

Ambala District.]

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the main subdivisions of the village following one form, while the interior distribution among the several proprietors of each of these subdivisions follows another form, which itself often varies from one subdivision to another.

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Village tenures.

In Ambála a comparatively large number of villages are shown as zamíndári. These principally represent the separate estates owned by the larger jágírdárs of the district. Of zamíndári villages as the term is generally understood there are not many. The most important are some Rájput villages in Naráingarh, and the large village of Ratangarh in Rúpar. In the vast majority of cases the proprietary holdings average from 5 to 10 or 12 acres only in size, and a man's tenure and revenue payments are determined solely with reference to the area of land actually recorded in his name. This is commonly the case even where the village lands are primarily divided into pattis. The patti distribution may be a natural division, where the village is shared by two or more distinct groups of proprietors, but more often it is an artificial arrangement adopted as an easy means of dividing up the village land so as to give each family a fair share of the good and bad soil.

There are nearly 5,000 village headmen in the district. They succeed to their office by hereditary right, subject to the approval of the Deputy Commissioner, as in other districts, and their duties are 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. It is by no means uncommon to find as many as ten or twelve headmen in the larger villages, and though their number much reduces both their influence and the amount of their yearly stipend, yet any attempt to reduce the number is strongly opposed. It has been decided not to appoint chief headmen in the district. In 1882 it was proposed to appoint zaildárs in the course of the revised settlement then being undertaken, but eventually in 1890 it was decided that a zaildári system should not be introduced according to the model adopted in most districts of the Punjab. Zaildári circles were framed, the total number of zails being for the present fixed at 85, distributed as follows:—

Village officers:  
Zails.

Tahsíl	Ambála	...	...	...	...	...	...	14
"	Khurur	...	...	...	...	...	...	16
"	Rúpar	...	...	...	...	...	...	13
"	Naráingarh	...	...	...	...	...	...	13
"	Jagádhri	...	...	...	...	...	...	15
"	Pipli	...	...	...	...	...	...	14

The Morni iláka of Naráingarh was specially excluded from the zaildári circles, and the arrangements made at settlement also contemplated exclusion of the towns of Rúpar, Thánesar and Shahabad. But though these circles were adopted as convenient units for administrative purposes, it was considered inadvisable to require the revenue assignees of the district to make the ordinary zaildári contribution at the rate of one per

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cent. The orders exempting assignees in Ambála from zaildári contribution make it clear that the law enables Government to compel all jágírdárs and máfidárs to contribute, but states that it has been resolved to allow exemption to them "for the present and during the pleasure of Government."

This exemption of assigned revenue from contribution rendered it necessary to abandon the plan of establishing zaildárs throughout the district upon the ordinary lines. The funds available did not admit of a zaildár agency upon a suitable scale, and Government directed that zaildárs should not be appointed, but that in their place inámdárs should be introduced in accordance with the following instructions:—

(1). The 85 circles into which the district has been divided in view of the introduction of a zaildári agency should be maintained. The boundaries of these circles may, where necessary, be gradually revised in accordance with the rules under the Land Revenue Act, in order to make them more compact or for other reasons.

(2). For each circle a rural notable may be appointed who should be called an inámdár not a zaildár. The rules regulating the appointment of these men will be Rules 28 and 29 of those contained in Chapter II, Part II, of the Rules under the Land Revenue Act. The emoluments of each inámdár will consist of an inám assignable from the revenue or commutation money of some village or villages in his circle.

(3). In addition to these inámdárs of zails a limited number of other inámdárs may be appointed, provided that the gross expenditure upon all ináms does not exceed Rs. 8,500 per annum, this being as nearly as possible one per cent. upon the khálsa land revenue and commutation money. It is to be understood that the money for all these ináms is to be deducted from khálsa revenues.

(4). The scale of allowances to be given in the form of cash ináms is fixed as follows:—

15 first class ináms at Rs. 120 a year.	
45 second " " " " 90 "	
35 third " " " " 60 "	

subject to such modifications as the increase in the gross amount to be distributed in ináms may render possible. The inám attached to zails should always be of the first or second class. If a vacancy arise in a zail inám of the first class, the Commissioner may, if he think fit, reduce the inám to the second class, promoting one of the second class zail ináms to the first class instead. All ináms will be purely personal, and held for life subject to good conduct and efficiency. The duties of inámdárs will be the same as those of zaildárs, and jágírdárs will be eligible for appointment as inámdárs. Jágírdárs appointed to zail circles are permitted to draw the inám in addition to their jágír revenue.

These exceptional arrangements for the district were rendered necessary by the large amount and peculiar circumstances of the revenue assignments of Ambála, as described in Section E of this Chapter. The existing zaildári circles have been framed as far as possible on tribal considerations. A complete list of the circles is not required as the zaildári system is not fully in force.

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Zaildári inám system.

Talukdári tenures.

The number of talukdári, 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 Múltan 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 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



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cases.\* The arrangements made at regular settlement have not since been modified. The biswadāri allowance is usually a trifling sum, though valued by the superior owners as a recognition of their former status in the country. The amount is in some cases fixed at a small lump sum. More often it is calculated as a percentage of from two to five per cent. of the land revenue of the village. In either case it may be paid to a single superior proprietor, or (more generally) to the entire body of proprietors in the village entitled to superior ownership. It is not uncommon for one patti in a village to receive these petty dues from the other patti, especially where the village is divided between Rājput and inferior castes. There are many curious complications connected with the biswadāri payments, as for instance in the large Rājput Zamīndāri village of Dera in Narāingarh, where the proprietors pay biswadāri dues to men who actually cultivate under them as occupancy tenants.

The chahārami  
 tenure.

Among the complications arising from the Sikh conquests in the district must be noticed a peculiar tenure, called the ebahārami, or " $\frac{1}{4}$  share." The tenure had its origin in a common custom of the Cis-Sutlej 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 half the gross produce, the shares thus apportioned amounted to a quarter of the gross produce. Both contending parties, in other words, became chahāramis,† 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 chahārami 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 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 Rāja of Patiala, who, until 1849, held villages in Ambāla shared with several minor chiefs. The chiefs of Kalsia and Nālagarh 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

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

† From the Persian *chahāram*- $\frac{1}{4}$ .

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. Chapter III. D.  
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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 *chaháramís*, it was considered, at the same time, inexpedient to look upon them as sharers in the *jágír*. Some of the *chaháramís* 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 *chahárami*  
tenure.

The *chahárami* tenures of this latter class are confined to the *Jagádhri* and *Pípli* tahsils. A *Rájpút* family belonging to *Rámgarh* in *Jagádhri* has a share in the *Leda jágír*, and the *Patháns* of *Khizrabad* still divide the revenues of eleven British and some *Kalsia* villages with the *Sikhs*, and have always been treated as ordinary *jágírdárs*. A statement of the *Pípli chaháramís* is given below:—

The *Pípli chaháramís*.

