

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Table No. V. gives separate statistics for each *tahsil* and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures. Further information will be found in Chapter II. of the Census Report of 1881 :—

Percentage of total population who live in villages	{ Persons... ..	86'95
	{ Males	86'73
	{ Females	87'00
Average rural population per village		418
Average total population per village and town		479
Number of villages per 100 square miles		87
Average distance from village to village, in miles		1'15
Density of population per square mile of	Total area	{ Total population 415
		{ Rural population 361
	Cultivated area	{ Total population 718
		{ Rural population 623
	Culturable area	{ Total population 630
		{ Rural population 408
Number of resident families per occupied house	{ Villages	1'78
	{ Towns	1'51
Number of persons per occupied house	{ Villages	7'60
	{ Towns	5'85
Number of persons per resident family	{ Villages	4'32
	{ Towns	3'75

Chapter III, A Statistical.

Distribution of
population.

Table No. VI. shows the principal districts and States with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by *tahsils*. Further details will be found in Table No. XI. and in supplementary Tables C to H of the Census Report for 1881, while the whole subject is discussed at length in Part II. of

Migration and
birth-place of
population.

Proportion per mille of total population.		
	Gain.	Loss.
Persons	108	116
Males	92	84
Females	116	150

Chapter III. of the same report. The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 109,916, of whom 54,287 are males and 55,629 females. The number of people born in the district and living in other parts of the Punjab is 124,161, of whom 49,580 are males and 74,581

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Migration and birth-place of population.

females. The figures below show the general distribution of the population by birth-place :—

Born in	PROPORTION PER MILL OF RESIDENT POPULATION.								
	Rural Population.			Urban Population.			Total Population.		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The district	939	932	923	709	757	730	908	884	897
The province	932	932	932	838	882	855	962	968	965
India	1,000	1,000	1,000	977	997	984	997	999	998
Asia	1,000	1,000	1,000	977	997	984	997	999	998

The following remarks on the migration to and from Ambála are taken from the Census Report :—

" Here the effect of large cantonments in attracting population from a distance is at once apparent. Of the village population 92 per cent. is indigenous; of the town population only 73 per cent. On the other hand, the emigration to Lahaur and Ferozpur, where as large or larger cantonments exist, is in excess of the immigration. But as between Ambála and the districts which march with it, the migration is in the direction of least pressure, and the proportion of emigrants to immigrants increases throughout, as the density of population of the receiving district decreases. The uninhabitable hill area included in Ambála makes the figures for density on total area misleading, and those for cultivated area afford a truer measure of the pressure of population. Excluding Simla and Dehli, the circumstances of which are exceptional, the migration to and from Ambála consists in taking population from the more dously peopled submontane districts, and giving it to the more sparsely peopled tracts to the south and south-west. Speaking generally, the proportion of males shows that the emigration to the districts from which it is receiving, and the immigration from those to which it is giving, are largely reciprocal in their character; while the movements in the opposite directions are to a great extent permanent, with a tendency to be temporary in the case of some of the more distant districts. The migration to and from Karnál, Ludhiána and the Native States, all of which march with Ambála, is very largely reciprocal. The large excess of immigration from the North-West Provinces is striking, but the figures for emigration are estimates only. If the excess exists, the presence of the cantonments no doubt partly explains it."

Increase and decrease of population.

The figures in the marginal statement show the population

	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals ... {	1855 ...				374
	1868 ...	1,028,418	564,038	464,380	394
	1881 ...	1,067,263	588,272	478,991	415
Percentages {	1868 on 1855				105
	1881 on 1855	103.78	104.30	103.15	105

of the present district as it stood at the three enumerations of 1855, 1868, and 1881. Unfortunately the boundaries of

the district have changed so much since the census of 1855 that it is impossible to compare the figures; but the density of population as then ascertained probably did not differ much over the two areas. At the census of 1855, part of the present district was included in Thánesar. It is calculated that the population,

according to that census, of the tract transferred to Ambála in 1862 was 218,296 souls. Adding this to 782,017, the population returned for the district as it stood in 1855, we have 1,000,313 as the total population, which must be compared with 1,035,488, the population of the district as it stood in 1868. Excluding cantonments, the population of which fluctuates from year to year, the figures are 957,078 and 1,008,866, showing an increase of 5·41 per cent. between 1855 and 1868. The increase was by no means uniform. In Ropar and Kharar it ranged between 12 and 14 per cent. In Jagádhri, on the other hand, there was a small decrease. This result the Deputy Commissioner attributed partly to emigration from the district into Náhan, the Rájá of which State had procured the colonisation of several of his villages by offering favourable terms to British subjects; and partly also to the taking up a considerable tract of land for public purposes in connection with the canals.)

(It will be seen that the annual increase of population per 10,000 since 1868 has been 33 for males, 24 for females and 29 for persons; at which rate the male population would be doubled in 214·2 years, the female in 290·9 years, and the total population in 242·9 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be, in hundreds :—

Year.	Persons.	Males.	Females.	Year.	Persons.	Males.	Females.	Year.	Persons.	Males.	Females.
1881 ...	1087,3	588,3	479,0	1885 ...	1079,5	595,9	483,6	1889 ...	1091,9	603,7	488,2
1882 ...	1070,3	590,2	480,1	1886 ...	1082,6	597,9	484,7	1890 ...	1095,0	605,7	489,3
1883 ...	1073,4	592,1	481,3	1887 ...	1085,7	599,8	485,9	1891 ...	1098,1	607,6	490,5
1884 ...	1076,4	594,0	482,4	1888 ...	1088,8	601,8	487,1				

The increase in urban population since 1868 has been larger than that in rural population, the numbers living in 1881 for every 100 living in 1868 being 110 for urban and 104 for total population. This is probably due to the concentration of the commercial population in centres situated on the

Tahsil.	Total population.		Percentage of population of 1881 on that of 1868.
	1868.	1881.	
Ambala	203,596	220,477	108
Jagadhri	163,532	169,040	104
Kharar	164,035	187,969	103
Narsingarh	142,358	145,633	102
Pipli	214,349	209,341	98
Ropar	141,448	154,303	110
Total district ...	1,028,418	1,067,263	104

line of rail. The populations of individual towns at the respective enumerations are shown under their several headings in Chapter VI. Within the district the increase of population since 1868 for the various *tahsils* is shown in the margin.

Table No. XI. shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The

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Statistical.

Birth and deaths.

	1880.	1881.
Males ...	15	20
Females ...	13	17
Persons ...	28	37

distribution of the total deaths and of the deaths from fever for these five years, over the twelve months of the year, is shown in Table Nos. XIA. and XIB. The annual birth rates per mille, calculated on the population of 1868, were as shown in the margin.

