

**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 4**

**Unit Name: Sikhs (ਸਿੱਖ) in the 19<sup>th</sup> Century**

**Title: Dalīp Singh (ਦਲੀਪ ਸਿੰਘ)**

### **Standards**

#### **Standard 2: Sikh Tensions in the 19<sup>th</sup> Century**

- Students identify the uneasy relationship between the Rāj (ਰਾਜ) and the Khālṣā (ਖਾਲਸਾ).
  - Students will understand the uneasy relationship between these forces: Dalīp Singh (ਦਲੀਪ ਸਿੰਘ), Mutiny of 1857, Sikh enlistment in the army, Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement, Gadar (ਗਦਰ) Movement, Babbar Akālī (ਬੱਬਰ ਅਕਾਲੀ), Gurduārā (ਗੁਰਦੁਆਰਾ) Reform Movement, Bhagat Singh and Udham Singh (ਭਗਤ ਸਿੰਘ ਅਤੇ ਉਧਮ ਸਿੰਘ), etc.
  - Students will understand the two forces within Sikh sociological history—resistance (Khālṣā) versus accommodation and connivance (Dillī Sarkār - ਦਿੱਲੀ ਸਰਕਾਰ/Outside Forces).

### **Objectives**

1. Students will analyze the life of Dalīp Singh and compare and contrast three documents that discuss his life.

### **Prerequisites**

- Lessons 1 -3 on Jaṅg Hind-Paṅjāb (ਜੰਗ ਹਿੰਦ-ਪੰਜਾਬ).

### **Materials**

- Copies of the three readings for each student (in Teacher Resources)
- Copies of graphic organizer for each student to complete (in Teacher Resources)
- Pens/Pencils
- Pictures of Dalīp Singh (see Teacher Resources)

### **Advanced Preparation**

- The teacher should have read the readings beforehand.
- Make copies of the readings and the graphic organizer for students.

### **Engagement (15 to 20 minutes) Showing of Pictures**

- Choose various pictures of Dalīp Singh and show the students (in Teacher Resources).
- See if students can recognize who the person is and can briefly explain his importance and connect him to Ranjīt Singh (ਰਣਜੀਤ ਸਿੰਘ).
- When students have figured it out, let them know what the focus of today's lesson is.

### **Exploration (about 35 minutes)**

- Students may work individually, or if you have enough students you can put the students into groups of three.
- Students will read all three readings and then complete the graphic organizer.
- If you have groups then they can take turns reading out loud, however all of the students need to be exposed to all three reading.

- Once you feel that the majority of the students have had the opportunity to complete their graphic organizer, call them back as a whole group.
- Discuss the graphic organizer and the different perspectives presented in the readings.
- Some additional questions to consider are:
  - Why do you think we have different information on the same person presented in the three readings?
    - The three readings are by different authors who probably have different opinions on Dalīp Singh. Also, there is probably the difference in the English perspective and the Sikh perspective of what took place.
  - What type of relationship do you think Dalīp Singh had with the Sikhs at that time?
    - He really did not have a relationship with them since he spent most of his life in England. When he did come back it was for a short time, so he never had the chance to develop a strong relationship with his own people.
  - What do you think were some of the reasons for Dalīp Singh's conversion to Christianity and then back to Sikhī (ਸਿੱਖੀ)?
    - He was taken away from his mother. She was his link to Sikhī and the British knew of this. That is why they were kept separate. This is also the reason why Dalīp Singh came back into the fold of Sikhī when he met his mother again.
- Let students share any other findings they might have come across in the readings.

#### **Explanation/ Extension (5-10 minutes)**

- Look at other resources of Dalīp Singh and compare them to the readings. Read excerpts from the book: *The Dalīp Singhs* by Peter Bance. An excerpt is available online at the <http://www.duleepsingh.com> website.
- Explore the above website if you have access to a computer since it contains information on many artifacts from his life.

#### **Evaluation (On- going)**

- Teachers may collect the graphic organizer to evaluate understanding of material.

**Teacher Resources**

<b>Graphic Organizer on Dalip Singh</b>	<b>First Reading</b>	<b>Second Reading</b>	<b>Third Reading</b>
Childhood experiences			
Middle years, family and marriage			
Concluding years and death			

Write down the similarities and differences you noticed between the three readings (You may list them with bullet points).

