

CHAPTER VI.

TOWNS, MUNICIPALITIES, AND CANTONMENTS.

Chapter VI.

Towns, Municipalities, and Cantonments.

General statistics of towns.

At the census of 1881, all places possessing more than

Tahsil.	Town.	Persons.	Males.	Females.
Ambála ...	Ambála ...	67,463	139,830	28,138
Kharar ...	Kharar ...	4,265	2,241	2,024
Jagádhri ...	Jagádhri ...	12,300	6,511	5,789
	Búria ...	7,411	3,775	3,636
Narángarh ...	Sádhanra ...	10,794	5,532	5,262
Pipli ...	Shábábád ...	10,218	5,091	5,127
	Thánesar ...	6,005	3,117	2,888
	Badaur ...	4,081	2,223	1,858
	Ládwa ...	4,061	2,148	1,913
	Pihova ...	3,408	1,935	1,473
Ropar ...	Ropar ...	10,326	6,171	4,155

5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule the places shown in the margin were returned as the towns of the Ambála district. The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII., while further particulars will be found in the Census Report in Table No. XIX. and its Appendix and Table No. XX. The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

Ambála town. Description.

The town of Ambála lies in north latitude $30^{\circ} 21'$ and east longitude $76^{\circ} 52'$, and contains a population of 26,159 souls. It is the head-quarters of the Ambála district, and is situated in the open plain three miles to the east of the Ghaggar. The city itself is unwallled, and consists of two portions known as the old and new town. The latter has sprung up since the location of the cantonments, and consists of a main street, straight and about 30 feet wide, which was laid out by Sir George Clerk when Political Agent. In the old town the streets are as usual narrow, dark and tortuous. The principal streets are paved with *kankar*, and drained by open side drains. The water-supply is obtained from wells sunk in close proximity to four large tanks situated on the south side of, and outside, the town. All the other wells have dried up since the diversion of the Tángri stream which formerly ran through the town, and the water-supply is consequently very deficient. Several projects have been discussed at various times for remedying this evil, and two have been tried and failed. It is now in contemplation to construct

an aqueduct from the Ghaggar, (the water being raised to the required level by means of steam pumps. The cantonment lies four miles to the south-east of the city, and between it and the cantonments lies the civil station, the latter being about a quarter of a mile from the city. Here there are no residents beyond the district staff.) The Commissioner of the Division resides and holds his court in cantonments. Both the civil station and cantonments are prettily wooded, and contain avenues of fine old *shisham* and *pípal* trees.

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

The municipality of Ambála was first constituted in 1862. It is now a municipality of the 2nd class. The Committee consists of the Deputy Commissioner as President, Civil Surgeon, Senior Assistant Commissioner, Executive Engineer, District Superintendent of Police, and senior resident representative of the Educational Department. There are six other members, all of whom are selected by the Deputy Commissioner. Table No. XLV. shows the income of the municipality for the last five years. It is chiefly derived from octroi levied at various rates on goods brought within municipal limits. Ambála is well situated in a commercial point of view, about midway between the Jamná and Sutlaj, just at the point where the Grand Trunk Road and the Panjáb and Delhi Railway meet. At the present time its importance is enhanced by the fact that it is the nearest station on the line to the summer seat of the Government at Simla. Owing to its central position and the number of European residents, and of travellers that pass through it on their way to and from the hills, the Ambála cantonment boasts of a larger number of English shops than any other place, excepting Simla itself, in the Panjáb, and a brisk trade in European commodities is constantly carried on. The city is a considerable grain mart, receiving grain in large quantities, both from the districts and

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Ambála town.
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from the independent states to the west, and exporting it both up and down-country. It carries on a considerable trade in the hill products, ginger, turmeric, &c. From the south, it imports English cloth and iron, and from the Panjáb proper, salt, wool, and woollen and silk manufactures. In return it manufactures and exports cotton goods, especially *daris*, in considerable quantities. This, however, is the only manufacture of any note. A more detailed notice of some of the industries of the town will be found in Mr. Kipling's note given at page 52.