Persons enjoying <i>chahárami</i> .	Share of revenue enjoyed.	Amount of <i>chahárami</i> .	Estates in which <i>chahárami</i> is enjoyed.
		Rs.	
Proprietors of <i>Pattís Jhamra</i> and <i>Kankra</i> of <i>Shahabad</i> .	50 per cent. ...	3,028	<i>Pattí Jhamra</i> , <i>Pattí Kankra</i> , <i>Shahzádpur</i> , <i>Zainpur</i> , <i>Boripur</i> , <i>Pattí Boripur</i> , <i>Dáomazra</i> .
<i>Rájpút</i> proprietors of <i>Lukhi</i> .	Do.	1,022	<i>Lukhi</i> , <i>Panwán</i> , <i>Hasanpur</i> , <i>Jhínwarheri</i> , <i>Píplimazra</i> .
<i>Afgháns</i> proprietors of <i>Bahádurpur</i> .	Do.	190	<i>Bahádurpur</i> .
Proprietors of <i>Pattís Malakpur</i> and <i>Shahábpur</i> of <i>Nalwi</i> .	20 per cent. in <i>Pattí Shahábpur</i> and 25 per cent. in <i>Pattí Malakpur</i> .	228	<i>Pattís Malakpur</i> and <i>Shahábpur</i> of <i>Nalwi</i> .
Total ...	...	4,468	

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chaháramsi.

In all the estates except Bahádurpur, which is entirely *jágir*, some of the shares of the Sikh *jágirdárs* have lapsed to Government. All the proprietors of Shahabad have not *chahárami* rights in all the seven villages shown in the last column of the table. Some have rights in one estate and some in another, while some have no share at all in the grant. In four of the seven estates the owners and the *chahárami* holders are one and the same, in two of the others the *chahárami* holders are superior proprietors, while in one they have no rights of ownership. The Lukhi *chahárami-khwárs* own the whole of three villages and a part of a fourth, but in the fifth they have no proprietary title. The two Afgháns, who enjoy the *chahárami* of Bahádurpur, also own that village, and the *biswádárs* of Pattís Malakpur and Shahápur of Nalwi have *chahárami* rights in their own *pattís*. In some cases, *e. g.*, in the Lukhi villages, the *chahárami* is divided by shares without regard to the amount of land owned by each holder. In others, *e. g.*, in the two *pattís* of Shahabad, each man's holding is the measure of his right, and the grantee in paying in his land revenue simply takes a drawback of one-half as his own share. The recent orders of Government regarding these *chahárami* grants are quoted in Chapter IV of the Karnál Ambála Settlement Report. Briefly it has been decided to uphold the grants as long as in each village a part of the Sikh *jágir* remains unresumed, and to resume the whole of the *chahárami* grants at once whenever in any village the whole of the Sikh *jágir* has lapsed.

Riparian custom.

From the point where the Jamna leaves the hills to the border of the Karnál district, the boundary between the Punjab and the North-Western Provinces is the boundary of the villages of the Ambála and Saháranpur districts (Government of India Notification No. 1501, dated 11th September 1884), and Ambála includes lands, and even some whole villages, on the far side of the deep stream.

On the Sutlej on the other hand the deep stream rule is still the nominal rule for the district boundary, though in practice the rule has not been adhered to. The Sutlej 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 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. Rules have been drawn up for the district determining the revenue rates at which lands recovered from the rivers are to be assessed, and also the conditions under which revenue will be remitted in case of damage by flood or action of sand along the course of the principal hill streams.

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Table No. XVI. shows the number of tenancies of each kind and the area of land cultivated by proprietors and tenants in each tahsíl, while Table No. XXI. gives the prevailing rates of cash rent as stated in the Revenue returns for 1892. The figures in the former table are approximately accurate, but little real guide in the latter. The areas on which true cash rents are paid are small, and the cultivating holders, whether proprietors or occupancy tenants, usually keep the best lands in their own hands. Where competition cash rents prevail the rates vary largely according to the quality of the soil. From Rs. 20 to 50 an acre a year may be paid for rich market garden lands lying close to towns or large villages, where there are facilities for heavy manuring. These exceptional rents may, however, be left out of account. They are paid on very small plots and by cultivators of a special class, and do not represent the real letting value of land under normal conditions. Elsewhere cash rents are paid either in a lump sum for entire holdings, or at bigha rates of from eight annas to  $1\frac{1}{2}$  rupees per bigha equivalent to about Rs. 2-8-0 to 7-8-0 an acre on unirrigated land, and roughly at double these rates where irrigation is practicable. Grain rents run from a third or a fourth of the gross produce in poorer lands to one-half in the richer. Speaking generally one-half is the common rate in the prosperous and densely populated tahsils Kharar and Rúpar, and two-fifths elsewhere. In the richer parts of the tahsils mentioned it is not uncommon to find tenants paying the very high rent of one-half produce in grain with an addition in cash of half the Government demand for revenue and cesses.

Tenants and rents.

The occupancy tenants of Ambála are an important class, holding about 72,500 acres or nearly 8 per cent. of the cultivated area, and including a number of small communities of industrious peasants of the Raien, Saini or Mali class located in large Rájpút villages, where they manage to make a living, in spite of very small holdings, on land which the proprietors themselves are unable to turn to good account. Where there are only a few occupancy tenants in a village they will generally be found to be of the same caste as the proprietors, and descendants of men who were associated with them by ties of blood or marriage, or else to belong to the menial and artisan classes. In the former case there is little real distinction between the proprietors and tenants. The tenants may and commonly do

Occupancy tenants.

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## Occupancy tenants.

own land as proprietors in the same or neighbouring villages in addition to what they hold in tenant right. At the regular settlement of 1847-53 twelve years' previous uninterrupted possession was generally considered sufficient to establish a claim to occupancy right, and the rent for tenants of this class was usually fixed in terms of the revenue and cesses without addition for proprietary dues. Where the tenants belong to the mental or artisan classes the holding is ordinarily very small, representing a few bighas made over to them as an inducement to remain in the village. In such cases also the rent fixed at regular settlement included either no *málikána* or only a very trifling sum.

## Growth of tenant right.

There remains the third and much the most important class where the tenants are men wholly different by caste, habits and position from the proprietary body, belonging usually to the industrious castes already referred to. They were commonly established in the village within the last century or so, and occupy lands from which the original proprietors were forcibly dispossessed by the Sikh Chiefs during the period of semi-independent jurisdiction. Throughout this period the Sikhs collected their revenue in kind, and one of their principal means of increasing the revenue was by encouraging families of more industrious cultivators to settle in the village. Originally few in numbers these small communities continued to grow and flourish at the expense of the proprietors, and as a rule they eagerly fastened on the rich homestead lands specially suited to their market garden style of cultivation. During the Sikh rule the tenants were tolerated by the proprietors without active resistance, and in most cases the proprietors were probably only too glad to be relieved of responsibility for cultivating, and to get a trifling recognition of their proprietary right in the shape of a *sér* or two in the maund from the produce. The situation changed altogether on the introduction of the regular settlement. The proprietors then did all they could to recover land from the tenants, and the latter in their turn all they could to be given the status of proprietors instead of occupancy tenants. In village after village the dispute was fought through the Courts with much bad feeling on both sides and the feeling still exists as keenly as ever. The decision at regular settlement was generally in favour of the proprietors as regards rights, but in consideration of the fact that the tenants had borne their full, or more than their full, share of responsibility for the high revenue levied by the Sikhs or taken by Government at the summary settlements, their rent was generally fixed in cash in terms of the revenue with an addition of not more than one or two annas in the rupee as *málikána*.

