

CHAPTER VI.

TOWNS, MUNICIPALITIES, AND CANTONMENTS.

At the census of 1891, all places possessing more than

Tahsil.	Town.	Persons.	Males.	Females.
Ambála	Ambála city ...	26,856	14,494	12,362
	" cantt. ...	51,016	31,764	19,252
Jagádhri	Jagádhri ...	13,029	6,917	6,112
Narángarh	Buría ...	6,809	3,459	3,350
	Sadhabura ...	10,445	5,308	5,137
Pípli	Shahabad ...	11,473	6,104	5,369
Rúpar	Thánesar ...	6,111	3,611	2,500
	Ládwa ...	4,011	2,175	1,836
Rúpar	Rúpar ...	8,693	4,663	4,030

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5,000 inhabitants, all municipalities, and all headquarters of districts and military posts were classed as towns.
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General statistics of towns.

Under this rule the places shown in the margin were returned as the towns of the Ambála district. The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII, while further particulars will be found in the Census Report in Tables Nos. IV and V. The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history; the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures wherever figures are available.

The town of Ambála lies in north latitude 30° 21' and east longitude 76° 52,' and contains a population of 26,856 souls with an addition of 1,422 residents in civil lines. It is the head-quarters of the Ambála district, and is situated in the open plain three miles to the east of the Ghaggar. The city itself is unwallled, and consists of two portions known as the old and new town. The latter has sprung up since the location of the cantonments, and consists of a main street, straight and about 30 feet wide, which was laid out by Sir George Clerk when Political Agent. In the old town the streets are as usual narrow, dark and tortuous. The principal streets are paved

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Ambála town.
Description.

with *kankar*, and drained by open side-drains. The water-supply is obtained from wells sunk in close proximity to four large tanks situated on the south side of, and outside, the town. All the other wells have dried up since the diversion of the Tángri stream which formerly ran through the town, and the water-supply is consequently very deficient. Several projects have been discussed at various times for remedying this evil, and two have been tried and failed. It is now in contemplation to construct an aqueduct from wells to be sunk near Andesra in the Patialá State about six miles from the city. The intention is to carry out a water-supply scheme similar to that which has been successfully devised for Ambála cantonments. The scheme has been many years under discussion, and considerable difficulty has been experienced in bringing it to maturity, but the project is now in an advanced stage and will shortly be carried out. Rupees 1,16,000 have been subscribed towards the scheme in the city and district. The District Board contributes Rs. 25,000 and the Municipal Committee has set aside Rs. 32,000 from savings in aid of the scheme. The total cost is expected to be about Rs. 3,50,000 and Government assistance will be required to provide the balance not yet contributed from other sources. The project has been taken up warmly since 1890.

The cantonment lies four miles to the south-east of the city, and between it and the cantonments lies the civil station, the latter being about a quarter of a mile from the city. Here there are no residents beyond the district staff and members of the American Presbyterian Mission. The Sessions Judge of the Division resides and holds his court in cantonments. Both the civil station and cantonments are prettily wooded, and contain avenues of fine old *shísham* and *pípal* trees.

History.

Ambála was founded probably during the 14th century, and the founder is supposed to be one Amba Rájput, from whom it derives its name. It seems more likely, however, that the name is a corruption of "Ambwála," or the Mango-village, judging from the number of mango groves that exist in its immediate neighbourhood. The town rose to no importance either in Imperial or Sikh times. In 1809, when the Cis-Sutlej States came under British protection, the estate of Ambála was held by Daya Kaur, widow of Sardár Gurbaksh Singh, who had died in 1783. The town had been originally conquered by one Sangat Singh, but was treacherously wrested from him by Gurbaksh Singh, whom he had entrusted with its guardianship. Daya Kaur was temporarily ejected by Ranjít Singh in 1808, but was restored by General Ochterlony. On her death, which occurred in 1823, the state lapsed to the British Government, and the town was fixed upon as the residence of the Political Agent for the Cis-Sutlej States. In 1843 the present cantonment was established, and in 1849 Ambála became the headquarters of a district and division under the newly formed Punjab Administration.

