

CHAPTER III.—ADMINISTRATIVE.

A.—Administrative Divisions.

General.

The Hissar District is under the control of the Commissioner of the Ambala Division. The head-quarters of the district are at Hissar where there is a small civil station. The principal officers of the district staff are the Deputy Commissioner, the Superintendent of Police, the Civil Surgeon, the Sub-Judge and three Extra Assistant Commissioners. The Deputy Commissioner is usually an officer of the Indian Civil Service. He exercises the powers of a Magistrate of the first class and as a rule he is also empowered under Section 30 of the Criminal Procedure Code to try all offences not punishable with death. As District Magistrate he also hears appeals from the orders of Magistrates of the second and third class. The Deputy Commissioner is also the Collector (or principal revenue officer) and the Registrar of the district. The Superintendent of Police is, subject to the general supervision of the Deputy Commissioner, responsible for the good working of the Police force in the district, and for the prevention and the detection of crime and the prosecution of cognizable offences. He has no magisterial powers.

The Civil Surgeon is *ex-officio* Superintendent of the District Jail. He is responsible for the sanitation of the district generally, and for the working of the numerous dispensaries in the district.

Besides the Extra Assistant Commissioners at district head-quarters there is an Assistant or Extra Assistant Commissioner in charge of the Sirsa Tahsil which forms a subdivision of the district. This officer has first class powers and is a Sub-Divisional Magistrate for the tahsil.

A District and Sessions Judge also sits at Hissar. He tries criminal cases committed to the Sessions Court, and appeals from the orders of the lower criminal and civil courts.

Tahsils.

For administrative purposes the district is divided into five tahsils, each under the charge of a Tahsildar with a Naib-Tahsildar at tahsil head-quarters to assist him. The tahsil head-quarters are at Hissar, Hansi, Bhiwani, Fatehabad

and Sirsa. The two latter are very much larger in area than the first three tahsils, and a portion of each has been constituted into a sub-tahsil with a Naib-Tahsildar in charge. The head-quarters of these sub-tahsils are at Tohana for Fatehabad and at Dabwali for Sirsa. At each tahsil head-quarters except Hissar there is a sub-treasury, the primary object of which is to serve as a collecting centre for Government revenue of all kinds. At Hissar there is a District Treasury to which the collections made at the tahsil sub-treasuries are remitted at frequent intervals.

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Tahsils.

All the Tahsildars are invested with the powers of Magistrates of the second class, and as a rule all the Naib-Tahsildars are invested with the powers of Magistrates of the third class.

Each tahsil is further sub-divided into a varying number of *thanas* or police stations with a Sub-Inspector of Police or a first grade Sergeant in charge of each. These officials are not in any way under the control of the Tahsildar, but are directly under the Superintendent of Police.

Thanas or police
station jurisdictions.

The whole district is divided into a number of *zails* or circles with a *zaildar* in charge of each. The *zaildar* is not a Government official. He is almost invariably the headman or *lambardar* of a village included in the *zail* who has been appointed *zaildar* by selection from among the general body of *lambardars*. In making the selection attention is usually paid to the man's influence in the *zail*, his character, the amount of landed property held by him, services he has already rendered to the State and so forth.

Zails.

Every *zail* is a collection of villages or estates. In fixing the *zail* limits care was taken that the inhabitants of the villages included in a *zail* had some common bond of union such as religion or tribe, and in selecting *zaildars* preference is usually given to men who are of the same tribe or religion as the majority of the inhabitants.

The inhabitants of each village are subject to the control of the headmen or *lambardars* of the village. These headmen or *lambardars* are the sole relics we have left of the village autonomy of former times. They represent the village in all transactions with the State. It is their duty to collect the Government revenue, report crime, and the occurrence of births and deaths in the village.

Lambardars.

As a remuneration for their multifarious duties they are paid the proceeds of a cess which is equal to 5 per cent.

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of the land revenue of the village, but it is not for this that they do the work. The post of *lambardar* is considered to be an honourable one, and it is much sought after. It is, however, an hereditary office, and it is only for certain definite reasons that the Collector of the district can pass over the claims of the next heir.

Grades of zaildars.

The *zaildar's* remuneration consists of the assignment of a fixed sum out of the revenue of some particular village in his *zail*. There are three grades of *zaildars*. They are remunerated at the rates of Rs. 100, Rs. 150 and Rs. 200 per year.

Chaukidars.

Besides the *lambardars* there are in almost every village *chaukidars* or village watchmen. The *chaukidar* is usually a man of inferior caste and is treated as a village menial. As a rule he receives as pay Rs. 36 per annum. In a few cases however he is paid in kind, receiving a certain amount of grain or flour from each household. His pay is met by a small cess on all houses in the village. As regards his duties the *chaukidar* is really the servant of the village community and takes his orders from the *lambardar*. He has to appear at the head-quarters of the *thana*, within which the village is situated, once a week. He then produces the birth and death registers (for the keeping of which he is responsible jointly with the *lambardar*) for inspection, and, if they have not already been written up, they are brought up to date by the *thana* clerk from information supplied by the *chaukidar*. The *chaukidar* must at the same time give information of the movements of bad characters and so on. If any cognizable offence is committed the *chaukidar* must at once report the facts at the *thana*.

Patwaris.

Another important rural official is the *patwari* or village accountant. Formerly the *patwari* was the servant of the village community, and kept the accounts of the village common fund (*malba*). He has now developed into a Government official and receives a stipend of from Rs. 12 to Rs. 15 per mensem. Usually one *patwari* has the charge of two or three villages. His most important duties are to write up certain registers for each village, and to make a field-to-field inspection of the crops twice a year in March and October. The *patwari's* immediate superior officer is the field *kanungo*. This man is a peripatetic official who has charge of about 20 or more *patwaris*, for whose good working he is held responsible. The field *kanungo's* work

is closely supervised by the Tahsildar or Naib-Tahsildar when either is on tour.

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Criminal and Civil Justice.

Patwaris.

At the head-quarters of each tahsil is an office *kanungo* whose duty is simply to check and copy into the tahsil registers the various entries regarding crops, etc., made by *patwaris*. The district *kanungo* has charge of the revenue record room at Hissar, and he is generally responsible for the correctness of all the revenue records.

Besides the official Magistrates there are a certain number of Honorary Magistrates; the names of these gentlemen and the powers they exercise are given in Table 33, Part B.

Honorary Magistrates.

There are also two Munsifs at head-quarters. These officials exercise purely civil powers, and they dispose of the vast majority of the petty suits filed on bonds.

B.—Criminal and Civil Justice.

The statistics regarding Criminal and Civil Justice are contained in Tables 34 and 35 of Part B. They call for no particular comment.

The commonest form of crime is cattle theft. It is a relic of the lawless times prevalent before the establishment of British rule, when the ability to steal cattle on a large scale was an honourable distinction. It is now confined to the Pachhada and Ranghar tribes among whom it is still considered to be a venial offence. There is reason to fear that the number of thefts of cattle that take place is far in excess of the numbers registered at the various police stations. The reason for this is the prevalence of the habit of taking *bunga* and the presence of a considerable number of *rassagirs* among the inhabitants. *Bunga* is the reward paid by the owner of the animals stolen for their recovery. The *rassagir* is the habitual trafficker in stolen cattle. When a man has his cattle stolen his first effort is to track the animals. If he is not successful in finding them in this way, he usually applies to the nearest *rassagir* for assistance. There is a sort of freemasonry among *rassagirs*, and usually the owner will be informed in a very few days of the amount of *bunga* he must pay before he can get back his animals. After a little haggling the *bunga* is agreed upon and paid to the *rassagir*. Then, if the *rassagir* is an honest man, as honour is reckoned among thieves, the owner is told where he will find the cattle: and on going to the place, which is

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Cattle theft.

invariably some isolated spot, he finds his cattle grazing contentedly with no clue to the actual perpetrator of the theft. In such cases the owner is thankful to get back his cattle and no report is made. Most of the *rassagirs* are men of considerable prominence, but it is almost impossible to get any evidence against them. Their ability to spirit away stolen animals (especially camels) borders on the marvellous.

Litigiousness of Jat tribes.

The Hindu and Sikh Jats are as a rule extraordinarily law abiding, but they are exceedingly litigious, and if they take to money lending they are more usurious even than Banias. The Bania's object when he lends money is to get what he deems to be a fair profit. The Jat's object is to get land, and he is not usually willing to accept any terms which will deprive him of the land he is striving to get. Crimes of violence are of comparatively rare occurrence. In recent years they have been most prevalent among Bishnois, one of whose principal tenets is the sanctity of life. Apparently human life is not included in this definition. Dacoities are not common, and are chiefly confined to wandering gangs of Sansis.

Crimes generally.

Criminal tribes.

There are two criminal tribes in the district, the Bauriahs and the Sansis. The former are a criminal tribe only in name so far as this district is concerned. Most of them live quietly in villages and earn an honest livelihood either as tenants or as daily labourers. It is said, however, that they commit thefts when compelled by famine to leave their native villages. All Bauriahs in the district have been registered under the Criminal Tribes Act. The Sansis are a wandering tribe, who live by pilfering. Few of them ever do an honest day's work. Frequently, like the itinerant organ grinder, they are paid by the inhabitants of one village to move on to another. More commonly if they come near a Jat village they are driven off by the use or show of physical force on the part of the inhabitants. Occasionally they find a resting place for some months in a Pachhada or Ranghar village, where the owners are willing to levy blackmail on the proceeds of all thefts, or to use the Sansis as a screen for their own offences. As the Sansis have no fixed abode, it is not possible to register them under the Criminal Tribes Act.

C.—Land Revenue.

Village and proprietary tenures.

The Hissar District, as a whole, owing to its recent colonization and development offers facilities for the study

of the growth of landed rights such as are not often met with; more especially is this the case in Sirsa where colonization is more recent even than in the case of the four southern tahsils of the district. It is proposed therefore to treat this matter at some length.

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The four southern tahsils.

Turning first to the latter we find that in scarcely any case does the history of rights in land go back further than that social upheaval of the district which was caused by the *san chalisa* famine of Sambat 1840.

Their ordinary course of development in a typical *bhayachara* village would be much as follows. Previous to the epoch of the *san chalisa*, village communities were very sparsely scattered over the area of the four southern tahsils at long distances from each other. The inhabitants of any one village would be mostly, if not entirely, of the same tribe and clan, and their principal occupation would be pasture. Each separate household or family would break up and cultivate what little land was required for its sustenance without interference from any other inhabitant, the cultivation being in scattered patches round the inhabited site. The demand of the State, which was of an extremely fluctuating character, was distributed over land or over cattle, or partly over one and partly over the other. Where the demand was taken in kind at a fixed share, each cultivator paid such share of his produce. As often as not the State was forestalled in realizing its demand by a band of marauding *Pachhadas* or *Ranghars* or *Patiala Sikhs*.

State of landed rights before the *san chalisa*.

The burdens attaching to the possession of land were under such circumstances more apparent and obvious than the advantages, and the land had, in consequence of this and also of the unlimited area available, no market value, and sales or alienations were of course unknown.

Cultivators were constantly throwing up their holdings in seasons of scarcity and moving off to places where conditions were more favourable and marauders less plentiful. The difficulty under such circumstances was of course to get sufficient land cultivated to pay the constantly fluctuating demands of the State and of the wandering freebooters. Up to this period nothing of the nature of landed rights as between individuals had come into existence, though their germ was to be found in the more or less hazily recognized right of the corporate community to the lands adjacent to the homestead, which, owing to the great distances between village and village, were in no way defined or demarcated.

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Effects of the
famine.

Such was the state of things probably when the *san chalisa* famine broke up on the district. Its immediate and direct effect was to overwhelm and scatter all but the strongest and oldest village communities, and these were of course much reduced by the emigration of individuals. The inhabitants of the smaller villages in many cases took refuge in the larger villages, more with a view to escape the raids of marauders than to escape the famine. The ultimate effect of the famine was to reduce the four southern tahsils of the district to a practically uninhabited waste, the battle ground of contending tribes of freebooters.

In this state the district continued for several years, but shortly before the first *de facto* establishing of British authority in 1810, the deserted waste began to be very slowly recolonized. In many cases the old inhabitants returned to their old sites and repossessed themselves of their corporate lands, and other new villages were settled, or old sites occupied by entirely new immigrants mostly from the west. All these communities were for the most part self-cultivating, and there was, as before, little or no idea of individual rights in land as opposed to the corporate rights of the village community generally. Each man cultivated what land he needed without reference to any one else, and the common expenses of the village, including the regular or irregular demand of the immediately ruling power, were distributed over the brotherhood, either according to land cultivated or number of cattle or any other method thought applicable. As yet individual rights in land had not appeared, and the corporate rights of the community had not taken any definite shape.

British rule.

Such was the state of affairs when British power appeared on the scene. A revenue assessment, whatever form it may have taken, was the primary agent in inducing that process of effervescence and evaporation out of which have crystallized the rights with which we are now familiar; and the process was of course aided by the greater security consequent on established rule.