## Tenancy legislation of 1868 and 1887.

The earlier tenancy legislation of 1868 did not immediately affect the tenants in Ambála as the rents fixed at last settlement remained in force till revision of assessment, but Act XVI of 1887 has again brought a great change in the position of affairs. Out of the total 72,500 acres then cultivated with occupancy right little



over 20,000 acres paid rents in kind. From 9,000 to 10,000 acres, mostly in the northern tahsils, paid Government dues only, without *málikána*, and the remaining 43,000 acres paid cash rents with an addition of what was intended at regular settlement to be usually  $6\frac{1}{2}$  to  $12\frac{1}{2}$  per cent., though subsequent changes and errors in village accounts had frequently made the *málikána* actually taken almost nominal. Comparatively few of this latter class could establish a right to privileged status under the terms of the Acts of 1868 or 1887, and they have therefore become liable to enhancement of rent up to 75 per cent. of the revenue in addition to Government dues. The rents were revised by the Settlement Officers in 1883 and 1889, and for the present the difficulty has been got over by allowing a rate of enhancement much below the maximum contemplated by the Act of 1887, giving *málikána* generally at two annas, four annas, or five annas four pie per rupee of revenue, representing  $12\frac{1}{2}$ , 25 and 33 per cent., respectively. These rents remain in force for not less than ten years, and thereafter it will be again for decision whether further enhancement (if claimed by the proprietors) should be allowed in view of the previous history of the growth of tenant right in the district.

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Tenancy legislation of 1868 and 1887.

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 (pages 713-14):—

Agricultural labourers.

"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 sérs 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 anything 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."

This description is still sufficiently accurate, but the position of the menial and artisan class in the country is gradually improving. The tendency is towards the breakdown of the customary system under which the village carpenter, blacksmith, potter and shoemaker received fixed dues at harvest time in return for services rendered to the proprietors throughout the year. The growing independence of these classes, and to a somewhat less extent of the ordinary field labourer, enables them

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labourers.

Land transfers;  
agricultural  
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to demand higher wages and payment in cash, and thus to share in the benefit which a long era of high prices has brought to the agriculturist.

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.

Table No. XXXII. gives statistics of sales and mortgages of land; Tables Nos. XXXIII. and XXXIII A. show the operations of the Registration Department; and Table No. XXXIX., the extent of civil litigation. The really important figures are contained in Table No. XXXII, which shows the total area of land sold or mortgaged up to 1885 with the details of subsequent alienations and redemptions as given in the annual returns. The indebtedness of the agriculturists in Ambála is a formidable question. In spite of a moderate revenue assessment there are few really prosperous tracts of any size in the district outside the Rúpar and Kharar tahsils. From a fifth to a fourth of the land has already changed hands since last settlement on sale or mortgage in the Ambála, Pípli and Naráingarh tahsils, and about one-third in Jagádhri. These transactions include the transfers among agriculturists themselves, which for all practical purposes may be left out of account, but even with all due deductions the inference that the country is gradually, and in recent years rapidly, passing into the hands of money-lenders and speculators is substantially correct. Regarding the alienations in Jagádhri and Pípli the Settlement Officer writes in 1890 as follows:—

"I have already alluded to the extent to which the land in Jagádhri is passing out of the hands of the peasant owners. The matter attracted notice as early as 1868, when the Deputy Commissioner alluded to it in his revenue report. About one-third of the tahsíl has been transferred, half by sale and half by mortgage, and the great bulk of both classes of alienations has been to money-lenders. Half the sales and a fourth of the mortgages are in favour of the bankers of the town of Jagádhri. The worst feature of all is the rapid increase of alienations decade by decade. Details of transfers by tribes are given in the Assessment Report. Between Rájpúts, Gujars, and Jats there is little to choose as regards the fatal facility with which they get rid of their land, and these three tribes at last settlement owned nearly two-thirds of the whole tahsíl, and still own above half of it. The Jagádhri Jat is a very different man from the sturdy Jat of the Central Punjab. He works harder as a rule than his Rájpút neighbour, but if he has the misfortune to live near a small town he gets into debt nearly as easily. The state of some of the Jat estates near Jagádhri is deplorable. Even the thrifty Kamboh has not held his own. Raiens and Málís have stood their ground, but their stake in the tahsíl is a small one.

"I do not think that the assessment had anything to do with the amount of the transfers. Since the revision of the Khádir settlement the demand had nowhere been heavy. The largeness of the holdings has had a bad effect in some parts of the tahsíl. It has tempted the people into extravagance, because they know they could get rid of part of their land without being reduced to beggary. The mass of the agricultural population is ignorant, unthrifty, and unenterprising. They do not spend much on food, but the expenditure on clothing has risen greatly, because the people have largely given up their coarse home-spun for inferior English cloths. The cost of marriages has also increased. Every man marries, and nearly every man borrows to do so. The Jats here do not, like those in Ludhiána, recomp themselves for the cost of their sons' brides by selling their daughters. The price of plough-oxen has more than doubled. Once the zamindár is deep in the Banis's books there is no escape for him, and our judicial system undoubtedly helps him to his ruin. It may be said that it is a good thing that such weaklings should go to the wall. But the Banias who are



taking their place are greedy and unimproving landlords, and the future of the tahsíl seems to me a dark one, unless some radical measures, such as have been adopted in part of the North-Western Provinces, are taken to arrest the progress of decay.

"In Pípli the money-lenders are less eager to acquire land; but even there above one-fifth of the tahsíl has changed hands by sale or mortgage. But agriculturists have secured a much larger proportion of the transfers than in Jagádhri."

## Chapter III. D.

## Village communities and tenures.

Land transfers;  
agricultural  
indebtedness.

The indebtedness of the agriculturists in the Naráingarh tahsíl is almost as hopeless as in Jagádhri, and in Ambála matters are but little better. Regarding that tahsíl the Settlement Officer writes in 1887 that the people have no education, and fall the easiest of prey to the money-lender, and they have neither the energy nor the physique to supplement a precarious living from the land by entering Government service in the army or police. The exceptions to this general rule are a few strong Jat communities such as Panjokhra, Mauhra, Shahpur and Kesri, which may be called prosperous by comparison, though even there the prosperity is far below what it should be. Among the Rájputs, who own more than one-third of the tahsíl, there is scarcely an exception. The great majority of them are Chauháns, the most hopeless of all Rájput castes, and two-thirds of them are Mussalmáns, the worst among Chauháns. Partly from force of habit, partly from want of hands, they have to leave much of their farming to servants and hired labourers. Where they are obliged to work themselves their troubles begin in the early morning. They have no one to bring food out to them at their work, and they make this an excuse for stopping at home till the morning meal is over. Having nothing to do in the village they huddle together in the village rest-house and smoke, and when at last they struggle out at 10 or 11 in the morning they are half stupified, and not in a condition to work well even for the short half day remaining. Add to this a natural aptitude for spending money freely, and it is not surprising that they fail to get on.

As things stand at present there is no remedy for this, and though an energetic attempt has been made in the last two years to get the people to face the situation more courageously the prospect of any lasting improvement is still remote. Regarding what has been done lately the Deputy Commissioner writes (in January 1893) that all classes except the Saraogi Banias have been induced to abolish useless expenditure on marriages and funerals. With this reduction of expenditure has come a determination on the part of all zamíndárs, even the careless and extravagant Rájputs, to refuse to sell or mortgage their lands and to pay off their debts. A great deal of debt has been paid off, but a very great deal still remains. This movement has been accompanied to some extent by extended education, but education is still backward. Though much good may undoubtedly be done in this direction by the personal influence of the District Officer, it is to be feared that the habits and traditions of the peasantry in the four southern tahsils are of too long standing



**Chapter III. D.**  
**Village communi-**  
**cities and tenures.**

Agricultural  
 indebtedness.

to enable them to effectually resist the process of decay without more direct interference on the part of Government, and the difficulties of such interference are too well known to be discussed here. All that need be said is that if any general scheme should be devised for the relief of agricultural indebtedness in the Punjab, there are large sections of Ambála which are among the worst affected tracts in the eastern portion of the Province, and to which consequently the scheme might be most usefully applied.

