Formation of Sambyal Rajputs and the Making of local State in Jammu Region

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The process of the formation of local state has often been suggested as the core characteristics of the early medieval period. The hypothesis has been applied successfully in the case of several regions of India which has added new dimension to the understating of regional culture. The present paper is an attempt to study the same process in the context of Jammu region through the study of the formation of local state headed by the clans of Sambyal.

Located on the fertile plains to the east of Jammu, the state probably came into existence sometimes around fourteenth century. Till the beginning of the fourteenth century, the entire tract was dominated by a local tribe named Ghotar who later Rajputised themselves. It is believed that Mahal Dev or Malho, grandson of Sangram Dev (the ruler of Jasrota) married the Ghotar princess. Later he succeeded in dispossessing the Ghotar family and made himself the master of this place, with Samba as the capital. The clan named themselves as Sambyal or Samial.

The centre of authority for Samba state was located at place called Sambha whose existence has often been traced back to quite early period. According to a tradition it is said that some five thousand years back the son of Maharaja Shri Krishna, Maharaja Samb was suffering from leprosy. He got to know from some person that if he could bathe in the Basantar River and perform Puja of Nandini Devi (Chichi Mata) and offer water on Lord Shiva he would get rid of the disease. Maharaja Samb searched for these places and found them. He performed the rituals as per the instructions of the learned man. He got well. After that he got constructed temples at these places and settled there. The town he built there got the name as Sambnagar which subsequently became Samba. The place at which he constructed Shiv Temple became famous as Mahesar.

Sometime ago the town of Samba was around the vicinity of Mahesar and the hills of Nandini. So we can conclude that the town of Samba is ancient and has religious sanctity. The descendants of Raja Mahal Dev who settled in Samba became known as Sambyal. The main reason was that the descendents of other brothers of Mahal Dev lived around Trikuta and Lakhanpur, their clan also settled in Samba so they finally became famous as Samba wale which later became Sambeal and finally Sambyal.

According to local traditions the town of Samba settled at many places and later got destroyed. Some evidence has also been found that it was settled in the lap of Maheshwar and Nandini Hills. But the main piece of evidence is the fort built by Raja Suchet Singh on the lines of ancient fort which latter become educational institute built by Raja Pratap Singh. It is clear that the destruction of fort coincided around the destruction of the town. Some hear say reveals that Goresen has built it.

According to Hindu scriptures and religious books, Brahma, father of humanity produced many children to start mankind. The main among them were Suraj alias Surya from whom the Suryavanshi clan originated and Atri from whom Chandravanshi clan originated.

After many centuries from amongst Suryavansi dan, King Ishvaku became famous and from the same lineage king Raghu became famous because of his good deeds, from there on the clan became famous as Raghuvanshi. People of this clan became famous for keeping the words of promise even at the cost of sacrificing their lives.

3 Jagdip Singh Sambyal, Samba Clan & Samba, Samba, 1995, p.23
4 Thakur Kahan Singh Bilowria, Tawarikh-i-Rajputan-i-Mulk-wa-Punjab, Jammu, 1913, p.15
5 Jagdip Singh Sambyal, OpCit, p.1
Raja Harishchandra and Raja Ramchandra became famous for upholding traditions and sensibilities of their clan even at the cost of making their lives difficult and arduous. It is because of their exemplary love they are still revered in the Indian society. After Ramchandra, his sons Luv and Kush came to the throne of Ayodhya and till the Mahabharata period the kings from this clan ruled. Raja Brahadbal of this clan died fighting with Abhimanyu in the battle of Mahabharata. Maharaja Soumitra, who was the last ruler of Ayodhya, was from the dynasty of Raja Kush. It is from Maharaja Soumitra that Suryavanshi clan separated from the rest of the Rajput clans.

Maharaja Soumitra had many sons among which Maharaja Mahabharat, Raja Koram Dutt, Shiv Raj and Mool Raj alias Mool Dev became famous. The Mewar dynasty originated from Maharaja Mahabharat; Kachchhwa from Koram Dutt whereas Jamwal, Sambyal, Chambial and Bandal castes originated from Raja Mool Raj. Raja Mool Raj was also called as Mool Dev, Marat Dev and Marad Dev.