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Taxation, trade, etc.

The municipality of Ambála was first constituted in 1862. It is now a municipality of the 2nd class. The Committee consists of eight elected and four official members. Two of the latter are nominated by the Deputy Commissioner and two hold office *ex-officio*. Table No. XLV. shows the income of the municipality for the last nine years. It is chiefly derived from octroi levied at various rates on goods brought within municipal limits. Ambála is well situated from a commercial point of view, about midway between the Jamna and Sutlej, just at the point where the Grand Trunk Road and the North-Western and Delhi-Kalka Railways meet. Owing to its central position and the number of European residents, and of travellers that pass through it on their way to and from the hills, the Ambála cantonment boasts of a large number of English shops, and a brisk trade in European commodities is constantly carried on. The city is a considerable grain mart, receiving grain in large quantities, both from the districts and from the independent States to the west, and exporting it both up and down-country. It carries on a considerable trade in the hill products, ginger, turmeric, &c. From the south, it imports English cloth and iron, and from the Punjab proper, salt, wool, and woollen and silk manufactures. In return it manufactures and exports cotton goods, especially *darís*, in considerable quantities. This, however, is the only manufacture of any note. A more detailed notice of some of the industries of the town will be found in Mr. Kipling's note given at page 89.

Institutions.

The District Board School is in a good building close to Ambála city, and just inside the town there is the High School attached to the American Mission. These have been already described. The district offices lie about a mile-and-a-half to the west of the civil station, and about half a mile to the south-west of the town. They consist of a court-house and treasury, the latter being in a separate building from the court-house, and a detached police office. This last building was erected in 1883. A meeting room and office for the District Board were built in 1880 and 1886 and a court-house for the District Judge in 1891. The large Civil Hospital built recently near the town will accommodate some 40 in-patients. There is also a gaol for about 700 prisoners and a new central gaol is in course of construction. The leper hospital near the city has been noticed on page 103. In cantonments there is a fine church, capable of seating more than 1,000 persons; the Sirhind Club, which is maintained by the residents; and a large railway station; while several good hotels and a staging bungalow provide ample accommodation for travellers. At the north-east end of the cantonments are the Paget Park gardens. In the *sadr bazaar*, there is a small church frequented principally by Eurasians; and a church and school belonging to the American Presbyterian Mission.

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Population and vital statistics.

The population as ascertained at the enumerations of 1868,

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ...	1868	50,649	30,657	19,992
	1881	67,463	39,330	28,133
	1891	79,294	47,511	31,783
Municipal limits ...	1868	21,040	...	...
	1875	26,258	...	...
	1881	26,777	...	...
	1891	28,278	...	...

1875, 1881 and 1891 is shown in the margin. It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the opposite margin throw some light on the matter. The figures for the population within municipal limits according to the census of 1868 are taken from the published tables of

Town or suburb.	POPULATION.		
	1868.	1881.	1891.
Ambála town ...	24,027	26,159	26,856
Civil lines ...		618	1,422
Cantonments ...	26,622	40,686	51,016

the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. The annual birth and death-rates per *mille* of population since 1882 are as follows, the basis of calculation being the figures of the most recent census:—

Year.	BIRTH-RATES.			DEATH-RATES.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1882 ...	43	22	21	33	33	34
1883 ...	43	23	20	34	31	38
1884 ...	40	20	20	84	77	91
1885 ...	29	15	14	25	24	26
1886 ...	44	23	21	25	24	26
1887 ...	40	21	19	55	52	57
1888 ...	40	22	18	35	34	37
1889 ...	40	21	19	33	30	35
1890 ...	36	19	17	72	65	80
1891 ...	39	22	17	30	30	29
Average	39	21	18	43	40	45

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Jagádhrī is situated 37 miles south-east of Ambála and three miles to the north of the North-Western Railway, and is the head-quarters of a *tahsíl* and *thána*. The municipality is repre-

sented by a 3rd class Committee of nine members, of whom six are elected. The income for the last nine years is shown in Table No. XLV. and is derived from octroi duties. Jagádhri is a town of some importance. It has a population of 13,029 inhabitants. It owes its importance to Rái Singh of Buria, who conquered it in the Sikh times, and encouraged the commercial and manufacturing classes to settle here. It was utterly destroyed by Nádir Shah, but was rebuilt in 1783 by the same Rái Singh. It lapsed to the British Government in 1829, together with the territory of which it was the capital. The old name of the place was Ganga Dhari, so-called from a store of Ganges water enshrined in the place at its foundation.