The first, and perhaps immediate, result of the advent of a settled Government was the founding of numbers of new villages. Considerable areas were leased by Government to individuals in which to found villages and settle cultivators, and many old village sites, which had lain waste and deserted since the *chalisa*, were treated in a similar manner. Many villages were farmed to individual mem-

bers of the commercial classes for arrears which accrued in the payment of the very heavy assessments which were imposed in the early years of our rule; and a not inconsiderable number of villages were transferred by sale or alienation by the original cultivators themselves to individuals.

The persons who thus obtained a position of authority and influence in these villages came gradually to be treated as the proprietors of the soil, and of course realised profits in the shape of rent from the actual cultivators, either settled by themselves, or who had been in cultivating possession at the time of the farm or transfer and had been sunk to the level of their tenants or, as they were called, *boladars*. The development of tenant right will be noticed below.

Origin of *zamindari* and *patidari* tenures.

The farmers, lessees, &c., of such villages having thus acquired the position of proprietors were so recorded for the first time in the settlement of 1840-41, and the tenures of the estates owned by them were, and at present generally are, of the type known as *zamindari*, communal or simple, and *patidari*, in the latter of which each proprietor's interest in the common income and assets of the villages is measured by ancestral shares. The fact that a large number of the present *zamindari* tenures originated in farms given by Government on account of the accrual of arrears is shown by the fact that even at the present time this class of tenure is described in the common speech of the countryside as the *kadar* or farm.

In addition to the above a large number of old and deserted villages were resettled by the original holders whom the advent of settled Government induced to return to their ancient abodes, and in these, together with those which had never been entirely deserted by the former holders, numbering about 150, a development of rights, both corporal and individual, commenced on lines analogous to those noticed above. In such villages the corporate rights of the cultivating brotherhood, as opposed to the individual rights of a sole farmer or lessee, were the first to come to the surface. Land was plentiful, and each household in the village could appropriate and cultivate as much as it needed without pressure on the other members of the community, but no idea of individual proprietary right in a specific plot, carrying with it the power of alienation or transfer as against the other members of the brotherhood,

Origin of *bhaya-charah* tenures:

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Origin of *bhaya-*
charah tenures.

had yet sprung into existence. So far as any idea of proprietary right existed, such a right was vested in the brotherhood generally, and each member, or rather each separate household or family, paid a share of the Government demand proportional to the area of the village lands actually cultivated by it from year to year.

Such was the origin of the tenure which is now classed as *bhayacharah*, in which each proprietor has an interest in the village or sub-division of the village proportional to the area of land held by him in separate proprietary right.

The *chaubacha*.

In connection with the early stages of the development of the *bhayacharah* tenure it will be useful to notice the system known as *chaubacha*. It was a method formerly in vogue for the distribution of the Government demand, and its special feature was that it aimed at including in the distribution, not only the actual cultivators of land, but also the non-cultivating members of the community, such as the *Bania* and the village menials.

In order to effect this object, the land (*dharti*) was not made the sole basis of distribution but a rate was also levied upon every head of cattle (*ang*=hoof), upon every house (*kudi*), and upon every male head of the population (*pagri tagri*=the cotton thread worn round the waist by boys). It was in fact a combination of four rates. Given the total Government demand for the year, it was divided, according to the exigencies of the season, into four parts, each of which was raised by its own rate, one by a rate upon land actually cultivated in the year, another by a rate on cattle, another by a rate upon the houses, and the fourth by poll rate. The object to be gained by this arrangement was that no one might escape altogether from contributing to the revenue, and yet that the greater share of the burden should fall upon the land. Thus, while the village shop-keeper and the village artizan fell under the two latter rates, only the owner of land fell under all four. This method was introduced into the Hissar District during the currency of the first ten years' settlement (1816—1825) by Mr. Fraser, the Collector, in order, as he thought, to facilitate the collection of the revenue. There was, however, no fixed rule for regulating the proportion of the several rates; but each year, according as the season was good or bad, the amount to be levied by rate upon the land was increased or diminished according as the village authorities might determine, the other rates decreasing or increasing in proportion. This

naturally gave rise to much injustice and oppression towards the weaker members of the community. The subsequent development of the *chaubacha* system will be noticed below.

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The *chaubacha*.

To turn again to the development of landed rights in the brotherhood or *bhayacharah* villages. In process of time, as the cultivating brotherhood became more attached to their village lands and less ready to leave them in season of difficulty, they called in and settled cultivators of different tribes from the surrounding States, especially those of Rajputana, which offered then an almost inexhaustable field for such recruitment. The object of the step was to increase the area under cultivation, and thereby to lessen the burden of the State demand on each individual member or household of the community. Such new recruits were gladly welcomed and as *bhumbhai* (earth brothers) practically admitted to all privileges enjoyed by the original members of the cultivating brotherhood, and they contributed to the village *bach* or revenue distribution on the same as the latter. But the difference in origin appears not to have been lost sight of. In many cases village menials such as Khatis, Kumhars and Chamars were admitted to the same status as these immigrants.

New settlers.
"Kadimbiran."

In addition to the above there were in the brotherhood villages certain cultivators not included among the original inhabitants of the village nor among subsequent immigrants admitted to the brotherhood, who, while they generally contributed to the village *bach* on the same terms as other cultivators, were not regarded as members of the brotherhood, but cultivated as *boladars* or tenants of the latter, in its corporate capacity. Here then we find the idea of the corporate right of the community emerging in distinct shape, to which the first definite recognition was given by the definition and demarcation of village boundaries at the revenue survey of Haryana which commenced in 1837.

Boladars.

Meanwhile, however, landed rights as between individual households or families of the cultivating brotherhood were slowly springing into existence. Each distinct household or family of the community would confine its annual cultivation to more or less the same portion of the village lands or extend it around some particular spot, and its claim to cultivate there as against other members of the community would gradually come to be recognized by the other members and perhaps enforced in the village council

Individual landed rights.

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Individual landed
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Effects of First
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of 1840-41.

(*panchayat*): but to this right there would be attached no idea of a power of alienation outside the brotherhood. If any cultivating family threw up its lands they would revert to the brotherhood generally. Such were the somewhat indefinite ideas as to proprietary right prevailing prior to the first Regular Settlement of 1840-41.

The settlement crystallized these ideas, perhaps prematurely into a definite legal shape and turned their development into a definite channel.

In the case of the descendants of the original settlers or of immigrants who had been, as described above, subsequently admitted to the brotherhood, the Settlement Officer as a general rule conferred full and separate proprietary rights on each distinct family or household in so much of the village lands as each such family or household held in separate cultivating possession, while this area also measured the interest of each in the common waste land of the village. The descendants of the original settlers, or the member of their household who were termed *biswahdars*, and also those of the immigrants subsequently admitted to the brotherhood, who were termed *kadim kirsans*, were thus put on practically an exactly similar footing, and the proprietary right in the village lands was vested in them, a portion in severalty and a portion jointly.

The *boladars*, who have been mentioned above in connection with *bhayacharah* villages, were given the status of tenants in the Settlement; they will be noticed in greater detail below. At the Settlement of 1840-41 landed rights had thus developed to the extent that each family or household had a recognized right to cultivate certain portion of the village lands as against other families.

Panas and thulas.

In many *bhayacharah* villages, however, the development had been marked by a stage intermediate between the corporate right of the community as a whole and the evolution of the rights of the family or household. The original founders of the village were few in number, and the different families descended from one such founder would in many cases be related to each other by closer ties than to the other families of the village. They would occupy the same portion of the village homestead and would cultivate adjacent portions of the village lands, and would, as their numbers increased, in course of time develop into a corporate body inside, and subordinate to the entire body of the village community. Such a division of the village is

called a *pana* or *thula*, and is common in all *bhayacharah* villages to the present time. The development of the distinct rights of the family was a stage subsequent to the development of the *panas* or *thulas*. In other cases division into *panas* or *thulas* has been caused by the admission of a body of new arrivals of a tribe or clan, distinct from that of the original settlers, who have on arrival been allowed to settle and cultivate in some portion of the village lands, and a distinct *pana* has thus at once come into existence.

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Panas and thulas.

It has been shown above that many if not most of the villages now held in *pattidari* tenure originated in a lease or farm to certain individuals, but in not a few instances this tenure is found in villages which have been founded in groups of nearly related individuals of agricultural tribes. Some of the older Pachhada villages in the Fatehabad Tahsil are thus held, and the fact that these people are but little addicted to cultivation, and that but little of the area of their villages was till recent years cultivated, probably compelled them to preserve carefully the memory of the original shares of the founders and of the extent to which they were modified by the multiplication of families, as a measure of the interest of each family in the common income and property of the village. As would be expected the idea of the landed rights of individual families did not develop so early in villages of this type as in the villages of *bhayacharah* type.

Pattidari brotherhood villages.

In some of the latter such rights had not become distinct enough even at the Settlement of 1840-41 to enable the Settlement Officer to convert them into separate proprietary rights, and the distribution of revenue in these villages continued on the basis of area actually cultivated from year to year instead of on the basis of land owned, as became the practice in villages in which proprietary or *biswahdari* rights had come to be recognized.

Such was the point of development to which proprietary rights in land were brought by the Settlement operations of 1840-41. The subsequent development proceeded on the lines of increasing disintegration of the proprietary group, combined with increased distinctness in, and a clearer appreciation of, the value of proprietary rights in proportion as these rights themselves became more valuable in consequence of the limitation for the first time of the State demand to a moderate amount and of the increased value

Subsequent development of landed rights.

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Subsequent develop-
ment of landed
rights.

of agricultural produce and the increasing development of the district. The curtailment of the right of the *kadim kirsans* will supply a good instance of this.

Soon after the Settlement of 1840-41 the *biswahdars* began to understand the effect on their interest of the grant of equal proprietary rights to *kadim kirsans* and a struggle ensued in which, after special enquiry, Government laid down that the *kirsan kadims* had no claims to participate in a partition of the common lands of a village, and it was subsequently held judicially that they could not claim to participate in the village income arising from grazing fees. Finally in 1860, the Punjab Government ruled that the *kadim kirsans* must be held to be *malikan kabza*, i.e., absolute proprietors of land actually held by them in severalty without any claim to a share in the common land or common income of the village.

Although at the Settlement of 1840-41 the separate proprietary rights of individual cultivating families were for the first time fully recognized, still many villages continued to be held jointly by the brotherhood. Since then, as noticed above, such proprietary bodies, and the smaller proprietary bodies, such as joint families or households have all been undergoing a process of sub-division, with the result that the number of separate proprietary groups has gradually very largely increased. The process is certainly not yet at an end, and where such a group is still joint, the shares regulating the interests of the different individuals within the group are jealously preserved to such an extent indeed that in many cases where one member cultivates more than his share of the joint land, he pays not only the Government demand on the excess land but also a *malikana* in the shape of rent to the other members. In many villages this practice is in force in the case of the cultivation of the *shamilat* or village common land of the village by a single member or family of the village brotherhood, but here again the tendency for what is legally mere cultivating possession to ripen into something of the nature of a right to possession, in the common opinion of the village, is apparent, and areas of common land so cultivated (*hissadari kasht*) are, where no *malikana* is paid, regarded as little less than the absolute property of the cultivating brother.

Tahsil Sirsa.

The development of proprietary rights in the Sirsa Tahsil proceeded on similar lines.

The differences observable are due to the still more recent colonization of Sirsa, and partly, no doubt, to the fact that the developing rights in the two tracts were not dealt with in the same settlement nor by the same officials.

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Tahsil Sirsa.

At the time that the territory comprised within the present Sirsa Tahsil came for the first time under British influence there were only some 30 villages along the Ghaggar and none in the sandy tract to the south nor in the Rohi, or dry tract, to the north. No sooner, however, had the shadow of British authority been cast on the tract, though its substance was not yet there, than the adjacent States of Patiala and Bikaner began to push their colonists into the Rohi and Bagar tracts successively, and the latter proceeded to found villages which they held subject to the payment of a share of produce to the ruler under whose auspices they had settled.

State of rights
before the British
rule.

The first step in the development of any landed rights was the demarcation of the jurisdiction of each State. This was accomplished between 1828 and 1838. The tract was then found to be more or less sparsely occupied by village communities collected into inhabited sites and cultivating and pasturing their cattle on the adjacent prairie lands: but such lands were not demarcated by any fixed and definite boundaries. The unit of administration was the inhabited site and not any precisely defined block of land. As in the southern tahsils of the district, the joint right of the village community to the lands round their homestead was the first to claim recognition, which was given in 1837 when these lands were defined and demarcated preparatory to the Revenue survey which took place in 1840-41.

Demarcation of
State boundaries.

Within the village community there appear to have been two types of development. In the *bhayacharah*, or brotherhood, villages it proceeded on much the same lines as in the similar villages in the other tahsils of the other district. Each individual family of the brotherhood cultivated such land as it needed. Where the Government demand was collected in kind, each such family paid the fixed share of its produce, and where it was paid in cash, the proportionate share due on its cultivation. The headmen or *lambardars* in such villages, although allowed certain perquisites, enjoyed no rights superior to those of the other members of the brotherhood.

Development of
rights in *bhayacha-
rah* villages.

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Development in
boladari villages.