<b>Similarities</b>	<b>Differences</b>



### Reading 1: Dalīp Singh

#### From Lāhaur (ਲਾਹੌਰ) to Elveden (1838-1893)

The early years of Dalīp Singh's (ਦਲੀਪ ਸਿੰਘ) life were set against the rich background of the court and the lavish palaces and gardens of Lāhaur. He had the best horses and elephants to ride, including the opportunity to hunt. He received a royal education with two tutors, one for Persian and the other one for *Gurmukhī* (ਗੁਰਮੁਖੀ). The love from his mother was all around him and he was treated royally, living like a king. However, all that soon came to an end when the brutalities of politics invaded.

Following the defeat of the Sikh (ਸਿਖ) Army in 1846, Dalīp Singh's kingdom was reduced to half its size and there was a British resident installed in Lāhaur. After the second Jaṅg Hind-Pañjāb (ਜੰਗ ਹਿੰਦ-ਪੰਜਾਬ) (commonly known as Anglo-Sikh War) concluded, the British entered Lāhaur and sent Dalīp Singh into exile, to a town called Fatahgarh (ਫਤਹਗੜ੍ਹ). He left behind all of his riches, including his throne and palace, never to return. Fatahgarh was also a center of missionary activity in Northern India and that is where Dalīp Singh became a Christian.

A year later Dalīp Singh set sail for England where he was an immediate success with Queen Victoria. She even commissioned the best portrait painter of the day, Franz Xavier Winterhalter, to paint Dalīp Singh during one of his numerous stays at Buckingham Palace.

Dalīp Singh lived in Scotland throughout his teens and into his twenties. He quickly became the center of attention there, and the locals would refer to him as the “The Black Prince of Perthshire.” He became even more popular, as the years passed, with his lavish receptions.

In the 1860s he returned to India to try to rescue his mother from political exile in Nepāl. This visit was quite difficult for the young man since he did not expect the enthusiastic welcome from ex-courtiers and Sikh soldiers. Mother and son returned to London. For the next four years they were a regular sight in British society. However, suddenly in 1863, Dalīp Singh's mother died. While they were together for those short four years she took time out and helped him remember more about his past.

Once again, he returned to India but this time to cremate his mother. Afterwards, he did not return to Scotland alone. He went with his new wife, Bamba Muller. She was part Ethiopian and part German, an Arabic-speaking girl from a Cairo mission school.

His new home in Elveden, selected and purchased for him by the India office, was transformed into a huge palace with large pictures of his father Ranjīt Singh and his brother Sher Singh. The whole place was a powerful reminder of his former status.

Dalīp Singh loved Elveden and even rebuilt the church, cottages, and the schools there. Dalīp Singh became famous as a game shooter and would even invite the Prince of Wales to his highly popular shoots. Dalīp Singh and Bamba had six children at Elveden.

Despite his English education, royal life style and European glamour, the Sikh spirit was hibernating in the sub-conscious mind of Dalīp Singh. In 1886 he made up his mind to return to India and place himself as the moral head of the Sikh people, but he was arrested at Aden and sent back to Europe.

With his Sikh spirit and thought still very much alive, he decided to establish secret contacts with the Pañjāb (ਪੰਜਾਬ), Irish revolutionaries, and the Russian government. Before his intended march to India, Dalīp Singh was reinitiated into Sikhī by taking Amrit (ਅੰਮ੍ਰਿਤ).

Unfortunately, his desire to reinsert himself as “the lawful sovereign of the Sikh nation” was too late. His health broke down and he suffered an epileptic fit alone in a room of the Hotel de la Tremouille in Paris. He died on 22 October 1893.

*Adapted from: Anglo Sikh Heritage Trail website (<http://www.asht.info/>)*

### **Reading 2: Dalīp Singh**

Dalīp Singh was born on 6 September 1838. He is the son of Sardār (ਸਰਦਾਰ) Raṇjīt Singh (ਰਣਜੀਤ ਸਿੰਘ) and Jind Kaur (ਜਿੰਦ ਕੌਰ). The young Dalīp Singh came to the throne of Pañjāb in 1843 succeeding his half brother Sher Singh (ਸ਼ੇਰ ਸਿੰਘ). After the close of the Second Jaṅg Hind-Pañjāb (commonly known as Anglo-Sikh War) and the annexation of Pañjāb in 1849, he was removed at the age of 11 by the East India Company. He was separated from his mother and sent to England. Dalīp Singh’s arrival at the shores of England in 1854, changed his life completely. Her Majesty Queen Victoria and her husband showered affection towards him.