Village loans and  
 interest.

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 pawned as security. In loans of grain, effected principally by petty village shopkeepers, interest ranges from 37½ to 48 per cent. per annum, payments being made in kind and for the most part at the valuation of the creditor. There are but few large bankers, and the loan business is mostly carried on by local shopkeepers. Among the strong Jat communities of Kharar and Rúpar it is common enough for the agriculturists to lend money among themselves so as to keep the professional bania out of a village, and in Rúpar especially there seems to be no want of capital in the villages for the purchase of land when a suitable holding comes into the market.

### SECTION E.—LEADING FAMILIES AND JAGIRS.

Origin of jágírs.

The Ambála district is differently situated from others of the Punjab in respect of the very large amount of revenue assigned to jágírdárs in perpetuity. The origin of the jágírs has been traced in Chapter II. A large majority of the leading Sardárs of the district and nearly the whole of the minor fraternities of assignees known as pattidári jágírdárs are descended from the Sikh conquerors of 1763. The principal exceptions are the Mír of Kotáha, the Baidwán Sardárs of Sohana and Manakmájra in the Kharar tahsíl, the Rájpút Sardárs of Rámgarh and Ráipur in Naráingarh, and two families of Patháns with their head-quarters at Kotla Nihang in Rúpar and Khizrabad in Jagádhri. The ancestors of these excepted families were already firmly established in the district at the time of the Sikh invasion and were strong enough to hold their own with more or less success in the stormy period from 1763 to 1803. The proclamations of 1809 and 1811 guaranteed to every man alike, whether a Sikh conqueror or an indigenous ruler, the permanent right to the villages which he held at the time, and thereafter no distinction has ever been drawn between the two classes. The Cis-Sutlej Sikh jágírdárs have however never succeeded in identifying themselves with the people of the district. They still look back on the Mánjha as their real home, and if they notice the Ambála people at all it is usually to recall the days when they had full license to oppress them,

and to show too plainly what line they would take if those days should ever return. It is hardly too much to say that they are an aristocracy with no tradition but that of plunder, with little claim to respect, as the scions of an ancient line, aliens and foreigners still, and with no sympathy for the people from whom they derive their revenue.

Chapter III. E.

Leading families  
and Jagirs.

Origin of jágirs.

Though all political power was taken out of the hands of the jágirdárs in 1849, Government scrupulously upheld their right to the revenue in perpetuity in accordance with the proclamation of 1809. The right was construed strictly both for and against the jágirdárs, under a series of orders passed between 1851 and 1856. The general effect of the orders was to constitute three separate classes of jágirdárs, known as—

- (1) Major jágirdárs ;
- (2) Pattidári jágirdárs, and
- (3) Zaildárs or subordinate feudatories of No. (1).

The major jágirdárs include nearly all the leading Sardárs of the district, entitled to the revenue of a larger or smaller (often a very large) group of villages. Government is entitled to the reversion of this revenue in all cases on absolute failure of heirs, and in most on failure of heirs tracing descent to a common ancestor alive in 1809. The exact position of these major jágirdárs is not however clearly defined, and each case is liable to be re-opened at the death of the holder, though ordinarily there is little doubt as to the terms of succession by heirs. "In practice the status of 1808-9, though not absolutely prescribed for guidance by Government, has almost invariably been referred to as governing claims of collaterals to succeed to large estates, the custom of the family being referred to only to determine whether the estates should descend integrally or be divided among the nearest heirs, either in equal or unequal shares, what provision should be made for widows, and other points of the like nature." The really influential men among these larger Sardárs are very few, and family after family is chiefly noticeable for the frequency with which drink and debauchery have brought their victims to an early grave. In not a few cases it is an open secret that vicious lives have led to a failure of lawfully begotten heirs, and that extinction of the house, with the consequent lapse of the jágir to Government, have only been avoided through the extreme difficulty attending any investigation into the private affairs of the family—a difficulty which makes it almost impossible to ascertain the truth even where the facts obtain an open notoriety. There have been only two important escheats in the last thirty years, covering the Siálba and Manimájra jágirs. Many of the families have however only one or two representatives, and it is a necessary though disagreeable part of the Deputy Commissioner's duties to watch the circumstances of the families closely.

## Chapter III. E.

Leading Families  
and Jagirs.The pattidári jágir-  
dárs and zaildárs.

The origin of the minor fraternities known as pattidári jágirdárs is similar to that of the larger Sardárs. They are the lineal descendants of men who overran the country under the leadership of petty chiefs or who were summoned later from the Manjha to assist these chiefs in holding their own. Villages had been seized by them or awarded to them for maintenance according to the general custom of 1760—1800 and when the existing position of all parties became crystallized by the transactions of 1809 to 1811, they were recognised as independent holders of the villages originally granted to them. It follows that the pattidárs also have been in most cases given the status of 1809, that is, whether the present holders are represented by one or two sharers or by hundreds, all representatives within the patti have rights of inheritance as collaterals from sharers dying without issue provided that they and the deceased sharers can trace common descent from an ancestor living in 1809. Even so many of the shares have died out, and the corresponding revenue has lapsed to Government, and it is in this way that shared villages have become so numerous all over Ambála. It may be said broadly that these men have no aims beyond living on their jágir where it is large enough, and starving on it where increasing numbers in the family have reduced each share to a miserable pittance. As a rule, they own no land and look down on a life of agriculture. The best of them are those who have returned to their native land and taken to regular employment. Those who remain for the most part either cannot or will not enter the service of Government, and their greatest pleasure lies in stirring up useless dissensions among the zamindárs.

It is the case that all the original pattis have obtained the status of 1809, but as a matter of fact many of the groups now classed as pattidári jágirdárs are recorded with the status of later years. The explanation lies in the position of the third class known as zaildári jágirdárs. The zails are jágirs now held by representatives of men to whom the villages in question were awarded by large Sardárs, either before or after 1809, with less definite surrender of superior rights than in the case of the ordinary pattidárs. The theory and to some extent the practice, was that the Sardárs could resume at will from their zaildárs, and whether this was correct or not the zaildárs themselves recognised their inferior position at the time of the earlier investigations and were accordingly entered as such. The practical difference between the zaildárs and pattidárs may therefore be stated by saying that when the whole or part of a zaildári jágir lapses on failure of heirs, the lapsed revenue goes not to Government but the major jágirdár concerned.

For reasons which need not now be followed up the status of zaildárs was fixed in 1854 on the basis of the year 1847, and in case of lapse of the major jágir concerned the outstanding zaildárs then become ordinary pattidárs except that their status is still that of 1847 and not 1809. Further when investigation was being carried out at last settlement it was found that many



## Chapter III. E.

Leading families  
and Jagirs.