Raja Mool Dev had two sons namely Auragpal and Himanandri. Auragpal was the king of a small state near the bank of river Gangas. From his clan there was a king namely Bharat Dev who had two sons namely Agnibarn II and Agningir. Agningir developed strained relations with his brother Raja Agnibarn II and left his home state in the attire of a sadhu with the assumed name of Agningir. He remained at the bank of river Gangas for about two years and then left towards Punjab and Kohistan-i-Punjab (Shivalik Hills) with a group of Sadhus. Finally, he reached Nagarkot, the capital of Kangra state, where very soon he became popular as Raj Rishi. At that time Kangra was ruled by Raja Bhumi Chand II of Katoch clan. After sometime, on enquiries made by the Raja, he disclosed his true identity and family lineage. The Raja of Kangra motivated him to come out from the life of a recluse and appointed him as his chief advisor. He entrusted him with the administration of territory east of river Ravi as overlord. Raja further cemented the relation by marrying his daughter with Agningir.

After spending some time as administrator on the eastern bank of river Ravi, Agningir crossed Ravi and captured some villages in the present day Kathua region. After capturing some more villages he declared himself as an independent king. He had a son namely Vayu Garha who captured village Parole and some more villages and married Irra Devi, daughter of a local chieftain. Queen Irra Devi loved him very much and he, therefore, founded a town in her memory near Parole by the name of Irrapat in which later on became famous as Irravtan. The Samadhi of the queen still exists at this place. A Mela is held every year on first of Baisakh at this place in memory of the queen. The ruins of old town are still visible at this place. This Raja further extended his territory up to river Ujjh and made the whole area as an independent state.

He made Irrawan as his capital with boundaries of his kingdom extended up to Ravi in the east, Sunderkot hills in Billawar in the north, river Ujjh in the west and District Gurdaspur in the south.

Agnigir II of this clan was a warrior King. He had eighteen sons from his three wives; the prominent among them were Bahulochan and Jambulochan. Bahulochan established his capital on the left bank of river Tawi on a cliff called Dharanagr. He also built a fort there on his name Bahu Fort. He died issueless so his younger brother ascended the throne.

Prior to this, Jambulochan lived at a place called Narbal and from there he controlled the territory under his possession. He used to administer Dharanagr from Narbal. Once he came to Dharanagr for inspection and from there went on hunt in the nearby dense jungles. He found a natural pond in the jungle and after drinking water laid there for a while. He was mesmerized to see a goat and a tiger drinking water from the same pond. He was convinced about the sanctity of the place wherein everybody could live in harmony. After due deliberations, the foundation of a new town was laid down there which at present is called the city of Jammu. Rajtilak Bhawan was

6 Thakur Kahan Singh Billowria, Op Cit., p.282
7 Diwan Kirpa Ram, Gulabnama (Translated & Annotated by SDS Charak & Anita Billawria), Srinagar, 2005, p.8
8 Jagdip Singh Sambyal, Op Cit., p.2
9 Ibid
10 Thakur Kahan Singh Billowria, Tawarih-i-Rajputan-i-Mulk-wa-Punjab, Jammu, 1913, p.282
11 Thakur Kahan Singh Billowria, Tarih-i-Rajgan-i-Jammu-wa-Kashmir, Lahore, 1930, p.2
12 Thakur Kahan Singh Billowria, Tawarih-i-Rajputan-i-Mulk-wa-Punjab, Jammu, 1913, p.283
13 Diwan Kirpa Ram, Op Cit., p.19
15 Jagdip Singh Sambyal, Op Cit., p.3
constructed at the site of the pond and future coronations of royal princes were held there. Now at this place is situated main hall of Rajput Sabha.

After Jambulochan, his son Puran Karan came to the throne. He had two sons Daya Karan and Dharam Karan. Raja Puran Karan gave the throne to Daya Karan. During this period disturbances broke out in Kashmir valley and the Brahmans of Kashmir requested Raja Puran Karan for help. He deputed his eldest son Daya Karan with a large army to Kashmir. First of all Daya Karan consolidated various areas of Kashmir into a state and then settled there. His clan became known as Bhuaj Rajputs. Subsequently Raja Surya Dev ascended the throne of Jammu. This was the time when Muslims had started their raids into Indian Territory. Surya Dev died fighting while helping the ruler of Punjab Jaypal in defending his territory. After Surya Dev his son Bhoj Dev became the Raja.

