

CHAP. II. H. poor perished from starvation. Large numbers of cattle also died owing to the scarcity of fodder. Prices rose as shown in the margin. The famine of Sambat 1869-70 affected the State but slightly. Prices rose to 8 or 9 <i>seers</i> per rupee. The famine of Sambat 1881 lasted a short time. After scanty showers in the months of Jeth and Asárh there was no rain and the crops withered, but the last year's stacks supported the cattle. The leaves and the bark of trees also helped. Prices stood as noted in the margin. In Sambat 1890 there was scarcity. The autumn rains of Sambat 1890 had failed entirely and the two harvests produced hardly anything except on well-lands, but the loss of human life and cattle appears to have been inconsiderable. Fodder was procurable at the rate of one maund per rupee; and grain was also to be had, but the cultivators suffered much. In Sambat 1894 there was scarcity, but it was not severe. The famine of Sambat 1916-17 was more severe in the Bágá and Bángar tracts of tahsils Dádri and Jind respectively, and the poorer people began to emigrate. In Jeth Sambat 1916 a few showers fell and then no rain fell for a whole year. In the beginning of Jeth and Asárh Sambat 1917 there was rain, and grain was sown, but after that again no rain fell, and the crops all dried up. Both the <i>bárání</i> harvests failed. Thousands of cattle perished, but some were taken to the hills to find pasturage there. The State remitted six months' land revenue and granted <i>takávi</i> advances to the <i>samindárs</i> of Dádri tahsil for the purchase of oxen and seed. The land revenue was suspended, and collections in kind substituted for cash. The State also distributed food to the poor. In the middle of Jeth Sambat 1918 there was good rain, and the famine began to disappear. Prices in this famine stood as shown in the margin.		
Economic.		<i>Seers per rupee.</i>
FAMINE.	<i>Jowár</i> ...	7
1812 A. D.	<i>Bájrá</i> ...	6
	Pulses and gram ...	5
1824 A. D.	Wheat ...	4 to 5
		<i>Seers per rupee.</i>
	Wheat, gram, pulses ...	6
1833 A. D.	Barley ...	7
1837 A. D.		
1860-61 A. D.		
		<i>Seers per rupee.</i>
	<i>Jowár, bájrá and</i>	
1862 A. D.	pulses ...	5
	Wheat ...	8
	Gram and barley ...	9
1869-70 A. D.		
		<i>Seers per rupee.</i>
	Wheat ...	9
	Gram and barley ...	10
1878 A. D.		
		<i>Seers per rupee.</i>
	Wheat ...	13
1879 A. D.	Gram, barley and	
	<i>Jowár</i> ...	14
	Pulses ...	9
	<i>Bájrá</i> ...	13
1883 A. D.		

The spring harvest of Sambat 1940 was a very poor one. The summer and winter rains of Sambat 1941 also failed, and in the drier tracts of Jind and Dádri tahsils there were no crops. The grass famine was acute, and

the cattle had to be driven off to the hills, whence many never returned, and the loss of bullocks and cows was very great. The policy of giving liberal suspensions was adopted by the State. Prices stood as noted in the margin.

	Sers per rupee.
Wheat ...	8
Gram, barley, <i>bājra</i> and <i>jowār</i> ...	9
Pulses ...	6

The effects of the famine of Sambat 1953

1896 A.D.

were as severe in Jind as in the rest of the Punjab. The Darbār devoted attention to the relief of the famine-stricken population, and was encouraged thereto by the Punjab Government in its letter No. 35, dated 10th February 1896. As usual, almsgiving had begun before its receipt, and after it Rs. 27,500 were sanctioned for famine relief works, which were started as follows:—

In tahsíl Jind <sup>1</sup> ...	...	(1) Pindára tank excavation.
	...	(2) Metalling of a road from the station to the town of Jind.
In tahsíl Dádrí ...	...	Metalling the road from the station to the town of Dádrí.
In tahsíl Sangrúr ...	...	Building of the Jubilee Hospital and the Palace Kothí.

Besides this relief, 7,000 maunds of grain were given as *takávi* to the *zamín-dárs*. On the receipt of the letter No. 73, dated 11th April 1896, with a draft of the Famine Code from the Punjab Government, Rs. 3,074, in addition to the sum allotted for public relief works, was granted as a relief fund. Fodder was very scarce, but there was no great loss of cattle, as they were taken to the trans-Jumna tracts and elsewhere. The population of the State suffered but little from starvation, and the loss of life was insignificant. Prices were as noted in the margin.

	Sers per rupee.
<i>Jowār</i> , <i>bājra</i> , gram and barley ...	8
Wheat ...	7

In Asárh Sambat 1954 there was rain,

1897 A.D.

and the kharif crops were sown, but swarms of locusts visited the State and damaged the crops to such an extent that not a green leaf was to be seen,

	Sers per rupee.
<i>Jowār</i> and <i>bājra</i> ...	12
<i>Múng</i> and other pulses, and gram ...	8
Wheat ...	7

and the yield of the kharif was very scanty. The *bārání* rabi crops also failed for want of rain, but there was no loss of cattle. Prices stood as noted in the margin. In Sambat 1955 there was no

1899 A.D.

good rain and the yield was only average. Fodder was barely sufficient for a season; and the effects of this and of the recent famine of Sambat 1953 had not disappeared when the terrible famine of Sambat 1956 devastated the State. The kharif failed altogether and fodder became very scarce. The cattle were driven to the hills and trans-Jumna tracts in search of fodder. The population of the area affected by the famine was 189,707 souls, and the grain stores in the State had sunk very low owing to the previous famines. The construction of the Ludhiána-Dhúrí-Jákhál Railway, however, gave much relief to the starving people in tahsíl Sangrúr. The Darbār sanctioned a sum of Rs. 50,000 for famine relief as follows:—to tahsíl Jind Rs. 15,000, Sangrúr Rs. 5,000, Dádrí

1899 A.D.

<sup>1</sup> The construction of the Southern Punjab Railway also gave employment to the poor and famine-stricken.



CHAP. II, H. Rs. 30,000, and the following relief works were started :—

Economic.	In tahsil Jind	...	Repairs of the roads leading to Rám Rái, Zafargarh and Julána.
FAMINE.	In tahsil Dádrí	...	The town tank excavation, and metalling the roads of the town.
	In tahsil Sangrúr	...	Brick kiln works; repairs of the road round the town; and a <i>dháb</i> excavation.

The relief works in tahsils Jind and Dádrí were kept open for about two months, during which the average daily numbers of persons employed were 665 and 1,321 respectively. These numbers were considered very small in comparison with the number of famine-stricken people, and it was thought proper to collect as many as would work at Sangrúr, furnishing them with provisions for the journey, and set them to work on the construction of the Dhúri-Jákhál Railway. For this purpose a *násim* of famine works was appointed with a staff. The sum of Rs. 2,030 was disbursed in provisions for the journey, and 4,700 people were collected at Sangrúr. The contracts for ballast, etc., were taken up by the *násim*, and the famine-stricken persons employed on the railway and other works from the beginning of September 1899 to the end of January 1901, an expenditure of Rs. 40,292 being incurred by the State. 7,762 people were thus supported. The statement below shows the details:—

Month.	Relief work.	Average number of labourers.	Expenditure.	Salaries.	Total expenditure.
			Rs.	Rs.	Rs.
October 1899 ...	Tank excavation, road repairs.	1,165	1,215	41	1,256
November 1899	Tank excavation, road repairs, brick-kiln works.	1,014	1,596	40	1,636
December 1899...	Brick-kiln works, railway construction works.	528	1,231	100	1,331
January 1900 ...	Railway construction works	424	1,674	32	1,706
February 1900 ...	Ditto	470	1,577	22	1,599
March 1900 ...	Brick-kiln works, railway and ballast works.	1,360	3,546	185	3,731
April 1900 ...	Ditto	604	4,125	214	4,339
May 1900 ...	Railway, ballast works, tank excavation.	687	7,735	216	7,951
June 1900 ...	Railway works, tank excavation, brick-kiln works.	534	6,135	217	6,352
July 1900 ..	Railway and ballast works, brick-kiln works.	374	3,907	205	4,112
August 1900 ...	Railway and ballast works	322	1,893	177	2,070
September 1900	Ditto	245	1,919	200	2,119
October 1900 ...	Ditto	104	488	203	691
November 1900	Ditto	29	348	182	530
December 1900	Ditto	2	364	115	479
January 1901 ...	Ditto	...	362	28	390
	Total ...	7,762	38,115	2,177	40,292

Three methods were adopted for relieving the poor. Poor-houses were opened at Sangrūr and Dādri. The Sangrūr poor-house was started in 1899, and the Dādri poor-house in 1900, when the Rāja visited the Dādri tahsil and found the people of the Bāgar in great distress. The statement below shows the details of the expenditure in the two poor-houses and the number relieved:—