In other villages, however, matters were different. In them the headmen had been from the first something more than the leaders of a band of colonists. Their position had been rather that of lessees from the State settling cultivators in the leased lands. The term of the original lease, whether granted by a Native State or by the British Government, implied that the lease was in their favour alone, and they from the first levied fixed rents from the cultivators (*boladars*) which left them a margin of profit after the payment of the State demand, while all loss arising from their income of rents in any year being less than the amount of the State demand, owing to the absconding of cultivators or other causes, was borne by the *lambardars*. But while the *lambardars* were thus in a distinctly superior position, the cultivators were left in undisturbed possession so long as the customary rent was paid, and when a cultivator died the right to till his fields passed to his sons in equal shares.

Effects of first
Regular Settlement.

Such was the state of matters when the first Regular Settlement commenced in 1852, and one of the tasks which the Settlement Officer undertook was the determination of the persons in whom were vested proprietary rights in the soil. In the *boladari* villages in which rent had been taken the *lambardars* or *panchs* were probably correctly declared to be the proprietors of the whole of the village lands, and the cultivators settled by them were declared to be tenants. In the *bhayacharah* villages, however, matters were different, and if a declaration of proprietary right was to be made which should in any way fit in with the ideas of the people it should, as in the other tahsils, have comprehended at least all the descendants of the original colonists so far as the lands actually cultivated by them were concerned. As a fact proprietary rights in the whole of the village lands were in the case of the *bhayacharah* villages, as in that of the *boladari* villages, conferred upon the *lambardars* or upon them and certain other individuals of the community who were for some reasons prominent members thereof, and the shares of the persons so declared proprietors were fixed in an equally arbitrary manner. The hardship in the case of the *bhayacharah* villages was increased by the fact that it was laid down that persons declared proprietors alone had the right to break up what had before been the common waste of the village.

Subsequent develop-
ment.

The development of proprietary rights in *bhayacharah* villages was thus diverted from its normal course into one perhaps still more foreign to native ideas than adopted in the

other tahsils. Since then it has proceeded in the same direction as in their case, viz., towards a greater sub-division and disintegration of proprietary groups.

As will be noted below, a large measure of protection to tenant right was given in the first Regular Settlement, and this partly compensated the cultivating members of the community who had been ousted from their former position.

The Settlement Officer proposed restrictions on alienation of the proprietary rights conferred, but these were not sanctioned by Government.

The common income of the villages is an important element in its social economy. It is generally of three kinds: that realized from *ang-charai* or grazing dues, the proceeds of the *kudi* or hearth tax, and rent realized from persons cultivating portions of the common land of the village.

Common village
property, income
and expenditures
village cesses.

The old system of *chaubacha* has been already referred to. It was generally abolished at the Settlement of 1840-41, as being one which was productive of much oppression and hardship to the weaker members of the community. The system continued in force in a few villages up to the Settlement of 1863, when it was finally superseded. In place, however, of the distribution of a portion of the revenue on the cattle and hearths or houses (*kudis*) of the village, the proprietors were allowed to realize fixed fees for grazing (*ang-charai*) and a hearth or house tax (*kudi*) at fixed rates. These two items of the common income are thus a survival of the old *chaubacha* which prevailed in the four southern tahsils of the district. The grazing fees (*ang* or *bhunga*) are levied at various rates; the maximum are Re. 1 for milch buffalo, 8 annas for a cow, 4 annas for a buffalo calf, and 2 annas for a steer or heifer. Plough bullocks are exempt from payment. In many villages where but little waste is left, the rates charged are half the above or less. In some villages, where the proprietors own a large number of cattle, they, as well as non-proprietors, pay the grazing dues, and in others only the non-proprietors pay. In any case the grazing fees form part of the common income of the village in which none but full proprietors, thus excluding *kadim kirsans*, have any interest. In many villages the levy of grazing fees has been given up owing to the decrease in the area of the waste available for pasture, but whether they are levied or not, all the inhabitants of the village, of

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whatever status, have a customary right to graze their cattle on the village waste.

The *kudi* or hearth tax is generally levied at the rate of Re. 1 per annum from those residents of the village who cultivate no land, and in many *bhayacharah* and in some *pattidari* villages from those who, while cultivating as tenants of a particular proprietor, are not occupancy tenants nor cultivate in the common land of the village. In *zamin-dari* villages the rate of the hearth tax is generally Rs. 2 per annum.

In *bhayacharah* and *pattidari* villages rent is, with a few exceptions, realized from non-proprietors who cultivate the *shamilat* land of the village; a large number of these are occupancy tenants, whose holdings have been excluded from partition. In many villages of the same kind, especially those in which there is a large area of common land, much of which is cultivated by individual proprietors, the latter pay rent to the joint village brotherhood and this forms an item of the common village income. *Kadim kirsans* have no interest in this income. The right to extract crude salt-petre from the saline earth in the vicinity of the village site is often sold by the proprietary body, excluding the *kadim kirsans*, for considerable sums which go to swell the village income. In *bhayacharah* and *pattidari* villages where *pala* grows plentifully a fee of Re. 1 per house, called *daranti gandas*, is levied for the right to cut the *pala*, or else the right to do so is sold to one or more residents of the village. *Dharat* or weightment fees are realized in only a very few villages.

Kadim kirsans have no interest in the above kinds of income which, where there is much common village land, often amounts to a considerable sum. In such cases the total income is expended in payment of the Government demand, and the balance of the latter is realized by a *bach* on the proprietors under which, in the case of *bhayacharah* and *pattidari* villages, each proprietor pays a sum proportional to the land revenue for which he is primarily responsible as recorded in the *jamabandi* of the village. Where the income is small it is often divided among the full proprietors in proportion to the extent of their interest in the village common land, or is expended on some object of common utility to the village, such as the enlarging of the tank or the erection of a *chaupal*, or again some of it is occasionally expended in defraying part of the common incidental expenses of the village.

The incidental expenses falling on the village community, such as sums given in charity to beggars, or expended on occasion when a *panchayat* visits the village, or in the entertainment of travellers, or subordinate officials, and others of similar nature, are met from the *malba* fund of the village. The charges are in the first place advanced by the village Bania *malbabardar* generally to the headmen and debited to the *malba* account of the village. The latter is, or is supposed to be, audited at the time of the *kharif* instalment, or in some cases then and at the time of the *rabi* instalment also. The sum expended is then refunded to the Bania from the *malba* fund, which till recently amounted to 5 per cent. of the Government revenue and was paid by all proprietors. Any deficit was made up by a further contribution (*barbacha*) levied sometimes where the hearth tax was not paid, at an equal rate on each hearth or house (*kudi*), and in other cases on each proprietor proportionately to the amount of land revenue for which he was primarily responsible, while any excess in *malba* income over expenditure was appropriated by the headmen. This was the theory, but in practice the *lambardars* generally appropriated the whole of the 5 per cent. *malba* cess and defrayed the actual expenses incurred by a contribution levied as above on the whole village or on the proprietors. In the Settlement of 1891 the 5 per cent. *malba* cess was abolished, and for it substituted a system of audit in presence of the brotherhood, and levy of the actual sum found to have been expended either by a distribution at equal rates on hearths or houses where the hearth tax is not levied, or by one proportional to the Government demand on each proprietor. The proceeds of the hearth tax where levied are often devoted to meeting the *malba* expenses. The present *malba* system is not working altogether satisfactorily, but it is hard to devise a better.

In *zamindari* villages the *malba* expenses are, as a general rule, incurred and defrayed by the resident tenants, and the proprietors, often non-residents, have no concern with them whatever.

In dealing with the development of landed rights the family proprietary group has appeared as an important social unit in the evolution of individual proprietary right in the community. Another important social unit is the commensal group joint in residence and estate, and which has a common hearth (*chula*). The commensal group has

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among all agricultural communities an innate tendency to sub-divide. When the sons grow up they one by one marry, and after the father's death, or sometimes even before, each one sets up a separate residence for himself, though it may be adjacent to, or in fact a portion of, the ancestral tenement. This is a process which probably comes into action as soon as a village community begins to exist. But the idea of a concurrent separation of proprietary rights in land is a much later stage of development, and can in the nature of things only begin to act when the idea of the individual as opposed to corporate property has to some extent emerged. In other words the disintegration of the proprietary group is considerably posterior in time to that of the commensal group, and in fact, as has been shown above, that of the former has in this district only recently reached such a stage that it can be said that the proprietary and commensal groups are in a very large proportion of cases co-extensive. For the purpose of succession and property the family must be taken to have a wider meaning than the commensal group or even, as now sub-divided, the average proprietary group. It includes in fact all the agnatic descendants of a common ancestor of whom none are more than five generations or so distant from him. Property which has descended from such an ancestor is regarded as the *jaddi* or ancestral property of his descendants, and, as will be seen below, is subject to certain restrictions which do not affect self-acquired property. Relatives who belong to the same commensal group as the owner of property have no greater prospective interest in it on that account than the relatives who are separate in estate.

Inheritance in all cases follows the rule of representation, *i.e.*, if an heir who would have been entitled is dead, his male heirs will succeed to his interest. The main object of rural customs in regard to present and reversionary rights in property is to keep it in the agnatic group or family, and thus in all but a very few cases only agnates can succeed.

The main rules of inheritance are as follows : succession goes first to the sons and sons' sons, *per stirpes* with representation, *i.e.*, if a son has died the share which he would have taken goes to his sons and so on. If a son has died leaving a widow, she takes a life interest in the share which would have come to him. The nearer male descendants do not thus exclude the more remote, but all share

according to the position which they occupy in relation to the deceased. As between sons by different mothers, the usual rule is that the distribution is equal among all sons, *i.e.*, *pagvand* or *bhaionbat*, and not by mothers, *chundavand* or *maionbat*.

In other words no regard is paid to uterine descent. The higher castes in towns generally follow, however, the latter rule. In the absence of sons a widow takes a life interest in the deceased's estate, but where sons succeed she has a claim to suitable maintenance only. On the death of the widow, or in her absence, or on her remarriage, the father, if alive, succeeds. This of course rarely happens, as it is not often that the son separates from his father during the latter's lifetime, and still less often does a separated son obtain a separate part of the family land on partition before his father's death. The father's succession is confined practically to cases in which a separated son has acquired land subsequently.

After the father the succession goes to the brothers and their descendants *per stirpes* and by representation; if a brother has died leaving a sonless widow, she takes a life interest in the share which would have gone to the deceased brother. In the absence of brothers or brothers' sons or widows the mother of the deceased takes a life interest similar to that of the widow. In the absence of any of the above the succession goes to the nearest agnate branch *per stirpes* and by representation.

Daughters and their issue have no customary right to succeed: they are entitled to maintenance and to be suitably betrothed and married.

The group of agnatic relatives (*ekjaddi*) can be artificially increased by adoption (*god lena*). A man who has no natural son may adopt a person who will henceforth stand to him in the position of a natural son, while losing all rights of succession in his own natural family. The adoptive son should be preferably a nephew (*bhatija*) or if no nephew is available, then the nearest agnatic relative (*ekjaddi*) of a lower generation than the adopter. If there is none such then a sister's son or any member of the *got* may be adopted. The adoptive son is after adoption for all purposes a member of the adoptive family.

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The *gharjawai* or son-in-law who has permanently taken up his residence in his father-in-law's house, which practically only happens when the latter has no son, though

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he is not in the position of an adopted son nor has any right to succeed, occasionally with the consent of the agnates may receive a portion of his father-in-law's estate, generally a field or two. The *gharjawai* retains his full rights of succession in his own family.

Alienation of ancestral property.

The rules, whose object it is to prevent alienation of ancestral property out of the family, are no less strict than those which secure its succession therein. A father cannot distribute the ancestral immoveable property of the family unequally among his sons; if he does, the distribution will be open to amendment on his death. A father will sometimes distribute his immoveable property equally among his sons during his life time and keep a share himself, which on his death will go to the son who has remained joint with him.

The alienation of immoveable property by an owner by way of mortgage or sale is, of course, common, but if done with the express object of defeating the prospective rights of sons or agnatic heirs it is open to rescission. It is not open to objection if effected in order to pay off debts properly incurred or for other purposes necessary to the welfare of the family. The same of course also applies to alienation by a widow of property in which she has a life interest. Small gifts to temples or for religious purposes or to daughter's sons are generally maintained if not made with the object of defeating the rights of the agnatic heirs.

Special proprietary tenures—
Sukhlambars.

There is a peculiar form of tenure in the Fatehabad and Sirsa Tahsils which has arisen out of the *Sukhlambari* grants made after the conclusion of the Pindari campaign in 1818, when the Native army was largely reduced. The term *Sukhlambar* is either a corruption of the word "super-numerary" or is an allusion to the fact that the grantees obtained their discharge (*lambar*) on easy terms (*sukh*). These grants were made to the officers and men of nine regiments of Rohilla Cavalry and Irregular Horse, one of which was a portion of the famous Skinner's Horse which were disbanded. The object aimed at was the colonization of the lately annexed tracts of Haryana and Bhattiana and perhaps to some extent the protection of the border by the establishment of a military colony on the Roman model.