The figures below show the annual death rates per mille since 1868, calculated on the population of that year—

	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	Average.
Males ...	12	21	23	26	24	18	21	28	27	17	30	44	31	34	25
Females ...	10	20	21	23	23	18	19	30	26	15	26	40	26	34	23
Persons...	11	20	22	24	23	17	20	28	27	16	28	42	28	34	24

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III. of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881 which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death rates in individual towns as are available will be found in Table No. XLIV. and under the headings of the several towns in Chapter VI.

Age, sex, and civil condition.

The figures for age, sex, and civil condition are given in great detail in Table Nos. IV. to VII. of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII. appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII. of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for *tahsils*. The following figures show the distribution by age of every 10,000 of the population according to the census figures:—

	0-1	1-2	2-3	3-4	4-5	6-6	5-10	10-15	15-20
Persons...	319	144	138	236	275	1,156	1,300	1,168	937
Males ...	390	137	166	215	263	1,081	1,288	1,243	974
Females ...	344	153	202	262	289	4,250	1,314	1,071	891
	20-25	25-30	30-35	35-40	40-45	45-50	50-55	55-60	over 60.
Persons...	959	929	890	505	586	351	474	178	530
Males ...	955	935	891	504	588	353	473	183	516
Females ...	965	920	829	506	709	349	477	173	547

The number of males among every 10,000 of both sexes is shown in the margin.

Population.	Villages.	Towns.	Total.
All religions { 1855	...	...	5,600
1868	...	...	5,435
1881	5,504	5,564	5,512
Hindus ... 1881	5,532	5,599	5,538
Sikhs ... 1881	5,649	6,493	6,087
Jains ... 1881	...	...	6,754
Musalmans ... 1881	5,398	5,304	5,380
Christians ... 1881	...	7,920	7,943

The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration.)

In the census of 1881, the number of females per 1,000 males was found to be as shown in the margin. The figures for civil condition are given in Table No. X., which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period.

Year of life.	All religions.	Hindus.	Sikhs.	Musalmans.
0—1	936	933	837	958
1—2	907	890	847	958
2—3	991	978	817	1,062
3—4	998	...	...	...
4—5	893	...	...	...

Table No. XII. shows the number of insane, blind, deaf-mutes, and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables Nos. XIV. to XVII. of the Census Report for 1881 give further details of the

Infirmity.	Males.	Females.
Insane	6	4
Blind	51	63
Deaf and dumb ...	16	9
Leprous	7	2

age and religion of the infirm.

The figures given in the margin show the composition

Details.		Males.	Females.	Persons.
Races of Christian population.	Europeans and Americans ...	2,801	674	3,475
	Eurasians	37	37	74
	Native Christians	121	103	224
	Total Christians	2,959	814	3,773
Language.	English	2,794	631	3,425
	Other European languages ...	15	1	16
	Total European languages ...	2,809	632	3,441
Birth-place.	British Isles	1,937	287	2,224
	Other European countries ...	3	...	3
	Total European countries ...	1,940	278	2,227

discussed in Part. VII. of Chapter IV. of the Census Report, are very untrustworthy, and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for

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Infirmities.

European and Eurasian population.

of the Christian population, and the respective numbers who returned their birth-place and their language as European. They are taken from Tables Nos. IIIA., IX. and XI of the Census Report for 1881. (But the figures for the races of Christians, which are dis-

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European and Eurasian population.

European birth-place are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified, and were therefore classed as "doubtful and unspecified." The number of troops stationed in the district is given in Chapter V., and the distribution of European and Eurasian Christians by *tahsils* is shown in Table No. VII.)

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Villages.

The villages are generally compactly built, on ground a little raised, with one or two principal lanes, about eight or ten feet wide, running through them; from these lanes other blind paths branch off to the different *havelis* or houses. In the Khádar, between the Jamna and the canal, the houses are generally on high ground, to avoid inundations. To the west of the canal they are built on the high (*Dhang*) precipitous bank of the old Jamná; by this plan the people are near the water, and generally conveniently situated for their Bángar, as well as their Khádar lands. The houses are generally smeared with mud, once a year, after the rains, which gives them a tidy appearance. Thatched houses (*chappars*) are cheaper than *kothás*, but they are colder in the winter, and generally inhabited by the lower castes, Gújars, Chúrahs, Chamárs, &c., &c. It is considered a sign of an inferior village to have more *chappars* than *kothás*. The Rájpúts, both Hindus and Mussalmáns, the Játs, Kambohs and Brahmins, are all comfortable about their houses.

Houses and domestic life.

In the Khádar tracts, and generally near the hills, the villages are for the greater part composed of thatched huts, their walls, made from the sandy soil, not being able to bear the weight of a heavy roof. In many parts the cottage roofs are overgrown with gourds, whose large green leaves and bright flowers of white or yellow present a very picturesque appearance. In the remainder of the district, the walls of the houses (*kothás*) are of mud, or clods of dry earth, taken out of the tanks when they are dried up, or from the dried up and cracked rice fields. The roof of the *kothá* is also of mud; the beams which support it, and which are principally made of *sál* wood, rest partly on the mud walls and partly on upright beams about six feet high. Across these lie smaller beams, and over these grass; lastly, upon the grass about three inches of earth is laid. Some of the houses possess a chimney, or rather a hole in the roof, to let the smoke escape. It is always made in the middle of the room, and covered up with an earthen pot when it rains. Every house has its *kothá*, a large chest made of earth, and more or less ornamented according to the taste of the owner, about five feet square outside and four inside, with a door in the middle opening on hinges. In this are placed grain and the cooking utensils. The rest of the furniture consists of a *tand* or shelf, in a corner; a cupboard, also in a corner, or let into the wall; a *manjha* or *chárpái*, a bed for sitting and sleeping on; this,

however, is only used in the warm weather, and then out in the open air. In the cold weather, they make a bed on the ground of sugar-cane leaves and straw, for the sake of warmth. Two or three earthen vessels (*gharras*) for water; a *charkha* or spindle for the women; a hand-mill (*chakki*) for grinding grain, which also falls to the lot of the female members of the family; a *batta* or round stone pestle with which they bruise and pound the spices on; the *sil*, a flat stone, which they use as a mortar; *kathra*, a wooden bowl-like dish, used as a kneading trough; *barli*, a small brass drinking pot; *kuloru*, one of a larger size; *búnda* or *kharcha*, a large iron pot, used for cooking; *chhinka*, a swing table, hanging from the roof; and *chhalni*, a sieve for flour. The doors are fastened from the outside, with an iron chain and lock at the bottom, and inside by a chain over a stake. No light is procurable but through the door, the women sitting outside to spin. Spinning, grinding corn, cooking, and nursing are the only occupations of the women, except of the Játis and of the low-caste women, both of whom work in the fields.