Raja Bhoj Dev

Raja Bhoj Dev had four sons namely Kharan Dev/Bharurak Dev, Avtar Dev, Kharak Dev and Pahlad Dev. Pahlad Dev had died fighting with Mahmud of Ghazni. The territory from present day Manwal to Ramkot went as jagir to Kharan Dev. Among his descendants was Raja Man Dev on whose name Vanhaed Pradesh was renamed. He made his capital namely Mankot and clan name Mankotiya Rajputs. The descendants of Avtar Dev, son of Bhoj Dev started living in Jammu and came to be known as Jammu wale raja and later on as Jamwal Rajas. Raja Karan Dev lived with his elder brothers in Jammu. Yash Dev, son of Avtar Dev got possession of the territory from river Tawi to river Ravi. He got constructed a fort and a palace on the bank of river Ujjh and established his capital there. The place came to known as Yashnagarkot which over a period of time came to be known as Jasrota State. Till now the remains of this city can be seen there. The coronation ceremony of the rulers of Jammu was performed by the descendants of Raja Karan Dev. The descendants of Raja Karan Dev came to be known as Jasrotia, Sambyal and Manhas Rajputs.

Raja Karan Dev got control of the territory of Yashnagarkot (Jasrota region). He had only one son Veer Dev. Veer Dev had three sons namely Raidev or Raikal, Harichand & Mirchand. Being the eldest son Raikal ascended the throne. He had one son Ahlalal Dev alias Aimal Dev. He had two sons Velar Dev and Dinkar Dev. Velar Dev became Raja. In the lineage came Raja Kailash Dev who had two sons namely Pratap Dev and Sangram Dev. After the death of Raja Kailash Dev, his eldest son Pratap Dev became the Raja of Jasrota. However a dispute arose between Pratap Dev and Sangram Dev due to which the kingdom was further divided and Sangram Dev was given the territory from river Ujjh to river Ravi.

Hence Jasrota came under Pratap Dev but he had to cede half of the kingdom to his brother Sangram Dev between Ujj to Ravi. The descendants of both Pratap Dev and Sangram Dev came to be known as Jasrotia. Sangram Dev had four sons namely Sahdev alias Raisidh (Saido), Viram Dev, Bheeshm Dev & Vallabh Dev alias Vamb Dev. The descendants of Veeram Dev came to be known as Veerwaliya, Bheeshm Dev got Laget and adjoining villages so the descendants came to be known as Lagetiya. Vallabh Dev got possession of villages of lower Kathua. On his name the descendants came to be known as Vanvyal Rajputs which later became Manhas Rajputs on account of their involvement in the occupation of agriculture. Sahdev had three sons namely Raja Jhujar Dev, Raja Yash Dev, Raja Mahal Dev alias Mahal Khan. The eldest son was Jhujar Dev who got Lakanpur and so the descendants became known as Lakanpur Rajputs. Yash Dev got the area of Trikut which comprised of village of Khoret and Janglot. They also came to be known as Lakanpuria Rajputs. From the above description it is clear that the Jamwal, Sambyal, Mankotiya, Jasrotia and Manhas Rajputs are descendants of Maharaja Bhoj Dev. These clans over generations got divided into different clans and became famous as individual clans. But the truth behind all these different clans is that they were once one and are direct descendants of Maharaja Bhoj Dev.

Raja Mahal Dev

Raja Mahal Dev, third son of Raja Sahdev remained in Delhi Durbar for long time where he rose to the position of an officer in royal army. He was given the title of Khan by the king of Delhi for his hard
work, dedication and bravery\textsuperscript{22}. Hence he was called Mahal Khan also. Mahal Dev settled in Samba and his descendants came to be known as Sambyal Rajputs\textsuperscript{23}. It is because of this Raja Mahal Dev is regarded as progenitor of Sambyal dan.

However there is peculiar story behind the arrival of Mahal Dev into Samba while leaving the kingdom of his forefathers\textsuperscript{24}. Raja Mahal Dev worked as commander in the army of Delhi Kingdom. He used to often visit his home place Lakhanpur. He came on the marriage of his nephew (son of Yash dev or Jassu) and one day he went for a hunt with his elder brother Yash Dev into Trikuta Jungles. Both returned to the palace only to see the blood laced dead body of a Brahmin. They inquired about the same and the following story came to light.