In the civil station there is the Government Wards' School, and in the town itself is a Government district school, and a school attached to the American Mission. These have been already described. The district offices lie about a mile-and-a-half to the west of the civil station, and about half a mile to the south-west of the town. They consist of a court house and treasury, the latter being in a separate building from the court house, and a detached police office. This last building was erected in 1883. There is also a gaol for about 700 prisoners, and a dispensary. In cantonments there is the church, which is reputed the finest in the Panjáb, and is capable of seating more than 1,000 persons; the Sarhind Club, which is maintained by the residents; and a large railway station; while several good hotels and a staging bungalow provide ample accommodation for travellers. At the north-east end of the cantonments are the Paget Park gardens. In the *sadr bázár*, there is a small church frequented principally by Eurasians; and a church and school belonging to the American Presbyterian Mission.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	50,649	30,657	19,992
	1881	67,463	39,390	28,133
Municipal limits	1868	24,040	...	...
	1875	26,358	...	...
	1881	26,777	...	...

Town or suburb.	Population.	
	1868.	1881.
Ambala town	24,027	25,159
Civil lines		
Cantonments ... ..			28,623	40,636

as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin. It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the opposite margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the census of 1868 are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. (Details of sex will be found in Table No. XX. of the Census Report of 1881. The annual birth and death-rates per mille of population since 1868 are as follows, the

The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin. It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the opposite margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the

basis of calculation being in every case the figures of the most recent census :—

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Population and vital statistics.

YEAR.	BIRTH RATES.			DEATH RATES.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868	...	...	...	8	9	8
1869	...	...	...	11	10	11
1870	...	...	...	13	13	12
1871	...	...	...	15	10	14
1872	18	9	7	40	46	52
1873	27	14	12	28	29	28
1874	40	22	19	35	35	35
1875	42	23	20	39	39	39
1876	43	21	22	45	43	47
1877	41	21	20	28	26	31
1878	35	18	17	58	60	55
1879	31	17	14	49	58	39
1880	37	20	17	33	34	31
1881	43	23	20	51	49	55
Average	36	19	17	35	37	35

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

Kharrar is a small town, containing 4,255 inhabitants, situated on the road from Ambála to Ropar, 25 miles north of Ambála. It is the head-quarters of a *tahsíl* and *thána*, but the place is of no importance, apart from its official position. The Municipal Committee consists of eight members, of which five are non-official, appointed by the Deputy Commissioner. Its income for the last five years is shown in Table No. XLV., and

Kharrar town.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town. ...	1868	4,884	2,603	2,281
	1881	4,265	2,241	2,024
Municipal limits {	1868	4,884	...	...
	1875	4,847	...	...
	1881	4,265	...	...

is derived from octroi collections. The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Jagádhri is situated 37 miles south-east of Ambála and three miles to the north of the Sindh, Panjáb and Dehli Railway, and is the head-quarters of a *tahsíl* and *thána*. The municipality is represented by a 3rd class Committee of nine members appointed by the Deputy Commissioner, of whom six are non-official. The income for the last five years is shown in Table No. XLV., and is derived from octroi duties. Jagádhri is a town of some importance. It has a population of 12,300 inhabitants. It owes its importance to Rái Singh of Búria, who conquered it in the Sikh times, and encouraged the commercial and manufacturing classes to settle here. It was utterly destroyed by Nádir Sháh, but was rebuilt in 1783 by the same Rái Singh. It lapsed to the British Government in 1829, together with the territory

Jagádhri town.

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of which it was the capital. It is the head-quarters of a *tahsil* and *thána*, and has an excellent rest-house.)

The town imports copper and iron from the hills and from Calcutta and Bombay, and considerable manufactures are carried on in these metals. Vessels and tools of various descriptions are exported both into the North-Western Provinces and into the Panjáb. It has been already noted, in the description of the special industries of the district by Mr. Lockwood Kipling, inserted at Chapter IV., page 52, that Jagádhri has a well-deserved reputation for brass-ware. Ornamental lamps and other forms of brassware are exceptionally well made. Borax, brought from the hills, is here refined and exported to Bengal. Oxide of lead is also manufactured for use by goldsmiths, and in native medicines.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ... {	1868	11,675	6,388	5,288
	1881	12,300	6,511	5,789
Municipal limits {	1868	11,675	...	...
	1875	12,522	...	...
	1881	12,300	...	...

The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin. The constitution of the population by

religion, and the number of occupied houses, are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881. The annual birth and death-rates per mille of population since 1868 are given below, the basis of calculation being in every case the figures of the most recent census :—

Year.	BIRTH RATES.			DEATH RATES.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868 ... ..	...	...	...	14	14	...
1869 ... ..	...	...	...	24	26	24
1870 ... ..	...	...	...	17	16	37
1871 ... ..	...	...	...	34	36	24
1872	33	20	19	29	26	55
1873	30	16	14	25	24	18
1874	30	17	12	34	33	35
1875	40	20	20	33	31	40
1876	28	16	13	26	25	41
1877	32	19	14	21	19	...
1878	26	13	13	32	32	69
1879	20	10	10	67	63	44
1880	27	17	11	28	29	33
1881	39	22	16	36	34	37
Average	31	17	14	32	30	38

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

Búria town.