The town imports copper and iron from the hills and from Calcutta and Bombay, and considerable manufactures are carried on in these metals. Vessels and tools of various descriptions are exported both into the North-Western Provinces and into the Punjab. It has been already noted, in the description of the special industries of the district by Mr. Lockwood Kipling, inserted at Chapter IV, page 89, that Jagádhri has a well-deserved reputation for brass-ware. Ornamental lamps and other forms of brass-ware are exceptionally well made. Borax, brought from the hills, is here refined and exported to Bengal. Oxide of lead is also manufactured for use by goldsmiths, and in native medicines. The town earned some notoriety in 1864 from the detection of a long established manufactory of spurious gold coins. The coins were made up to resemble the old Jaipur Mohar of the years 1808 to 1813. They contained rather more alloy than the genuine gold coins, so as to yield a profit of from 12 annas to Rs. 1-4-0 on each coin of a nominal value of Rs. 16. It was found that a regular business had been carried on for ten years by a number of persons in the manufacture of these coins. They were sold at Simla and Mussoorie, where gold coins were at the time in great demand owing to the number of servants and men employed on the Thibet road, who preferred gold for its portability, and owing also to the hoarding propensities of the hill Rájas. It was estimated that from 1,000 to 2,000 coins a month were being turned out. They were manufactured principally from English sovereigns, and the discovery was put forward prominently in 1864 as pointing to the necessity for a Government gold coinage. Murshidabad Mohars were imitated for use in the plains as well as Jaipur coins.

The population as ascertained at the enumerations of 1868

Year of census.	Persons.	Males.	Females.
1868 ...	11,676	6,388	5,288
1875 ...	12,522	...	...
1881 ...	12,300	6,511	5,789
1891 ...	13,029	6,917	6,112

to 1891 is shown in the margin. The constitution of the population by religion, and the number of occupied houses, are shown in Table No. XLIII. The annual birth and death-rates per mille of population since 1882

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Jagádhri town.

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are given below, the basis of calculation being the figures of the most recent census :—

Year.	BIRTH-RATES.			DEATH-RATES.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1882 ...	30	15	15	26	26	25
1883 ...	34	18	16	22	21	23
1884 ...	33	17	16	41	37	46
1885 ...	26	13	13	23	21	26
1886 ...	26	13	13	23	21	26
1887 ...	40	21	19	55	52	57
1888 ...	34	19	15	30	29	31
1889 ...	32	16	16	32	33	33
1890 ...	32	17	15	40	38	41
1891 ...	32	19	13	30	29	31
Average	32	17	15	32	31	34

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Buria town.

The town of Buria is situated near the west bank of the Jamna Canal, $3\frac{1}{2}$ miles to the north of the North-Western Railway. It contains a population of 6,809 souls. Buria is an ancient town, built in the time of the Emperor Humáyún. It was taken by the Sikhs about 1760, and became the head-quarters of a considerable chiefship; one of those nine which were exempted from the reforms of 1849, and allowed to retain independent jurisdiction for some time after the reduction of the other chiefs to the position of jágirdárs. Part of the estate has since lapsed, but the remainder is still held as jágir by Sardár Jiwan Singh, the present representative of the family. There is a handsome fort inside the town, the residence of the Sardar. The municipality is represented by a 3rd class Committee consisting of seven members appointed by the Deputy Commissioner, five of whom are non-official. Its income for the last nine years is shown in Table No. XLV. and is derived from octroi duties. A considerable manufacture of country cloth is carried on here, but

Year of census.	Persons.	Males.	Females.
1868 ...	8,351	4,262	4,089
1875 ...	8,197	...	...
1881 ...	7,411	3,775	3,636
1891 ...	6,809	3,459	3,350

there is no trade of any consequence. The population as ascertained at the enumerations of 1868 to 1891 is shown in the margin. The constitution of the population by religion, and

the number of occupied houses are shown in Table No. XLIII.