A trooper's grant was 100 *bighas* equivalent to 81 *bighas* as now in use. The grants to officers were larger according to their rank; a Risaldar's grant being 500, a Jamar's 250, and a Dafadar's 140 *bighas*.

The conditions of the grant were as follows :—

- (i) That it should be enjoyed revenue free for three generations, including the grantee, in the direct line of male lineal descent from him.
- (ii) If male issue in the direct line of the three generations failed within 20 years, the grant would be enjoyed revenue free for the remainder of the 20 years by the relatives of the grantee.
- (iii) The proprietary right would remain with the grantee and his descendants for ever, but after the lapse of three generations the holder would have to pay land revenue. The grantee after receiving possession was to reside in the village.

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Special proprietary tenures—
Sukhlambars.

The grants in Hissar began to be taken up at once and the process continued till 1845 when all further allotment of grants was stopped.

Owing, however, to the unsettled state in which Bhattiana continued, the grantees did not apply for possession in that tract till 1837. From that date applications for possession were made constantly up to 1849 when all further allotments were stopped by order of Government. Many of the grantees were men from districts beyond the Jumna, and after receiving possession returned to their homes, leaving the cultivation in the hands of the tenants. In 1850 the Lieutenant-Governor of the North-West Provinces held that the period of 20 years mentioned above ran from the date of obtaining possession and not from the date of the grant.

In 1852 a detailed inquiry into the nature of these grants appears to have been made in Hissar and a similar inquiry was begun in Sirsa, in connection with the Regular Settlement.

The practice in regard to the succession to the *Sukhlambari* grants has varied to some extent from the strict terms of the original grant, and the rules according to which the grants have been interpreted were apparently formulated in 1852. They are as follows :—

- (i) The period of the grant is taken to be three lives and not three generations.
- (ii) The eldest surviving male descendant in the eldest male branch of the original grantee's

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issue in existence succeeds until the grant has been held for three lives when it lapses.

- (iii) During the currency of the grant the person in whose name the grant is recorded under the above rules enjoys the revenue thereof.
- (iv) After the lapse of the grant the proprietary right vests in all those who are heirs of the original grantee according to the law applicable and not only in those of the last holder, and they are all responsible for the land revenue assessed after resumption.

A considerable number of the grants were forfeited for misconduct in the Mutiny, and others are constantly falling in on account of lapse. In 1852 it was ruled that if the grantee did not cultivate his land it would be liable to resumption, but neither this nor the condition of the original grant prescribing residence in the village have ever been enforced.

A large number of the non-resident *Sukhlambars* have transferred their lands on long lease and in many cases they have sold their proprietary right after resumption. A *Sukhlambari* plot in the idiom of the district is known as "*chitti*" until it is resumed.

After resumption the proprietors of the resumed plot have only the status of *malikan kabza* without any interest in the common land of the village, if any. As a matter of fact, however, in villages held by *Sukhlambars* or their heirs after resumption, there is practically no common land, as the interest originally granted to the *Sukhlambar* was one in a specific plot alone and conveyed no joint right in any other plot.

Tenancy tenures :
rents.

The history of the development of tenant right in the district is in many respects similar to that of proprietary right which has been already dealt with. The development has been to a large extent artificial and marked fairly clearly by the idiosyncracies of early Settlement Officers. The germ of tenant right was, however, certainly to be found in this district even before the artificial development began.

Tenant right in four
southern tahsils :
Thekadari villages.

It has been already pointed out that in the four southern tahsils there were at an early period a large number of villages in which a single individual had influence and power and who arranged for the cultivation and paid the Government revenue. In those, which were to develop

into the present *zamindari* and *pattidari* estates, the status of tenant began first to come into prominence as the status of the farmer or the lessee for Government began to develop into that of sole proprietor.

In the brotherhood villages also there were a certain number of cultivators who, while admitted to most of the privileges of a member of the community, including contribution on equal terms to the village *bach*, were still not recognised in the full sense of the word as members of the territorial brotherhood (*bumbhai*). Such tenants, however, so long as they paid the village rate, from year to year were never ejected, for, as in the case of *kadim Kirsans*, it was to the interest of the brotherhood to get as much land cultivated as possible and so to reduce the burden on each member.

In the *zamindari* villages there seems to have been a distinction made at a very early stage between the cultivators who had been settled by the future proprietor at the first founding of the village, who had borne all the hardships incidental to a settlement in the uninhabited waste, who had dug the village tank and broken up the soil, and those who had come to the village and commenced their cultivation when this stage in the village history had been passed. The former were more indulgently treated by the proprietor than the latter; they paid a fixed rate of rent for the land which they cultivated, and the rate was lower than that charged in the case of latter class of tenants; their tenure was more secure and they were not so liable to ejectment. In time the position of such tenants was still further strengthened by the fact that the local Civil Courts generally refused to eject a tenant who had held continuously for 12 years at a fixed rent without any form of written lease. Thus at the time of the Settlement of 1842 tenants were roughly divided into three classes:—

- (i) Those who had held continuously for many years at a fixed rent and were not liable to ejectment in a Civil Court.
- (ii) Those who cultivated from year to year under fresh agreements.
- (iii) The tenants in brotherhood or *bhaya-charah* villages who paid rent at the same rate (*shamil bach*) as the members of the brotherhood, and who so long as they paid this rate were never ejected.

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Tenant right in four southern tahsils :
Thekadari villages.

Tenants in *bhaya-charah* villages.

Classes of tenants prior to first Regular Settlement.

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Classes of tenants
prior to first Regular
Settlement.

The rents referred to above as paid in *zamindari* villages were in the majority of instances paid in cash, but in not a few cases, especially in the *Sotar* land in the Ghaggar Valley, kind rents were common.

Previous to the Settlement of 1840-41 the tenant had a so far distinct status that he was commonly called a *boladar* or one who held on a verbal agreement (*bola*). The term seems to have originated in, even if it was not confined to, the *zamindari* or *thekadari* villages.

At the Settlement of 1840-41 the three classes of tenants described above were classified as follows:—(i) *boladar mukarar shara bandbola* or *bil mukta*, i.e., tenant paying for land cultivated at fixed rate or rent, or paying for a fixed area of land at a lump rent; class (ii) *boladar harsala*, i.e., tenants who held on agreement renewed or renewable from year to year; class (iii) *boladar shamilati*, i.e., tenants paying only the Government demand at the general *bach* rate for the village. The first and third classes were in practice not liable to ejection so long as they paid the sums due from them, while the second class could be ejected, but owing to the desire to increase cultivation and the small value of land seldom were. The distinction between the status of different classes of tenants was, however, one not based on any specified rule or law, but one observed in practice.

Treatment of ten-
ant right in 1863.

In the Settlement of 1863 the question of definitely fixing the status of different classes of tenants and specifying the resulting rights and liabilities came up for decision, and it was then that the forms of tenant right in the four southern tahsils of the district were finally moulded. The ordinary division into tenants with and without right of occupancy was adopted, and rules were framed by which to determine the class into which any particular tenant should fall. They were as follows:—

- (i) Tenants who had had no continuous possession or who had not paid rent at fixed rates were declared to have no right of occupancy.
- (ii) The tenants from whom proprietors had realised profits in the shape of rent were, if their possession dated from before the Settlement of 1840-41, declared to have a right of occupancy, otherwise not.

- (iii) Tenants in *bhayacharah* villages who had paid at the village *bach* rates were, if their possession dated from before 1849, declared to have rights of occupancy, otherwise not unless the proprietors agreed to confer such rights on them.

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Treatment of tenant right in 1863.

Some of the Ghaggar villages had been exempted from the Settlement of 1840-41 and had been subsequently settled in 1852, and the status of tenants as having or not having occupancy rights had then been fixed, and this status was of course not disturbed in the Settlement of 1863.

The above rules, however, only disposed of the question of status in the villages where the tenants had never been in the position of proprietors. In villages which had been farmed for arrears or transferred by private contract, and in which the original owners had sunk to the level of tenants, the matter required special treatment. The principles adopted in such cases were as follows :—

- (i) In villages which had been farmed for arrears of revenue the former owners when in possession were declared occupancy tenants. The same rule was observed in the case of villages which had been forfeited for rebellion or in which the owners had transferred the estate, subject to their own right to cultivate land therein.
- (ii) In the case of lands transferred in execution of decrees the former owners were declared to have no rights of occupancy.

The Settlement of 1863 thus extended a large measure of protection to tenants and resulted in the creation of a large number of occupancy tenures.

The payment of rent has of course been customary in *zamindari* and *pattidari* villages since the recolonization of the four southern tahsils, but in *bhayacharah* villages no rent in excess of the village *bach* rate was taken at the Settlement of 1840-41, nor in fact till the Settlement of 1863.

The then Settlement Officer appears to have thought that a certain amount of *malikana* should be received by the proprietors; and probably proprietary right had become by that time sufficiently defined, and the value of land had risen sufficiently, to induce proprietors to exercise this mark of proprietary right. Very few suits were filed on

Rents paid before Settlement of 1863.

Rents fixed in *bhayacharah* villages at Settlement of 1863.

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Rents fixed in
bhayācharāh villages
at Settlement of
1863.

Subsequent deve-
lopment of tenant
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this ground and in nearly all cases the proprietors and tenants by mutual agreements fixed a *malikana* of from 25 to 50 per cent. above the Government demand. Here then we find the status of tenant and that of proprietor fully distinguished: and the subsequent increase in the value of land and of agricultural produce has brought the distinction into greater prominence.

In the Settlement of 1863 not much distinction appears to have been made between the rents paid by occupancy tenants and tenants-at-will, so far as the action of the Settlement Officer was concerned. Gradually, however, as the value of land increased owing to increase of population and a rise in the value of agricultural produce, the proprietors began to be fully alive to their own interests, and to enhance the rents of tenants-at-will, and to preserve the distinction between land in which tenants had a right of occupancy and land subsequently broken up in which they had none. The great majority of the tenants of the district pay cash rents, kind rents being confined mostly to the flooded *Sotar* lands, where outturn is precarious and which are held by an unthrifty class of cultivators, and to lands irrigated by the canals. The rise in cash rents thus came gradually to affect a large majority of the tenants-at-will in the four southern tahsils of the district, especially those in *zamindari* villages. Many of the occupancy tenants had since settlement broken up fresh land in which they had no occupancy rights, and this land was a necessity to them as the area held in occupancy tenure was not sufficiently large to support their families. This acted as an inducement to them to accept higher rents, but this has not been done without a struggle. For several years past there had been yearly a large number of ejectment proceedings instituted by landlords: and tenants-at-will having come to know full well the value of occupancy rights, have freely disputed their liability to ejectment and claimed such rights. Landlords again were anxious in face of the extensive grant of occupancy rights at the previous settlement and in view of new legislation to establish the status of their tenants as one without occupancy rights and so proceeded to eject them.

The cash rents paid in the tract with which we are dealing are very generally paid on area held whether sown or not; this is called *lagan khari pari*. Kind rents are taken either by a fixed share of produce (*batai*), very commonly

Subsequent development of tenant right and rise in rents.

one-third, together with a certain number of *sers* per maund as *serina*. The fees in kind to *kamins* are given out of a small quantity which is left out of the division. Any balance left after these are paid is again divided. Another not uncommon form of rent is that taken by appraisement in cash of the landlord's fixed share of the crop; this is called *kankut*. In a few cases cash rents are paid by rates on area sown, the rates sometimes varying with the crop (*kasht harsala* or *jinsi*).

The principles upon which the individuals who were declared proprietors in the Settlement of the Sirsa Tahsil in 1852 were selected have already been noticed. Such persons were declared sole proprietors of their own holdings and joint proprietors of the common waste of the village. All other cultivators in the village sank to the level of tenants (*asamis*).

The loss of their incipient proprietary rights by many proprietors in the *bhayacharah* villages was to some extent compensated by a wholesale creation of occupancy tenures. Practically all tenants, except those who had settled in a village very recently or who occupied a distinctly inferior position, were made occupancy tenants in the Settlement of 1852-63, all other tenants being declared to be tenants without rights of occupancy. This was the case both in *bhayacharah* and in *boladari* villages. The rents of occupancy tenants were also fixed so as to leave the proprietors in *bhayacharah* villages a profit (*malikana* or *biswahdari*) of 5 to 10 per cent. on the land revenue after paying the revenue and cesses due, and of 50 to 100 per cent. in *boladari* villages. In the latter the proprietor paid cesses out of his *malikana*.

The result of the Settlement proceedings was that 66 per cent. of the area cultivated at the time was held by occupancy tenants, 27 per cent. by tenants-at-will and only 7 per cent. by proprietors. After Settlement the tenants rapidly extended their cultivation at the rates fixed at Settlement and the proprietors of course made no objection, as the greater the area of land brought under cultivation (*nautor*) the larger were their profits. This state of things continued till the Settlement of 1879-83 drew near, when the increased competition for, and the consequent increased value of, land induced proprietors to stop new cultivation, except at higher rents and to demand higher rents for land which had been brought under cultivation since

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Subsequent development of tenant right and rise in rents.