MONTH.	SANGRUR POOR-HOUSE.				DADRI POOR-HOUSE.			
	Number of poor.	Expenditure of food.	Miscellaneous expenditure.	Total.	Number of poor.	Expenditure of food.	Miscellaneous expenditure.	Total.
		Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
From 29th September to the end of October 1899.	240	445	140	585	...	...	...	...
November 1899 ...	200	375	122	497	...	...	...	...
December 1899 ...	100	193	124	317	...	...	...	...
January 1900 ...	135	233	246	479	...	...	...	...
February 1900 ...	315	476	119	595	141	564	64	628
March 1900 ...	333	872	243	1,115	920	1,455	119	1,574
April 1900 ...	300	642	269	911	1,042	1,632	91	1,723
May 1900 ...	265	451	209	660	862	1,754	82	1,836
June 1900 ...	220	362	182	544	1,680	4,164	116	4,280
July 1900 ...	200	300	234	534	2,121	2,685	113	2,798
August 1900 ...	52	151	297	448	502	665	77	742
September 1900 ...	58	135	115	250	25	8	83	91
October 1900 ...	23	108	251	359	...	...	...	...
November 1900 ...	27	57	37	94	...	...	...	...
December 1900 ...	8	17	27	44	...	...	...	...
Total ...	2,476	4,817	2,615	7,432	7,293	12,927	745	13,672

Boiled gram (*bakli*) was distributed in the evening among the immigrants (who averaged 99 daily) passing through Sangrūr town. At Jind town for the administration of this relief there was a *pan-chāyatī sadābart* (daily distribution of alms). Half a *ser* of wheat or gram per head was distributed daily among aged and infirm persons, and women living in *parda*. The statement below shows the amount

## CHAP. II, H. of the grain distributed thus in the three tahsils:—

## Economic.

## FAMINE.

Month.	Number of persons relieved	Amount of grain.	Value of grain.	Salaries of the staff.	Total.
		Mds.	Rs.	Rs.	Rs.
From 16th December 1899 to 15th January 1900.	59	19	69	13	82
February 1900 ... ..	192	74	282	19	301
March 1900 ... ..	216	80	282	19	301
April 1900 ... ..	304	112	346	28	374
May 1900 ... ..	325	123	415	28	443
June 1900 ... ..	225	80	261	19	280
July 1900 ... ..	219	82	267	19	286
August 1900 ... ..	94	36	114	10	124
September 1900 ... ..	50	17	44	10	54
Total ... ..	1,684	623	2,080	165	2,245

Two dispensaries were established for the treatment of famine-stricken sick in the poor-houses and attached to the Famine Department. The statement below shows the expenditure of these dispensaries, etc.:—

MONTH.	SANGRUR DISPENSARY.				DADRI DISPENSARY.			
	Number of patients.	Average death rate.	Expenditure in medicines.	Salaries.	Number of patients.	Average death rate.	Medicines.	Salaries.
		Per cent.	Rs.	Rs.		Per cent.	Rs.	Rs.
December 1899 ...	21	4.76	...	25	...	...	...	...
January 1900 ...	45	1.66	...	45	...	...	...	...
February 1900 ...	23	4.34	22	45	20	15.00	...	7
March 1900 ...	9	4.66	...	45	35	17.14	23	15
April 1900 ...	126	2.17	11	45	93	25.80	31	15
May 1900 ...	119	6.56	13	45	39	48.71	2	15
June 1900 ...	92	10.86	6	45	52	51.92	4	15
July 1900 ...	49	4.48	...	45	74	47.29	30	15
August 1900 ...	44	1.27	23	45	26	3.84	6	15
September 1900 ...	83	7.22	15	45	3	...	...	3
October 1900 ...	30	10	18	45	...	...	...	...
November 1900 ...	4	25	9	45	...	...	...	...
Total ...	...	...	118	520	...	...	...	100



The Bāgrīs were the first to immigrate into the State, and they thronged the streets of the towns, begging in crowds. They were located at the *Gurdwāra* Nanakyaana and Royal Cemetery. The infirm and children were given food and boiled gram, while others, who were able to work, were employed on relief works, and this arrangement proved sufficient to lessen the public distress. In September the daily total of persons relieved amounted to 112 and that of the old and infirm living on charity to 226.

PLACES.	IMMIGRANTS.		Emigrants.
	Persons living on charity.	Employed on works.	
Hissār ...	63	27	817
Delhi ...	...	...	437
Bikāner ...	121	43	...
Others ...	82	42	...
Total ...	266	112	1,254

The figures in the margin show the daily total of people on relief work and numbers of immigrants and emigrants. Most of the emigrants to Delhi and Hissār were Bāgrīs of Dādri tahsil, and the remainder were *Bāngrās* of the *bārāni* tracts in tahsil Jind. On the receipt of information from the Commissioner of Delhi that Jind State emigrants were in British poor-houses and

on relief works, arrangements for bringing them back to the State were made by the Darbār, and they were employed on relief works or admitted into the State poor-houses as the case might be. The emigrants were chiefly menials. It cost the State Rs. 1,542-7-0 in food and railway fares to bring them back. The continuous famines had reduced the *samindārs* and tenants, especially those of Dādri tahsil, to such poverty, that they were quite unable to obtain seed and meet the other expenses for the coming crop. His Highness sanctioned *takāvi* advances for food-grain, seed-grain, oxen, camels and fodder. The table below shows the *takāvi* advances thus made at both harvests:—

DETAILS OF AIDS.	TAHSIL JIND.	DADRI.	SANGRUR.	TOTAL.
	79 villages.	184 villages.	33 villages.	296 villages.
	Rs.	Rs.	Rs.	Rs.
Oxen ...	2,142	2,595	...	4,737
Camels ...	...	3,055	...	3,055
Seed-grain ...	...	2,962	...	2,962
Food-grain ...	2,159	13,581	...	15,740
Miscellaneous expenditure ...	...	1,070	...	1,070
Pay ...	52	...	...	52
Cash for wages ...	34,589	91,943	4,024	1,30,556
Total ...	38,942	1,15,206	4,024	1,58,172

CHAP. II, H.  
Economic.

## FAMINE.

The statement below shows the whole famine relief expenditure incurred by the State:—

DETAILS OF FAMINE RELIEF.	DETAILS OF EXPENDITURE.			
	Wages.	Miscellaneous.	Salaries.	Total.
	Rs.	Rs.	Rs.	Rs.
Relief works ...	38,115	...	2,177	40,292
Sangrūr poor-house ...	4,817	1,291	1,324	7,432
Dādri poor-house ...	12,928	522	192	13,672
Monthly distribution of grain	2,080	...	165	2,245
Sangrūr famine dispensary ..	118	...	520	638
Dādri famine dispensary ...	96	...	100	196
Provisions and fares for emigrants.	1,542	...	..	1,542
Takāat advances ...	1,58,120	...	52	1,58,172
Allowances made to the famine staff.	2,520	...	...	2,520
Total ...	2,20,336	1,843	4,530	2,26,709



# CHAPTER III.—ADMINISTRATIVE.



## Section A.—General Administration—Administrative Divisions.

The State of Jind is divided into two *nisámats*, Sangrúr and Jind. Sangrúr comprises only one *tahsíl*, also called Sangrúr, and has its headquarters at Sangrúr, the capital of the State. It includes all the scattered territory of that *pargana*.

CHAP. III, A.  
Administra-  
tive.

The *nisámat* of Jind is divided into two *tahsils*,—Jind, which comprises the *pargana* of Jind, and *tahsíl* Dádrí, which includes all the compact *pargana* of that name. These two *tahsils*, which are separated by foreign territory, though each forms a compact block, have their respective headquarters at Jind, the ancient capital of the State, and at Dádrí.

GENERAL  
ADMINISTRA-  
TION—  
ADMINISTRATIVE  
DIVISIONS.

Administrative  
Divisions.