The town of Búria is situated near the west bank of the Jamná canal, 3½ miles to the north of the Panjáb and Delhi Railway. It contains a population of 7,411 souls. Búria is an ancient town, built in the time of the Emperor Humáyún. It was taken by the Sikhs about 1760, and became the head-quarters of a considerable chiefship; one of those nine which were

exempted from the reforms of 1879, and allowed to retain independent jurisdiction after the reduction of the other chiefs to the position of *jāgirdārs*. Part of the estate has since lapsed, but the remainder is still held as a *jāgīr* by Jīwan Singh, the present representative of the family, who is also an Honorary Magistrate and Honorary Civil Judge. There is a handsome fort inside the town, the residence of the *Sardār*. The municipality is represented by a 3rd class Committee consisting of seven members appointed by the Deputy Commissioner, four of whom are non-official. Its income for the last five years is shown in Table No. XLV., and is derived from octroi duties. A considerable manufacture of country cloth is carried on here, but there is

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ... {	1868	8,351	4,262	4,089
	1881	7,411	3,775	3,636
Municipal limits... {	1868	8,351	...	...
	1875	8,197	...	...
	1881	7,411	...	...

no trade of any consequence. The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown in the margin. The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. (Details of sex will be found in Table No. XX. of the Census Report of 1881.)

Sadhaura is a small town situated near the hills, 26 miles east of Ambāla, on the Nakti or Sadhaurawāli Nādī. The town is one of some antiquity, dating back to the time of Mahmūd of Ghazni, but is now of no political importance. It is the scene of a yearly fair at the shrine of a Muhammadan saint named *Shāh Kumais*. This fair takes place on the 10th of Rabi-ul-Sāni and four following days; the attendance is estimated at 20,000 persons. There is a *thūna* here and also a middle school. The Municipal Committee consists of seven members, of whom four are non-official, all appointed by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV., and is derived from octroi duties. Coarse country cloth is manufactured to a considerable extent in the town, and it has a local trade in country produce. (The population as

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ... {	1868	11,198	5,618	5,580
	1881	10,794	5,532	5,262
Municipal limits... {	1868	11,198	...	...
	1875	11,167	...	...
	1881	10,794	...	...

ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.) The constitution of the population by religion, and the number of occupied houses, are shown in Table No. XLIII. (Details of sex will be found in Table No. XX. of the Census Report of 1881. The annual birth and death-rates per mille of population since 1868 are as follows, the basis of calculation being in every case the figures of the most recent census :—)

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Bāria town.

Sadhaura town.

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Sadhaura town.

Year.	BIRTH RATES.			DEATH RATES.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868 ... ..	...	...	...	8	9	7
1869 ... ..	...	...	...	26	24	27
1870 ... ..	...	...	...	24	27	22
1871 ... ..	...	...	...	29	30	28
1872	34	16	18	36	39	33
1873	36	20	16	32	32	32
1874	36	19	17	34	33	34
1875	41	21	20	30	30	30
1876	44	24	20	48	48	53
1877	39	21	17	22	22	21
1878	29	15	13	35	34	38
1879	19	10	9	41	39	44
1880	24	14	11	22	21	24
1881	34	16	18	24	21	27
Average ...	34	18	16	31	30	32

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

Sháhábád town.

Sháhábád is situated on the Grand Trunk Road 16 miles south of Ambála, and is the head-quarters of a *thána* or police jurisdiction. The town was founded by one of the followers of the Emperor Ala-ud-dín Ghori about A.D. 1086. Its population, consisting principally of Muhammadans, amounts to 10,218. The founder of the Sikh family of Sháhábád was one Karam Singh, who emigrated from the Mánjha in 1759. Half the estate was resumed by Government on failure of heirs in 1863. The remainder, to the value of about Rs. 9,000 a year, is shared between two cousins, representatives of another branch of the family. The estates originally formed part of the Thánesar district. The greater part of the town is well built of brick, and is ornamented by several large residences, the property of Sikh *Sardárs*. There is an encamping-ground and an old Government rest-house for troops, which is now used as a school. The Municipal Committee consists of nine members, of whom six are non-official, all appointed by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV, and is derived entirely from octroi duties. The inhabitants of Sháhábád are principally agricultural, and it has no manufactures, nor any trade beyond the local grain trade. The population as ascer-