According to royal tradition every resident of the kingdom had to pay five paisa as gift on the marriage of royal prince. The deputies of Raja frequented every village for the same purpose. One among them who was known as Rabti went to the house of Vavakora but could not find anything. He reported it to his senior deputy who ordered him to pick anything in exchange of money from the house of Vavakora. The deputy forcefully made his entry into the house of Vavakora (Kora Ram) and picked up one utensil from there. When Kora Ram came back home after walking in the fields, he came to know about the incident from his wife. He got angry. He was an indignant Brahmin. These were the times when Brahmins were revered so Kora Ram felt insulted. He went to Raja Jhujhar Dev with complaint. He had an argument with Raja. Even Raja took the side of officers and accused Kora of being responsible for the incident. Kora Ram got very angry at this. He could not bear the humiliation and committed suicide in front of the Raja. Even Raja could not believe what he had seen. Kora’s death became the talking point of everyplace. Everyone was disgusted that a Brahmin had to loose his life for mere five paisa. This was perhaps the first incident where an indignant person had to sacrifice his life while resisting the payment of tax being collected by feudal lords.

Raja Mahal Dev accused his brother of the incident and considering it to be a sin, left his native place along with his wife for Samba. Raja’s wife Gyan Devi was the princess of Samba. Raja decided to leave his wife at Samba and proceed to Delhi.\textsuperscript{25} According to one of the folklore, while on their way to Samba both Raja and his wife laid down for a while under a tree. Vava Kora came in his dream and asked him to settle at Samba. Kora wanted that a temple be built in his name at this site and future generations of Raja should visit the temple for blessings. Raja narrated the dream to his wife and both decided to stay at Samba for the rest of their lives.

Raja Mahal Dev held high position in Delhi Durbar. According to one version emperor of Delhi was impressed by the warrior qualities of Mahal Dev. He proved his mettle in various battles. So emperor bestowed the title of Khan on Mahal Dev. Mahal Dev’s father had earlier served the emperor in various capacities. After his retirement Mahal Dev got his position. Another version says that the brother of Mahal Dev Jhujjar Dev had sent him to Delhi to pay the tribute to the emperor. He had defaulted on some installments so he sent his brother there as guest. The emperor was impressed by his personality. So he employed him in his army. From the two versions it is clear that Mahal Dev served in the army of Delhi Durbar.

Mahal Dev narrated the whole story of his renunciation to the emperor. After some months he got the news that his wife had delivered a boy whom he named Daulat Dev\textsuperscript{26}. During the reign of Raja Kahal Dev of Ghotar clan some people from outside including workers and artisans skilled in various crafts settled in Samba. In the meantime the emperor of Delhi declared Mahal Dev to be Raja of Samba and summoned Raja Kahal Dev to Delhi. The emperor of Delhi granted Kahal Dev few villages around Darman in Sialkot tehsil as gift on the marriage of royal prince. The deputies of Raja frequented every village for the same purpose. One among them who was known as Rabti went to the house of Vavakora but could not find anything. He reported it to his senior deputy who ordered him to pick anything in exchange of money from the house of Vavakora. The deputy forcefully made his entry into the house of Vavakora (Kora Ram) and picked up one utensil from there. When Kora Ram came back home after walking in the fields, he came to know about the incident from his wife. He got angry. He was an indignant Brahmin. These were the times when Brahmins were revered so Kora Ram felt insulted. He went to Raja Jhujhar Dev with complaint. He had an argument with Raja. Even Raja took the side of officers and accused Kora of being responsible for the incident. Kora Ram got very angry at this. He could not bear the humiliation and committed suicide in front of the Raja. Even Raja could not believe what he had seen. Kora’s death became the talking point of everyplace. Everyone was disgusted that a Brahmin had to loose his life for mere five paisa. This was perhaps the first incident where an indignant person had to sacrifice his life while resisting the payment of tax being collected by feudal lords.

\textsuperscript{22} Thakur Kahan Singh Billowria, \textit{Tawarikh-i-Rajputan-i-Mulk-wa-Punjab}, Jammu, 1913, p.366

\textsuperscript{23} Shiv Nirmohi, \textit{OpCit.}, p.171

\textsuperscript{24} Jagdip Singh, \textit{OpCit.}, p.8

\textsuperscript{25} \textit{Ibid.}, p.10

\textsuperscript{26} Thakur Kahan Singh Billowria, \textit{Tawarikh-i-Rajputan-i-Mulk-wa-Punjab}, Jammu, 1913, p.366
were established by the sons of Mahal Dev.