Settlement. The tenants in the expectation of a further grant of occupancy rights at Settlement refused to pay higher rents, and the consequence was a larger number of ejectment proceedings under the Tenancy Act of 1868. These the tenants met with claims for occupancy rights, but the Act in question gave no substantial support to such claims, and after a proposal for special legislation had been negatived the tenants' claims were in the great majority of cases rejected: and in respect of lands brought under cultivation after 1868, the tenants had to pay the proprietor's demands or be ejected: and such a step would have brought many a tenant, whose occupancy holding conferred at the previous Settlement was not large enough to support him and his family, into the greatest difficulties.

Agricultural partnership or *lanas*.

Except where land is irrigated by the canals, or from wells or by floods from the Ghaggar or Joiya, the whole agriculture of the district is dependent on the rainfall, and is of a simple character not requiring any such large expenditure of capital or labour as would render it necessary for different cultivators to club their resources together with a view to efficient tillage and cultivation. The agricultural partnership (*lana* or *sajji*) is therefore comparatively rarely found, and is confined to the irrigated tracts mentioned above.

Several *chulas* or commensal groups will combine their ploughs and oxen in order to cultivate the land owned by one or more of the *chulas*, or will take on rent land owned by some other family. The share of each *chula* in the produce of the land so cultivated will depend on the number of bullocks and men contributed to the association. Each man and each bullock represent one share, the man's share being called *ji ka hissa*. The share of a woman or a labourer employed for minor operations, such as weeding, is called *khurpi ka hissa*, *khurpi* meaning a hoe. Where each *chula* contributes a bullock as well as the labour of one man the *lana* is termed *adhalia* and the share of such a *chula* is taken as the unit; where no bullocks are contributed by the members of the *lana* but procured elsewhere it is called *chauthaia*, and the unit is then the *ji ka hissa* or man's share.

In the case of well irrigation in the Bagar tracts of the Bhiwani Tahsil the distribution is made on the number of bullocks required to work the *lao charsa*, or rope and bucket. For each *lao* four pairs of bullocks are required, neither more nor less, and the share of each *chula*, which contributes one pair with the labour necessary to work them, is called

charuth, while if only one bullock is contributed the share is called *athwal*.

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Assessment.

The lands on which *lanas* are employed are generally cultivated with the *rabi* crop, except in the case of rice on the Ghaggar, and rent is paid by *batai*. The owner of the soil first takes his share of the produce as *batai* rent even if he is himself a member of the *lana*, and the balance is then divided among all the *chulas* which have contributed to the *lana* according to any one of the above unit shares which may be applicable.

Agricultural partnership or *lanas*.

D.—Assessment.

The Sirsa Tahsil having till not very many years ago formed part of a separate district, the history of its land revenue assessments is different to that of the remaining four tahsils. It is therefore proposed to first describe the various assessments of those tahsils : and then that of the Sirsa Tahsil.

Sirsa differs from the rest.

Four southern tahsils.

The first Summary Settlement of the tract, Bhiwani, Hansi, Hissar and Fatehabad Tahsils, apart from the Budhlada villages, after its occupation by the British Government in 1809, was made for ten years by Mr. W. Fraser. This was followed by two other short term Settlements. All these Settlements were characterised by a demand so exorbitantly high as to make a balance the rule, and full collection the exception.

Settlement prior to that of 1890.

In 1840 Mr. Brown undertook the Settlement of the tract. He reduced the existing demand very considerably, and his name is still held in affectionate remembrance by the people as having been the first to fix a fair demand for them. He did not settle some 28 villages transferred from Rohtak in 1861, 12 villages transferred from Jind in the same year, and the Nali Circle. This circle was kept under short time summary settlements. These were very severe, and it was during this time that many of the Nali villages owned by Pachadas were auctioned by Government for arrears of revenue, and purchased by the ancestors of the present owners, often Banias of Hansi and Hissar.

With the rest of the tract the villages transferred from Jind and Rohtak were settled by M. Amin Chand in 1863.

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Assessment.

Settlement prior
to that of 1890.

The Government demand in the meantime had been reduced from two-thirds to one-half the net-assets. Mainly for this reason the Settlement Officer, whose methods were characterised by great moderation, not only found that he could not raise the revenue, but that a reduction was absolutely necessary. On the whole of the tract save the Budhlada villages the assessment imposed in 1868 was Rs. 3,78,884 in place of the existing assessment of Rs. 4,85,408. Mr. Anderson, the next Settlement Officer, was of opinion that the existing demand might have been maintained, and relief given in the Bagar and Nali Circles by an increased assessment in Hariana.

Settlement of
1890.

In 1889—1892 the whole of the tract, save the Budhlada villages, was reassessed by Mr. Anderson. He based his assessment proposals almost entirely on cash rents, paying but little attention to his produce estimate. The assessment imposed by him was Rs. 5,98,615, showing an increase of 58 per cent. on the existing demand. Canal-irrigated land was assessed at *barani* rates, but owners' rates were imposed on the irrigation done in addition to the existing occupiers' rates which were maintained. The Budhlada *ilaga* of fifteen villages, after reassessments by Major Lawrence, Captain Abbott and Captain Larkins, was reassessed by Mr. Douie in 1882, and an assessment of Rs. 12,893 imposed instead of the existing assessment of Rs. 8,021.

In this *ilaga* the assessment worked very easily: easier than did Mr. Anderson's assessment. Not that he was in any way to blame for this. The cycle of bad years that followed the introduction of his assessment exceeded any reasonable expectations. Indeed it is no exaggeration to say that Mr. Anderson's assessment was nowhere heavy: in parts of the district, as in some portions of the Fatehabad Tahsil, it was very light. But so bad were many of the years after 1892 that very large suspensions (though much of them were afterwards recovered) and large remissions of the demand imposed by him had to be made. Full details are given in the assessment and Settlement reports of the recent Settlement.

Settlement of
1906—1910.

The whole tract was resettled in 1906—1910 by Mr. C. A. H. Townsend, I.C.S. It is proposed to discuss each tahsil in turn. But a few preliminary points may be first disposed of. Nowhere in the tract was any assessment

imposed on the few wells, which exist: they deserve every encouragement.

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Assessment.

Settlement of
1906—1910.Canal Assessments and
the Western Jumna Canal.

As to the assessments imposed on canal land, the assessment reports will show that the demands now imposed in the canal circles irrigated by the Western Jumna Canal take a very much lower proportion of the half-net-assessments of the cultivator, to which Government is in theory entitled as the amount of its land revenue, than in the circles not so irrigated. The reason for this is to be found in the fact that the Government of India in the orders passed on the general question of assessing land irrigated by that canal, declined to sanction any increase in the schedules of occupiers' rates payable for irrigation done by it. And the irrigation is too fluctuating and uncertain in character to warrant the fixed land revenue, as distinguished from the occupiers' rates now imposed, to be a wet one, at any rate in entirety. A "wet" land revenue means a revenue in imposing which the profits from irrigation can be taken into consideration, and which can only be paid if the land on which it is imposed, is always irrigated. Apart therefore from the occupiers' rates payable on irrigation actually done these consist of the old occupiers' rate, owners' rate and cesses, on the latter consolidated and rounded off, and are at present as follows:—per acre, sugarcane, Rs. 9: rice and waternuts, Rs. 6-8-0: tobacco, poppy, vegetables, gardens and orchards, Rs. 5-8-0: cotton, indigo, all *rabi* crops save gram and *masur* and maize, Rs. 4: all other *kharif* crops, gram and *masur*, Rs. 2-8-0. Single watering before ploughing not followed by a canal crop, Re. 1: these being flow rates—lift rates are somewhat lower—irrigated land pays, in addition to the usual *barani* rate of assessment, only a small additional amount, varying from annas eight to annas four per recorded area of irrigation. This additional amount is known as the *nahri parta*, and is credited to the Irrigation Department.

This is a very poor tahsil in which the collections of the demand imposed by Mr. Anderson fell short by no less than 15 per cent. of the full amount. With a scanty and precarious rainfall, and but little canal irrigation, it is probably one of the poorest tahsils in the Punjab. *Rabi* cropping is but little practised, especially in the Bagar, and cash rents are all important, while produce rents are practically unknown. And it was on cash rents that the assess-

Bhiwani Tahsil.

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Assessment.

Settlement of
1906—1910—
Bhiwani Tahsil—
Behal Sewani Bagar.

ment proposals were built up. In this tahsil the assessment circles framed at the previous Settlement were maintained unchanged. No separate assessment was imposed on waste land.

A wretched circle. Cultivation had fallen off by 7 per cent. since 1890, population by 15 per cent., and cattle and camels by 32 per cent. No less than 57 per cent. of the crop that is sown fails to mature. There is no irrigation. Wells are deep and often bitter. Everything pointed to a reduction in the existing demand being imperatively called for: and this was done. The demand imposed by Mr. Anderson of Rs. 23,650 was reduced to one of Rs. 19,255, which involved a rate of 3 annas per cultivated acre.

Amrain Bagar.

This also is a poor circle though not so miserable as that just described. Still population had since 1890 decreased by 9 per cent., cattle and camels by 7 per cent. and ploughs by 7 per cent. The cultivated area, it is true, shows an increase compared with 1890, but no less than 49 per cent. of the crop sown in each year fails to mature on the average of years. The assessment announced, Rs. 37,535, was practically the same as that imposed by Mr. Anderson, Rs. 37,550. This involved a rate of 3 annas 4 pies per cultivated acre.

Western Haryana.

Here the character of the land changes, the sand-hills of the Bagar circles become intermingled with level stretches of better land, more characteristic of Haryana. Rents are higher than in the Bagar circles, and the quality of the cropping better. The expiring assessment was Rs. 16,625. This was raised to Rs. 20,875, by a rate of 6 annas on each cultivated acre.

Eastern Haryana.

In this circle the soil is of a stiffish loam: very few of the sand-hills of Bagar are to be found here. There is also some irrigation from the tail of the Western Jumna Canal. Rents are far higher than in the rest of the tahsil. The weak point is that Rajputs, an eminently weak cultivating community, own no less than 61 per cent. of the land in the circle. Cultivation has, it is true, increased by 6 per cent. since 1890, but cattle and ploughs have both decreased. It was however impossible, in view of the increase in rents, not to increase the assessment considerably, and the expiring assessment of Rs. 29,249 was raised to Rs. 42,505, of which amount, however, only Rs. 39,319 is payable till 1915. After that year the full amount is

payable. The assessment imposed involved a rate of Re. 0-11-6 per *barani* acre, and Re. 1-2-0 per recorded *nahri* acre. The *nahri parta* in this circle is annas 8 per acre.

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Assessment.

Settlement of
1906—1910—
Bhiwani Tahsil—
Eastern Haryana.
Hansi Tahsil.

This tahsil is the wealthiest in the district: it has more irrigation from the Western Jumna Canal than any other tahsil, and also differs from each of them in having no Bagar circle of poor soil. *Rabi* cropping, though much less important than *kharif* cropping, is greater than in the Bhiwani Tahsil, especially in irrigated land. Much of the land is owned by industrious Jats who practically all pay cash rents. The tahsil was divided into two assessment circles, known as *barani* (unirrigated) and *nahri* (irrigated), according to the presence or absence of canal irrigation in them. The soil is so homogeneous that had it not been for this irrigation the whole tahsil might have been dealt with as one assessment circle. As in Bhiwani no separate assessment was imposed on waste land.

The *kharif* cropping is four times as important as *rabi* cropping in this circle, the greater part of which is owned by Jats. Cultivated area, population and ploughs had all increased since 1890: but a decline in cattle was a weak spot. The latest figures however show that this is being made up. Rents had risen somewhat since 1890. A consideration of all these factors led to a demand imposed in 1890 of Rs. 75,587 being increased to Rs. 91,060, which fell at the rate of Re. 0-7-2 per cultivated acre.

Barani Circle.

This is probably the strongest circle in the whole district. Part of every village is canal irrigated, and the irrigation in many of them has continued for so many years that the people have become really rich. In this circle *rabi* cropping is considerably more important than in the neighbouring Barani circle: due of course to the presence of irrigation. The circle had progressed in practically every respect since 1890: and a large increase in the assessment was justified. The expiring demand was Rs. 96,623. This was raised to Rs. 1,52,380: of this amount, however, Rs. 12,060 will not be realized till *kharif* 1915. The new assessment falls at the rate of 8 annas per cultivated acre on *barani* land, and 12 annas per cultivated acre of land recorded as irrigated.

Nahri Circle.

In this circle the *nahri parta* is annas four per acre.

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Assessment.

Settlement of
1906—1910.—
Hissar Tahsil.

This tahsil is inferior to the Hansi Tahsil: it contains a Bagar circle of sandy soil: irrigation is less extensive, and the land is generally slightly inferior. At the same time extensions of canal irrigation have improved the conditions of the tahsil generally since 1890. Apart from the points mentioned above, the tahsil is very like the Hansi Tahsil and cash rents are, as in it, all important.

The tahsil was divided into three circles for assessment purposes. The first is the Bagar circle, which existed at the Settlements of 1863 and 1890, and has been maintained intact. The remaining portion of the tahsil is of the characteristically level loam of Haryana and is only divided into two circles as in Hansi, by the presence or absence of irrigation from the Western Jumna Canal.