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ... {	1868	11,878	6,422	5,256
	1881	10,218	3,091	5,127
Municipal limits {	1868	11,878	...	...
	1875	11,800	...	...
	1881	10,218	...	...
		

tained at the enumerations of 1868, 1875 and 1881 is shown in the margin. The constitution of the population by religion, and the number of occupied houses, are shown

in Table No. XLIII. (Details of sex will be found in Table No. XX. of the Census Report of 1881.) The annual birth and death rates per mille of population since 1868 are given on the next page, the basis of calculation being in every case the figures of the most recent census.

Year.	BIRTH RATES.			DEATH RATES.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868 ... ..	...	...	...	5	5	4
1869 ... ..	...	...	...	12	14	10
1870 ... ..	...	...	...	17	19	15
1871 ... ..	...	...	...	30	30	29
1872	25	15	10	33	31	35
1873	31	16	15	29	29	28
1874	31	16	16	28	28	29
1875	36	20	16	28	27	30
1876	25	14	11	23	21	25
1877	32	18	15	15	14	16
1878	20	10	10	31	30	33
1879	19	11	8	55	47	65
1880	25	14	11	24	23	24
1881	32	18	13	27	26	28
Average	28	15	12	27	26	28

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

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

Of the Muhammadan era there is nothing to be recorded, beyond the fact that in A.D. 1011 the town was taken and sacked by Mahmúd of Ghazni, on the occasion of his sixth invasion of India. At the time of the disintegration of the Muhammadan empire, Thánesar was seized upon by Mith Singh, a Jat Sikh from the Mánjha. His nephews, Bhág Singh and Bhangá Singh, further increased the family estates, which were enjoyed until 1850, when they lapsed to Government on failure of heirs. In June 1849, when sovereign powers were taken from the Cis-Sutlaj chiefs, Thánesar for a time had become the head-quarters of a British district. This, however, was broken up in 1862, and from that time Thánesar has rapidly declined in importance, so much so that the whole town is falling into ruin. Even its religious festivals are declining. The sanitary arrangements introduced by the British authorities to prevent the spread of disease are said to be most unpopular, and to deter large numbers of pilgrims from attending. The numbers, which formerly used to be as high as 500,000, dwindled in 1871 to about 60,000, and

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Sháhábád town.

Thánesar town.

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Thánesar town.

in June 1872, although the occasion was said to be a very solemn one, and more than 100,000 people were expected, less than 22,000 paid the toll; and allowing for some who may have escaped payment, the total number can hardly have exceeded 30,000. The toll alluded to is a tax of three *pie* levied from each pilgrim to defray the expenses of conservancy and police. Another cause assigned for the diminished attendance is the effect of the railway communications. It is said that, whereas in former days great men used to march to Thánesar with small armies of followers and attendants, they now come by rail with a few servants to the nearest station, and return in the same way. The present town consists of an old ruined fort, about 1,200 feet square at the top, having the modern town on a mound to the east, and a suburb on another mound to the west. Altogether the old mounds occupy a space nearly a mile in length and about 2,000 feet in breadth. To the south of the town lies a space called Darrá, now open, but bearing traces of having been built over in former years, and beyond this lies the sacred lake. This bears several names: Brahma-Sar, Ráma-hrad, Váyú or Váyava-Sar, and Pavana-Sar. It is an oblong sheet of water, 3,546 feet in length from east to west, and 1,900 feet in breadth. It is believed that, during eclipses of the moon, the waters of all other tanks visit this tank at Thánesar, so that he who bathes in it at the moment of eclipse, obtains the additional merit of bathing in all the other tanks at the same time. For this and other reasons the great Thánesar tank is the centre of attraction for most pilgrims, but around it for many miles is holy ground. Popular belief declares the holy places connected with the Pándavas and Kauravas, and other heroes of antiquity, to be 360 in number, and General Cunningham is inclined to believe that this number is not exaggerated. The attendance of visitors is not confined to the great festivals. At all seasons of the year, a stream of worshippers is kept up at the shrines of Thánesar and the Kurukshetra. Of the numbers of these no record can be attempted, but they probably equal during the years the numbers who attend on the occasions of the eclipse festivals.