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Houses and domestic life.

Dress.

The dress of the men consists of a turban, twisted round a skull cap; a *dhoti*, or cloth fastened round the waist, and drawn up between the legs; shoes; and, in the cold weather, a sheet, or counterpane stuffed with cotton. Only a few of the better dressed men wear the *chapkan* (jacket) or *mirzai* (coat), so common in the province. The fact is that only a few of the *zamindárs* have hitherto been sufficiently well off to afford these luxuries. Those who can afford it wear a thin cotton jacket in the hot weather and rains, and one of dyed cotton stuffed, or padded, in the cold weather.

The following note regarding the food of the people was furnished by the district authorities for the Famine Report of 1879:—

Food of the people.

"The staple food of the people of the Ambála district at *rabi* is principally wheat and gram. Though in less quantities than wheat, *dál* is also largely consumed. At *khariif* the principal food is *makki*, *jowár*, *bája*, and *china*; *dál* is also eaten with these. The *rabi* grains above mentioned are sown from the 15th September to 15th November, wheat being sown last of all. The *rabi* harvesting begins from 1st April, and ranges generally up to the 10th April. The *khariif* grain crops cultivation depends upon rain falling; if rain has fallen, they, *i.e.*, the crops, would be sown by the 15th June, and later, according as the rain may happen to fall. The *khariif* harvesting commences from the 1st September (when *china* is generally ripe), and goes on till about the end of October.

"It is essential for the well-being of the future *rabi* crop that rain should fall in September, or in the latter portion of Bhádon and beginning of Asauj; in short, copious rain throughout August, although beneficial enough for the standing *khariif* crops, will not suffice for a good and ample *rabi*, unless some rain also fall in September; rain again is most essential during the month of December, and again in February; rain during these months will generally secure a copious crop. Rain is not desirable for a month or so after sowing. For the *khariif* it is most essential that rain should, if possible, fall by the 15th June or about the 1st Asárh, and it will be all the better if there be rain more or less once a week until the end of September. If the month of Asárh pass entirely without any rain, there will be no cotton crop, and other staples will be limited. Rain is very desirable and beneficial when the grain is just coming into ear, and for want of it then the grain will be short in quantity.

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"The following is an estimate of the food grains consumed in a year by an average agriculturist's family of five persons:—

Description of Grain.						
Rabi—	Seers.	Chts.				
Wheat ...	2	4	5 seers per diem } for 6 months, or } 182½ days.	M. S. Ch.	=22 32 8	
Gram ...	2	4				
Dál ...	0	8				
Kharif—						
Makki ...	1	8	5 seers per diem } for 6 months, or } 182½ days.	=22 32 8		
Jowár ...	1	8				
Bájra ...	1	8				
China ...	1	8	182½ days.			
Dál ...	0	8				
<hr/>						
Total ...				45-25-0		

The following is an estimate for non-agricultural classes:—

Rabi—	Seers.	Chts.		
Wheat	1	12	4 seers per diem } for 6 months, or } 182½ days.	= M. S. Ch. 18-10-0
Gram	1	12		
Dál	0	8		
Kharif—				
Makki	1	8	4 seers per diem } for 6 months or } 182½ days.	18-10-0
Jowár	1	8		
Bájra	0	8		
Dál	0	8		
Total maunds ...				36-20-0

The following is an estimate for city residents:—

Description of Grain.						
Rabi—	Sers.	Chts.	S. Ch.			
Wheat	2	4	3-12 per diem	} = M. S. Ch.	17-4-6	
Gram	1	0	for 6 months or			
Dál	0	8	182½ days.			
Kharif—						
Wheat	2	4	3-12 for 6	} = 17-4-6		
Makki	1	0	months or 182½			
Dál	0	8	days.			
Total maunds ...				34-8-12		

General statistics
and distribution
of religions.

Table No. VII. shows the numbers in each *tahsil* and in the whole district who follow each religion, as ascertained in the census of 1881, and Table No. XLIII. gives similar figures for towns. Tables III., IIIA. and IIIB. of the report of that

Religion.	Rural population.	Urban population.	Total population.
Hindu ...	6,628	5,362	6 458
Sikh ...	697	273	641
Jain ...	4	69	12
Musalman ...	2,669	4,041	2,850
Christian ...	2	254	35

census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin.

The limitations subject to which these figures must be taken, and especially the

rule followed in the classification of Hindus, are fully dis-

Sect.	Rural population.	Total population.
Sunnis ...	988	984
Shiáhs ...	10'3	15'3
Others and unspecified	1'6	1'3

The sects of the Christian

population are given in Part I., Chapter IV., of the Census Report. The distribution of every 1,000 of the Musalman population by sect is shown in the opposite margin. population are given in

Table IIIA. of the Census Report; but the figures are, for reasons explained in Part VII., Chapter IV. of the report, so very imperfect that it is not worth while to reproduce them here.)

(Table No. IX. shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion.) A brief description of the great religions of the Panjáb, and of their principal sects, will be found in Chapter IV. of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by *tahsils* can be gathered from the figures of Table No. VII.; and regarding the population as a whole, no more detailed information as to locality is available.

Among the Hindús, the followers of Vishnu and of Siva are fairly evenly balanced. Vishnu is worshipped under several of his incarnations, that of Krishna being the most common. The principal days of worship at the *thákardwáras* or temples of Vishnu are the 8th of Bhádon, 9th of Jeth, and 14th of Baisákh. The *sharwálas* or temples of Mahádeo are especially attended on the 14th of Phágan. Deví is principally worshipped as Sítalá or small-pox, a visit to her shrines being supposed to act as a safeguard against that disease. The temples and bathing places on the banks of the Sarassutí have already been alluded to. Among the minor deities, Hanúmán is extensively worshipped in connection with Vishnu. The Muhammadan saints, Gúgá Pír and Sarwar Sultán, are largely revered as well by Hindús as by Musalmáns. At almost every shrine or mosque throughout the district, some sort of institution exists for the benefit of travellers, supported, some by funds left by the founders or contributed by the descendants, and some by small grants of revenue-free land assigned for the purpose by Government or the village. The principal institution of the latter class is the *thákardwáras* of Dayá Rám in Ambála City. At Jagádhri an establishment is supported by a native banker, from which a dole of half a seer of flour is daily given to any traveller or pauper who may care to apply for it. Another native banker of the same town has built and endowed a commodious rest-house for indigent travellers. At Thánesar and Pehowa, establishments for the relief of travellers are maintained, the former by the Mahárája of Patiálá, at a cost of Rs. 7 per day, the latter jointly by the Mahárája of Patiálá and the Rájá of Nábhá.