In no part of it was any separate assessment imposed on waste land.

Bagar Circle.

This circle is much better than either of the two Bhiwani circles of the same name, which it adjoins. The soil is in the main sandy, but it contains some intermediate stretches of good loam, and more *rabi* cropping is practised here than is the case in Bhiwani. Even so that crop is far inferior in importance in this circle to the *kharif* crop. There is no irrigation in it.

Cultivation had increased but little since 1890 and there were other signs, as decreases in population and ploughs, that the circle was not progressing. It was therefore decided to increase the expiring assessment of Rs. 33,332 to only Rs. 34,000. This involved a rate of 5 annas per cultivated acre.

Barani Circle.

This is a fairly homogeneous Haryana circle, not quite so good as the similar circle in Hansi. *Rabi* cropping is slightly more important than in the Bagar circle, but is still far inferior in amount to the *kharif* crop. Cultivation had increased 8 per cent. since Settlement: rents have risen: and it was obvious that the expiring assessment could be raised. A demand of Rs. 38,025, the result of a rate per cultivated acre of 6 annas and 6 pies, was therefore imposed instead of the expiring assessment of Rs. 31,876.

Nahri Circle.

This is a flourishing circle, though inferior to the corresponding circle in Hansi. Some of the irrigation—that from the Sirsa Branch—has been introduced comparatively recently: the crops grown are inferior to those of Hansi, owing to poorer soil, and the water-supply is not so satis-

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Assessment.

Settlement of
1906—1910—Hissar Tahsil—
Nahri Circle.

factory. Still much of the canal irrigation had been introduced after 1890: and there was no doubt, judging by all the available statistics, that a considerably enhanced assessment could be imposed.

Mr. Anderson's assessment was Rs. 69,818. The new demand was Rs. 1,07,170, of which however Rs. 6,930 will not be realised till *kharif* 1915. The incidence of the new demand is $7\frac{1}{2}$ annas per cultivated acre (*barani*) and 12 annas per acre of land recorded as irrigated.

The *nahri parta* in this circle is $4\frac{1}{2}$ annas per acre.

This tahsil is irrigated not only by the Western Jumna Canal, but also by the Sirhind Canal, which waters all the villages in the isolated Budhlada circle, and also a few villages in the north-west of the main block of the tahsil. The assessment problem is further complicated by the presence of the Ghaggar and the Joiya streams and the Rangoi Canal, of which a history has been already given.

Fatehabad Tahsil.

The *barani* portion of this tahsil is more prosperous than the corresponding portions of the tahsils already described: the rainfall is not quite so precarious, and *rabi* cropping is more practised.

For assessment purposes the tahsil was divided up into six circles. The first, the Bagar, is practically identical with the western Bagar Circle of 1890. Into the Nali Circle fall all villages irrigated by the Western Jumna Canal. Villages irrigated by the Rangoi go into the new Rangoi Circle, those inundated by the Ghaggar or Joiya into the new Nali Circle. The isolated Jungle Circle of Budhlada remains as it was when transferred from Kaithal in 1889. The rest of the tahsil falls into one circle, termed Barani.

This circle is slightly more prosperous than the corresponding circles in Hissar and Bhiwani. The cultivated acreage and the number of ploughs had both increased since 1890. *Rabi* cropping, though gaining in importance, is yet far inferior in amount to the autumn crop, in which *bajra*, or spiked millet, is still the predominant grain. That the circle cannot pay a high assessment is shown by the fact that no less than 48 per cent. of the sown area fails to mature.

Bagar Circle.

The expiring assessment was Rs. 13,736. This was raised to Rs. 19,400, only Rs. 18,185, however, being payable till 1915. The new assessment involved a rate of 5 annas per cultivated acre, no separate assessment being imposed on waste land.

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Assessment.

Settlement of
1906—1910—
Fatehabad Tahsil.
Barani Circle.

This is a large circle, and by no means homogeneous. Some of the villages in it are little better than those of the Bagar. Some, especially those beyond the Ghaggar, are blessed with a much better soil, though still rather light. In them *rabi* cropping is yearly gaining in importance. The circle had progressed in every way, and there was no doubt it could pay a considerably higher assessment. The demand imposed in 1890 was Rs. 53,896 : that now announced was Rs. 82,345, of which amount however only Rs. 74,005 will be payable till *kharif* 1915. The new assessment involved a rate per cultivated acre of 7 annas 9 pies, no separate assessment being imposed on waste land.

Nahri Circle.

The irrigation done by the Western Jumna Canal in this circle differs greatly from that practised in Hansi and Hissar. The soil is more sandy, hence the cultivation of cotton is less practised, and recourse is only had to canal water when the rain fails. The Hansi peasant, on the other hand, will nearly always take canal water, at any rate for his cotton crop, with his firmer soil, however good the rain may be. Another reason for the poorer cultivation here is to be found in the larger proportion of land owned by Muhammadan Pachadas, than whom there are no worse cultivators. On the whole, though it is true that some villages towards the Sirsa border are blessed with better and firmer soil—they used to be at one time inundated by the Ghaggar and Joiya and grew some excellent wheat—the soil is, in its unirrigated aspects, inferior to the adjoining Barani Circle. The circle had, however, mainly owing to the introduction of canal irrigation, progressed considerably since 1890, and a large increase in the revenue demand was called for. The expiring assessment was Rs. 59,201. This was raised to Rs. 98,245, though this amount will not be payable in entirety till *kharif* 1920. The new revenue involves an incidence per cultivated acre of *barani* land of 6 annas 6 pies : per acre of land recorded as canal irrigated as 10 annas 6 pies : no separate assessment being imposed on waste. The *nahri parta* here is 4 annas an acre.

Jungle Circle.

This isolated circle of fifteen villages surrounded entirely by Patiala Territory has much more in common with the Punjab proper than has any other part of the tract. It consists almost altogether of an excellent light-loam, admirably suited to the small rainfall that prevails here : and every village in it is irrigated by the Sirhind Canal.

Rabi cropping here equals *kharif* cropping in amount. Sikh Jats own the greater part of the land in this circle. It had progressed most remarkably since 1888, and a very large increase in the revenue demand was feasible. The expiring demand was Rs. 12,583 : that now announced was Rs. 27,200, though this total amount will not be payable for some years. The incidence of the new demand is 13 annas per *barani* acre, and Re. 1-1-0 per *nahri* acre, of cultivated land. The *nahri parta* in this circle, to which the same rules apply as on the Western Jumna Canal, is 4 annas per acre.

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Assessment.
Settlement of
1906-1910—
Fatehabad Tah-
sil—
Jungle Circle.

Each of the 69 villages in this circle has some area, though in some cases very small, which is liable to inundation by the Ghaggar or Joiya streams.

Those villages in which the inundated area has always been small compared with the *barani* area are fairly prosperous, as the *barani* soil is generally good, though light, and *rabi* cropping is more popular than in the eastern tahsils of the tract. But those villages in which the true *barani* area is insignificant, as is the case with the majority of villages on the Joiya, were found generally in anything but a satisfactory condition as the floods had decreased much since 1890, and the area formerly inundated is too hard for *barani* cultivation. It therefore lies uncultivated when floods fail.

Five villages in the north-west corner of the circle get a little irrigation from the Sirhind Canal. *Rabi* cropping is more important than *kharif* cropping here, as it is only in the *rabi* that the inundated area is cropped, the principal crop sown being gram mixed with wheat or barley. *Barani* cultivation however is more popular in the *kharif* and differs but little from that of the neighbouring *barani* circle.

It was decided, so fluctuating in extent were the areas inundated every year, and so large was the proportion of the expiring assessment that had been, for the same reason, suspended or remitted during its currency, to divide the circle into two parts for assessment purposes. In the first portion, which pays an assessment entirely fixed, fall those villages or parts of villages with a large *barani* and but little *sailab* area : into the second portion, which pays an assessment entirely fluctuating on crops, and a very small fixed assessment on profits from grass—they are far greater in this circle than anywhere else in the tract—fall the villages or parts of villages which have a large *sailab*, and comparatively small *barani* area. In the area to pay a fixed assess-

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Assessment.
Settlement of
1906—1910—
Fatehabad Tah-
sil—
Nali Circle.

ment the rates applied were 9 annas per acre on *barani* and *chahi* land, 12 annas per acre on *sarilab* land, and 13 annas on *nahri* land : in addition to which must be added a sum of Rs. 4,000 for waste land in the circle as a whole. The total fixed assessment imposed is Rs. 35,631, though for some years this amount will not be recoverable in entirety. The *nahri parta* on land irrigated by the Sirhind Canal is 4 annas an acre. To crops that ripen in the area under fluctuating assessment the following rates are to be applied :—

To crops grown with water from either the Ghaggar, the Joiya or the Rangoi—

Per matured acre.

Rs. A. P.

Class I.—Wheat, mixtures of wheat, rice, tobacco, vegetables, <i>sarson</i> , pepper, <i>san</i> , <i>dhanya</i> , and <i>kasumbha</i>	...	2	8	0
Class II.—All other crops	...	1	8	0

To crops grown from rainfall or well water—

Rs. A. P.

Class III.—All crops	...	0	12	0
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Three villages pay slightly higher rates on Class I crops. The amount these rates should produce, on an average of years, is Rs. 13,524 a year, assuming the floods do not continue decreasing. This amount added to the Rs. 35,631, product of the fixed assessment, gives a total assessment for the circle of Rs. 49,155, which involves an increase on the expiring assessment of 38 per cent.

Rangoi Circle.

All the villages in this circle, though some perhaps to only a small extent, are capable of irrigation from the Rangoi Canal, of which the unfortunate history has been already given. Inundation from this canal is exceedingly variable, but the land is too hard to be cultivated unless inundated. Musalman Pachadas own much land and are a distinct cause of weakness. Indeed the circle had deteriorated in every way since 1890.

For the same reasons as in the Nali Circle, this circle was divided into two parts for assessment purposes :—one paying an assessment entirely fixed, the other paying a small fixed assessment on grass, but an entirely fluctuating assessment on crops. The division into the two circles was made on the same principles as in the Nali Circle. The rates applied in the area placed under fixed assessment— $7\frac{1}{2}$ annas per acre on all land other than the small amount irrigated by the Western Jumna Canal, and $11\frac{1}{2}$ annas on such land—

added to the fixed assessment of Rs. 2,600 for grazing profits in the circle as a whole, gave a new fixed demand of Rs. 14,796. The rates to be applied to crops grown in the area placed under fluctuating assessment are the same, *mutatis mutandis*, as in the Nali Circle, save that *barani* crops pay only 10 annas per matured acre, instead of the 12 annas they pay in the Nali. Some villages pay somewhat lower than the sanctioned rates.

These rates should, assuming the floods neither to increase nor to decrease on the average of a series of years, produce an annual sum of Rs. 7,571 on the average. This amount when added to the fixed assessment gives a total assessment for the circle of Rs. 22,367. When the sum of Rs. 2,406 which the people had till the recent Settlement to pay annually to the Canal Department as water rates for irrigation done by the Rangoi, and which they will no longer have to pay, was taken into account it was found that the new assessment involved no increase on the expiring demand. But the form of the assessment has been changed into one which will, it is hoped, be easier to the people in its working and more profitable to Government. As has been already noted, the Rangoi Canal has been made over to the District Board for working and that body has, temporarily at any rate, been given a grant by Government to repay the cost of doing so. No water rates are chargeable on irrigation done by it. Only the fluctuating crop rates of land revenue mentioned above are payable.

Sirsa Tahsil.

The first portion of the Sirsa Tahsil which was settled by a British Officer was the old *parganas* of Sirsa and Rania : these came under our direct rule in 1818, and were given a summary settlement in 1829. Similar settlements were given to the remaining portions of the tahsil as it came into our possession and, as in the rest of the tract, they must all be regarded as high.

In 1852 the first regular settlement was made by Mr. Oliver. The principle on which this assessment was made was that the demand of the State should equal half the net profits of cultivation : and that it should be such as could be paid in an average year. In bad years it was to be suspended, the balances so suspended being recovered in good years. This settlement proved of great benefit to the people by equalizing and regularizing their land revenue demand. In 1879 Mr. James Wilson revised the

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Assessment.

Settlement of
1906—1910—
Fatehabad Tahsil.
Rangoi Circle.

Early Settlement.

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Assessment.

Sirsa Tahsil.
Early Settlement.

assessment. He raised the demand imposed by Mr. Oliver from Rs. 1,32,230 to Rs. 1,44,785, in addition to which 31 villages in the Nali Circle were placed under fluctuating assessment, so uncertain was their cropping owing to the variations in floods in the Ghaggar. These fluctuating rates produced in the 20 years after 1879 an average annual sum of Rs. 26,740, or Rs. 6,335 less than Mr. Wilson's estimate. The assessment imposed by Mr. Wilson worked well. It was not a heavy one at its commencement and was rendered much lighter by the great development that took place in the tahsil after the extension to Sirsa of the Rajputana Malwa Railway in 1883. But the bad years that followed each other only too frequently during the period 1895—1903 inevitably resulted in large remissions, even of this light assessment.