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

worn-out Hindús who crawl to the Kurukshetra to die within its

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	7,020	4,026	3,990
	1881	6,005	3,117	2,888
Municipal limits ...	1868	7,020
	1875	7,111
	1881	6,005

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Thánesar town.
The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

The constitution of the population by religion, and the number of occupied houses, are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Radaur is a small town containing 4,081 inhabitants, situated on the road from Thánesar to Jagádhrí, 40 miles south-east of Ambála. It is the head-quarters of a *thána*, but otherwise of no importance. The Municipal Committee consists of eight members, of which five are non-official, appointed by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV., and is derived from octroi collections.

Radaur town.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	4,400	2,327	2,073
	1881	4,081	2,223	1,858
Municipal limits ...	1868	4,400	...	...
	1875	4,088	...	...
	1881	4,081	...	...

population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin. The constitution of the population

by religion, and the number of occupied houses, are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Ládwa is a small municipal town, containing 4,061 inhabitants, situated 33 miles to the south-east of Ambála, on the *kachcha* road from Pipli to Radaur. This town formerly belonged to Rája Ajít Singh; but in 1846 his estates were confiscated in consequence of his conduct during the Lahore campaign, and pensions were granted to his two sons. The family is now extinct. An old fort, which was the residence of the Rája, still exists, and is a substantial old building. Ládwa is the head-quarters of a *thána*, and contains a primary school. The Municipal Committee consists of eight members, of which five are non-official, appointed by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV., and is

Ládwa town.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	4,280	2,263	2,017
	1881	4,061	2,148	1,913
Municipal limits...{	1868	4,316	...	...
	1875	4,121	...	...
	1881	4,061	...	...

derived from octroi collections. The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin. The

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Pihova town.

constitution of the population by religion, and the number of occupied houses, are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Pihova is situated on the Sarassutí, 14 miles to the west of Thánesar, and is the head-quarters of a *thána*. The ancient name of this town was Prithu Daka; it stands within the boundaries of the Karukshetra, and is regarded as second in sanctity to Thánesar alone. The town has a very picturesque appearance when viewed from the banks of the river, and contains numerous Hindu temples of elegant design and imposing appearance. The houses are built of burnt brick, and there is a palace formerly occupied by the Kaithal Rája, but now used as a rest-house for officers; a large fair is held here annually for bathing in the Sarassutí, the number of persons attending being usually from 20,000 to 25,000. Both sexes come to the fair, but it is essentially a place where widows assemble to bewail the loss of their husbands, and hence women are always in the majority. The women, after performing their ablutions, assemble in circles of 30 to 50, and chant a mournful dirge, beating their thighs, breasts and heads in concert, while one woman conducts the ceremony by giving them the tune. This goes on day after day as long as the *mela* lasts. The Sarassutí contains but little water, except during the rainy season, but it is dammed up about a mile below the town, and thus water is retained for bathing. It is, however, filthy in the extreme, and before the close of the fair the stench arising from it is so great as to be hardly tolerable. The Municipal Committee consists of eight members, of whom five are non-officials appointed by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV., and is derived entirely from

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ... {	1868	3,690	2,026	1,664
	1881	3,408	1,935	1,473
Municipal limits... {	1868	3,676	...	...
	1875	3,569	...	...
	1881	3,408	...	...

octori duties. The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin. The constitution of the

population by religion, and the number of occupied houses, are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Ropar town.

Ropar is the head-quarters of a sub-division of the Ambála district. It is situated on the Sutlaj, 43 miles north of Ambála, and has a population of 10,326. The town is one of considerable antiquity, and was formerly known as Ráp Nagar. It formed part of the dominions of the Sikh chief Hari Singh, and in 1792 came to his son Charat Singh; his estates were confiscated in 1846 in consequence of the part taken by the family in the Sikh war of 1845. Ropar is important as being the site of the head-works of the Sarhind Canal. The Assistant Commissioner in civil charge of the sub-division has his head-quarters here. There is also an Assistant District

Superintendent of Police stationed here, and the usual canal staff. Two important religious fairs—one Muhammadan and the other Hindu—take place annually at Ropar. The public buildings are the Assistant Commissioner's Court, the *tahsil* and *thána*, a post office and a staging bungalow. There is also a Government aided school and a dispensary. The Municipal Committee consists of 10 members appointed by the Deputy Commissioner, of whom six are non-official. Its income for the last few years is shown in Table No. XLV., and is derived from octroi duties. Ropar is an important mart of exchange between the hills and plains, and carries on a considerable trade in gram, sugar and indigo. Salt is largely imported from the Salt Range Mines, and exported to the hills in return for iron, ginger, potatoes, turmeric, opium and *charas*. Country cloth, also, woven in the town, is largely exported to the hills. The smiths of Ropar have a reputation for the manufacture of hooks and other small articles of iron. The population as ascertained