The places of pilgrimage in the district are very numerous. The sanctity of the Sarassutí and the Kurukshetrá has been already noted. The principal religious gatherings at Thánesar take place on occasions of eclipses of the sun. Pilgrims attend from all parts of India (see Chap. VI., heading "Thánesar"). At Pehowa the sacred month is that of Chait (Mar.-April), during which a large concourse of people, including pilgrims from a distance, is collected. Along the Sarassutí, the whole year round, there is a constant succession of festivals at one shrine

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General statistics and distribution of religions.

Religious sects and institutions.

Fairs and religious gatherings.

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Fairs and religious
gatherings.

or another. The other religious fairs attended by persons from a distance are at Rūpar on the banks of the Sutlaj, where on April 11th large crowds, amounting to as many as 50,000 persons, are collected to reverence the river, at the spot where it issues from the hills; and at the shrine of Mansa Devi near Mani Májra, where 80,000 persons are collected in the month of Chait (March-April) and nearly as many in the month of Asauj (September-October), to worship the goddess Devi. Pilgrims attend this shrine from great distances. The attendance at these fairs has much fallen off of late years owing to the dislike of the people to the sanitary regulations rendered necessary by outbreaks of cholera at Thānesar and Mani Májra, in 1861 and 1857, respectively.

Language.

Table No. VIII. shows the numbers who speak each of the principal languages current in the district separately for each *tahsil* and for the whole district. More detailed information will be found in Table No. IX. of the Census Report for 1881, while in Chapter V. of the same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures.

Language.	Proportion per 10,000 of popula- tion.
Hindustani (Hindi) ...	6,615
Bagri ...	4
Pahari ...	55
Kashmiri ...	1
Panjabi ...	3,293
All Indian Languages ...	9,967
Non-Indian Languages ...	33

Education.

Table No. XIII. gives statistics of education as ascertained at the census of 1881 for each religion, and for the total population of each *tahsil*. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the census returns. Statistics regarding the attendance at Government and aided schools will be found in Table No. XXXVII.

	Education.	Rural popula- tion.	Total popula- tion.
Males.	Under instruction ...	70	105
	Can read and write ...	301	453
Females.	Under instruction ...	1·0	3·4
	Can read and write ...	3·1	12·6

The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1882-83, is shown in the margin. The following very interesting account of the indigenous schools of the district, as he found them in 1853, is taken from Mr. Wynyard's Settlement Report:—

Details.	Boys.	Girls.
Europeans and Eurasians...	...	...
Native Christians...	17	...
Hindus ...	3,094	17
Muslimans ...	1,828	42
Sikhs ...	397	1
Others ...	4	...
Children of agriculturists...	2,960	37
“ of non-agriculturists	3,180	23

“Educational institutions are of six kinds :—

- 1.—*Maktaba*, where Persian is taught ;
- 2.—*Chatsāla* (from “Chatta,” a schoolboy), where Hindi is taught ;
- 3.—*Pathasāla* (from “Path,” reading), where Nāgri or Shāstri is taught ;
- 4.—*Maktaba*, where Arabic is taught ;
- 5.—Schools in which Gurmukhi ; and
- 6.—Schools in which English are taught.

“I give below a tabular statement showing the number of institutions of each kind, in each district, with the allowances in land, grain, or money paid to the tutors :—

STATEMENT OF INDIGENOUS EDUCATIONAL INSTITUTIONS IN THE ZILLARS OF
THANESAR AND AMBALA, EXISTING IN 1853.

Zillah Thanesar.

Kind of Institution.	No. of Schools.	No. of Teachers.	Allowance from Government.			From Individuals.			Estimated annual pay of Teachers.
			Land.	Grain.	Money.	Land.	Grain.	Money.	
			B. Bis.	M. S.	Rs.	B. Bis.	M. S.	Rs.	
Persian ...	29	29	...	...	...	...	21 30	1,438	1,449
Hindi ...	19	19	1 5	...	...	...	3 0	496	489
Sanskrit ...	4	4	1 7	...	60	...	...	13	73
Arabic ...	12	12	6 10	...	...	14 10	...	67	67
Gurmukhi ...	1	0	...	...	...	...	...	2	2

Zillah Ambala.

Persian ...	59	59	12 18	...	...	6 15	1,542 4	1,991	2,762
Hindi ...	21	21	...	...	...	26 6	57 16	442	474
Sanskrit ...	9	9	...	...	180	...	...	...	180
Arabic ...	14	1	...	...	...	17 0	202 10	42	143
Gurmukhi ...	13	14	...	...	...	...	34	6	23
English ...	...	...	...	...	...	...	...	960	690

“*Persian schools* are not much in vogue ; they are only found in the *gasbahs*, or large villages. They are generally set up in his own house by some individual who wants to teach his children, and employs a teacher on two or three rupees a month ; others, who wish to have their sons educated too, send their boys, and give the teacher from two to eight annas a month, according to their means. The income of the teacher is thus made up to Rs. 8 or Rs. 10 a month. Boys come to school at from 5 to 6, some as late as 10 : they read for eight or nine years, some as long as 12 or 13. Many then get paying employment of some kind, and discard their books. The parents are too lenient, and do not insist upon the attention of the children ; some cannot pay the teacher, and the boys are withdrawn. The teachers are men of unfinished education. They are not examined previous to their appointment, and are many of them ignorant of everything but how to read and write. The teacher reads out the lesson, which the children repeat after him ; some few repeat from memory. They have a repetition day once a week, generally Thursday, in the forenoon. In the afternoon of that day they learn poetry, and in the evening cap verses. In some schools one of the boys is employed as an assistant to the master, and hears, every day, the repetition of the previous day's lesson. The course of reading is very low ; works on ethics and morals are not read. They are taught to read and write in all the schools, and in some they are taught to cypher. The first attempts at writing are upon a chalked board, with a pen made from

Chapter III. B.
Social and
Religious Life.
Education.

the *sarpat* grass. Then they come to paper doubled twice; a finished penman writes on a thin piece of paper, only supported by his hands. Absence is punished by admonition, pulling the ears, and caning. If a boy does not come, another is always sent to bring him; every boy is numbered when he comes into school, and when they are dismissed are sent away in the order they came, the first with one pat on the hand, the second with two, and so on. The last boy who comes into school, and who is called a *phadi*, gets the most pats, and these a trifle harder than the rest. Inattention and stupidity are punished as above, and by refusal of the indulgence of holidays. Boys are expelled for theft and any other serious misconduct. Tutors are respected and looked up to, and the appointment is one much sought after. Fridays are holidays, as are the *Akhiri Châr Shamba*, the last Wednesday of the month *Rajab*, and other feast days and (*teohârs*) festivals. On the occasion of their festivals, the children give small presents of three or four pice to their tutors, calling it *Idi*. Nothing of artizanship is taught by any respectable schoolmaster.

