture of rubber belting, which are commonly used by all factories for running their machines. Another unit at the same places is engaged in the manufacture of rubber canvas, shoes, saddles, horns. The essential raw material required by the industry are raw rubber, canvas and chemicals. In 1971-72, 12 units were engaged in the industry which gave employment to 315 persons and produced good worth Rupees 9.28,200. Another unit Hero Industry was established in 1975. Rubber Pipes and Rubber belts produced by this industry are exported to Amritsar, Ludhiana, Delhi and Bombay.

Conduit pipe industry was started in Dinanagar a few years before the partition of the country in 1947, when demand for conduite pipes arose for electric fitting. Originally only one unit Gupta Brothers Conduit Pipes and Manufacturing Co.(Pvt.Ltd.) was engaged in this industry started in 1941. This is the first conduit pipe industry in Punjab. The unit carries on the business of manufacturing pipes and pipe fitting and accessories, boiler tubes, machine, iron and steel goods, bolts and nuts, hardware and agricultural implements and tools of all kinds. The total persons employed in this unit are 58 including four office staff members.

Bakery products like bread, biscuits, jam, jallies, masalas are made at Dinanagar. Washing soap is also made at Dinanagar and is consumed locally.

Saw milling industry is progressing day by day. At present there are about 50 saw mills within the Municipal Committee. Area. Its products include planks and shooks, takhtis (School boys board to written) pawas (legs of cot), furniture, tonga and rickshaw hoods, token (chaff cutters) handles etc.

Straw covers for bottles are manufactures at Dinanagar and its surrounding villages. These are supplied mostly to the breweries for packing purposes.

Dinanagar was one of the biggest marketing centre in the district and at the top in Punjab in pre-partition days. There was much production of rice and paddy and it was purchased by merchants from Ahmadabad, Gujranwala,

Chuhakand, Hafijabad and Sialkot. Dinanagar was the only area which produced paddy in the district. At present rice husking mills are suffering because of the shortage of paddy, because people started growing sugarcane instead of paddy. There is no proper place for grain market. Marketing centers are scattered at different places. Merchants and millers face difficulty in procuring raw material.

At present there are 10 grain shops at Dinanagar. These are Vijay Agency, Badri Nath & Sons, Satpal Vishwa Mittar, Sudharshana Agency, Gauri Shankar, Jogan Nath Agency, Vishwa Mitter Sudarshan Kumar Agency, Naresh Kumar Agency, Inder Kumar Agency, Tilk Raj Agency, Ravi Kumar Agency. The commodities for which transaction usually take place in Dinanagar are paddy wheat, barely and maize. In 1961, the grain market received an average 1,36,000 quantals of agricultural produce which was mostly paddy.

Dinanagar was a small town at the outset of colonial rule, had steadily getting bigger and becoming part of the wider trade network in the province and the country. In 19th century, Dinanagar carried its maximum trade within the province. In the middle of 20th century, it strengthened links with other parts of India.

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