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Ropar town.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ... {	1868	8,710	4,641	4,069
	1881	10,326	6,171	4,155
Municipal limits ... {	1868	8,700	..	..
	1875	10,261	..	..
	1881	10,326	..	..

at the enumerations of 1868, 1875 and 1881 is shown in the margin. The constitution of the population by religion, and the number of occupied houses, are

shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881. The annual birth and death-rates per mille of population since 1868 are given below, the basis of calculation being in every case the figures of the most recent census:—

YEAR.	BIRTH RATES.			DEATH RATES.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868 ... ..	...	...	...	...	...	...
1869 ... ..	...	...	...	30	32	28
1870 ... ..	...	...	...	22	22	21
1871 ... ..	...	...	...	14	15	13
1872	19	12	7	48	48	46
1873	29	13	15	38	41	34
1874	38	18	15	23	25	20
1875	34	16	18	30	30	29
1876	24	15	9	55	51	61
1877	12	6	5	16	18	13
1878	26	14	12	24	27	20
1879	24	12	11	52	51	54
1880	24	12	12	26	26	27
1881	33	17	16	25	26	23
Average	26	14	12	31	32	30

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

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

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Mani Májra.

history before the Sikh period. But after the death of Zain Khán, Governor of Sarhind, in 1762 A.D., and the break up of the Imperial power, one Gharíb Dás, a Sikh leader, seized upon 84 villages which his father had held as a revenue officer under the empire. Mani Májra became the capital of the new principality, which was further extended by the seizure of the fortress of Pinjaur. This, however, was afterwards wrested from Mani Májra by the Patiála Rája. Gharíb Dás died in 1783, leaving two sons, Gopál Singh and Parkásh Chand. The elder of these did excellent service in 1809, and again in the Gorkha campaign of 1814. He received at his own request, in lieu of other reward, the title of Rája. He died in 1860. The *jágir*, then worth Rs. 39,000-a year, finally lapsed to Government in 1875 on the death of the late Rája Bhagwán Singh without proper heirs; and the importance of the place has since rapidly declined.

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

The local industries are the manufacture of various articles from bamboo, and cutting mill-stones, of which a large quantity are annually turned out. A small trade also is carried on with the hills in country produce, especially ginger and spices.

APPENDIX.

The Kutáha pargana.

The Kutáha *pargana* is bounded on the west by the valley of Pinjaur and on the north and east by the Náhan or Sarmaur hills. On the south-west it projects for some distance into the plains. The town of Kutáha itself, which gives its name to the *pargana*, is in the plains. The hill portion, 97 square miles in extent, is almost semi-circular in shape, its base resting on the plains. Its population, at the time of Settlement, was 5,660 souls, giving an average of 58 per square mile. The hills run in two parallel ranges, continuations, apparently, of the Siwálik ranges of Náhan, from south-east to north-west. Between them the ground is broken by projecting spurs, but through the bottom of the valley the Ghaggar makes its way, receiving the drainage of both the ranges. It is on these hills that the forest of Morni, already alluded to, is situated, and in the midst of it, among the spurs of the hills, lie two lakes of considerable size.

The elevation of the lakes is about 2,000 feet. The village and fort of Morni lie considerably higher on the mountain side. A hill divides the lakes, but there is evidently some hidden communication, for it has been noticed that when water is drawn off from one, the level of the other also is affected. The larger lake is about 600 yards long by 500 broad, and the other about 400 yards either way. The depth varies from 20 to 25 feet. The people look upon the lakes as sacred; and there is a ruined temple in honour of Krishna on the banks of the larger lake, which is yearly the scene of a considerable gathering.