Sadhaura is a small town situated near the hills, 26 miles east of Ambala, on the Nakti or Sadhaurawāli naddi. The town is one of some antiquity, dating back to the time of Mahmūd of Ghazni, but is now of no political importance. It is the scene of a yearly fair at the shrine of a Muhammadan saint named Shāh Kumais. This fair takes place on the 10th of Rabi-ul-Sāni and four following days; the attendance is estimated at 20,000 persons. There is a thāna here and also a middle school. The Municipal Committee consists of nine members, of whom six are elected. Its income for the last nine years is shown in Table No. XLV. and is mainly derived from octroi duties. Coarse country cloth is manufactured to a considerable extent in the town, and it has a local trade in country produce. The town is notorious as being the centre of a considerable industry in the manufacture of forged documents. Much of the crime of that class in the district and over a large extent of neighbouring country is believed to be originated or abetted by residents of Sadhaura. There is a large colony of Sayads in the town and neighbouring villages. The population as ascertained at the enumerations of 1868 to 1891 is shown in the margin. The constitution of the population by religion, and the number of occupied houses, are shown in Table No. XLIII.

Year of census.	Persons.	Males.	Females.
1868 ...	11,198	5,618	5,580
1875 ...	11,167	...	...
1881 ...	10,794	5,532	5,262
1891 ...	10,445	5,308	5,137

The annual birth and death-rates per mille of population since 1882 are as follows, the basis of calculation being the figures of the most recent census :—

Year.	BIRTH-RATES.			DEATH-RATES.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1882 ...	30	16	14	26	27	25
1883 ...	33	21	12	24	24	24
1884 ...	28	20	18	59	53	66
1885 ...	30	16	14	28	27	30
1886 ...	34	19	15	30	29	32
1887 ...	34	19	15	37	39	34
1888 ...	27	14	13	25	29	21
1889 ...	33	20	13	27	28	26
1890 ...	31	16	15	54	52	56
1891 ...	32	17	15	50	47	52
Average	32	18	14	36	35	36

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

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Shahábád town.

Shahábád is situated on the Grand Trunk Road 16 miles south of Ambála, and is the head-quarters of a *thána* or police jurisdiction. The town was founded by one of the followers of the Emperor Ala-ud-dín Ghori about A.D. 1086. Its population, consisting principally of Muhammadans, amounts to 11,473.

The town is situated on the Delhi-Kálka Railway, and there is a station at Shahábád called Karindwa. The Márkanda flows close to the town, and extensive protection works are required to preserve the village lands, the town itself, and the Grand Trunk Road bridge over the Márkanda, from destruction by flood. The greater part of the town is well built of brick, and is ornamented by several large residences, the property of Sikh *Sardárs*. There is an encamping-ground and an old Government rest-house for troops, which is now used as a school. The Municipal Committee consists of nine members, of whom six are elected. Its income for the last nine years is shown in Table No. XLV, and is derived mainly from octroi duties. The inhabitants of Shahábád are principally agricultural, and it has no manufactures, nor any trade beyond the local grain trade. The population as ascertained at the enumerations of 1868 to 1891

is shown in the margin. The constitution of the population by religion, and the number of occupied houses, are shown in Table No. XLIII. The annual birth and death-rates per mille of population since

1882 are given below, the basis of calculation being the figures of the most recent census:—

Year.	BIRTH-RATES.			DEATH-RATES.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1882 ...	32	17	15	22	23	21
1883 ...	36	19	17	22	22	23
1884 ...	31	17	14	65	68	62
1885 ...	23	12	11	19	21	17
1886 ...	28	16	12	20	20	19
1887 ...	28	15	13	49	48	50
1888 ...	24	13	11	19	24	15
1889 ...	27	14	13	18	20	16
1890 ...	22	11	11	56	60	52
1891 ...	38	21	17	33	33	34
Average.	29	13	16	32	34	31

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

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Thánesar town.