"The *chatsâls*, or Hindi schools, are generally held at the house of the *pâdha*, teacher, if not at the *chaupâl*, or other public place. These schools are principally attended by Banyas, and the attention of the pupils is confined to accounts. The first thing taught is the *pahâra*, multiplication table. Each table is called a *kothâ*, from its similarity to their roof. The master receives one anna from the pupil, for each table he learns, up to 10 times. These tables do not stop at 12, as ours do, but they go on to 100 times. After the first ten tables have been mastered, the master gets paid four annas for every additional ten tables taught. Boys generally learn up to forty or fifty times of each table; a few, however, learn up to one hundred. When the multiplication table is learnt, which it generally is in four or five months, the masters get one rupee four annas in advance, and in the month of Bhâdon, they visit each house, and are paid four annas in coin, and get cloth worth eight annas from each house. This visiting is called *chauk chakara*. They also receive $1\frac{1}{2}$ seers of grain from each pupil, on Sunday, which day is a holiday. The rudiments of writing are taught on the ground; letters are formed in the dust with a blunted reed; when the pupils have learnt how to form the letters, a board is given to them, and the tutors then receive a present of from one rupee to one rupee four annas. When they have completed their education in writing, a present of one or two rupees, or a cow, or clothes, are given. Children go at five or six years of age. There is no previous examination. They take about two and-a-half years to finish the course. The teacher says the lesson, and the boys repeat after him. Sometimes the cleverest boy says the lesson, and the others repeat after him. This is called *Mahrâni*. The first thing they are taught is to praise God, which they do by repeating and writing the words "*Onamassi dhan*," a corruption of the three words, "*Auj nama Sidhîn*," which mean "Obeisance to God and the Saints." Punishments are of the same description as in the Persian schools. Boys are expelled in the same way, and for the same reasons; and the tutors are respected and looked up to.

"*Pathshâla*, Sanskrit schools.—Boys generally come to these at six or seven years of age, and read 10 years; some less than this; sometimes a *Pandit* teaches young Brâhmins of from 15 to 20 years of age. These latter live by begging in the villages, and give the teacher the benefit of their services. These learners are called *Biddhyârâtis*. They have many holidays, about eight a month—on the days of change of the moon. *Chaudâs* is repetition day. Nothing but Sanskrit is taught.

"*Makhtabs for learning Arabic*.—*Zamindârs* who wish that their children should have a finished education send them to the *Muazzins* at the mosque. These men generally know some portion of the *Qurân* by heart. They teach the youth what they know, though very often neither of them understands the meaning of it. The person who recollects the whole *Qurân* is entitled to the distinguishing name of *Hâfis*; but it is very often given to those who recollect very little.

The instruction is not confined to boys; grown men sometimes come to learn it, and little girls. The teachers are paid by cooked food, grain, or clothes. Repetition is generally on Thursdays; sometimes on Mondays and Thursdays. Fridays and other feast days are holidays. Punishments, &c., as above.

"There are only two places where Gurmukhi is taught. The learners give accordings to their ability. Their education is completed in two or three years."

(The character and disposition of the people is thus described by Mr. Wynyard in his Settlement Report:—

"With regard to the morals of the people, I would observe that they are ignorant and unimaginative; phlegmatic, unless their own interests are concerned, when they are very active, and stickle at no means to attain their ends. They are rather impetuous than brave. They are proud of their descent and devotedly attached to their homes, families, and lands. They are hospitable to strangers, and generally have a rest-house in the village for the accommodation of travellers. They are humane; confiding to those they know and have been brought up with, peaceably disposed, have no feeling of patriotism, further than the love of home above mentioned. They are industrious in their lazy way. They toil all day, with a perseverance and slowness which astonishes the white man from the west, under a sun which would kill the more energetic and hot-blooded white. They are sober, not given to communication with strangers till they come to know them, when they give what information they have, as accurately as they can, if it does not concern themselves. They are careful in the observance of their religious feasts, especially the women. *Sati* was in vogue in the district at least as late as 1836.

"As a body, they are not, I think, addicted to thieving. The crime of the country is, I believe, cattle-stealing, which is followed by some of the Rājputs, with perseverance and success. All Rājputs have the character of being thieves, but I believe the accusation is ill-founded. The Sikhs are given to eating large quantities of opium, drinking *bang*, and smoking *charas*. Both husbands and wives are unfaithful to the marriage couch. They, and the rest of the people here, are fearfully disposed to lie, if a lie will suit their turn: though I must express my belief that many of the falsehoods which are told arise from the apathetic want of accuracy, which is, I think, a most remarkable want in the native mind. Their manners are good, courteous and natural.

"Of their physical constitution, I may say that the men are tall, the upper part of the body stout, and well proportioned, with fine shoulders and chests. They fall off in the lower part of their body; their knees are large, legs crooked, and heels projecting. This arises partly from the squatting position in which they invariably sit. Their legs, though ill-formed, are good for work, and both men and women are excellent walkers. Their hair is black and smooth, eyes nearly always black or brown; a very few blue-eyed men are met with. Their beard is flowing, and generally they are a handsome race. They have but little muscular strength, great power of endurance, and are not swift of foot. They can fast long, and work hard upon an empty stomach. The people marry, and bear children at an early age, but they are short-lived. I have not made any particular enquiries on the subject, but I think that the age of sixty-five is reached by very few of the population. The common complaint is fever and ague; people of every age are liable to be attacked with it all the year round; but from August to December is the period of its most serious ravages. *Thánesar* is notorious for its severe fevers."

Tables Nos. XL., XLI., XLII. give statistics of crime; while Table No. XXXV. shows the consumption of liquors and narcotic stimulants.

Chapter III, B.

Social and Religious Life.

Education.

Character, disposition, and physique of the people.

Chapter III, C.

Tribes, Castes, and
Leading Families.Poverty or wealth
of the people.