After Mahal Dev, his second son Memer Dev served Delhi durbar. He too got the title of Khan. He played a decisive role in the victory of Ghandhar. The emperor granted him 375 villages as Jagir. Memar Dev was appointed as the chief of 22 Jagirs. He had grown old now. So he retired and came to Samba and administered the area with the help of his brothers. Meanwhile his son Pashya Dev or Passi was appointed as Raja. Mahal Dev decided to distribute the land and property among his sons. This became the foundation of mandies of Samba. The future generations settled around the main mandies of Samba and lent their names to the mandies.

Establishment of Mandies

Raja Daulat Dev got possession of the area from east of Chohata Chawk up to the other side of Budhavini pond. The area had natural boundaries. He had two sons namely Goggar Dev and Durga Dev. Goggar Dev settled in the plains above the hills of Morche. Consequently his generations became Gorgulia and his village got the name Mandi Gurgulia. His brother Durga Dev remained at proper Samba and his place became Mandi of Durgadalia and the clan became Durgdalia. The area east of Chohata up to Trilok pond went into his possession and became Durgliya Mandi.

Raja Memar Dev got the area from the present Trilok pond up to east of Gurgalia Mandi. It now comprises of Mandi of Piswaliya, Sangwali and Thalora and also Garh mandi. The descendants of Memar Dev settled in these mandies. Raja Pashya Dev settled in the nearby territory of his cousin Goggar Dev and so the territory became Pashwaliya Mandi. His eldest son Trilok Dev got constructed a pond and a Shiv temple which is famous as Triloki ki chappri. His three sons Sharang Dev, Sagar Dev, Dhruv Dev got settled into three parts of Pashuwali Mandi. Dhruv Dev had two sons Raghpaturi Dev and Achal Dev. The descendants of Raghpaturi Dev belonged to Mandi Sangwali. It is said that the cadre of Rashtriya Swayam Seva Sangh got trained in this place. It is because of this reason; the place became famous as Sangwali Mandi.

Raja Mahal Dev’s third son, Jaymal Dev got the place of his father. He had four sons. The eldest son Sidh Dev (Siddho) and his descendants settled in Pacci Mandi so they came to known as Sidhwaliyas. The next son Puran Dev (Puro) settled on a hill north and his descendants were known as Purwaliya. This village is now famous as Dansal Mandi. The next son Fateh Dev lived with the Raja of Ramnagar and got some villages as jagir there. The next son Bhand Dev got the territory south of fort of Samba. His descendants became Jhandwaliya. They had an ancient fort in their territory (which is still present) which is known as Kot. So the village became Kotawali Mandi which later became famous as Kotli Mandi.

The fourth son of Mahal Dev was Bharat Dev. He was the only son of Billowria Rani. He got half of the bazaar which extended up to Kahli Mandi. The area got the name after the Raja Kahal Dev of Gohatar Clan. The people of Gohatar clan stay there. Some people have stayed back even after the migration of Kahal Dev. They too left and so the area went into the hands of Bharat Dev. His two sons Khan Dev and Meer Dev and their descendants became known as Sambyals of Kahli Mandi.

From the above description it is clear that few mandies got their names after their rulers. Some after the area and some were anonymously named. The reason for calling these areas mandies is less evident. It could be a place where a group of people assembled for discussing some issues. The rulers of those times had palatial houses but on the account of pressure of Mughals they resorted to guerilla warfare wherein they had to live in hiding. So they made a plain area around which they could assemble and discuss matter of importance. This particular place later came to be called as Mandi and hence the territory got divided into Mandies.

Although Samba is thought to be comprising of twenty two Mandies but in fact there are only eight Mandies of Rajputs which are named as under:-

1. Mandi Longwali
2. Mandi Kheri
3. Mandi Thalora
4. Mandi Kotli
5. Mandi Pacci

27 Jagdip Singh Sambyal, *OpCit.*, p.18,19
Later on three more *mandies* have been added raising the total number to eleven. But some consider these three mandies to be extension of the original eight Mandies. In Samba people of every caste have their separate Mohallas and when fourteen Mohallas of the town are added to eight Mandies the total number becomes twenty two.