Under the old system of administration the offices at the capital and immediately under the Rája's control were those of the *Diwán*, *Adálatí*, *Mír Munshí* or Foreign Secretary, *Bakhshí* or Pay Master and *Munsiff*. The *Tahsildárs* carried on the general administration of the *tahsils* or collectorates, and also exercised some judicial functions. There were no written regulations, though, in cases relating to religious matters, the State *Panditá* or *Dharm Shástrí* was consulted. In the reign of Rája Sarup Singh a few *dastúr-ul-amals* were compiled, and in 1930 Sambat Rája Raghubír Singh had codes for every office (*sarishta*) and the *kárkhána* or private office issued. There was no State treasury, all disbursements being made by a banker, who charged half an anna per rupee as his remuneration, and the cash salaries were disbursed twice a year, the State officials receiving their daily allowances (*rasad*) in kind once a month. In 1893 Sambat Rája Sarup Singh established a regular treasury and constituted the two *nisámats* of Sangrúr and Jind. Under his system appeals lay from the *Názim* to the *Adálat* (Superior Court) in criminal, to the *Munsiff* in civil, and to the *Diwán* in revenue cases, and Rája Raghubír Singh after his accession in Sambat 1919 greatly extended and systematized the working of these principles. In Sambat 1931 he established the *Ijlás Khás* or royal tribunal in which all important cases were heard and determined. Thus the *Názims* were empowered to pass sentences of one year's imprisonment and Rs. 100 fine, and the *Adálatí* sentences of twice that period and amount. In civil cases *Tahsildárs* were empowered to try suits in which the subject-matter did not exceed Rs. 10 in value, the *Názim's* jurisdiction being limited to Rs. 100 and the *Sadr Munsiff's* to Rs. 500. In revenue cases the *Názims* disposed of cases within their powers on the reports of the *Tahsildárs*, referring those not within their cognizance to the *Diwán*, who in turn referred important cases to the *Ijlás Khás*. Cases in which either or both the parties are not subjects of the Rája of Jind were to be heard by the Foreign Minister. After the death of Rája Raghubír Singh a *Munsiff* was appointed in each *tahsíl*, but they have been removed by the present Rája and the *Názims* are now invested with *Munsiffs'* powers. Various reforms have been made by the present Rája. Before his accession, executive and judicial functions were not separated, and he constituted the head office or '*Sadr-álá* executive' and '*Sadr-álá* high court'; but these offices were soon amalgamated, and on February 20th, 1903, fused into one, designated the *Sadr-álá* simply. This office is composed of four

General  
Administration,

1837 A.D.

1863 A.D.

1875 A.D.



CHAP. III, A.  
Administrative.

GENERAL  
ADMINISTRATION—

The *Sadr-álá*.

officials (*Alá Ahlkárs*) who act collectively as well as individually. When acting collectively they are called the *kámil* committee and their work is divided into three branches, as follows:—

I.

1. Political and Foreign Department (*Munshi Khána*) with the departments subordinate to it.
2. Judicial (Criminal only).
3. *Bakhshi Khána* (Imperial Service Troops and Police).
4. Accountant-General's Office (Head or *Sadr* Treasury, and Deodhi Mualla only).

II.

1. Judicial (Civil only).
2. Accountant-General's Department (Public Works Department, *Tosha*, *Jalús* and *Modi Kháns*, *Dharm-arth*, Stationery, Factory, Workshop and Loan Banks at Jind, Saffidon and Dádrí and Municipal Committees).
3. Medical Department.

III.

1. Financial Department (with the departments subordinate to it).
2. Judicial (*Imlák*).<sup>1</sup>
3. *Munshi Khána* (*Zonána*).
4. *Bakhshi Khána* (Local Army with Magazine).
5. Accountant-General's Department (Forage and wood godown with Forest Reserve, Banks at Sangrúr, Bálánwáli and Kulárán, Octroi, Saltpetre Refineries, and Cattle Fairs).

The committee's joint powers.

The powers exercised by the *Sadr-álá* jointly as a *kámil* (full) committee are as follows:—

1. Appointments, dismissals and increase or decrease of salaries of State employes up to the 4th grade in the Civil Department, 1st Class Police Sergeants, and *Jamaddars* in the State troops and (in accordance with Standing Orders) in the Imperial Service Troops.
- 1-A. Suspensions and reinstatements of officials up to the 2nd grade.
2. Transfer of State officials up to 2nd grade by one or all of the members under whom they work.
3. Confiscation of two months' pay of officials up to 2nd grade.
4. Fine up to Rs. 50 in executive matters up to 3rd grade.
5. Re-alignment or improvement of Canal Minors.
6. Projects for the improvement of irrigation, subject to the provisions of the Canal Act No. VIII of 1873.
7. Revision of water-rates under the British rules.
8. Remodelling of existing *rājbāhás*, subject to the provisions of the agreement between the British Government and the State.
9. Sanction of accounts up to the value of Rs. 10,000.
10. Sanction of estimates for new buildings up to Rs. 5,000.
11. Sanction of repairs up to Rs. 10,000.
12. Sanction of contracts up to Rs. 10,000.

The committee's individual powers.

The full committee can exercise all the powers conferred on its members separately, as detailed in the following paragraph:—

II.—The powers exercised by the members of the *Sadr-álá* individually are as follows:—

1. Appointments, dismissals, increase or decrease of pay of State servants below the 4th grade or *mukarrir* (clerk) in all civil offices, courts and departments up to 2nd Class Sergeants in the Police, Kot-Havildár and Kot-Dafadárs in the local forces and (in accordance with Standing Orders) in the Imperial Service Troops.
2. Suspensions and reinstatements of 3rd grade State employes, and suspensions of 2nd grade officials.
3. Confiscation of one month's pay of 2nd grade and of two months' pay of 3rd grade officials.

<sup>1</sup>*Imlák* is an office in charge of the *Munsiff Sadr*, where house property cases are dealt with and records thereof are kept.

4. Proposals for new buildings, costing up to Rs. 3,000.
5. Remodelling of buildings up to Rs. 5,000.
6. Road metalling, costing from Rs. 2,000 to Rs. 10,000.
7. Deducting an account up to Rs. 1,000 from accounts being not passed in checking.
8. Sanction of accounts up to Rs. 5,000.
9. Sanction of contracts and purchases up to Rs. 3,000.
10. Sanction to close, transfer or open a new outlet, permanently or temporarily, and transfer the right of irrigation from one field to another.
11. Fine up to Rs. 50 in executive matters on the servants below the 3rd grade.
12. *Lambardári* and *Chaudhar* cases.
13. Imprisonment up to seven (7) years, and fine up to Rs. 20,000.
14. Reward up to Rs. 100.
15. Civil suits of all kinds from Rs. 5,000 to Rs. 15,000.
16. Sanction to sales from Rs. 2,000 to Rs. 10,000.
17. Decision of *hagiyat* (proprietary rights) and *brit* cases, and sanction to gifts and *pan* from Rs. 500 to Rs. 10,000.
18. Adoption cases from Rs. 500 to Rs. 10,000.
- 19-A. Cases against 2nd grade officials.

### CHAP. III, A. Administrative.

GENERAL  
ADMINISTRATION.

The *Sadr-álá*.

The Committee  
individual  
powers.

Of the powers exercised by the *Sadr-álá* individually and collectively, sentences of three months' imprisonment and of fine up to Rs. 100, decrees up to Rs. 100 in civil suits and up to Rs. 50 in *hagiyat* (proprietary rights) cases, and orders confiscating one month's pay of State servants of or below the 2nd grade, are final, but *nigra'at* (review) is permissible on a point of law.

The *Munshi Khána* or Foreign Office is the first of the four *sadr* offices subordinate to the *Sadr-álá*. Its head, the *Mir Munshi* or Foreign Minister, sits as a court of session to try criminal cases from foreign territory and conducts all the foreign affairs of the State under the control of the *Sadr-álá*. He is entrusted with the Rája's seal. The departments subordinate to this office are those of Irrigation, Education, Post and Telegraphs, *Motamidí* Ludhiána-Dhúri-Jákhál Railway, Reception and *Mahlát*.

*Munshi Khána*

The *Sadr Dimání-Mál* or Financial Office is the second of the *sadr* offices, subordinate to the *Sadr-álá*. The Financial Minister or *Díwán* exercises the executive and revenue powers, specified under Civil and Revenue Courts (*vide* Table II). The departments subordinate to this office are the Revenue, Excise and Record Offices.

*Sadr Dimání-Mál*.

The *Bakhshi Khána* is the third *sadr* office, subordinate to the *Sadr-álá*. Its head is the Commander-in-Chief of the State forces, and also head of the Police. The Imperial Service Troops are governed by the rules and regulations laid down in the Standing Orders, while the local forces are under the State Local Law of 1875. He is empowered to pass sentences of imprisonment for a term not exceeding one year and fine not exceeding Rs. 200. He can promote a sepoy to *Havildár* in the Imperial Service Troops, subject to confirmation by the *Sadr-álá* officer. Appeals against decisions of the general of the local forces lie to the *Bakhshi Khána* and from the *Bakhshi Khána* to the *Sadr-álá* and thence to the *Ijlás Khás*. The records of all appointments, dismissals, suspensions and reinstatements, ranks, increase or decrease of pay, and leave in the State are kept in this office.

*Bakhshi Khána* or  
Pay Office.



**CHAP. III, A.** The general commanding the local army is empowered to award imprisonment for a term not exceeding one year and a fine not exceeding Rs. 100 under the State Local Army Law of 1875.

**Administrative.**

**GENERAL ADMINISTRATION.**

**Adalat-Sadr.**

The *Adalat-Sadr* (Criminal Court) is the fourth *sadr* office subordinate to the *Sadr-álá*. The Judicial Minister (*Adálati* or *Hákím Adalat-Sadr*) discharges the function of *Sadr Munsiff*, and the powers conferred upon him are specified below. The criminal and civil courts are subordinate to his court, and he also supervises the Central (*Sadr*) Jail.