Total jágir revenue  
and number of  
sharers.

majority of cases the prospects of ultimate lapse to Government are now remote and the result is that the number of sharers increases and the value of the shares proportionately diminishes with each successive generation. The following table shows the families and sharers classified according to the annual value of their shares as ascertained in 1889:—

Value of shares.	4 annas and under.	4 annas to Re. 1.	Re. 1 to Rs. 5.	Rs. 5 to Rs. 10.	Rs. 10 to Rs. 25.	Rs. 25 to Rs. 50.	Rs. 50 to Rs. 100.	Rs. 100 to Rs. 500.	Over Rs. 500.	Total.
Families...	32	65	127	72	217	221	323	503	111	1,671
Shares ...	148	241	746	703	1,289	965	685	501	96	5,374

A short account is now given of each of the principal Sardár families, following generally the order in which they stand in the district Darbár list of Viceroyal darbáris. The pedigree tables, when given, omit the names of collaterals who have died without heirs and of ancestors further back than the holders of the year 1809. The value of the jágir held by the family is stated in parts A. or B. of the Appendix. The early history of a few of the principal families is given at greater length in "Chiefs and Families of Note" by Major C. F. Massy.

## The Buria family.

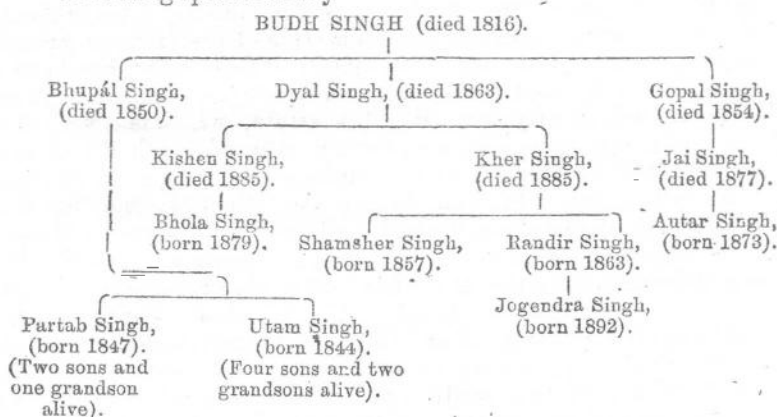
(1). The Buria family ranks first in the district, and is entitled to that place in view of the large jágir income enjoyed. It is however to be regretted that it is not possible to endorse the favourable account given in "Chiefs and Families of Note" of the present jágirdár, Sardár Jiwan Singh, C.I.E., born in 1844. During his long minority the estate was carefully nursed, but the Sardár fell into bad hands shortly after obtaining the management of his affairs, and under their evil influence the fine property to which he succeeded has been almost irretrievably ruined. The Sardár has recently again become a Ward of Court on the ground of natural incapacity for managing his affairs, though it is to be feared that the remedy has been applied too late to save the estate, which had become hopelessly burdened with debt. An arrangement has been made to compound with the creditors for a lump sum advanced in cash from the balance at credit of the Manauli Wards Estate, on the credit of the Buria jágir income and large property in land, but it is probable that the land will eventually have to be sold in order to pay off the debt to Manauli. Sardár Jiwan Singh is now the sole representative of the family, his only son Gajjandar Singh having been killed by an accident in 1890. He lives in complete seclusion at Buria, on the comparatively small allowance which it is possible to make to him from his heavily encumbered estate. He has for many years taken no part or interest in the affairs of the district.

## Chapter III. E.

Leading families  
and Jagirs.The Shahzâdpur  
family.The Singhpuria  
family.

(2). Sardâr Jiwan Singh, C.S.I., of Shahzâdpur, born in 1860, is the sole surviving representative of a Sikh family which rose to importance in the days of Guru Gobind Singh, and which is still recognised among the Sikhs by the title of Shahid (martyr) in honor of the legendary exploits of a former head of the family in the course of his struggles with the Muhammadan Governors of the Eastern Punjab. The Sardâr was married in 1884 to a sister of the Mahârâja of Patiala. He holds large jâgirs in the Narâingarh and Ambâla tahsils and smaller assignments in the Pipli tahsîl and Hissâr and Ferozepore districts, and has made for himself a fine country seat at Shahzâdpur, where he keeps up a racing stable. Though not taking any very prominent part in the affairs of the district the Sardâr has done credit to the careful training which he received during a long minority under the Court of Wards, and he has so far managed his affairs with a success which is unfortunately the rare exception among the leading jâgirdârs of Ambâla. The head-quarters of his jâgir villages in Ambâla tahsîl are at Kesrî, where he owns a large, though somewhat dilapidated, fort. He also owns a large house in the Ambâla Civil Lines, but resides the greater part of the year at either Shahzâdpur or Patiala. The Shahzâdpur property includes a considerable tract of jungle (Bîr) with a little shooting.

The Singhpuria family—



(3). The pedigree table given above includes the survivors of the main branch of the great Singhpuria family, which holds large jâgirs in the Kharar and Rûpar tahsils. There is a separate branch, known as the Bhareli family mentioned as No. (6) later on, which has no right of collateral succession with the descendants of Budh Singh.

Sardâr Budh Singh married three times and the jâgir descends in the main family according to the custom of uterine inheritance (*chundâwand*). Originally the jâgir was divided into the six estates of Bela, Manauli, Bunga, Bharatgarh, Kandaula and Ghanauli. The Bela line became extinct in 1857, and that estate then merged in Manauli. The Bunga line be-

**Chapter III. E.**  
**Leading families**  
**and Jagirs.**

**The Singhpuria**  
**family.**

came extinct in 1890, one-half of the jágir then lapsing to the Ghanauli Sardárs, one-third to the Kandaula representatives and one-sixth to the Bharatgarh branch. The existing heads of the remaining four lines are as follows :—

- (1). Sardár Antár Singh of Manauli.
- (2). Sardárs Shamsher Singh and Randír Singh of Bharatgarh.
- (3). Sardár Bhola Singh of Kandaula.
- (4). Sardárs Utam Singh and Partab Singh of Ghanauli.

The whole of these Sardárs have rights of succession as descendants of Budh Singh, the possessor of 1809, and as there are a good many surviving representatives the prospect of ultimate lapse of the jágir to Government is remote, though it is probable enough that one or more of the different lines may become extinct. In "Chiefs and Families of Note" it is observed that during "the last half century, the family has been unfortunately more distinguished for its vices than its virtues. None of its representatives have been men of mark. Few have even lived lives of ordinary respectability, and \* \* \* \* there is no better typical instance of the rapid degeneration of character among the leaders of the Cis-Sutlej Sikhs, where British protection has secured them in the enjoyment of large revenues, and left them without the necessity to work for their position, and without sufficiently strong inducement to uphold the honor of the family name." It is unnecessary to follow out the fortunes of the family in great detail. Sardár Antár Singh of Manauli, the sole representative of the Manauli branch covering nearly half the total jágir of the family, has been a minor under the Court of Wards ever since he was four years old. He will shortly succeed to his estate, which is a very fine one including extensive proprietary rights in both Rúpar and Kharar, and will then have the command of a large income and much capital saved for him during the minority, but he is a young man of weak constitution, and has recently been afflicted with blindness, which will, it is feared, prove incurable. He is married to a daughter of the late well-known Sardár Ajít Singh of Atári in the Amritsar district. The Kandaula Sardár is also a minor. The Bharatgarh and Ghanauli branches are represented by fairly prosperous country gentlemen, living in the Rúpar tahsíl, but the family is much divided against itself, and the only one of the existing Sardárs who can be said to have a position of any prominence in the district is Sardár Utam Singh of Ghanauli.