It is impossible to form any satisfactory estimate of the

Assessment.		1869-70.	1870-71.	1871-72.
Class I.	{ Number taxed ...	1,630	1,157	898
	{ Amount of tax ...	17,745	22,562	7,664
Class II.	{ Number taxed ...	484	536	572
	{ Amount of tax ...	10,669	14,472	7,717
Class III.	{ Number taxed ...	195	236	214
	{ Amount of tax ...	10,485	9,204	6,670
Class IV.	{ Number taxed ...	15	191	12
	{ Amount of tax ...	1,638	10,311	2,680
Class V.	{ Number taxed ...	...	139	1
	{ Amount of tax ...	...	15,272	1,049
Total	{ Number taxed ...	2,324	1,259	1,697
	{ Amount of tax ...	43,587	71,824	25,760

wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only three years for which details are available; and Table No. XXXIV. gives statistics for the license tax for each year since its imposition. The distribution of licenses granted and fees collected, in 1880-81 and 1881-82, between towns of over and villages of under 5,000 souls, is shown in the opposite margin. But the numbers affected by

	1880-81.		1881-82.	
	Towns.	Villages.	Towns.	Villages.
Number of licenses	1,701.		640	1,019
Amount of fees ...	34,110		14,016	19,200

these taxes are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below in Section D.

SECTION C.—TRIBES, CASTES, AND LEADING
FAMILIES.Statistics and local
distribution of tribes
and castes.

Table No. IX. gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA. shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Panjáb, and most of them in many other districts, and their representatives in Ambála are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed below; and each caste will be found described in Chapter VI. of the Census Report for 1881. The census statistics of caste were not compiled for *tahsils*, at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been

returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available.

The following figures show the principal Ját and Rájput tribes as returned at the census of 1881 :—

Sub-Divisions of Játs.

Names.	Number.	Names.	Number.	Names.	Number.
Atras	1,067	Dhaniwal	2,915	Khag	2,250
Uthwal	3,601	Dhindsah	1,779	Gil	3,475
Bainiwal	1,150	Dhillon	2,822	Gandhu	726
Bains	1,771	Randhawa	755	Kaunman	570
Pawania	3,083	Sindhu	6,349	Man	3,217
Tawana	629	Sidhu	3,207	Mangat	693
Chahal	3,471	Sarae	1,772	Mandahar	1,570
				Varaich	566

Sub-Divisions of Rájputs.

Names.	Number.	Names.	Number.	Names.	Number.
Bhatti	2,179	Tunwar	9,867	Ghorewah	2,351
Baryah	1,121	Taoni	12,062	Mandahar	2,270
Panwar	829	Chaubau	43,553	Naru	945
Pandir	2,103	Raghbansi	899	Deht	681

The Ját* are thickest in the Rúpar and Kharar *tahsils*. Here Sikh Ját* form the bulk of the proprietary class. They are a fine industrious race, good agriculturists, and steady soldiers. More provident or thrifty than other races, they are for the most part in easy circumstances, and few of them are in debt. Their women take an active part in field work. They are said mostly to be immigrants from the Panjáb proper, especially from the neighbourhood of Lahore, and to have settled in Ambála at and after the time of the Sikh inroads ; but this is very doubtful.)

Ját*.

The Rájput* at present occupy a position of secondary importance in the district. They own in the aggregate a good deal of land, but are careless and unsystematic cultivators. Most of their land is in the hands of tenants. Their women maintain a strict seclusion, and lead idle, aimless lives. As a rule, they are poor and much involved in debt. The principal Rájput* families are those of Raipur and Panjlasa, who claim descent from Rái Pithora of Dehli. They hold small grants and pensions from Government and retain a few remnants of the family estates, which, during the Muhammadan era, were considerable.

Rájput*.

Bráhmins of all occupations are found in the district—priests, agriculturists, shop-keepers, and domestic servants.

Bráhmins.

* The long pronunciation of the name is still maintained in this district. It is not until the Sutlaj is passed that the name becomes Jat (short).

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Chahal	3,471	Sarae	1,772	Mandahar	1,570
				Varaich	506

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Bráhmins of all occupations are found in the district—priests, agriculturists, shop-keepers, and domestic servants.

* The long pronunciation of the name is still maintained in this district. It is not until the Sutlaj is passed that the name becomes Jat (short).

Chapter III, C.
Tribes, Castes, and
Leading Families.

As cultivators they stand high, and are mostly free from debt. They own many villages, which for the most part they cultivate with their own hands.

Gújars.

The Gújars here, as elsewhere, are fonder of breeding cattle than of agriculture, and do not, as a rule, bear a good reputation for honesty. Some, however, are fairly industrious cultivators. They are very old inhabitants of the district.

Patháns.

The only Pathán family of note is that of Khizrábád. It is descended from one Anwar Khán, who entered India in the train of Nádir Khán, and succeeded in effecting a lodgment upon the banks of the Jamna. He founded the town of Khizrábád, and his descendants continued to exercise great influence in the neighbourhood until they waned before the Sikhs. They still hold certain grants of revenue from the English Governments.

Leading families.

The *jágirdárs* of the district are, as might be expected from its history, an important and influential body. They include the families of all chiefs whose power was reduced in 1849. With a few unimportant exceptions, all are Sikhs. Of late years they have been placed in more direct connection with the estates of which the revenues are assigned to them, and have been permitted to take part in the collection of the revenue—a measure which has greatly tended to increase the loyalty of the body. The following table shows the more important *jágirdárs*, with their incomes, arranged by families:—