**Accountant-General.**

The Accountant-General's office was instituted on December 1st, 1899, by Rájá Ranbír Singh. Hitherto the State accounts had been sent to the *Sadr* offices concerned; now they are checked in this office, but passed for cheques by the *Sadr-álá*, all cheques being signed by His Highness himself. The *Deodhi Mualla*, *Sadr Treasury*, *Tosha Khána*, *Jalús* and *Moddi Khánas*, the Public Works Department, Octroi, *Dharam-arth*, Loan Bank, Forage and Wood Godown with Forests, Factory and Foundry Workshop, Saltpetre Refineries, Cattle Fairs, and Municipal Committees, are subordinate to this office.

**Deodhi Mualla.**

The *Deodhi Mualla* is under the *Sardár Deodhi*. All the household affairs of the ruling family are managed by this office. The departments subordinate to it are those of camp equipage, furniture, menagerie, stables, elephants, carriages, and entertainment of State guests from other States.

**Record office.**

The Record office (*Daftar Sadr*), in which all the records of the State are deposited, is in charge of a *Muháfiz daftar sadr*, assisted by a *Náib* (Assistant) and *Muharrirs*.

**Ministers' Departments.**

In their individual capacities each Minister has his own sphere. The Foreign office includes the following departments—Irrigation, Education, Post and Telegraphs, Railways, *Zenána*, and Reception or Guests, besides the normal work of a Foreign office. The Finance Minister controls Excise, the Records and the Revenue and Expenditure of the State. The Commander-in-Chief controls the Army and Police, and the Accountant-General, who dates from 1899 A.D., looks after the Store Department, the State Stables, &c., in addition to his regular functions; while the Minister of Justice is responsible for Justice—Civil and Criminal—throughout the State.

## Section B.—Civil and Criminal Justice.

**Criminal justice.**

The Indian Penal Code is enforced in the State, with the following modifications :—

(1) Sections 497 and 498 of the Indian Penal Code (section 98 of the old State Law)<sup>1</sup> are cognizable without regard to section 199 of the Criminal Procedure Code. The punishment is limited to one year's imprisonment or Rs. 100 fine or both. In case the offender and the woman belong to different religions, the punishment is awarded according to the *Dharm Shástra* (*bawistha*)<sup>2</sup> and the woman is liable to a fourth of the punishment awarded to the man.

<sup>1</sup> The law here mentioned is the Code drawn up by Rájá Raghbír Singh in 1874 A.D.

<sup>2</sup> The main *Dharm Shástra* is the Yagbalak Matakshra, in accordance with which an opinion (*bawistha*) is expressed by a committee of 3 Pandits as to the nature and duration of punishments.

(2) As regards religious offences, in addition to those mentioned in the Indian Penal Code, section 70 of the old State Law is still enforced as a special and local law, by which the killing or injuring of a cow, bullock, *nilgái* or peacock is an offence, punishable under the *Dharm Shástra*. The enquiries in all these cases are made by magistrates.

The Indian Criminal Procedure Code is enforced in its entirety in the State with the following modifications:—

(i) With reference to Chapter III of the Criminal Procedure Code the powers conferred by the State on its courts are as follows:—

*Powers.*

- |  |   |
|--|---|
| 1. <i>Tahsildárs</i> (3rd Class Magistrates).                    | As allowed by Criminal Procedure Code.  |
| 2. <i>Nizámat</i> (the Court of the District Magistrate).        | Imprisonment for a term not exceeding 3 years and fine not exceeding Rs. 2,000 (section 391 of the <i>Hidáyatnâme</i> , 1903).          |
| 3. <i>Adálat Sadr</i> and <i>Munshí Khána</i> (Sessions Courts). | Imprisonment for a term not exceeding 5 years and fine not exceeding Rs. 5,000 (sections 283 and 331 of the <i>Hidáyatnâme</i> , 1903). |
| 4. <i>Sadr-álá</i> Court (late High Court).                      | Imprisonment not exceeding 7 years and fine up to Rs. 20,000 (section 228 of the <i>Hidáyatnâme</i> of 1903).                           |
| 5. <i>Ijlás-i-Khás</i> (Court of the Rája)                       | Full powers: may pass any sentence authorized by law.   |

(ii) Cases against 2nd grade *Ahlikárs* (officials) can only be tried by the *Sadr-álá* court, and cases against 1st grade officials and those of relatives of the Rája by His Highness himself.

(iii) The sentence passed by a *Násim* imposing a fine up to Rs. 25 is final, but a review (*nazr sání*) in the same court and the revision (*nigránti*) in the *Sadr-álá* or *Ijlás-i-Khás* are allowed. The sentences passed by the *Adálati* and *Mír Munshí* (Sessions Courts) of fine up to Rs. 30 are final; but review or revision is allowed as above. Sentences passed by the *Sadr-álá* of three months' imprisonment and fine up to Rs. 100 are final, but review in the same court and revision in the Rája's Court are allowed. In the case of a sentence passed by His Highness (in original as well as in appeal cases) a review in the same court is allowed.

(iv) Appeals against the decisions of 3rd Class Magistrates lie to the *Násim*; and in Dádrí tahsíl to the Sub-Divisional Magistrate. Appeals against the decisions of the Sub-Divisional Magistrate of Dádrí and the *Násims* of Jind and Sangrúr lie to the *Adálat Sadr* (Sessions Court), and in case any of the parties be inhabitants of foreign territory (except the States of Patiála, Nábhá or Máler Kotla) the appeal lies to the *Munshí Khána* (Foreign Office), and against the decisions of the *Adálat Sadr* and the Foreign Office an appeal lies to the *Sadr-álá* and from the *Sadr-álá* to the *Ijlás-i-Khás*.

(v) The Appellate Courts are also courts of original jurisdiction.

(vi) Complaints against the Sardárs of Badrúkhán can only be heard and determined in the *Ijlás-i-Khás*, and although cases against the Sardárs of Diálpura can be heard by the lower courts, no sentence against the Sardárs can be passed except by the *Ijlás-i-Khás*.

CHAP. III, B  
Administrative.

CIVIL AND CRIMINAL JUSTICE.

Criminal Justice.



CHAP. III, B.  
Administrative.

CIVIL AND CRIMINAL JUSTICE.  
Criminal Courts.

The table below shows the 12 Criminal Courts in the State with their powers, etc.:—

Serial No.	Name of the court.	No.	Name of the officer.	POWERS.	
				Trial of cases.	The sentence each can impose.
1	Tahsil ...	3	Tahsildār ...	In the trial of cases due consideration is given to Schedule II of the Criminal Procedure Code.	Third Class Magistrate; imprisonment not exceeding one month and fine up to Rs. 50 (section 474 of the <i>Hidāyat-nāma</i> of 1903).
2	Nidbat Nisāmat Inhār.	1	Nāib Nāzim Inhār.	For the trial of offences relating to canals and Act VIII of 1873.	Second Class Magistrate; imprisonment not exceeding one month and fine up to Rs. 50 (section 453 of the <i>Hidāyat-nāma</i> of 1903).
3	Nisāmat Inhār (Canal Agency).	1	Nāzim Inhār (Canal Agent).	Ditto	Ditto (section 452 of the <i>Hidāyat-nāma</i> of 1903).
4	Adalat Hisar Dadri, Zilla Jind (Sub-Divisional Court).	1	Sub-Divisional Magistrate.	In the trial of cases due consideration is given to Schedule II of the Criminal Procedure Code.	First Class Magistrate; imprisonment not exceeding two years and fine not exceeding Rs. 1,000 (section 425 of the <i>Hidāyat-nāma</i> of 1903).
5	Nisāmat Zilla	2	Nāzim of Zilla (District Magistrate).	Ditto	Imprisonment not exceeding 3 years and fine not exceeding Rs. 2,000 (section 391 of the <i>Hidāyat-nāma</i> of 1903).
6	Adalat Sadar (Sessions Court).	1	Adalat Sadar ...	Ditto	Imprisonment not exceeding 5 years and fine not exceeding Rs. 5,000 (section 331 of <i>Hidāyat-nāma</i> of 1903).
7	Munshi Khāna	1	Mir Munshi (Foreign Minister).	Ditto	Ditto (section 283 of <i>Hidāyat-nāma</i> of 1903).
8	Sadr-ud-din (late High Court).	1	Akhbar-ud-din ...	Ditto	Imprisonment not exceeding 7 years and fine not exceeding Rs. 20,000 (section 228 of <i>Hidāyat-nāma</i> of 1903).
9	Ijlas-i-Khas ...	1	His Highness the Rāja.	Full powers ...	Full powers.