Thánesar is situated 25 miles south of Ambála on the Sarusti, and is one of the oldest and most celebrated places in India; though it is first mentioned under its present name of Thánesar by Hwen Thsang, the Chinese pilgrim of the seventh century. The name was originally *Sthaneswara*, and is derived by General Cunningham "either from the *Sthána*, or abode of *Iswára*, or Mahádeva, or from the junction of his names of *Sthánu* and *Iswara*, or from *Sthánu*, and *Sar*, a lake." The fame and sanctity of the spot, however, arises more from its connection with the Pándus than from its possession of a temple of Mahádeva. This part of the history has been already alluded to. Hwen Thsang represents Thánesar in his time as the capital of a separate kingdom, 1,167 miles in circuit. The name of the king is not mentioned, but he was tributary to Kanauj. If Hwen Thsang's measurements are correct, the kingdom must have stretched from the Sutlej to the Ganges, and south-wards as far as Pákpattan in the Montgomery district.

Of the Muhammadan era there is nothing to be recorded, beyond the fact that in A.D. 1011 the town was taken and sacked by Mahmúd of Ghazni, on the occasion of his sixth invasion of India. At the time of the disintegration of the Muhammadan empire, Thánesar was seized upon by Mith Singh, a Jat Sikh from the Mánjha. His nephews, Bhág Singh and Bhanga Singh, further increased the family estates, which were enjoyed until 1850, when they lapsed to Government on failure of heirs. In June 1849, when sovereign powers were taken from the Cis-Sutlej chiefs, Thánesar for a time had become the head-quarters of a British district. This, however, was broken up in 1862, and from that time Thánesar has rapidly declined in importance, so much so that the whole town is falling into ruin. Even its religious festivals are declining. The sanitary arrangements introduced by the British authorities to prevent the spread of disease are said to be most unpopular, and to deter large numbers of pilgrims from attending. The numbers, which formerly used to be as high as 500,000, dwindled in 1871 to about 60,000, and in June 1872, although the occasion was said to be a very solemn one, and more than 100,000 people were expected, less than 22,000 paid the toll; and allowing for some who may have escaped payment, the total number can hardly have exceeded 30,000. The toll alluded to is a tax of three *pie* levied from each pilgrim to defray the expenses of conservancy and police. Another cause assigned for the diminished attendance is the effect of the railway communications. It is said that, whereas in former days great men used to march to Thánesar with small armies of followers and attendants, they now come by rail with a few servants to the nearest station, and return in the same way. It is however possible that the place will recover some of its popularity now that it is on the direct line of rail between Delhi and Ambála. The present town consists of an old ruined fort, about 1,200 feet square at the top, having the modern town

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Thánesar town.

on a mound to the east, and a suburb on another mound to the west. Altogether the old mounds occupy a space nearly a mile in length and about 2,000 feet in breadth. To the south of the town lies a space called Darra, now open, but bearing traces of having been built over in former years, and beyond this lies the sacred lake. This bears several names: Brahmasar, Ráma-hrad, Váyu or Váyava-Sar, and Pavana-Sar. It is an oblong sheet of water, 3,546 feet in length from east to west, and 1,900 feet in breadth. It is believed that, during eclipses of the moon, the waters of all other tanks visit this tank at Thánesar, so that he who bathes in it at the moment of eclipse, obtains the additional merit of bathing in all the other tanks at the same time. For this and other reasons the great Thánesar tank is the centre of attraction for most pilgrims, but around it for many miles is holy ground. Popular belief declares the holy places connected with the Pándavas and Kauravas, and other heroes of antiquity, to be 360 in number, and General Cunningham is inclined to believe that this number is not exaggerated. The attendance of visitors is not confined to the great festivals. At all seasons of the year, a stream of worshippers is kept up at the shrines of Thánesar and the Kurukshetra. Of the numbers of these no record can be attempted, but they probably equal during the year the numbers who attend on the occasions of the eclipse festivals.