Dalīp Singh was treated like an adopted son of the Queen Majesty. He was encouraged to mingle with the household and play with the younger Princes and holiday with them at the Osborne House. The Royal family enjoyed his company, especially his native ways. When he had his first son the Queen and the Prince became the godparents. Dalīp Singh was invited to almost every Royal gathering and wedding and enjoyed giving lavish parties himself.

Dalīp Singh had six children from his first wife Bamba Muller (daughter of a German merchant). Their names in order are Princes Victor, Frederick, and Albert Dalīp Singh, and Princesses Bamba, Catherine and Sophia Dalīp Singh. The children led their very own, and sometimes personal, lives. From his second wife, Ada, he had two daughters, Princesses Pauline and Irene Dalīp Singh. Dalīp Singh died in Paris in 1893, and is buried in Elveden Church beside his first wife and his son Prince Edward Albert Dalīp Singh.

*Adapted from: The official website on Dalīp Singh [www.duleepsingh.com](http://www.duleepsingh.com)*

### **Reading 3: Dalīp Singh**

Dalīp Singh was born in Lāhaur on 6 September 1838, and was the last Mahārājā during the Sikh Rāj (ਰਾਜ) of Pañjāb. He was the youngest son of the legendary ruler of Pañjāb Raṇjīt Singh and the Messalina of Pañjāb, Jind Kaur (ਜਿੰਦ ਕੌਰ). There are some questions about the spelling of his name. Among the possibilities are: Dhulip, Dulip, Dhalip, Dhuleep and Dalip. But he used Duleep when writing himself. Official letters and documents sometimes refer to him as ‘Dalīp, Mahārājā Duleep Singh, the Mahārājā of Lāhaur and the King of the Sikh Empire.’

The young Dalīp Singh came to the throne of Pañjāb in 1843, succeeding his half brother, Mahārājā Sher Singh (ਸ਼ੇਰ ਸਿੰਘ). At the age of eleven he was deposed by the East India Company and separated from his mother. He was placed in the care of Dr. John Login. He handed over, in controversial circumstances, the Kohīnūr (ਕੋਹੀਨੂਰ) diamond to Queen Victoria as part of the terms of the conclusion of war. His health at the time was reported poor and he was restricted as to who he could meet. No Indians, except trusted servants, could meet him in private. As policy, he was to be Anglicized in every possible respect.

In 1853, under the direction of his long- time retainer Bhajan Lāl (ਭਜਨ ਲਾਲ) (himself a Christian convert) he was converted to Christianity at Fatahgarh with the approval of the Governor-General,

Lord Dalhousie. His conversion remains controversial because he was continuously exposed to Christian texts under John Login. His two closest childhood friends were also both English, one being the child of Anglican missionaries.

In 1854, he was sent to exile in England, his ‘poor health’ also being cited. While he was in exile, he began to learn more about Sikhī and became eager to return to India. However, this became very difficult because of the tight control by the British on all his moves. Finally, in 1886, he tried to return to India but was intercepted in Aden where he had informal re-conversion ceremony to Sikhī. He was then forced to return to Europe. He did eventually make it to India, in 1860, to bring his mother back.

**Additional Resources:**

- Aijazuddin, F.S. *Sikh Portraits by European Artists*, Sotheby Parke Bernet, London & Oxford University Press, Karachi and New delhi, 1979.
- Bance, Peter (Bhupinder Siṅgh Bance). *The Dalīp Singh’s*. Sutton Publishing, ISBN 0-7509-3488-3
- Campbell, Christy. *The Maharaja’s Box: An Imperial Story of Conspiracy, Love and a Guru’s Prophecy*. Harper Collins, ISBN 0-00-653078-8



**Station 4: Passport Activity**



<b>Graphic Organizer on Dalip Singh</b>	<b>First Reading</b>	<b>Second Reading</b>	<b>Third Reading</b>
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