Both civil and revenue suits are tried by the same courts in the *nizāmat*s, but in the *Sadr* courts civil suits are tried by the *Munsiff Sadr* (who is also the *Adālatī*), and revenue suits by the *Diwān* (Revenue Minister). The stamp duty chargeable on appeals in civil and revenue cases is the same as in British territory with some variations in special classes of suits, such as summary or *sarsari* cases in the Revenue Branch. The Civil Procedure Code is not enforced in the State. The State Local Law is in force. The method of giving effect to mortgages and sales is that on application for sanction one month's notice is given; if within that period any objection is raised or claim made, due consideration is given by the court; otherwise sanction is awarded. The course of appeal is that the appeal against the decree of a *Nāzim* lies in a civil suit to the *Sadr Munsiff*, and in revenue cases to the *Diwān*, and against those of the above two courts to the *Sadr-ālā*, and thence to the *Ijlās-i-Khās*. In civil suits no appeals are allowed against a decree of Rs. 25 awarded by a *Nāzim* or one of Rs. 50 awarded by the *Sadr Munsiff* or one of Rs. 100 by the *Sadr-ālā*, but a review in the same court and then a *nigrānī* (revision) in the *Sadr-ālā* or *Ijlās-i-Khās* are permitted. The revenue cases of the Sardārs of Badrūkhān and Diālpura are heard and decided by the *Ijlās-i-Khās* alone. The tables below show the powers of the civil and revenue courts:—

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## Administrative.

## CIVIL AND CRIMINAL JUSTICE.

## Civil and Revenue Courts.

No.	Names of civil courts.	Powers.
1	<i>Nizāmat</i> and Sub-Divisional Magistrates' Court.	Up to Rs. 500 (sections 398 and 431 <sup>1</sup> ).
2	<i>Sadr Munsiff's</i> Court ... ..	From Rs. 500 to Rs. 5,000 (section 336 <sup>1</sup> ).
3	<i>Sadr-ālā</i> ... ..	From Rs. 5,000 to Rs. 15,000 (section 235 <sup>1</sup> ).
4	<i>Ijlās-i-Khās</i> (His Highness' Court) ...	Full powers.

<sup>1</sup> The sections in brackets refer to the *Hidāyatnāma* of March 21st, 1903.

No.	Names of revenue courts.	Powers.
1	<i>Takht</i> ... ..	Land Revenue Collector. <i>Namhari</i> suits up to decree of Rs. 10. <i>Sarsari</i> (summary) disputes as to rent, <i>batāi</i> , partnership, <i>muāmla</i> , etc.
2	<i>Nizāmat</i> ... ..	Mortgages up to Rs. 20,000 (sections 441 and 412), sales, alienation, <i>brit</i> , gift and <i>pun</i> —up to Rs. 200.
3	<i>Diwānī</i> (Sadr Revenue Court) ...	Sales up to Rs. 2,000 (section 303), gift, <i>pun</i> , alienation, <i>brit</i> , <i>hagtyat</i> (proprietary rights)—up to Rs. 500.
4	<i>Sadr-ālā</i> ... ..	Sales from Rs. 2,000 to Rs. 10,000 (section 249), gift, <i>pun</i> , <i>brit</i> and alienation—from Rs. 500 to Rs. 10,000.
5	<i>Ijlās-i-Khās</i> ... ..	Full powers.



## CHAP. III, B.

Administra-  
tive.CIVIL AND CRI-  
MINAL JUSTICE.

## Inheritance.

Mortgage cases of lands belonging to the Dálpura Sárdárs are heard and decided by the *Munshi Khána*. Suits regarding sales of land to Brahmans and *khatdarshans* (Sádhús) are decided by the *Ijlás-i-Khás* only, as the alienation of lands to them involves a reduction of one-fourth of the land revenue. This is an old religious custom preserved in the State.

As a general rule the son or sons, natural or adopted, are entitled to the inheritance on the father's death, on his abandoning the world and becoming *faqir*, or on his changing his religion. In default of a son the widows ordinarily succeed to their husband's estate; or in case there is no widow, the mother and father succeed. The mother has the prior right, though, as she and the father ordinarily live together, no partition is, as a rule, required. If neither parent has survived the deceased, his brother or brothers or his brother's sons within seven degrees succeed in turn *per capita*. A daughter receives no share, but if she is unmarried a share is reserved to defray the expense of her marriage. This share is fixed by the court according to circumstances and depends on the means of the family. As a rule sons, whether by the same or different wives, share equally. The above rules are in accordance with section 1, 2 and 5, chapter 4, of the State *Qánún Dívání* and the *Tamhíd* (introduction), and section 2 of the *Nazál Hidáyat*. By custom a widow is not allowed to alienate the estate so as to deprive the reversionary heir of it; but she can do so on the occurrence of any special emergency, *e.g.*, in order to pay off debts, defray wedding and funeral expenses or preserve the family honour. The general custom of division in the State is according to the rule of *pagwand*, but *chundáwand* partition is practised in some villages in the Sangrúr and Dádri tahsils, and in some special cases, though very few families follow this rule. Among Muhammadans, even of the cultivating castes, there is a special custom whereby daughters in some places receive shares in land. The eldest son or his eldest son is entitled to succeed to a *lambardári* or *chaudhar* or, if the eldest son be unfit, the younger one or his son is entitled.

## Adoption.

A sonless man, or a man whose son has abandoned the world and entered a religious fraternity, or has become insane or been imprisoned for life, or changed his religion, or has become impotent, may adopt under the following conditions:—

- (a) The adopted son must be a brother's son, or in default of brother's son a daughter or a sister's son, or some other near agnate, or in default of them a man of the same *gót* or caste may be adopted (section 3, chapter 6, of the State *Qánún Dívání*).

If the appointer does not wish to adopt a near agnate, he is allowed to adopt a remoter one, but not to make an unlawful adoption, *i.e.*, one of a remoter agnate or boy of a different family.

- (b) An only son cannot be adopted (see State *Qánún Dívání*, section 4, chapter 6).
- (c) The age of the man to be adopted must not exceed 30 (*Qánún Dívání*, section 8, chapter 6).
- (d) The appointed heir succeeds to all the rights and interests held or enjoyed by the appointer like a collateral, but *per contra* he loses all rights in his natural family, except in the event of the deaths of all his own real brothers (*Qánún Dívání*, sections 5 and 6, chapter 6).

- (e) The adopted son can be disinherited for misconduct or disobedience at the request of the appointer (*Qánún Dīwání*, section 7, chapter 6). CHAP. III, B  
Administrative.
- (f) Sanction to the adoption by the court concerned (*Nizámat Adálat*, *Sadr*, *Sadr-álá* or *Istás-i-Khás*) is essential, and the necessary ceremonies are performed (*Qánún Dīwání*, section 10, chapter 6). On a petition for leave to adopt being filed in court, notice is issued by the court for the information of the agnates concerned and to secure their attendance. CIVIL AND CRIMINAL JUSTICE.  
Adoption.

Transfer of property may be either by sale, gift or *pun* for a necessary purpose. The following are instances of a necessary purpose (*Qánún Dīwání*, section 4, chapter 8):— Alienation.

- (a) To discharge debts.
- (b) To pay the revenue or other State demands.
- (c) To defray wedding and funeral expenses.
- (d) To subscribe to or defray the cost of religious objects (*dharm-arth*).
- (e) To preserve the family honour.

In the case of a sale, or transfer of any kind, a *misl* (file) is made and notice issued to all the claimants concerned for their claims (to pre-emption, partnership, rights of occupancy, etc.) to be lodged within three weeks from the date of its issue; but a suit for pre-emption may be filed, by absent claimants only, within a year (*Qánún Dīwání*, sections 24 and 26, chapter 12). If near agnates refuse to purchase as pre-emptors, the remoter ones are allowed to do so (*Qánún Dīwání*, section 23, chapter 12). Among Hindus a gift of the whole property, whether ancestral or acquired, is not allowed to be made in favour of only one of several rightful heirs or in favour of one not entitled so long as other rightful claimants exist, but a gift of a part of the property is allowed (*Qánún Dīwání*, section 4, chapter 9).

Village common land called *shámlát deh* such as *gora deh*, the space adjoining the village site, *johars*, ponds or tanks, temples and mosques, burning and burying grounds, are considered the joint property of all the land-owners and may be used separately or collectively with their consent. Village common lands.

*Ahtaráf* is a tax realized from artisans per *kudhi* and from the trading classes per head on animals (goats, sheep and camels), and is used as a common fund for common purposes, such as the construction or repair of temples, mosques, *gurdwarás*, *paras* (village guest-houses) and wells, on the application of the land-owners to expend it on such objects with the sanction of the State or on the proposal of the State. Ahtaráf (fund or village cess).

Customs and rules regarding marriage are generally the same as those prevalent in the Punjab according to the *Dharm Shástra* and Muhammadan Law. Amongst the Hindu and Muhammadan castes, which allow *karewá* (re-marriage of a widow), a widow may marry any person subject to the sanction of the State, which upholds the claims of the elder or younger brother of the deceased husband to her hand. She is not allowed to marry any person not entitled to her if the rightful claimant is a suitable candidate. Among Muhammadans a man may divorce his wife according to Muhammadan Law, but amongst Hindus divorce is not allowed Marriage, divorce and dower.