The present Settlement.

The tahsil was resettled by Mr. C. M. King, I.C.S., in 1901—1903. He preserved the three assessment circles—Bagar, Nali and Rohi—that had been framed by Mr. Wilson.

Bagar Circle.

This, as are the other circles of the same name in the district, is a very sandy tract. It is entirely dependent on the scanty local rainfall for its cultivation, there being no canal irrigation, and the depth to water being too great to permit of well irrigation. The *kharif* crop is the more important one: in it *bajra* is the principal crop grown, but *rabi* cultivation is more practised than in the Bagar Circles that lie more to the east.

Mr. King raised Mr. Wilson's assessment of Rs. 20,000, which was produced by a rate of 2 annas 4 pies per cultivated acre, to Rs. 24,980, which involved a rate of 3 annas per cultivated acre.

Rohi Circle.

This large circle lies to the north of the Ghaggar. It gets a little irrigation from the Sirhind Canal, but the area classed as irrigated is only 1 per cent. of the total area: 80 per cent. is dependent on the local rainfall. The remaining 19 per cent. is uncultivated or unculturable land. The depth to subsoil water is too great to permit of well irrigation, and in many cases the water in the drinking wells becomes bitter in the hot weather. The soil is a good sandy loam, with occasional hillocks of pure sand. The cultivators in the north and east consist mainly of Sikhs: in the south and west Bagri Jats and Muhammadan Rajputs are the prevailing tribes.

The expiring assessment was Rs. 83,360. This was raised to Rs. 1,25,870, the result of a rate per cultivated acre of $4\frac{1}{2}$ annas.

HISSAR DISTRICT.]

[PART A.

As in the similar circle in Fatehabad, this circle was divided into two portions for assessment purposes : one pays a small fixed assessment on wood and grass, and a fluctuating rate on crops : it consists of all that portion of the circle which is subject to the precarious flooding of the Ghaggar river or its canals. The other portion, which consists of the rest of the circle, pays an assessment entirely fixed.

On this portion Mr. King imposed a demand of Rs. 52,000 : this was the result of a rate per cultivated acre of 10 annas on irrigated land ; 7 annas per acre on rich unirrigated land, known as *Sotar* ; $3\frac{1}{2}$ annas per acre on light unirrigated land—*Rohi*—and a small rate on uncultivated land. In the portion placed under fluctuating assessment the rates imposed were as follows, per matured acre :—

Irrigated crops.

	Rs.	A.	P.
<i>Munji</i> rice	3	0	0
Wheat, mixtures of wheat, <i>kharsa</i> rice, tobacco, vegetables, rapeseed, pepper, <i>dhanya</i> , <i>sun</i> , <i>kasumbha</i>	1	12	0
All other crops	1	4	0

Barani crops.

All crops	0	8	0
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In addition a small fixed assessment of Rs. 2,740 was imposed on the villages in this portion of the circle, in consideration of the profits they derive from the sale of wood and grass. It was calculated at last settlement that the average annual proceeds from the fluctuating assessment would amount to Rs. 38,000. This sum, added to the fixed assessment of Rs. 2,740, makes a total assessment for this part of the circle of Rs. 40,740. The assessment for the circle as a whole is Rs. 92,740. In the portion paying fluctuating assessment no separate charge is made for irrigation done from the Ghaggar canals : in the portion paying fixed assessment the following occupiers' rates are charged on crops raised by irrigation either from the Otu lake or the Ghaggar canals :—

Per matured acre.

	Rs.	A.	P.
<i>Munji</i> rice	6	0	0
All other crops	2	8	0

These are flow rates : lift rates are half these. These rates are assessed by the Irrigation Department.

CHAP. III. D.

Assessment.

Sirsa Tahsil.
The present Settlement.
Nali Circle.

CHAP. III. D.

Assessment.

Present land rev-
enue demand of the
district.

The total annual fixed land revenue demand payable by the district as a whole is Rs. 10,27,517 : and the annual collections of fluctuating land revenue should realize Rs. 59,095. The whole however of the fixed land revenue demand will not be realizable for some years. Owing to the large enhancements of land revenue at the recent resettlement in many villages of the four eastern tahsils progressive enhancements were given, as already explained in dealing with each circle, on a liberal scale.

Working of the
assessment.

Nowhere in the district can the land revenue demand be regarded as heavy : in some parts it is very light. But in years of bad rainfall, especially when two such follow each other in succession, it has to be liberally suspended : the amounts so suspended being recovered, in addition to the current demand, as soon as good years return.

Canal rates.

The Western Jumna Canal, as already explained, irrigates part of each tahsil of the district, and the rates now levied on irrigation done from that canal have been already given. That the income from this canal in this district is not slight is shown by the fact that the average total water rates annually realised by the Canal Department in the district as a whole from Western Jumna Canal irrigation during the eight years 1902—1910 have been not less than seven-and-a-half lakhs of rupees. The Sirhind Canal, as already said, irrigates part of the Fatehabad and Sirsa Tahsils. The following is the schedule of rates levied, per acre, on land irrigated by this canal :—

	Rs.	A.	P.
I.—Sugarcane, rice, waternuts ...	7	8	0
II.—Garden, orchards, vegetables, tobacco, maize, &c. ...	4	8	0
III.—Cotton, fibres, all rabi crops, save gram and masur ...	3	12	0
IV.—All kharif crops not specified above and gram and masur ...	2	10	0
V.—A single watering before ploughing ...	0	12	0

These are rates for flow irrigation. Lift irrigation rates are lower. The average annual income from water rates on this canal in this district is Rs. 40,000, much of the irrigation from it—i.e., all that in the Budhlada ilaga—is done from Patiala State branches, and is credited to the revenues of that State.

Irrigation done from the Rangoi Canal in future pays no water rates. Those charged on the Ghaggar Canals have been given.

Jagirs are not important in the district. One of the two largest consists of seven villages in the Sirsa Tahsil. The *Jagirdar* at present is Sardar Jiwan Singh, son of Sheo Kirpal Singh, a Sikh Jat, residing at Shahzadpur in the Ambala District. The total revenue of the *jagir* villages is Rs. 5,250 ; of this Rs. 5,177 is paid to the *Jagirdar*, Rs. 7 is *muaf*, and Rs. 66 is paid on account of *zaildari* fees. No *nazrana* is paid ; but the *jagir* revenue is collected at the tahsil, and remitted to the *Jagirdar* by the Deputy Commissioner. The villages were held by the Shahzadpur Shahids when we annexed the country and they have been allowed to draw the land revenue ever since, but have no jurisdiction over the villages.

Of the fifteen villages of the Jungle Circle in Fatehabad Tahsil the land revenue of 14 is assigned in perpetuity to the Siddhuwal family in the Kaithal Tahsil. Of this mention has already been made. The present value of the assignment is Rs. 13,935, but it will increase in value as the progressive enhancements of land revenue given at the recent settlement become payable.

There is one plot of ground at Hansi—the garden of Captain Stanley Skinner—the revenue of which has been redeemed in perpetuity. The same applies to the large village of Badopal in the Fatehabad Tahsil. Apart from these, assignments of land revenue are unimportant. The majority of them fall in *Sukhlambari* grants, which have been described. On the expiry of the third life these grants are resumed.

The only cesses now levied by law in the district are the following : a *lambardari* cess of 5 per cent. on the land revenue, as compensation to the *Lambardars* for the trouble of collecting the land revenue : and the local rate of $8\frac{1}{2}$ per cent. on the land revenue, the proceeds of which constitute the principal income of the District Board. There are other cesses in the district leviable by custom in villages, but they include little beside *kudi kamini* or hearth tax on non-cultivators, and sometimes on certain classes of cultivators.

E.—Public Works Department.

The Buildings and Roads Branch of the Public Works Department is represented by an Assistant Engineer who is stationed at Hissar. He is subordinate to the Executive Engineer whose head-quarters are at Gurgaon.

CHAP. III. E.

Public Works Department.

Assignments of land revenue.
Jagirs.

Cesses.

CHAP. III. F.

Local and Municipal Government.

That portion of the Western Jumna Canal that lies in the district is in the charge of two Executive Engineers. One, who also has charge of the Ghaggar canals, lives at Hissar, and is in charge of the Sirsa Branch of the canal: he has three Sub-Divisional Officers subordinate to him. They are stationed at Kaithal, Narwana and Sirsa. The Executive Engineer, who lives at Rohtak, has charge of the rest of the canal in this district. He has Sub-Divisional Officers stationed at Jind, Bhiwani and Hissar.

The Executive Engineer, Bhatinda, has charge of the Sirhind Canal, so far as the district is concerned.

The Rajputana Malwa Railway in the district is under the District Traffic Superintendent at Delhi. An Assistant Engineer stationed at Sirsa has charge of the engineering portion of it.

The Manager, Jodhpur-Bikaner Railway, Jodhpur, should be corresponded with on all matters relating to that Railway.

The Jakhal Hissar Branch of the North-Western Railway is under the Executive Engineer who is stationed at Phillaur: the Delhi-Bhatinda Branch, which runs through the north of the district, is under the Executive Engineer, Bhatinda, where also the District Traffic Superintendent is stationed.

F.—Local and Municipal Government.

District Board.

The district is locally governed by a District Board which administers the income derived from the local rate and a few minor sources. It consists of 31 elected members, 3 nominated members, and 12 *ex-officio* members. The Deputy Commissioner is the chairman: at least six meetings have to be held every year. The electors are all male persons of not less than 21 years of age who are assessed at Rs. 2-1-4 under the Punjab District Boards Act. They seem to prize their privileges very lightly, and there is seldom a contested election to fill a vacancy. The chief work of the Board is the maintenance of rural schools and dispensaries and the repairs of roads. The statistics regarding income and expenditure will be found in table 45 of Part B.

Municipalities.

There are four municipal towns in the district—Hissar, Hansi, Bhiwani and Sirsa. The income of all of them is principally derived from octroi. The Hissar Municipal Committee dates from 1867. It consists of 12 members, all of whom at present are nominated. The Government

has however recently restored to this municipality the right of electing its members, of which it was deprived some years ago, and the system of election will soon be brought into force again.

The Deputy Commissioner is the President of this body : among the most prominent of the members are two or three local pleaders.

The Hansi Municipal Committee consists of six elected and three nominated members. The Tahsildar of Hansi is the President. There is much local intrigue in this town and the position of the President is not an enviable one.

Bhiwani Municipal Committee consists of 12 nominated members. The Tahsildar is the President. The other members are chiefly wealthy Bania inhabitants of the town.

The Sirsa Municipal Committee consists of six elected and three nominated members, with the Sub-Divisional Officer of Sirsa as its President.

There are also Notified Areas, with a simpler form of Municipal administration, at Fatehabad, Budhlada, Tohana and Dabwali. The members of these bodies, who vary from five to six in number, are all nominated by Government : of each of them the Deputy Commissioner is the Chairman. The principal source of income of these bodies is a house-tax.

Details regarding the income and expenditure of all these bodies will be found in table 46 of Part B. It cannot be said that local self-government excites much interest in this district. The greater part of the work of either the District Board or the Municipalities is performed, with occasional rare and laudable exceptions, by the official Chairman or President.

G.—Army.

Hissar falls within the Sirhind Military District which had its head-quarters at Ambala. There is a company of the Bombay Baroda and Central India Railway Volunteers at Sirsa, but for military purposes this company is under the control of the authorities at Ajmer, and not under the Sirhind District Command.

The district is fairly popular as a recruiting ground for the Indian Army. In one year—(1913)—93 Muham-

CHAP. III. H.

Police.

madan Rajputs enlisted, mainly from the Hissar, Hansi, and Bhiwani Tahsils; 69 Hindu Rajputs, of whom no fewer than 53 came from the Bhiwani Tahsil; 65 Deswali Jats, and 49 Bagri Jats from the Hissar, Hansi, Bhiwani, and Fatehabad Tahsils; and 11 Sikh Jats from Sirsa. The total number in the year was 290. The Fatehabad and Sirsa Tahsils send fewer men to the Army than do the other tahsils: as regards Sikhs especially, more men could well be enlisted in this district. The principal regiments in which men from this district enlist are the 6th Jats, 13th Jats, 15th Sikhs, 16th Rajputs, 17th Infantry, 82nd, 84th and 87th Punjabis: and of Cavalry Regiments the 7th Haryana Lancers and the 8th Cavalry.

H.—Police.

Table 47 of Part B contains details regarding the strength of the Police force at the various Police Stations. The district lies in the Eastern Police Range, and is under the control of the Deputy Inspector-General of Police stationed at Ambala. The Superintendent of Police is responsible for the discipline of the force: and, subject to the control of the District Magistrate, he is responsible for the detection and prosecution of offenders. There is no difficulty in recruiting the force locally: all tribes are drawn on for this purpose. A few Heris, Bauriahs, and Menas are enlisted as trackers and do well in this capacity.

In addition to the Police Stations named in table 47 of Part B, there are outposts at Jamal, Ellenabad, Chautala and Bahal and there are roadposts at Agroha, Bajina, Rodhan and Sungarpore.