The Municipal Committee consists of nine members appointed by the Deputy Commissioner, of whom six are non-official. Its income for the last nine years is shown in Table No. XLV. and is derived from octroi duties. The trade of Thánesar has never been great, and such as was, has much declined since the construction of the Grand Trunk Road, which leaves Thánesar several miles to the west. The old imperial road of Muhammadan time passed through the town, and caused it to be the *entrepôt* of the local trade. The principal inhabitants at present are Hindu priests, who support themselves by contributions collected at festival times, supplemented by the exertions of emissaries dispersed as mendicants throughout the country. The whole town and neighbourhood has a dilapidated air, and is reputed to be most unhealthy. The high death-rate, however, is undoubtedly to be attributed to some extent to the numbers of worn out Hindús who crawl to the Kurukshetra to die within

Year of census.	Persons.	Males.	Females.
1868 ...	7,929	4,026	3,903
1875 ...	7,111	...	...
1881 ...	6,005	3,117	2,888
1891 ...	6,111	3,611	2,500

its sacred precincts. The population as ascertained at the enumerations of 1868 to 1891 is shown in the margin. The constitution of the population by religion and the number of

occupied houses, are shown in Table No. XLIII.

Ládwa is a small municipal town, containing 4,011 inhabitants, situated 33 miles to the south-east of Ambála, on the *kacha* road from Pípli to Radaur. This town formerly belonged to Rája Ajít Singh; but in 1846 his estates were confiscated in consequence of his conduct during the Lahore campaign, and pensions were granted to his two sons. The family is now extinct. An old fort, which was the residence of the Rája, still exists, and is a substantial old building. Ládwa is the head-quarters of a *thána*, and contains a middle school. The Municipal Committee consists of six members, of whom five are non-official. Its income for the last nine years is shown in Table No. XLV. and is derived mainly from octroi collections. The

Year of census.	Persons.	Males.	Females.
1868 ...	4,289	2,262	2,027
1875 ...	4,121	...	...
1881 ...	4,061	2,148	1,913
1891 ...	4,011	2,175	1,836

population as ascertained at the enumerations of 1868 to 1891 is shown in the margin. The constitution of the population by religion, and the number of occupied houses, are

shown in Table No. XLIII.

Rúpar is the head-quarters of a subdivision of the Ambála district. It is situated on the Sutlej, 45 miles north of Ambála, and has a population of 8,693. The town is one of considerable antiquity, and was formerly known as Rúp Nagar. It formed part of the dominions of the Sikh chief Hari Singh, and in 1792 came to his son Charat Singh; his estates were confiscated in 1846 in consequence of the part taken by the family in the Sikh war of 1845. Rúpar is important as being the site of the head-works of the Sirhind Canal. The Assistant Commissioner in civil charge of the subdivision has his head-quarters here. There is also an Assistant Engineer of the Canal Department stationed here. Two important religious fairs—one Muhammadan and the other Hindu—take place annually at Rúpar. The public buildings are the Assistant Commissioner's Court, the *tahsíl* and *thána*, a post office and a staging bungalow. There is also a Municipal Board school and a dispensary. The Municipal Committee consists of nine members, of whom six are elected. Its income for the last nine years is shown in Table No. XLV. and is derived from octroi duties. Rúpar is an important mart of exchange between the hills and plains and carries on a considerable trade in gram, sugar and indigo. Salt is largely imported from the Salt Range Mines, and exported to the hills in return for iron, ginger, potatoes, turmeric, opium and *charas*. Country cloth, also, woven in the town, is largely exported to the hills. The smiths of Rúpar have a reputation for the manufacture of locks and other small articles of iron. The population as ascertained at the enumerations of 1868 to 1891 is shown in

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Rúpar town.

the margin. The constitution of the population by religion,

and the number of occupied houses, are shown in Table No. XLIII. The decline in population shown by the figures for 191 is due to the departure from Rúpar of a large floating