CHAP. III, B.  
Administrative.

CIVIL AND CRIMINAL JUSTICE.

Wills.

*Sarbaráhkár*  
(guardianship).

according to the *Dharm Shástra*; but by custom an unchaste wife may be repudiated by her husband, though even such a woman can obtain maintenance from her husband on a claim being lodged in court.

Transfer of property by bequest or will is subject to the inheritance and alienation rules generally. One-third of the property after the testator's funeral expenses have been defrayed and his debts discharged may be devised by will, the remaining two-thirds going to his heirs (*Qánún Dívání*, section 3, chapter 10).

On the death of a land-owner, *biswaddár* or *lambardár* who leaves a minor heir, a *sarbaráhkár* (guardian) may be appointed from among his kinsmen or relations to manage his affairs until he comes of age. This is done with the consent of the widow or widows or by the State. Such a *sarbaráhkár* has full powers to transact business on behalf of the minor, but he may not alienate his property without special necessity, such as maintenance of the deceased's family. He can be dismissed for his dishonesty and misbehaviour (*Qánún Dívání*, sections 4 and 5, chapter 7).

### Section C.—Land Revenue.

LAND REVENUE.

Village communities and tenures.  
Cultivating occupancy of land.  
Table 38 of Part B.

Village headmen.

The table in the margin shows by tahsils the number of villages held on each of the main forms of tenure, but it is in many cases impossible to class a village satisfactorily under any one of the recognised forms.

FORM OF TENURE.	TAHSIL		
	Jind.	Sangrur.	Dádrí.
<i>Zamindári Wáhid biswaddári.</i>	7	8	6
<i>Pattiddri</i> ...	1	21	1
<i>Bhaidákhara</i> ...	157	68	177
Total ...	165	97	184

When a new village was settled, the founder, his relations, and children who broke up the land for cultivation naturally had great influence and authority. The revenue was imposed in a lump sum on the *tappá*, of which they formed the heads, and its distribution rested with them. Gradually they became headmen, and the State looked to them for

the realization of the revenue, their numbers increasing with the population. At the first regular settlement they were allowed *pachtrá* or 5 per cent. on the revenue collected, and the collections began to be made by tahsils through them (instead of in a lump sum from the *tappá*). The office of headman is deemed to be hereditary, and during the minority of an heir a *sarbaráhkár* is appointed. When a village has been divided into *pána* or *thulas* one or more headmen are appointed to each *pána* or *thula*, but the revenue of the whole village is collected by all the headmen separately from their *pána* or *thulas*, and they receive the *pachtrá* on the revenue collected by them respectively. Large villages have 7, 8 or more headmen apiece; small ones less.

Individual rights in land.

In most of the State villages the land-holders have been classified as proprietors (*málikán* or *biswaddáran*). In some villages the cultivators have hereditary cultivating rights, and are called *muzárián-i-maurási*. They are not deemed to have any proprietary rights, but pay a fixed rent in cash or grain as *málikána* to the owner. The owner has this further advantage, that he obtains possession of the land of his hereditary cultivator in the event of his death without male issue or next-of-kin within three generations, or if he absconds, and has the right to cut trees on his holding for his dwelling house or for agricultural implements,

but not for sale. In the villages belonging to the Sardars, who hold the position of *biswadars*, the tenants (*muzdriin-i-ghatmaurási*) have no hereditary cultivating rights, and they cultivate at the will of the owners, who can eject them whenever they choose, after a harvest, unless they are admitted to the *maurásis*.

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Administra-  
tive.

LAND REVENUE.

Individual rights  
in land.

State bismaddat.

Out of fourteen villages of the Bálánwáli *ilāga* ten belong to the State in *biswadári*. In these the *batái* system was in force in the *tabí* up to the date of the last settlement, when it was abolished by the Darbár for the welfare of the *zamindárs*, and a cash assessment imposed. The *zamin-dárs* of these villages have no right to sell or mortgage the land they hold, but they can mortgage or sell their rights of occupancy, *i.e.*, the right of cultivation.

The incidental expenses falling on the village community—sums expended when a *puncháy* visits the village, or on the entertainment of travellers, *faqirs*, etc., etc.—are met from the *malba* fund. The charges are in the first place advanced by the village *baná* (*malba-bardar*) to the headmen and debited to the village *malba* account. The sum expended is then refunded to the *baná* half yearly from the *malba* fund, which is derived from the levy of an extra cess of 5 per cent. on the land revenue in small villages and  $2\frac{1}{2}$  per cent. in large ones. Menial tribes have to pay an *atrāf* of Re. 1 to Rs. 2 on each hearth or house (*kudhí*).

Village *malba*.

The manner in which the State was constituted and its revenue history are exceedingly complicated. It is with Gajpat Singh that Jind history begins. He seized a large tract of country, including the districts of Jind and Salidón in 1763, obtained the title of Rája under an imperial *farmán* in 1772, and assumed the style of an independent prince. Afterwards he obtained the *parganas* of Sangrúr and Bálánwáli, and thus the State contained four *parganas* during his lifetime, *viz.*, (i) Jind, (ii) Salidón, (iii) Sangrúr and (iv) Bálánwáli, with a revenue of about three lakhs of rupees (*vide* Griffin's Punjab Rájas, pages 285, 293). The State was enlarged in the reign of Rája Bhág Singh by the addition of the *ilāgas* of Barsat, Bawana and Gohána to the east, and those of Mahim, Hānsí and Hissár, etc., to the south, which were conferred upon the Rája by Lord Lake for his good services. Ludhiána, Morinda, Basián and Ráikot to the west were added to the State by Maharája Ranjít Singh. A portion of these new acquisitions, however, had gone before the death of Rája Bhág Singh, while the remaining parts were joined to the British territory as escheat, after the death of Rája Sangat Singh; for Rája Saróp Singh only succeeded to the estates possessed by his grandfather Rája Gajpat Singh, through whom he derived his title. After the Mutiny the Dádri territory, containing 124 villages with a revenue of Rs. 1,03,000 per annum, was conferred upon the Rája by the British Government. Nineteen villages in the Dádri tahsil adjacent to the *ilāga* of Badhwána were purchased by the Rája for Rs. 4,20,000, yielding a revenue of Rs. 21,000 per annum. In 1861, 12 villages in the Jind tahsil, surrounded by lands of Hissár, assessed at Rs. 8,366, were exchanged, and in exchange for these, 12 villages (valued at Rs. 8,345 a year) of the Kulárán *pargana*, a part of which had already been granted to Jind after the Mutiny, were given by the British Government, and some villages of the *pargana* were purchased, and a few newly inhabited and thus now 39 villages are included in the Kulárán *pargana* and constitute a *thána* belonging to the Sangrúr tahsil,—*vide* "Punjab Rájas," pages 358, 361.

Fiscal history.



CHAP. III, C.  
Administra-  
tive.

LAND REVENUE.

Statistics of  
settlements.

The following table gives the *jama* of the four settlements of the State :—

Settlements.				Amount.
				Rs.
Highest <i>jama</i> of the first settlement	...	...	...	3,16,962
Highest <i>jama</i> of the second settlement	...	...	...	5,88,396
Highest <i>jama</i> of the third settlement	...	...	...	6,56,841
Highest <i>jama</i> of the fourth settlement	...	...	...	6,22,389

NOTE.—It must be borne in mind that tahsil Dádri was not included in the first settlement.

The table below shows the area dealt with in the four settlements :—

Settlements.		Number of villages	Area cultivated, in acrs.	Uncultivated, in acres.	Total area, acres.
First settlement	...	262	306,879	146,178	453,057
Second do.	...	413	655,642	181,544	847,186
Third do.	...	436	702,563	140,181	842,744
Fourth do.	...	446	637,420	215,193	852,613

NOTE.—It must be borne in mind that tahsil Dádri was included in the State after the first settlement.

The following table shows the average rent rates per acre of the three tahsils :—

Kind of soil.			Sangrúr.	Jind.	Dádri.
			Rs. A. P.	Rs. A. P.	Rs. A. P.
Rausli	...	...	1 6 1½	0 11 1½	0 12 0
Dákar	...	...	1 6 1½	0 11 1½	0 12 0
Bhúd	...	...	1 1 8	0 9 0	0 10 0
Banjor	...	...	1 1 8	0 9 0	0 10 0
Choi	...	...	1 11 0	...	...
Cháhi	...	...	1 14 0	...	1 0 0
Gáirmunkin	...	...	...	...	...

The following table shows the *muáfis* (revenue-free lands) and the land revenue realised through the tahsils granted to the holders, including the *jágirs* of the Sardárs of Badrákhán and Diálpura :—

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Administra-  
tive.  
LAND REVENUE.  
Muáfis.