The Narnaund, Hansi and Hissar Thanas are the most populous, but the people, who are chiefly Jats, are law-abiding. The most serious form of crime in the district is cattle theft, for which Pachadas and Ranghars are chiefly responsible.

There are three Railway Police Stations for the investigation of crimes committed on Railways in the district. They are as follows—(a) *Bhatinda*: for that portion of the Jodhpur-Bikaner Railway which runs from Bhatinda to Chotala Road (Jodhpur-Bikaner Railway); (b) *Sirsa*: for the Rajputana Malwa Railway from Bhatinda to Jatusana; (c) *Hissar*: for the Jodhpur-Bikaner Railway, Hissar to Jhumpa; the North-Western Railway, Hissar to Jakhal, and Tohana to Mansa. These thanas are under the control of

Superintendent, Railway Police, Southern District, Punjab, with head-quarters at Lahore.

CHAP. III. J.

Excise.

I.—Jails.

The district jail is situated between the town and the Railway Station. It is a third class jail and affords accommodation for 236 prisoners including Civil prisoners. There is accommodation for 12 female prisoners in the jail. Up to August 1913 only prisoners of one year's sentence and under were retained here: since then permission has been accorded to retain prisoners of two years' sentence and under.

There is a Judicial lock-up inside the jail capable of accommodating 47 under-trial prisoners. The health of the prisoners has on the whole been good, and no epidemic has appeared in the jail for several years.

The chief industry practised in the jail is paper-making. Paper is made and supplied to all the Government Offices not only to those in Hissar, but also to those at Gurgaon and Rohtak.

Book-binding was also started late in 1913 and is very promising. Other minor industries, as extraction of oil, weaving of dusters, &c., are also carried on.

J.—Excise.

Details regarding the Excise Administration of the district are given in Table 41 of Part B. There is no distillery in the district nor any shop for the wholesale sale of any excisable article. There are 13 shops for the vend of country liquor, and 2 shops for that of English liquor, which can also be had at the refreshment rooms at Hissar, Sirsa and Bhatinda.

For the sale of *charas* and *bhang* there are 13 shops: for that of opium 36. This drug is chiefly consumed in the Sikh tracts of Sirsa and Budhlada. A good deal of opium used to be smuggled from Rajputana, but the rates of duty have now been practically equalized in all the tracts bordering on the district, and this illicit importation has practically ceased. Some smuggling of liquor, however, from Jind and Patiala still continues.

The district is on the whole a temperate one in its use of excisable articles: very temperate compared with the

CHAP. III. K.
Education and
Literacy.

Central Punjab. The Sikhs of Sirsa and Budhlada use more opium and drink more liquor than do the Jats of the more eastern tahsils, who are very abstemious, but even these Sikhs drink far less than do their brethren of Ferozepore and Amritsar.

There are six salt (*shora*) refineries in the district : they pay Rs. 300 tax in all.

K—Education and Literacy.

Literacy of the
people.

The accompanying table shows the progress made in literacy since 1881 for the members of each religion. They do not show, save among the Sikhs, any marked tendency for the number of literates to rise—though the 1911 figures are undoubtedly unduly depressed by the presence then in the district of many illiterate coolies from Rajputana who were employed on the construction of the Jodhpur-Bikaner Railway.

RELIGION.	PERCENTAGE OF LITERATES TO TOTAL POPULATION IN			
	1881.	1891.	1901.	1911.
Hindus	2.6	2.7	3.2	3.0
Sikhs9	1.4	1.8	2.4
Jains	13.9	20.1	24.8	20.3
Muhammadans7	.8	.9	.9
Christians	46.5	.5	74.7	82.0
All religions	2.2	2.3	2.7	2.6

The high figures for the Jains is due to the fact that many of them belong to the Bania caste.

These figures are of course very low compared with those of the province as a whole, where the percentage of literates to total population is 3.7. Female education shows sign of increasing, but is still very backward.

Scripts employed.

In writing the vernacular, the Persian character is used in the courts and in all official correspondence, and is taught in the Government Schools, but except among officials and persons closely connected with Government offices, such as *patwaris* and petition-writers, it is almost unknown

in the district. The characters indigenous to the tract, which are still ordinarily employed by all private persons in their every day transactions, are all founded on the Devanagari alphabet ordinarily used in printing Sanskrit books. A considerable number of persons of all classes, peasants, Brahmans and Banias and Aroras, employ the pure Nagri and Shastri character, the letters and vowel marks being made almost exactly as they are printed in our Sanskrit books: so that any one who has learned the Nagri characters of books printed in English presses can easily follow their handwriting. This character cannot be written quickly if each letter be completely formed, and different styles of writing have grown into use due to the attempts made, by omitting portions of some Nagri letters and modifying others, to write more rapidly. The first thing to be dropped seems to be the horizontal stroke which forms the upper part of most Nagri letters, but an intermediate stage perhaps is the drawing a continuous horizontal line and hanging the letters from it. The next thing is to drop the vowel marks above and below the line. And we then have a handwriting consisting of unconnected letters, almost all consonants. This is called Hindi or Mahajani, because commonly used by Hindu Mahajans or Banias, and sometimes *Moda* or *Munde Akhars* (with shaven letters) or *Lande Akhars* (with tailless letters). The last three names seem to refer to its bare appearance as compared with the Nagri characters with their horizontal lines and vowel marks as *Munda* means shaven, *Moda* is applied to a shaven mendicant, and *Landa* means an animal which has lost its tail. These contractions and simplifications have been gradually worked out in somewhat different ways in different parts of the country and among different sets of people, and consequently we have different Hindi characters known as Hissari, Bikaneri, Marwari, or Aggarwali, Mahesri, Aroranwali, but they are all very similar in their nature. Another character also founded on the Nagri alphabet, or on an older alphabet from which Nagri itself is derived, but developed from it in another part of the country and in a different way, is the Gurmukhi, which is employed by some of the Sikh Jats and their religious teachers and sometimes by traders living among the Sikhs. The character employed is almost exactly the same as that ordinarily used by English presses for printing Punjabee books in the Gurmukhi character. Some of the *Lande* characters resemble Gurmukhi characters more closely than they do the original Nagri and

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Literacy.

Scripts employed.

Indigenous sys-
tem of education.

seem to have developed from the Nagri through the Gurmukhi. But of all these different characters it may be said that they are all evidently of one origin, and, as in the case of dialects, they gradually shape off into one another, and no clear line can be drawn between any two of them.

There are 15 *patshalas* or indigenous schools in the district where the sons of Banias are taught to read and write in the *Lande* character and to make up accounts. No books are used, the teaching being oral except in the writing classes. Each boy has a blackboard, on which the teacher writes the lesson to be copied, and then the pupils strive to copy the letters as best they can. As soon as a boy has mastered the elements of reading and writing he begins to assist his father in keeping the family account books, and this finishes his education. Sometimes a Padha or teacher goes from village to village staying about three or four months at each place and teaching the sons of the Banias the elements of reading, writing and arithmetic. In return for his instruction he gets a small fee in cash or grain from the parents of the pupils. More often it is the father who teaches his son how to read and write and keep accounts.

Indigenous schools are generally decreasing as District Board Primary schools increase. There are also 14 private religious schools, 11 of which are Muslim schools in mosques where the Maulvi or Imam in charge teaches the Koran by heart; the meaning of it generally neither the teacher nor the taught understands. In the three remaining religious schools the Hindu religion is taught.

Educational sys-
tem.

The head of the Educational Department in the district is the Deputy Commissioner. He is advised professionally by the Inspector of Schools of the Ambala Circle and he has under him a District Inspector and an Assistant District Inspector of Schools whose duty it is to visit all the schools in the district at brief intervals. All schools must also be visited by Tahsildars and Naib-Tahsildars and superior officers when in camp.

Schools in the dis-
trict.

Detailed statistics regarding the schools in the district will be found in Tables 50, 51 and 52 of Part B. There is one Anglo-Vernacular High School in the district at Hissar, the Bhiwani High School having recently been reduced to Middle Standard. The Hissar school is maintained by Provincial funds, subject to a fixed annual contribution of Rs. 2,779 by the district board and local municipality.

There are three Anglo-Vernacular Middle Schools at Bhiwani, Sirsa and Hansi ; and four Vernacular Middle Schools. These are all maintained by either the municipality concerned or the district board, aided in some cases by a contribution from Provincial funds.

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Schools in the district.

There are 102 vernacular Primary Schools for boys : and four Mahajani branches are attached to the Bhiwani Middle School. With the exception of these four, which are supported by the local municipality, all the Primary Schools are maintained by district funds ; of the Primary Schools 41 are intended more especially for the sons of peasants to whom the curriculum in them is specially adapted. Thus elementary lessons in agriculture are taught in them.

As a general rule however the majority of the children taught in all these schools are either the sons of officials or of people of the shop-keeper class. The value of education is as yet, as the figures of literacy show, not understood by the great mass of the agricultural population.

There are now 13 girls' schools in the district compared with 3 in 1901. Four of these are maintained by the municipalities of Bhiwani, Hansi, Hissar and Sirsa : the remainder by district funds. In all of these except that at Sirsa, Nagri is the language taught as the pupils are nearly all Hindus. At Sirsa the majority of the girls are Muhammadans and the Urdu character is used.

Female education.

The number of pupils in all these schools amounts to about 400. The attitude of the people towards female education becomes more favourable every year.

There is also a non-aided girls' school at Bhiwani conducted by the Baptist Missionaries there. It has about 30 pupils. Mention of it has already been made. The district board makes a grant-in-aid to a female school at Khanda Kheri in the Hansi Tahsil, which is conducted by the enterprising *zaildar* of that place.

The only public technical school in the district is the Industrial School at Hissar which is maintained by the district board and in which carpentry is taught in addition to reading, writing and arithmetic. It has some 40 pupils. Scholarships to enable poor lads to attend are given by the district board, and those who do well at it are supported by the board in the further course at the Mayo School of Art, Lahore.

Industrial education.

CHAP. III. L.

Medical.

Industrial education.
Newspapers.

Carpentry, carpet-making, and lock making are also taught in the Arya Samaj Orphanage at Bhiwani.

There are no newspapers published in the district.

L.—Medical.

Dispensaries.

Detailed statistics regarding the Government dispensaries in the district will be found in Table 53 of Part B. Besides those mentioned in the table there are two canal dispensaries at Narnaund and Gorakhpur. The district board has also recently instituted a travelling dispensary which tours, in charge of a Sub-Assistant Surgeon, through the remoter part of the district. The experiment promises well. The dispensaries situated at the head-quarters of the four municipalities are maintained by them, aided, save in the case of Hansi, by contributions from district funds. The remainder are maintained entirely from the latter source. The majority of dispensaries have now accommodation for indoor as well as for outdoor patients.

Dispensary staff.—In the dispensaries at Hissar, Bhiwani and Sirsa, the staff consists of an Assistant Surgeon, a Compounder, Assistant Compounder and menial establishment of cook, water-carrier, sweeper, &c. This is also the case at Hansi which is under a Sub-Assistant Surgeon. In the others the staff is smaller and consists of the Sub-Assistant Surgeon, one compounder, and a menial staff according to requirements.

Dispensary work.—The work done in the larger institutions is of a very high order, and these dispensaries are freely resorted to by the poorer classes and to a large extent by the well-to-do middle classes. Operations for stone and cataract are done to a large extent, and the people (except in outlying villages) realize the benefits of European methods for these diseases and resort freely to the dispensaries for them. Other operations such as removal of tumours, amputations for necrosis, &c., are also performed with good results. The large attendance is itself a guarantee of the good work done. *Baid*s and *Haikims* are still, it is true, found in most towns, but they are slowly becoming less popular: and those that remain often prescribe European medicines.

Sanitation.

The sanitation of the towns is under the control of the municipal bodies concerned. It is inspected and reported

upon yearly by the Sanitary Commissioner to the Punjab Government. It is fairly good and improvements are being carried out as funds permit in the drainage and conservancy arrangements.

CHAP. III. L.

Medical.

Sanitation.

In villages sanitation is much neglected. As a rule, horses and cattle are kept within the house enclosure to guard against theft, and the refuse heaps are piled up just outside the village walls because that is the nearest place where refuse can be thrown. The village pond which is the only water-supply in most villages is used as a buffalo wallow and a vat to steep hemp, and the water in it is used to the last drop. If a Medical Officer comes round inspecting a little cleaning up is done, but on departure the people slip back to the old state of affairs.

Vaccination is not compulsory in any part of this district. The optional system is in vogue. The people are averse to it, though its good effects have been repeatedly explained to them. They resort to many subterfuges to avoid it, in some cases even leaving their homes till the tour of the vaccinator is over. The work is done under difficulty and only with great exertion on the part of local authorities, *zaildars* and *lambardars*. Notwithstanding this the work is carried on with good results. Animal lymph is used and the people do not object to its use. The season's work is begun with glycerinated lymph obtained from the office of the Deputy Sanitary Commissioner, about the end of September, and vaccination is carried on throughout the winter till about the first April following.

Vaccination.