**The Kotáha family.**

(4). The Kotáha Sayyad family is one of the very few in the district which had attained a position of importance before the Sikh invasion of 1763, and which was strong enough to hold its own against the invaders. The property now consists of jágir revenue from a number of villages in the plains of tahsíl Naráingarh, parganna Kotáha, and from nearly the whole of the villages in the Morni hill ilaka, with proprietary right in many of the jágir villages in the plains and extensive rights in the Morni jungles, commonly known as the Morni forest, described



in Chapter IV. The *jágírdár*, usually spoken of as the *Mír* of *Kotáha*, also enjoys a perpetual pension of Rs. 400 a year, granted in 1850, in return for the surrender of the right to levy transit duties within the limits of the *Morni* tract.

**Chapter III. E.**  
**Leading families**  
**and Jagirdars.**

The *Kotaha* family.

The original rulers of *Morni*, as far back as tradition reaches, were certain *Rájpút Thákurs*, who held it parcelled out into 14 small estates. Each of these estates was called a *bhoj*. The subdivision thus effected exists to the present day. The *bhoj* is still the unit of subdivision, and each still retains much the same boundaries which it had in the old *Rájpút* times. The *Thákurs* owed allegiance to the *Rájás* of *Sírmur*, but at last appear to have asserted independence, whereupon the *Sírmur Rája* called in the aid of some *Rájpút* adventurers from *Hindústán*. *Kotáha* was subdued, and made over by the *Rája* to *Partáb Chand*, one of his *Rájpút* allies, to whom he had given his daughter in marriage. *Partáb Chand's* family held *Kotáha* for 11 generations. The *Náhan Rája* then attempting to oust them, they procured help from *Delhi*. The leader sent to their relief was *Hakím Kásim Khán*. He expelled the *Sírmur Rája*, but usurped the power for himself. These events took place about the middle of the 17th century. *Kásim Khán's* descendants ruled *Kotáha* for about 100 years, but were at last ousted by the *Sírmur Rája*, who once more obtained possession, and held it until the beginning of the present century. He then in turn was ousted by the *Gurkhas*, who held possession for nearly four years. Then followed the *Gurkha* campaign of 1814-15, which placed the whole of *Sírmur* at the disposal of the British Government. *Kotáha* was bestowed upon *Mír Jañir Khán*, who then represented the family of *Kásim Khán*, in consideration of his ancient title and certain services which he rendered during the war.

The following are the terms of the *Sanad* presented to the *Mír* on 26th October 1816, by General *Ochterlony* on behalf of the Governor-General, conferring the *Morni* tract upon the family.

“WHEREAS by the Grace of God the whole body of the *Gurkhas* has been driven out of this country and all the places belonging to this district having been brought under the British powers, the old places of the many ancient *Rájás* who had lost their rule and estates by the *Gurkha* tyranny have come by the generosity of this Government in consideration of the *Rájás'* priority and possessions under the head of gratuity (*Bakhshish*). Therefore by the order of His Excellency the Governor-General of India, the taluka of *Morni*, including the fort and the villages appertaining thereto as detailed below and three (3) *Sayer Chaukis* and the income from fairs of the shrines of *Bhowáni* (goddess) in *Tilokpur* and *Samlotha*, besides the collections from the lands of *Tilokpur* situate in the low country (*des*), together with all description of rights or interests, outer and inner *khárji* (and *dákhilí*), which were in the hands of the *Gurkha karindahs* have been restored to and established in the name of *Mír*

**Chapter III. B.**  
**Leading families**  
**and Jagirs.**

The Kotaha family.

Muhammad Jāfar Ali Khān Sāhib of Kotāha in permanent tenure, generation after generation and issue after issue. The said Mīr Sāhib ought to consider this document as a genuine Sanad and take possession of his villages, and taking care not to encroach upon the territories of others, he should heartily employ himself in settling down the people and awarding justice to all complainants, and return thanks for this bounty by zealously submitting to and obeying the orders of the British officers with great constancy.

“And whenever a disturbance may take rise, he should attend himself with his present forces for Government service, and should not disobey orders for procuring Begāris as is practical, from his ilāka, such as may be required on the occasion, and that it is incumbent and proper upon himself to construct such roads within the precincts of the taluka of Morni for the passage of a cart, as may be considered requisite.

“Than the above-mentioned matters no further demand of *Pesh kash* (present) or *nazarāna* (offerings) will be made from him on the part of the British officers, at any time.

“The arrangement of the subjects in the said taluka will be that they shall consider the said Mīr Sāhib as the permanent proprietor of the taluka, generation after generation, and shall omit nothing in paying the proper revenue, increasing the cultivation, showing submission, and obedience and other-manners becoming the capacity of ryots. In this matter they are severally enjoined.”

(NOTE.—This is the extant translation of the Sanad which is commonly referred to by the Mīr, and it is sufficiently accurate for purposes of reference. It is followed by a list of the *bhojes* and hamlets, which is not worth reproducing.)

Recent history of  
the Mīr's family.

The recent history of the Mīr's family is rather curious, and without dwelling unduly on his past troubles it is necessary to state the facts briefly so that the exact position of affairs may be understood. In the Mutiny the then Mīr, Akbar Ali Khān, grandfather of the present jāgirdār, fell under grave suspicion of giving assistance to bands of rebels passing through Narāingarh. It is probable that in the general confusion of the time the extent of his actual complicity was somewhat exaggerated. This at any rate was the opinion strongly held by Mr. Melvill, and put forward by him shortly afterwards in a memorandum which is still in existence. The time was not however one for nice distinctions of right and wrong, and severe punishment was promptly ordered. The Mīr's forts at Kotāha in the plains and Morni in the hills were destroyed, and his entire jāgīr in hills and plains was reduced by two annas in the rupee, to be thenceforward levied as commutation dues from which he had been previously exempt under special orders of the Government of India. In 1864 the Mīr unfortunately came again under the severe displeasure of the Government on a charge of conspiracy, and on an attempt to partially rebuild his fort at Kotāha with-

out permission. He narrowly escaped resumption of his *jágir*, and was banished from the district, being forbidden to reside either at Morni or Kotáha, and his whole property in Naráin-garh was brought under direct official management. It is satisfactory that on a further enquiry made in 1876 the Government was able to cancel the sentence of banishment and to sanction the restoration of his property. The orders were communicated in 1876 but as a fact the property was not finally restored till 1880. In the meanwhile the present Mír, Bakar Ali Khán, who was not directly concerned in his grandfather's trouble, had settled in the Bulandshahr district of the North-West Provinces, and had there inherited a large zamíndári property in the Bulandshahr, Aligarh and Budáon districts. He has in consequence elected to reside permanently in the Bulandshahr district, and has been rewarded with the title of C. I. E. for his services there. In consideration of the special circumstances under which the Morni tract was acquired the *jágir* revenue of the *ilaka* was exempted from commutation for military service under orders of 1850 and 1852. In 1858 these orders were revoked in consequence of Mír Akbar Khán's misbehaviour, and the usual commutation tax at two annas per rupee of revenue was levied until 1892, when the tax was again remitted. The exemption does not apply to the Mír's *jágir* villages in the plains of Naráin-garh, which are held under the general terms covered by the proclamation of 1809 and subsequent orders in force for the Ambála district as a whole.

Mír Bakar Ali Khán has two sons and one grandson alive. He was himself born in 1842. He seldom resides in Ambála and manages his property through an agent at Kotáha.