Family.	Jagirdare.	Chief village.	Amount of jagir.
			Rs.
Baidwan ...	Bhagwan Singh ...	Sohana ...	6,886
Badali ...	Partab Singh ...	Manik Majra ...	6,130
Buras ...	Hari Singh ...	Badali ...	495
Baria ...	Narsin Singh ...	Main Majra ...	7,323
Bundalian ...	Jiwan Singh ...	Buria ...	41,569
Burwalian ...	Bichittar Singh ...	Burail ...	12,006
Cholia ...	Anok Singh ...	Chanalheri, &c. ...	12,743
Choni Machli ...	Jiwan Singh ...	Bijwara ...	22,120
Dyalgarh ...	Tara Singh ...	Bharaili ...	11,874
Mahipur ...	Hardat Singh ...	Dyalgarh ...	2,118
Gaggon ...	Narain Singh ...	Malikpur ...	5,720
Garangan ...	Nelala Singh ...	Gaggon ...	650
Garhi Kotaba ...	Kehar Singh ...	Garangan ...	3,043
Haibatpur ...	Mir Bagar Ali Khan ...	Kotaba ...	8,376
Kharar ...	Natha Singh ...	Haibatpur ...	1,201
Dhin ...	Harnam Singh ...	Kharar ...	10,533
Kotla Nihang ...	Kirpal Singh ...	Dhin ...	3,332
Leda ...	Ata Muhammad Khan ...	Kotla Nihang ...	2,932
Mustafabad ...	Saheb Singh ...	Leda ...	2,188
Purkhali ...	Tilok Singh ...	Mustafabad ...	4,232
Patti Boh ...	Sheonarain Singh ...	Purkhali ...	4,010
Pati Babial ...	Man Singh ...	Boh ...	10,645
Patti Panjokhia ...	Atar Singh ...	Babial ...	15,002
Raipur ...	Jiwan Singh ...	Panjokhia ...	12,838
Ramgarh ...	Rao Basant Singh ...	Raipur ...	3,754
Rukali ...	Mian Parduman Singh & others ...	Ramgarh ...	14,849
Sadhaura ...	Partab Singh ...	Rukali ...	721
Sikandra ...	Achar Singh ...	Sadhaura ...	15,014
Shahabad ...	Sant Singh ...	Sikandra ...	1,880
Shahid ...	Ramnarain Singh ...	Kharindwa ...	9,414
Sil ...	Jiwan Singh ...	Shahzadpur ...	36,632
Singhpuria ...	Diwan Singh ...	Sil ...	2,714
Sodhian ...	Antar Singh ...	Manauli ...	69,649
Sabka ...	Jiwan Singh ...	Daon ...	3,505
Thol Thangor ...	Patah Singh ...	Sabka ...	2,319
Todar Majra ...	Jasmit Singh ...	Thol ...	8,299
Zaidar of ...	Harnam Singh ...	Todar Majra ...	2,323
	Singhpurian ...		2,727

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Table No. XV. shows the number of villages held in the various forms of tenure, (as returned in quinquennial Table No. XXXIII. of the Administration Report for 1878-79.) But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follows another form, which itself often varies from one sub-division to another.

Chapter III, D.

Village communities and tenures.

Village tenures.

Village officers.

(*Zaildars* and chief headmen have not yet been appointed in this district.) There are 5,164 village headmen in the six *tahsils* of this district, as detailed in the margin. The village headmen succeed to their office by hereditary right, subject to the approval of the Deputy Commissioner, as in other districts, and their duties are

Ambala	...	...	863
Jagadhri	...	...	867
Rūpar	...	...	787
Kharar	...	...	857
Naraingarh	...	...	693
Pipli	...	...	1097

the same as elsewhere in the province. They are more numerous in proportion to the amount of land revenue they represent than in most other districts.

(Table No. XV. shows the number of proprietors or shareholders, and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful: indeed, land tenures assume so many and such complex forms in the Panjab that it is impossible to classify them successfully under a few general headings.)

Proprietary tenures.

The number of *talúkdári*, or intermediate, tenures in the district is unusually large. They are locally known by the name *biswadári*, and are of that kind where a fixed allowance is paid by proprietors in possession of land, in recognition of superior proprietary rights existing in others whose possession has fallen into abeyance. There are no less than 601 such holdings in the district, a larger number than is to be found anywhere in the Panjab, except in the division of Ráwalpindi and in the districts of Multán and Hoshiárpur. The tendency of the Sikh system was to strengthen the hands of the actual cultivators of an estate. Their method of realizing their revenue at equal rates from all whom they found in possession, without regard to the nature of their tenures, tended to reduce, and to a great extent did reduce, to a dead level, almost all the distinctions between proprietor and non-proprietor. The cultivators, after paying the share of their produce demanded by their Sikh masters, had nothing left wherewith to pay rent; nor, if they had, was there any power to compel them to pay it. Thus,

Talúkdári tenures.

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 Village communi-
 ties and tenures.

Talúkdári tenures.

many, who under Muhammadan rule had enjoyed the rights of lords of the soil, sank under the Sikhs into insignificance. If, in the period of their power, they had retained in actual possession a few acres of land for their own cultivation, these they continued to hold, paying revenue to the Sikhs on equal terms with other cultivators. But as to manorial rights over other land, they retained none but such as, from force of custom, the cultivators might choose of their own free-will to render.

On the introduction of a British Settlement, these ousted landlords attempted to assert their long-neglected claims. The officer who effected the settlement of the southern portion of the district was an advocate for their recognition, either by actually making the settlement with them as proprietors, or, where this was not possible, by assigning them an allowance under the denomination of *biswadári*. They generally, he says in his report, laid their claim both for the right to engage for the revenue, and for the right to collect the extra *biswadári* allowance. Such cases were mostly settled by arbitration; but no doubt the bias of the settlement officer contributed in a certain degree to enhance the number of those who obtained a recognition of antiquated rights. The officer who conducted the settlement of the northern *tahsils*, on the other hand, was of opinion that in the majority of cases the superior rights of such original proprietors had fallen too completely into abeyance to admit of their recognition; and his policy was to maintain as proprietors all those who were found in proprietary possession, granting an extra *biswadári* allowance only in very exceptional cases.*

The *Chahdrami*
 tenure.

Among the complications arising from the Sikh conquests in the district must be noticed a peculiar tenure, called the *chahárami*, or " $\frac{1}{4}$ share." The tenure had its origin in a common custom of the Cis-Sutlaj Sikhs, when struggling for possession of a particular tract, either among themselves or in opposition to the original owners, to come to a compromise, whereby half the revenue of each village in the tract was assigned to either party. The revenue representing theoretically $\frac{1}{2}$ the gross produce, the shares thus apportioned amounted to $\frac{1}{4}$ of the gross produce. Both contending parties, in other words, became *chaháramis*,† or "holders of $\frac{1}{4}$;" the name, however, as a rule, was applied only to the assailed or weaker party. The word, thus coming into use, acquired in course of time a technical meaning, and was applied in some cases to partitions of revenue in which the proportions of $\frac{1}{2}$ and $\frac{1}{4}$ were not maintained.

It will be seen that the *chahárami* tenures fall naturally into two classes: the first, where two sovereign powers contested the right to collect revenue; the second, where an invader strove to subject the original holders and compel them to pay him revenue.

* In the Dehli territory, the term *biswadári* is used in a different sense as synonymous with proprietary right, in distinction to the right of a mere cultivator.

† From the Persian *chahdram* = $\frac{1}{4}$.