YEAR.	BISAWDARI.		WITHOUT BISAWDARI.
	Land in acres.	Revenue in rupees.	Revenue in rupees.
1891-92 ... ..	13,343	11,356	20,466
1892-93 ... ..	13,367	11,358	20,465
1893-94 ... ..	13,454	11,412	20,459
1894-95 ... ..	13,458	11,217	20,426
1895-96 ... ..	13,456	11,415	20,826
1896-97 ... ..	13,457	11,439	20,822
1897-98 ... ..	13,453	11,424	20,815
1898-99 ... ..	13,457	11,453	20,830
1899-1900 ... ..	13,562	10,921	21,181
1900-01 ... ..	13,559	10,915	21,055
1901-02 ... ..	13,553	10,915	21,148
1902-03 ... ..	13,476	10,800	21,126

Before the settlements made by Rája Śarúp Singh, the assessment was a fluctuating one. In some villages a *batái* system for one crop and *kankúl* for the other was in vogue, and in others cash rates were fixed on crops at the beginning of the kharíf in consultation with the *samíndárs*.

The first summary settlement of tahsíl Sangrúr was effected by the late Sardár Daya Singh, *Násim* of the State, between 1268 and 1272 *Fasli*—1861—1865 A.D. The tahsíl contained 83 villages, and the area dealt with was 156,095 acres with a revenue (*jama*) of Rs. 1,63,897. It was followed by a second regular settlement made by the late Sardár Káhan Singh between 1274 and 1283 *Fasli* (1866—1875 A.D.) The area returned at this settlement was 161,337 acres with a revenue (*jama*) of Rs. 1,82,539 and villages 92. The statement below shows the details of area and revenue assessed, together with the increase or decrease on the first settlement. In these two

Settlement of  
tahsíl Sangrúr.



CHAP. III, C.  
Administra-  
tive.

## LAND REVENUE.

Settlements of  
tahsil Sangrūr.

settlements in the *ilāqas* of Sangrūr and Kulārān *muāmla* (cash rent) was realized for the *kharif* and *batāi* of one-third for *bārāni* soils and one-fourth for *chāhi* ones was taken for the *rabi*, and in that of Bālānwālī *kunkūt* for *kharif* and *batāi* for *rabi* was practised :—

DETAILS.	CULTIVATED AREA IN ACRES.							UNCULTIVATED AREA.	Total area.	₹. m. s.	Rs A P.
	Nīlī chāhi.	Rauvī chāhi.	Chof.	Dakor bārdant.	Rauvī bārdant.	Bhūl.	Total.	Banjār.	Chāymunkhān.	Total.	
First settlement effected by Sardār Daya Singh.	2,347	8,635	1,287	1,149	69,010	29,995	112,333	28,883	14,879	43,762	156. 93 163,897 13 7
Second settlement effected by Sardār Kāhen Singh.	3,329	9,583	1,748	63	81,171	20,608	116,503	32,875	12,460	44,835	161. 337 1,82,538 13 7
Increase + or decrease—	+ 982	+ 948	+ 461	— 1,086	+ 12,161	— 9,297	+ 4,169	+ 3,492	— 2,419	+ 1,073	+ 52 1/2 + 18,641 6 1

The third settlement of tahsil Sangrūr was effected by late Lāla Kanhiya Lāl between 1284 and 1293 *Fasli* (1877—1886 A.D.). In the third settlement cash rents were taken for both crops in the *ilāqas* of Sangrūr and Kulārān and in that of Bālānwālī cash rents for kharif and *batāi* for rabi. It was followed by the fourth settlement made by Lāla Rām Kishan Dās between 1307 and 1326 *Fasli* (1899—1919). In the fourth settlement cash rents were fixed in the whole talisā Sangrūr for the welfare of the *zamīndārs*. In this last settlement the area measured was 613 acres less than in the former, and the revenue assessed Rs. 22,287 less, and villages rose from 95 to 97. This reduction in revenue was owing to the cash assessment instead of *batāi*. The table below shows the details of area and the revenue assessed, together with the increase and decrease in the preceding settlement:—

CHAP. III. C.  
—  
Administra-  
tive,  
LAND REVENUE,  
Settlements of  
tahsil Sangrūr.

Σ DETAILS.	CULTIVATED AREA IN ACRES.								UNCULTIVATED AREA.		Total area in acres.	Rs.	Panna.
	Niddi chāhūt.	Ransāl chāhūt.	Chot.	Nahāl.	Dāhāv b. rāmūt.	Ransāl bāyāt.	Bhād.	Total.	Banjar.	Garīmūkh.	Total.		
Third settle- ment.	4,667	9,697	2,579	...	4,710	94,080	6,995	122,728	32,407	6,633	39,039	16,767	2,09,115
Fourth settle- ment.	5,284	9,325	2,654	13,868	6,344	85,877	7,316	130,568	22,704	7,882	30,586	161,154	1,86,828
Increase or decrease.	+617	-372	+75	+13,868	+1,634	-8,203	+221	+7,840	-9,703	+1,250	-8,453	-613	22,287



CHAP. III. C.  
Administrative.

## LAND REVENUE.

Settlements of  
tahsil Jind.

The first summary settlement of tahsil Jind was commenced by the late Lala Kanwar Sain in 1260 *Fasli*, but it had to be postponed for about 4 years, owing to a riot at Lajwāna Kalān in Jind tahsil, and was then effected by the late Sardār Daya Singh, *Nāsim*, between 1264 and 1273 *Fasli*. In its two *talūqās*, Jind and Safidon, 144 villages and 15,355 occupied houses were returned. The area dealt with was 296,956 acres, and the revenue Rs. 1,53,065. It was followed by a second (regular) settlement made by the late Sardār Samand Singh between 1864 and 1873 A.D. The area returned in this settlement was 312,045 acres with a revenue of Rs. 1,72,567 and 148 villages with 14,187 occupied houses enumerated. The following table shows the details of area and revenue assessed:—

Details.	Number of villages.	Number of houses.	Cultivated area.	Uncultivated area.	Total area.	Jama.		
			Acres.	Acres.	Acres.	Rs.	A.	P.
First settlement ...	144	15,355	194,546	102,410	296,956	1,53,064	9	6
Second settlement ...	148	14,187	218,541	93,504	312,045	1,72,567	6	7
Increase + or decrease —	+ 4	- 1,168	+ 23,995	- 8,906	+ 15,089	+ 19,502	13	1

The third settlement of tahsil Jind was effected by Lala Brij Narāyan and was followed by a fourth made by that officer between May 1889 and July 1897. In this settlement the area measured was 2,328 acres or 461 square miles more than in the former, and the land revenue assessed Rs. 18,460 more, the increase being due to the increase in the area under cultivation. The details of area and revenue assessed, with the increase or decrease on the preceding settlement, are shown in the table below:—

Details.	Number of villages.	CULTIVATED AREA IN ACRES.					UNCULTIVATED AREA.			Total area.	Jama.
		Nohri.	Dakar.	Rauhi.	Shad.	Total.	Banjar.	Geramanān.	Total.		
Third settlement.	167	58,001	64,732	125,407	1,087	248,227	38,102	10,869	57,971	306,199	Rs.
Fourth settlement.	165	71,762	66,592	118,973	1,582	258,909	24,050	20,141	44,191	313,100	2,10,000
Increase + or decrease —	- 2	+ 15,761	+ 1,860	+ 3,566	- 405	+ 20,732	- 14,047	+ 272	- 13,775	+ 6,901	18,460

Settlements of  
tahsil Dādri.

The first settlement of tahsil Dādri was a regular one and was effected by the late Sardār Samand Singh between 1269 and 1278 *Fasli* (1862 and 1871 A.D.). The villages were found to number 158, and the whole area was 373,805 acres, of which 303,600 were cultivated and 43,204 uncultivated. The land revenue assessed was Rs. 2,33,279-8-1. The second settlement of tahsil Dādri was made by the late Lala Hardwārī Lal between 1874 and 1883 A.D. It was followed by a third settlement made

by Mīr Najaf Alī between March 1887 and 1902. The villages rose from 174 to 184. The area measured in this settlement was 3,524 acres more than in the former, but the revenue assessed was Rs. 30,624 less. This reduction was made by the Rājā for the welfare of the people. The details of area and revenue assessed, together with the increase or decrease in the preceding settlement, are shown in the following table:—

## CHAP. III.

## Administrative.

## LAND REVENUE.

## Settlements of tahsīl Dādri.

DETAILS.	CULTIVATED AREA IN ACRES.					UNCULTIVATED AREA IN ACRES.			Total area.	Panna.	Rs.
	Chāhi.	Dāhar.	Raunī.	Bhāda.	Total.	Banjār.	Castimūshim.	Total.			
Second settlement made by Lāia Hardwārī Lāl.	8,647	66,885	154,274	101,852	331,658	30,915	12,255	43,170	374,828	2,37,656	
Third settlement made by Mīr Najaf Alī.	8,720	71,125	158,098	102,042	339,985	25,179	13,186	38,365	378,352	2,07,032	
Increase + or decrease =	+73	+4,239	+3,824	+190	+8,327	-5,736	+933	-4,803	+3,524	30,624	



## CHAP. III, D.

## Section D.—Miscellaneous Revenue.

Administra-  
tive.MISCELLANEOUS  
REVENUE.