Year of census.	Persons.	Males.	Females.
1868 ...	8,710	4,641	4,069
1875 ...	10,261	...	...
1881 ...	10,326	6,171	4,155
1891 ...	8,693	4,663	4,030

population connected with the Sirhind Canal construction works in 1883, after the opening of the canal in 1882. The place is still flourishing and perhaps the most thriving of the small towns of the Ambála district, though it has ceased to be the important place it was during the period of canal construction. The canal workshops are still kept going here, but the railway which connected Rúpar with Dauraha was taken up in 1884-85 on ceasing to be required by the Canal Department. Rúpar has some historical interest as being the place of the celebrated conference between the Governor-General (Lord William Bentinck) and the Maharaja Ranjít Singh in 1831.

The annual birth and death-rates per *mille* of population since 1882 are given below, the basis being the figures of the most recent census. The series ends with 1890, as the population of Rúpar having fallen below 10,000 in the census of 1891 the place has ceased to be classified as one of the important towns of the Punjab:—

Year.	BIRTH-RATES			DEATH-RATES.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1882 ...	30	17	13	20	17	23
1883 ...	38	20	18	21	20	21
1884 ...	38	22	16	39	36	43
1885 ...	35	17	18	34	21	30
1886 ...	39	21	18	26	25	28
1887 ...	35	16	19	27	23	32
1888 ...	34	18	16	25	21	31
1889 ...	36	18	18	26	23	31
1890 ...	36	19	17	34	30	39
Average	36	19	17	28	26	31

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Mani Májra.

Mani Májra, though not classed as a town, was till lately of some local importance. It is situated 23 miles due north of Ambála, close to the foot of the hills. Nothing is known of its

history before the Sikh period. But after the death of Zain Khan, Governor of Sirhind, in 1763 A.D., and the break up of the Imperial power, one Gharib Dás, a Sikh leader, seized upon 84 villages which his father had held as a revenue officer under the empire. Mani Májra became the capital of the new principality, which was further extended by the seizure of the fortress of Pinjaur. This, however, was afterwards wrested from Mani Májra by the Patiala Rája. Gharib Dás died in 1783, leaving two sons, Gopál Singh and Parkásh Chand. The elder of these did excellent service in 1809, and again in the Gurkha campaign of 1814. He received at his own request, in lieu of other reward, the title of Rája. He died in 1860. The jagir, then worth Rs. 39,000 a year, finally lapsed to Government in 1875 on the death of the late Rája Bhagwán Singh without proper heirs; and the importance of the place has since rapidly declined.

Chapter VI.
Towns, Municipalities, and
Cantonments.

Mani Májra.

The shrine of Mansa Devi, situated a few miles to the north of the town, is yearly a centre of attraction to large numbers of worshippers. The shrine formerly was in the Nahan territory. On one occasion, however, the stream which supplied the pilgrims with water was cut off by some of the hill tribes, and great distress occasioned. At this crisis, Gurbakhsh Singh, Rája of Mani Májra, most opportunely dreamed that the goddess appeared to him, and directed him to establish her shrine in his territory. He obeyed the call with alacrity, and was rewarded by the realization of considerable profit from the annual fair. As many as 40,000 people, of whom perhaps one-half are pilgrims from a distance, are computed to attend the festival, which takes place on the 8th of Chait and four following days.

The local industries are the manufacture of various articles from bamboo, and cutting mill-stones, of which a large quantity are annually turned out. A small trade also is carried on with the hills in country produce, especially ginger and spices. Mani Májra is the centre of the very unhealthy tract known as the Neli, which has been mentioned on pages 38 and 115. The town is occupied by cultivators from a number of the worst villages of the tract, who are unable to live on their lands owing to the deadly climate. A large proportion of these people are afflicted with malarial disease of a very bad type, and the town has in consequence acquired a bad name for sanitation. It is in a miserable, decayed condition, and in spite of the fine crops to be raised in parts of the Neli the strongest inducements will hardly tempt new cultivators to settle in the place.