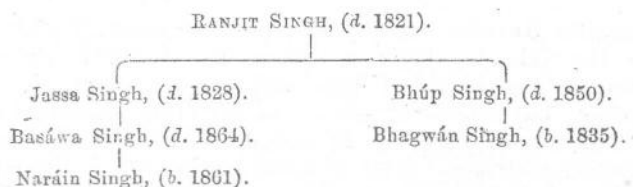
(5). The Sohána family is another of what may be called the indigenous families of the district, having been firmly established before the Sikh invasion of 1763. The Sardár of Sohána holds an almost unique position among the principal Sardárs of the district, as a real leader among the people, being himself a Baidwán Jat and the hereditary head of the prosperous tribe of Baidwán Jats who occupy the more important of his *jágir* villages.

### Chapter III, E. Leading families and Jagirdars.

Recent history of  
the Mír's family.

The Sohána and  
Manakmájra family.

The pedigree of the family is as follows :—



The *jágir* is divided into two branches. Sardár Bhagwán Singh represents the senior line at Sohána, and Sardár Naráin Singh the junior at Manakmájra. Sardár Bhagwán Singh is an excellent specimen of the better class of Sikh *jágirdár*. He



**Chapter III, E.****Leading families and Jagirs.**

The Sohána and  
Manakmājra family.

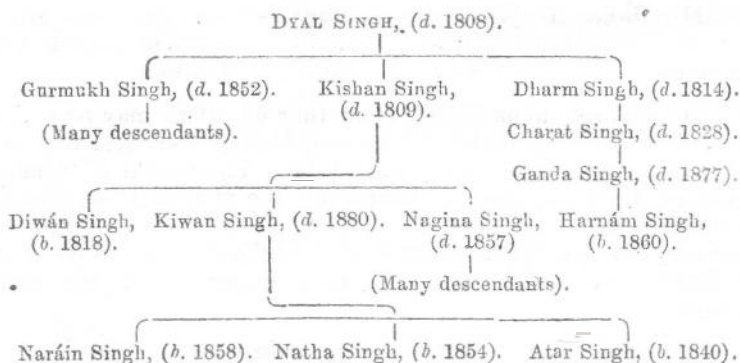
lives an old fashioned life in his fort at Sohána, holds powers as an Honorary Magistrate and Sub-Registrar, and uses his powers on the whole with discretion and good effect. The Baidwáns are a strong, turbulent set of men, and it is fortunate that they have at their head a man who is capable of exercising much good influence in the country, and who really represents the people from whom he derives his income.

The Bhareli family.

(6). Sardár Tára Singh of Bhareli in the Kharar tahsíl represents a minor branch of the Singhpuria family, which has been already mentioned. He was born in 1858 and holds a large jágir in a detached block of villages situated round Bhareli. The family has now no direct connection with the main Singhpuria branch, and there is no right of collateral succession between the two. Sardár Tára Singh succeeded to his estate after a long minority under the Court of Wards, during which he was educated at the Wards School then situated at Ambála. He leads a somewhat retired life at Bhareli and on the rare occasions on which he comes into prominence it is not always under creditable circumstances. At the same time he has more natural capacity than many others among the Singhpuria Sardárs. At the time of writing (1893) he has one son alive, born in 1883.

The Kharar and  
Maloa families.

(7). The present position of the Kharar and Maloa families is explained by the following abbreviated pedigree table:—

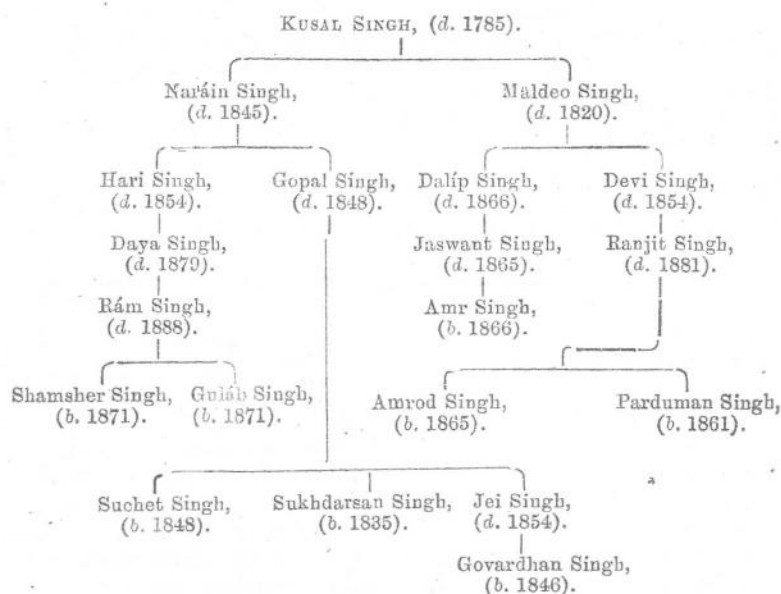


Sardár Harnám Singh, the present head of the family, holds the Kharar jágir of about Rs. 7,000 a year. The remaining descendants of Dyál Singh, some twenty in number, divide the Maloa jágir of about Rs. 4,200 in fractional shares, and hold other property in the Jullundur, Hoshiárpur and Ferozepore districts. Most of them live in those districts, but some few of the Sardárs reside at Maloa in tahsíl Kharar. There is a long standing dispute in the family. The Maloa Sardárs claim the right of succession to the Kharar jágir as collaterals descended from Dyál Singh who was alive in 1808, but the right has never been formally recognised, and in the event of the Kharar line becoming extinct it would probably

be held that Dyál Singh could not be considered the possessor of 1809, and that the Kharar *jágir* would consequently lapse to Government. There is now no immediate probability of failure of heirs to Sardár Harnám Singh, and the question of succession may therefore never arise. It may however be noticed, in case the matter should ever require a decision, that a claim on the part of the Maloa Sardárs should be scrutinised very closely, and would probably be found untenable.

Sardár Harnám Singh is a quiet, well disposed gentleman living at Kharar. There is not much to be said in favour of the Maloa Sardárs. Sardár Atar Singh of Maloa ranks high in the district Darbár list, though his actual *jágir* share in Ambála is under Rs. 400 a year.

(8). Excluding villages held by the Mír of Kotáha nearly the whole remaining revenue of plains villages in the Kotáha parganah of tahsíl Naráingarh is assigned to a large family of Rájput Sardárs having its head-quarters at Rámgarh. This family also was established in the district before the Sikh invasion of 1763. It has no direct connection with the Rájput villages of Naráingarh, and claims relationship with the higher caste Rájputs of the Simla hill States. The pedigree is as follows:—



The two main branches of the family, descended from Maldeo Singh and Naráin Singh, are quite distinct, as Mían Kusal Singh died before 1809. The head of the elder branch, Mían Parduman Singh, receives rather over a third of the total *jágir* of Rs. 18,400 a year. There are special orders about this family recognising the right of primogeniture, and the

**Chapter III. E.**  
**Leading families**  
**and Jagirs.**

The Kharar and  
Maloa families.

The Rámgarh  
family

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**and Jagirs.**

The Ramgarh  
 family.

younger brother Sardár Amrod Singh is entitled to maintenance only. The remaining Rs. 12,000 of *jágir* revenue is divided among the following Sardárs:—

- (1). Amr Singh of Dhandarru.
- (2). Govardhan Singh of Kishangarh.
- (3). Sukhdarsan Singh and Suchet Singh of Khatauli.
- (4). Shamsheer Singh and Guláb Singh of Ramgarh.

Sardár Amr Singh's right to a share in the *jágir* is not usually recognised in the family, though the case was decided by Government in his favour when the dispute arose. Sardár Govardhan Singh's *jágir* includes the revenue of Bharal in *Bhoj* Mator of the Morni ilaka, a village now assessed at Rs. 320 and the only part of the Morni tract of which the revenue is not enjoyed by the Mír of Kotaha or his sub-assignees.