In the cases representing the first class, the two sovereign powers, instead of fighting out the quarrel, agreed to share the revenue of each village, and retained concurrent jurisdiction in the shared tract. The principal instance of this kind existed in the person of the Rájá of Patiála, who, until 1849, held villages in Ambála shared with several minor chiefs. The chiefs of Kalsia and Nálagarh also held shares in land which came under British Administration in 1849. When the minor chiefs ceased to exercise independent jurisdiction, it was manifestly out of the question that the British Government, which took over their powers, should exercise concurrent jurisdiction with a native State, and it accordingly became necessary to effect a territorial division. This was effected at the time of settlement, and this class of shared tenure, therefore, as far as British territory is concerned, has altogether ceased to exist.

The other class, however, of the tenure is still extant. A Sikh invader, finding himself not quite strong enough to reduce the cultivators of his newly-acquired territory to complete subjection, would come to a compromise with some of the most influential from among their number, and grant them half the revenue, i.e., $\frac{1}{2}$ the gross produce, of a certain village or part of a village. They on their part agreed henceforth to aid the conqueror in collecting his revenue. They were, in fact, on a small scale, *jágírdárs*, or alienees of the land revenue. When the time of settlement arrived, great difficulty was experienced in dealing with these cases. The chiefs themselves became mere *jágírdárs*; and, while the Government determined to continue the allowances of the *chaháramis*, it was considered, at the same time, inexpedient to look upon them as sharers in the *jágír*. Some of the *chaháramis* were proprietors in actual cultivating possession, while others, on the other hand, belonged to the class already described, of *talúkdárs*. In both cases the *chahárami* allowance was completely separated from the *jágír*. If the *chahárami* were recorded proprietor, his revenue was reduced by $\frac{1}{2}$; if, on the other hand, the settlement officer decreed him only the position of *talúkdár*, then the settlement was made at the usual rates with the proprietor, and the *talúkdár* was declared entitled to receive a rent-charge equivalent to one-half of the revenue assessed, the remainder going to Government, or to its assignee the *jágírdár*, as the case might be.

The deep-stream rule prevails generally in villages on the Jamna, and is still the nominal rule for the district boundary along the Sutlaj. In practice, however, the rule has not been adhered to. The Sutlaj changes its course so frequently that constant transfers of villages would be required between the Hoshiárpur and Ambála districts if the published orders were acted up to; and the rule has now practically been allowed to fall into disuse for many years. There is some confusion as to the custom regulating village property on the river banks. The deep-stream rule is generally recorded as the custom in the village papers; but fixed boundaries have been observed by many villages by consent. The question has several times come before the

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courts, but the decisions given so far have not agreed, and no general rule of custom can be yet laid down. Where lands are carried away either by rivers or torrents, the loss is borne by individuals. In case of subsequent recovery from the river, these lands are usually entered as village common land; but in practice the original owners take possession without dispute. In some few villages it is the custom to recompense individual sharers for their losses from river action by grants from the village common land; and this is no doubt the most effectual means of preventing hardship to individuals; but unfortunately any such arrangement necessitates an ideal unanimity among the villagers, which seldom has its existence in actual fact.

Tenants and rents.

Table No. XVI. shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI. gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. It may be noticed, however, that in the opinion of the settlement officer of the district the distinction between hereditary and non-hereditary tenants (*maurúsi* and *ghair maurúsi*) was in this district a creation of the British administration. The germs of the distinction, no doubt, existed even under the Sikhs, some tenants being more favoured than others. But the terms *maurúsi* and *ghair maurúsi* were unknown before the time of the regular settlement, and their introduction was the introduction of new ideas, not merely of new names.

**Agricultural
labourers.**

The subject of the employment of field labour other than that of the proprietors or tenants themselves, is thus noticed in answers furnished by the district officer and inserted in the Famine Report of 1879 (page 713-14):—

"In this district there are few well-to-do agriculturists, hence they never employ any permanent hired field labourers. It is only for weeding the *kharif* crops of cotton and *makki*, and at the *rabi* for the sugar-cane, tobacco and poppy crops, that hired daily labourers are entertained for two or three days at the most. The rates of wages vary according to the amount of work the labourer is able to perform; the daily labour wages range from two annas to four annas. At reaping time hired labourers are also required, but they are not paid in money; they receive as wages a load or bundle of the crop they have cut, and which perhaps may yield four or five seers of grain. There is no special class employed in field labour, but generally *chamárs* of the village or other indigent persons who have no particular means of livelihood. This kind of employment at the most never extends longer than one month at a time. At other times, when not engaged in field labour, these men work in the town as coolies, or perhaps work in leather or weave. About 10 per cent. of the whole population of the district may be assumed to work at times at field labour. The condition of this class (field labourers) is no doubt very inferior to that of even the very poorest self-cultivating proprietors, and they never have any thing in hand: in short, live from hand to mouth, and in seasons of famine stream out of their villages into the towns, having nothing to fall back upon, and no credit with the village *bania*; and except here and there, where employed as permanent ploughmen or herdsmen perhaps, they get no assistance from the village agriculturists. In short, in times of distress and scarcity and high prices

these poor wretches are in very evil plight. They have no credit account with the village banker or money-lender."

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The wages of labour prevailing at different periods are shown in Table No. XXVII, though the figures refer to the labour market of towns rather than to that of villages.

Petty village grantees.

(The last two lines of Table No. XVI. show the number of persons holding service grants from the villages, and the area so held. But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of or in payment for services rendered to attendants at temples, mosques, shrines, or village rest-houses, so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like.)

Table No. XXXII. gives statistics of sales and mortgages of land; Tables Nos. XXXIII. and XXXIIIA. show the operations of the Registration Department; and Table No. XXXIX. the extent of civil litigation. (But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district.

Poverty or wealth of the proprietors.

The peasantry, except in Jagádhri, are reported to be not generally in debt. In the *tahsils* of Ropar and Kharar especially, where the land tax presses lightly, most of them are in easy circumstances. In the neighbourhood of cantonments and large cities the expenses of living have increased very considerably within the last 10 or 15 years; the peasantry have become accustomed to a better style of living, and extravagant habits are growing up; they often live and dress more expensively than they can afford. In these parts of the district accordingly, many villagers are undoubtedly deeply involved in debt, the Rājputs almost universally. In the Naraingarh and Pipli *tahsils* the assessment is said to press more heavily; the cultivators are generally poor, and many have fallen into the hands of money-lenders.)

The rate of interest charged by money-lenders to agriculturists is generally Re. 1-9-0 per cent. per month, and on simple bonds varies from that rate up to 37½ per cent. per annum. In case of mortgages, the interest varies from 12 to 18 per cent. per annum, and from 9 to 12 when jewels or other valuables are

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