The original rulers of Kutáha, as far back as tradition reaches, were certain Rájput *Thákurs*, who held it, parcelled out into 14 small estates. Each of these estates was called a *bhoj*. The sub-division thus effected exists to the present day. The *bhoj* is still the unit of sub-division, and each still retains much the same boundaries which it had in the old Rájput times. The *Thákurs* owed allegiance to the Rájás of Sarmaur, but at last appear to have asserted independence, whereupon the Sarmaur Rája called in the aid of some Rájput adventurers from Hindústán. Kutáha was subdued, and made over by the Rája to Partáb Chand, one of his Rájput allies, to whom he had given his daughter in marriage. Partáb Chand's family held Kutáha for 11 generations. The Náhan Rája then attempting to oust them, they procured help from Delhi. The leader sent to their relief was Hakím Kásim Khán. He expelled the Sarmaur Rája, but usurped the power for himself. These events took place about the middle of the 17th century. Kásim Khán's descendants ruled Kutáha for about 100 years, but were at last ousted by the Sarmaur Rájá, who once more obtained possession, and held it until the beginning of the present century. He then in turn was ousted by the Gorkhás, who held possession for nearly four years. Then followed the Gorkhá campaign of 1814-15, which placed the whole of Sarmaur at the disposal of the British Government. Kutáha was bestowed upon Mir Jáfir Khán, who then represented the family of Kásim Khán, in consideration of his ancient title and certain services which he rendered during the war. His descendants still enjoy the revenues of the tract. At first they ruled it almost independently, but in 1849, Kutáha came under the reforms by which all the Cis-Sutlaj chiefs lost their sovereign power. Since that time the family have been simple *jágirdárs*. Their estates include the plain as well as the hill portion of the *pargana*.

The castes of the inhabitants are few. Among them the Kanets (Rájputs, but of depraved origin), Bháts (inferior Bráhmins,) Gújars, and a low caste, called Kolís, are the most important. They are a simple, quiet race, deeply devoted to their homes, and seldom visiting the plains. The proprietors are principally Kanets and Bháts. Proprietary right is clung to with more than Indian tenacity. It never dies away. A man may abscond and his family be absent for a hundred years; yet his name will be kept in remembrance, and on the return of his

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sons or grandsons they will be admitted again without a murmur to possession.

By religion the people of Kutáha are Hindús. There were at the time of settlement but 32 Musalmáns within their hills. Generally, they follow the orthodox Hindú law in matters of inheritance. There is, however, one curious custom among them, by which the eldest and the youngest son each receives a small portion of the father's land before division. The rest is then divided equally among them all.

Marriages are conducted according to the orthodox Hindú fashion, with the exception that the people of Kutáha are in advance of the age in the rules by which the expenses of weddings are regulated, they being made to accord with the income of the parties. Thus one of the chief motives to infanticide is wanting; and though men and boys are to the women and girls in the proportion of almost 3 to 2, yet the people are not suspected of practising this crime. Nor does polyandry, which is said to obtain in the neighbouring hills of Sarmaur, exist in Kutáha. The marriage tie, however, is not very closely adhered to. If a woman is displeased with her husband, she can leave his house unmolested. But she cannot take up her abode with another man, until the latter has paid to the husband the amount which he expended on his wedding. Should there be a dispute as to the amount, a village council is convened, and then if the lover will not pay, the woman must go to her father's house. As regards education, the people, though certainly backward, do their best to have their children taught to read and write. They club together and bring up teachers from the plains, and in this way a modicum of information is imparted.

The villages consist of clusters of huts, built one above the other on the hill sides. The houses are principally of stone, roughly built up with mud. They are flat roofed and in some parts two storeyed. In almost every house there is a bee-hive. A small hole is pierced in the outer wall, and a chamber formed for the bees inside. The people, however, do not eat the honey, but make it over to merchants who sell it in the plains.

There are no towns within the limits of the hills, and in five of the principal villages there are but 14 grain shops; nor has much been done to open up the resources of the tract, for it does not boast of a road passable even by a pony. Yet, rough as the country is, the valleys and the mountain ranges, especially their eastern slopes, are fairly cultivated. Irrigation is effected in two ways, by the waters of the Ghaggar, and by the spring and drainage water which is collected from the hill sides in rough receptacles of stone. Of wells, there are none in the whole pargana. The Ghaggar waters can of course only be applied to land lying low down in the ravines. It is conducted to it by ducts, called, here and elsewhere in this part of the country, *kúls*. The water collected at the hill sides is only available at intervals varying from one to three or four days. When sufficient has accumulated, it is distributed to the fields. The Ghaggar water is most unwholesome, and carries fever,

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spleen, and goitre to the villages irrigated by it. The land irrigated by *kúls* is styled *kuláhu*, in distinction from *obar*, a term which corresponds to the *baráni*, or unirrigated lands of the plains. *Obar* land is further subdivided into two kinds, *toda* and *khil*. *Toda* land is that which is built up into hanging fields, one field above another, like steps against the steep hill side. *Khil* is land broken up on the highest upland slopes. *Kuláhu* is mostly on a level with the river bed at the bottom of a valley, and is comparatively even. *Toda* land is irrigated sometimes from the smaller streams, which flow for a few hours only after heavy rain. The cultivation of *khil* land is peculiar, and resembles the *dahiya* cultivation practised in the hills of the Central Provinces.* The jungle is cut down and burnt, and the ashes mingled with the soil, which is then turned up with a small hoe. After one or two harvests the land lies fallow and no farther attempt is made to cultivate, until the land is again covered with jungle.