Most of the Sardárs are respectable men, but Mián Parduman Singh alone takes a prominent position in the country, exercising powers as an Honorary Magistrate and Sub-Registrar. The family holds itself aloof from the people of the district in virtue of its connection with ruling families in the Hill States. It is the only family of this class anywhere in Ambála.

The Shahabad  
 family.

(9). The Shahabad family of the Pípli tahsíl is now represented by Sardárs Shib Naráin Singh and Bachittar Singh only, both minors and grandsons of Ranjít Singh, the possessor of 1809. There was till recently a separate branch of the family known as the Karindwa branch. This has become extinct by the death of Sardár Rám Naráin Singh in 1892, the Karindwa *jágir* consequently lapsing to Government. The Shahabad family ranks high in the list of Ambála Darbáris, but it is no longer one of much real importance in the district.

The Raipur family.

(10). The Sardárs of Ráipur in Naráingarh represent a very ancient family of Rájpúts. The head of the family takes the title of Ráo and is the recognised head of the Hindu Chauhán Rájpúts of Naráingarh. In former times it held a very strong position in the district, but many of the Ráipur villages were seized by the Sardár of Shahzádpur in or about 1763. The family still holds large *máfi* assignments (*lahnas*) or fractional shares in the *jágir* revenue of a number of villages in Naráingarh, in addition to the *jágir* of the Ráipur villages proper, and it also owns the whole village of Ráipur, but it has become heavily indebted in the endeavour to keep up appearances without the necessary means. The only surviving representatives are two minors, Sardárs Baldeo Singh and Jeideo Singh. The custom of primogeniture has been adopted in the family and Baldeo Singh has been declared heir to the *jágir* estate. He was born in 1875, and his cousin Jeideo Singh in 1873. The property is difficult to manage well as it is widely scattered and heavily encumbered.

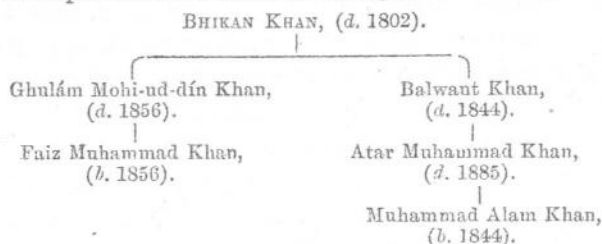


(11). The survivors of the Pathán family of Kotla Nihang in Tahsíl Rúpar are connected as follows:—

## Chapter III, E.

## Leading families and Jagirs.

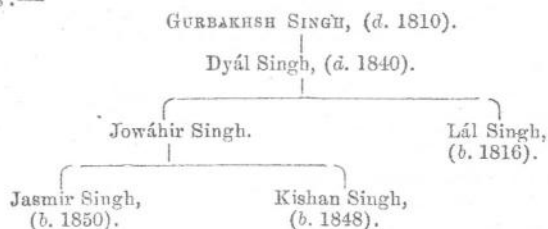
The Kotla Nihang family.



There are other descendants of Bhikan Khán living in Kotla Nihang, who do not share in the *jágir* through failure to trace legitimate descent. The family holds extensive proprietary rights in villages lying under the low hills of Rúpar. The *jágir* is now divided in the proportion roughly of two-thirds to Muhammad Alam Khán and one-third to Faiz Muhammad Khán, special orders having been laid down to regulate the succession after a prolonged dispute in 1872-73 (Punjab Government No. 318, dated 5th March 1873). The family is much divided against itself and is now conspicuous mainly for its tendency to engage in useless litigation. It must formerly have been of some importance to be able to hold its own against powerful enemies in the Singhpuria and Rúpar Sardárs.

(12). The Thol or Tingor family of Tahsíl Pípli represents a minor branch of the Shahíd confederacy of which the Shahzádpur Sardár is the titular head. The pedigree is as follows:—

The Thol family.



Sardár Lál Singh at present holds only a life share in the family *jágir*, having lost status in 1839 under circumstances stated in the account of the family given in "Chiefs and Families of Note." The question whether he should be restored to the position of a perpetuity *jágirdár* is now under discussion.

The following is a list of the remaining families, one or more members of which are entitled to a seat in the Vice-regal Darbár. Each of the Sardárs mentioned holds a considerable *jágir*, but there is little to notice specially about the family history. All alike are descendants of the Cis-Sutlej invaders of 1763.

Other vice-regal darbárs.

(13). Sardár Jowála Singh of Jharauli in Pípli.

(14). Sardárs Tilok Singh and Naino Singh of Mustafábad in Jagádhri,

**Chapter III, E.**  
**Leading families**  
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 Other vice-regal  
 darbáris.

- (15). Sardár Zorawar Singh of Leda in Jagádhri.
- (16). Sardár Hardit Singh of Dyálgarh in Jagádhri.
- (17). Sardár Sheo Naráin Singh of Purkhali in Rúpar.
- (18). Sardár Partáb Singh of Miánpur in Rúpar.
- (19). Sardár Sant Singh of Sikandra in Pípli.
- (20). Sardár Kirpál Singh of Dhin in Ambála.

Of these the Jharauli, Dyálgarh, Purkhali and Miánpur families were not formerly recognised among the 34 leading houses of the district. The distinction has long ceased to be anything but nominal, but they are for this reason classed as *pattidári* *jágirdárs* in the Appendix.

The Miánpur *jágir* (No. 18) was originally a subordinate feudatory (*zail*) of the great Siálba estate which lapsed in 1866, and as such holds status from the year 1847 instead of 1809. The present representative, Sardár Partáb Singh, is one of the most energetic and useful of the Ambála Sardárs.

In addition to the above the list of major *jágirdárs* for the district (Statement A. of the Appendix) comprises the relatively unimportant families of Saran in Jagádhri and Dhanaura Labkari in Pípli, together with a detail of *jágir* shares held in Ambála by the Sardárs of Ladhrán in Ludhiána, and Arnauli Siddowál in Karnál. Some notice is required lastly of the Bhabhat *jágir* in tahsíl Kharar. This *jágir* stands on a footing of its own, having been granted as a reward for mutiny services to Rája Bahadur Singh of the Kuthar State in the Simla district, and is consequently exempt from commutation tax. The present holders, Sardárs Basant Singh and Govardhan Singh are minors.

**Leading groups of**  
***pattidári* *jágirdárs*.**

Many of the *pattidári* *jágirdárs* (Statement B. of the Appendix) have large *jágir* incomes, but comparatively few hold a position of such importance in the district as to entitle them to mention among the leading families. The Patháns of Khizrábad in Jagádhri, the Rájpúts of Burail in Kharar and the Baidwán Jats of Bakarpur in the same tahsíl are the principal groups of *jágirdárs* whose connection with the country dates from the period before the Sikh conquest. The minor Sikh *jágirdárs* are counted by thousands, but as they are for the most part mere *jágirdárs* without proprietary rights in the land they have neither the means nor the inclination to take any prominent part in the affairs of the district.

Of leading men other than *jágirdárs* there are very few, and it is often a matter of some difficulty even to find a duly qualified headman to fill the post of *inámdár* or *zaildár* under the scheme described in Section C. of this Chapter. There are few large landholders, and such as there are have usually burdened their estate with a heavy load of debt, making it now impossible for them to take that position in the country to which they would otherwise be entitled by the previous history of their families.