There is also a view that Mahal Dev alias Mal Khan had twenty two sons and when he divided his land / property among them twenty two Mandies came into existence. But in the genealogical table of Sambyal Rajputs (See Appendix) only four sons of Mahal Dev have been mentioned. It may be possible that the other sons of Mahal Dev might have migrated to other places or might have mixed with other castes or some might have died without any issues. All these mandies are situated in northern, eastern and southern hillocks of Samba town. Every mandi has a pond and a temple of Lord Krishna.

Raja Mahal Dev and his descendants also encouraged the settlement of artisans and craftsmen from Lahore and Peshawar belonging to Shiva Caste who did wonderful carving on cloth. After their beautiful work the town became famous as town of exquisite cloth. Many other craftsmen were also settled around the town. The town continued its progress around the Mandies. These craftsmen settled in the town with their distinct identity and tradition but over a period of time the influence of Rajput culture left its imprint on them.

The Sambyal clan had good working relations with the Mughals. Some of them were decorated with high ranking titles. However, when Aurangzeb became the emperor things changed dramatically. Aurangzeb divested the Sambyal Rajas of all the jagirs and proprietary rights. Now, the Sambyal Rajputs had no land and property so they resorted to guerrilla attacks on the Mughal army. After resorting to raids in the area around Shakargarh and Sialkot & they took refuge in the forests of Samba. They used to corner the Mughal forces around a hill in the east which became Morcha Hill. The next lane of defense was at Garh Mandi because beyond this there were a number of rivulets and dense forests. It was in this way that Sambyals warriors kept the Mughal armies in check and in fear.

After the decline of Mughals, the Sikh slowly consolidated their position. Initially Sikhs also confronted the Sambyal Rajputs but once Maharaja Ranjit Singh became the emperor things changed for better. He extended hand of friendship to Sambyals and employed them in Sikh army. The rule of Samba was given to Raja Suchet Singh, younger brother of Maharaja Gulab Singh, by Maharaj Ranjit Singh of Lahore when Rajtilak was given to Maharaja Gulab for the kingdom of Jammu in 1822 A.D. Raja Suchet Singh turned Samba into a military station, built a cantonment and a mud fort, formed good streets and gave encouragement to trade. The Sambyal Rajputs also got some jagirs. They got settled in Ramnagar, Kangra and Doda area also. However their majority population remained settled in Samba. They have remained mostly employed in army and risen to the ranks of Generals in the army.

After the killing of Raja Suchet Singh in Lahore in 1844 A.D the administration of Samba came directly under Maharaja Ranjit Singh. In 1845 A.D Samba became an integral part of the J&K state and was made a tehsil in the Jammu district. Maharaja Pratap Singh of Jammu issued a new decree whereby the ownership rights of Sambyals were restored. The Sambyals proved their mettle in the battle fields on various occasions during the raids on Gilgit, Ladakh, Hunza and other tough terrains. Now Samba is a separate district. The Sambyal royal clan is the largest in the hills and the Sambyals are found scattered in hills and plain besides the Samba town.

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29 *Ibid*
30 Hutchison & Vogel, *OpCt.*, p.575
33 *Ibid*
34 Hutchison & Vogel, *OpCt.*, p.575
35 Lala Ganeshi Lal, *Siyahat-i-Kashmir (Kashmir Nama or Tarikh-i-Kashmir)*, Translated & Edited by V.S Suri, Chandigarh, 1976, p.13
37 *Ibid*
APPENDIX
GENEALOGICAL TABLE OF SAMBYAL RAIPUTS (FIG:A1)

Maharaja BhojDev

Pahlad Dev
Karan Dev
Kharan Dev

He died in a battle
With Mahmud Ghaznavi

Man Dev
Veer Dev

Kara Dev

His Rule was over Mankot,
Manwal, Manpur etc. Owing
to their settlement at Mankot
their clan was called
Mankotia Rajputs

Avtar Dev
Yash Dev

Rai Kalu
Hari Chand
Mir Chand

Ahlaval Dev / Aimal Dev

Velar Dev
Kailash Dev

Partap Dev
Sangram Dev

Jasrotia Rajput

Sahdev / Rai Saidhu
Viram Dev (Viro)
Bheeshm Dev
Vallabh Dev (Vamb Dev)

Jujhar Dev
Mahal Dev

Lakhapuria Rajput

Owing to the settlement
at Samba the clan
became known as
SAMBYAL RAIPUTS

Jamwal Raiput

II (ii)