Land in Kutáha is not measured. No standard, as the *bigha* or acre, is known; and the quantity of land is estimated by the amount of seed (*bij*) taken to sow it. If you ask a man how much land he cultivates, he will tell you, "so many maunds of *bij*." The quantity of seed taken to sow each field is precisely known to every cultivator, while it is only the intelligent few who know the amount of seed to the acre. The revenue is paid partly in grain and partly in money. The system of collection differs in some respects from that of the plains. Every *bhoj* has an officer styled a *kárkun*, in whom centres the fiscal supervision of all the villages composing the *bhoj*. Every village has its *mokaddam*, answering, in the main, to the village headman of the plains. But all are subordinate to the *kárkun*. This officer is responsible for the collection of the revenue of the whole *bhoj*. It is collected in the first instance by the *mokaddams*, but deposited with him to be conveyed to the Government Treasury. In a similar way, the joint responsibility for the revenue, in the plains confined to the village, here extends to the whole *bhoj*. The primary liability is upon the village; but, this failing, the whole *bhoj* becomes liable to make good the default.

The agricultural implements are few and simple in the extreme; the plough, which is small and has a slender point of iron; the *kasi*, a small kind of hoe, principally used in the *khil* cultivation; the *daránti* or sickle, which is a very substantial instrument, and intended for lopping off branches of trees, as well as for cutting the crops; and the *kuhári* or axe. The machine for pressing the sugar-cane is unique. It is called the *sál*. Two men run up a long plank, and, by throwing all their weight on to the end of it, bring it to the ground, thus forcing down a block upon the cane, which has previously been cut into small pieces and placed beneath it. The juice runs down an inclined board into an earthenware jar placed ready to receive it.

* See Central Provinces *Gazetteer*, pp. 280-1, heading "Mandla."

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The labour of cultivation in all hills of this sort is naturally very great. Apart from the labour of clearing stones from the fields, there is also the necessity for building up the side of the hill in walls, sometimes from seven to eight feet high, so as to render the cultivated surface horizontal. The building and rebuilding these walls, as from time to time they give way under heavy rains, is an immense addition to the toil of the cultivators. The crops, too, are constantly destroyed by monkeys or bears, and cattle lost by the depredations of hyenas and even of tigers. The task of building or restoring the field walls is often more than a family can accomplish alone; and for this and similar undertakings, just as in Canada a settler will summon a "Bee" to aid in building his house, these hill men combine their labour, and do quickly and easily in a few days what would occupy the whole time and attention of a single family perhaps for weeks. Such a gathering is termed a *hel*. A drum is beaten on the surrounding hills, and messengers are sent here and there to collect as many men as may be required. The summoner of the *hel* provides food for the helpers in the early morning, at mid-day and at night; and as soon as the job is over, they return home, satisfied with the knowledge that they too will be helped as occasion requires.

The most noticeable crops are rice, ginger, turmeric and sugar-cane. The first of these is the most lucrative, but involves much labour. It is sown in March, dies down, to all appearance, in the hot weather, and revives with the rains. Turmeric is sown in much smaller quantities; it is valuable, but, like ginger, its cultivation involves very great labour. It is sown in July and cut in November. The sugar-cane of these hills is very excellent; being of that thick kind, called *paunda*, which is so much prized in the cities of the plains for eating. It is always grown upon irrigated land, and is only planted in 4 of the 14 *bhojs*. The ordinary crops are maize, cotton, *kulthi*, *másh*, *mandwa*, *urad* and *china* in the *kharif*; and wheat, barley and gram in the *rabi*, though the last is not much cultivated. The area bearing double crops is extraordinarily large. The forests are extensive, and contain bamboo, *har* and *chil* trees, and much *bhábar*, *múnj*, *sarkandah* and *chal* grass. The cattle are of the small breed usual in the hills. Goats are numerous in the lower hills: higher up they are too much exposed to the depredations of beasts of prey.