## Excise :

## Country spirit.

A Superintendent, with two Akbārī Dāroghās and a staff of *girdhars* and *chaprāsīs* form the excise establishment of the State : the Police also assist.

Country spirit is made thus :—Coarse sugar (*gūr*) or sugar syrup (*let* or *shirah*) or both mixed together is fermented with the bark of the *kikar* (acacia) tree in water for eight or nine days and poured into copper kettles. It is then distilled. This is done under the supervision of the Excise Department. The contract for wholesale vend is put up to auction by the Superintendent of the Excise Department, the sale being subject to the sanction of the *Sadr-ālā* Court, or if the amount of the contract exceeds Rs. 10,000, to the sanction of the Rājā. The rate of the license tax for wholesale vend is Rs. 24 a year. There are State stills at Sangrūr and Dādri and one is proposed at Baraulī near Jind. As the last named place lies in the Kurukshetra one cannot at present be established. If any private person wishes to distill he can be given a special license and distill on payment of duty and the contractor's charges, but at present there is no private distillation. All other private distillation is prohibited. Still-head is levied at the rate of Rs. 2-8-0 per gallon 100° proof and Rs. 2 per gallon 75° proof when the spirit is removed from the godown for sale to vendors, wholesale or retail. Retail contracts are given by the wholesale or general contractors, or, if there is no general contractor, direct by the State.

## European liquor.

The arrangement for the sale of European liquor made by the State for 1903 was that the contractor for country spirit should be allowed to sell European liquor on payment of a license tax of Rs. 100.

Opium and  
drugs.

Country opium and drugs are imported by contractors from the Ambāla and Hoshiārpur Districts, while with the permission of the British Government nineteen cases of Mālwa opium, weighing about 35 *mans* 10 *seers*, are imported annually from Ajmer through the Ambāla District. This opium is allowed into the State free of duty, Rs. 4 per *ser* being charged as duty from the contractors at Ajmer and the amount thus charged being credited to the State. It is imported in accordance with the British rules. Duplicate passes are issued by the Superintendent of the State Excise Department, one being given to the contractor and the other sent to the Superintendent of Excise in the District or State concerned. On arrival the packages are examined by the State Superintendent of Excise or by the Tahsildār. The system of leasing the contracts for wholesale and retail vend is the same as for country spirit.

Import of  
opium.

The British Government has prohibited the import of opium from the Dādri tahsil of this State into any British District,<sup>1</sup> and passes for its transport from that tahsil to any other part of the State cannot be granted.<sup>2</sup> In order to obtain a special pass for the transport of opium through British territory into the State, a certificate is required that the applicant is authorized (a) to sell opium within the State and (b) to apply for a pass. This certificate must be signed by the Superintendent of Excise in the Sangrūr *nizāmat*, and in Jind or Dādri by the Tahsildār. The Deputy Commissioner of Ambāla is authorized to grant permits for the import of Mālwa opium on behalf of the State. The contracts for country spirits and for opium and drugs are never sold to the same person. List of shops for vend of liquor, opium and hemp drugs will be found in Appendix B to this volume.

<sup>1</sup> Punjab Excise Pamphlet, Part II, section 36.

<sup>2</sup> " " " " " 31.

The only distinction between judicial and non-judicial stamps is that the stamps used in criminal cases bear the coat-of-arms in red, while those used in civil suits and non-judicial cases bear it stamped in blue. The values of the stamps are as follows:—

Rupees 100, 50, 40, 30, 25, 20, 19, 18, 17, 16, 15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1; annas 12, 8, 4, 2, 1.

They are manufactured in the sadr jail at Sangrūr, and the system of issue is as follows:—The sheets of paper are first sealed on the back with the mark of a lion in the sadr treasury and then counted and handed over to the *Mohtamim* in charge of the stamping work. Having been prepared by being soaked in water, the coat-of-arms is lithographed on the face in the sadr jail in the *Mohtamim's* presence. The stone seal and type when not in use are kept in the State treasury. The number of vendors and the places at which they sell stamps are as follows:—

Place.	Number of vendors.
Safidon, Bálánwálí and Kulárán	... 1 each.
Sangrūr, Jind and Dádrí	... 2 „

The British Stamp and Court Fees Acts are not recognised, the State Act of 1875 being still in force in a modified form. For postage stamps see Post Offices (page 296).

### Section E.—Local and Municipal Government.

A system of local self-government is being introduced into the State in some of the larger towns.

### Section F.—Public Works.

The Public Works Department (*Ghar Kaptání*) is in charge of an

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—  
Administra-  
tive.

MISCELLANEOUS  
REVENUE.

Stamps.

PUBLIC  
WORKS.  
*Ghar Kaptání.*

Staff.	Sangrūr.	Tahsil Jind.	Tahsil Dádrí.
Head Clerk ( <i>sarishdár</i> )	1	..	..
Clerks	2	..	..
<i>Munsarims</i> (Managers)	2	1	..
Sub-Overseer	1	..	..
<i>Mistri</i> ..	1	..	..
<i>Jamádars</i> ..	2	1	1
<i>Dároghás</i> or <i>chaprásís</i>	14	..	..

YEAR.	EXPENDITURE.	
	Construction and repairs of buildings, including salaries.	Construction and repairs of roads, including salaries.
1900-01	Rs. 32,250	Rs. 6,322
1901-02	43,824	8,664

officer called *Ghar Kaptán*. Its head-quarters are at Sangrūr, and there is a *mun-sarim* or manager at Jind and a *jamádár* at Dádrí. The statement in the margin shows the establishment. The department constructs and repairs State buildings, roads, dams, etc., and the chief works carried out by it since 1900-01 are the Ranbír College in the Rám Bágh, Ranbír Skating Rink in the Mahtáb Bágh, Ranbír-ganj, Market, Record Office, Female Hospital, and three roads. A *dák* bungalow near the railway station and Imperial Service Infantry barracks are also under construction. Rs 38,572 and Rs. 52,488 were spent on construction and repairs of State buildings and roads for 1900-01 and 1901-02 respectively as noted in the margin.



## CHAP. III, G.

Administra-  
tive.

ARMY.

Army.

## Section G.—Army.

During the reign of Rāja Saróp Singh the State forces were organized

No. AND NAME OF REGIMENT.	STRENGTH UNDER	
	Rāja Saróp Singh.	Rāja Raghbir Singh.
1. Sherdil Artillery ...	104	147
2. Súraġ Mukhí Infantry (now Imperial Service Infantry).	640	640
3. Akál Cavalry Regiment ...	200	362
4. Katár Mukhí Infantry ...	600	600
5. Mountain Battery...	...	117
Total ...	1,544	1,866

into regular *berás* (regiments), and in 1864 his successor Rāja Raghbir Singh made strenuous efforts to re-organize and discipline them on the British system. The strength of each regiment during their reigns is shown in the margin. The Sherdil Horse Artillery was raised in 1838 A.D. with 2 guns, the number being raised to 4 during the Mutiny of 1857. His Highness Rāja Raghbir Singh added two more guns with waggons, raising its strength to 118 officers and men, 29 followers and 96 horses. It is stationed at Sangrúr, but one or two sections accompany the Rāja on tour. In 1890 A.D. four guns were granted to the

State by the British Government for it.

Súraġ Mukhí  
Infantry No. 2.

The Súraġ Mukhí Infantry was raised in February 1837. It consisted of 600 officers and men with 40 followers. It was reorganized as Imperial Service Infantry early in 1889, the Rāja's offer, made in 1887, having been accepted by the Viceroy at the Patiala Darbár in 1888. Prior to 1889 the Súraġ Mukhí Infantry was employed on guard duties, two companies being sent to Jind and Dádrí every 6 months in turn, but after its organization as Imperial Service Troops this was discontinued. It is now stationed at Sangrúr and it provides guards there, *e.g.*, at His Highness' residence and at the treasury.

Jind transport.

In December 1891 the Jind transport was raised with 250 animals for the Infantry and 25 for the Jind Lancers.

The Akál  
Cavalry.

The Akál Cavalry regiment was raised in 1845 A.D. by Rāja Saróp Singh with 200 *sawárs*, 162 being added by Rāja Raghbir Singh in Poh. In 1889, 150 *sawárs* were selected from the regiment to form the Jind Imperial Service Lancers, but a proposal to disband the lancers has lately been carried into effect, and on its abolition its *sawárs* were attached to the local Jind Cavalry. It is stationed at Sangrúr and is employed as a body-guard to His Highness and on other Cavalry duties.

Katár Mukhí,  
Local Infantry  
No. 4.

The Katár Mukhí regiment was raised by Rāja Saróp Singh after 1857 with 600 men, and is stationed at Sangrúr. Since 1889 two companies have been stationed at Jind and Dádrí on detachment. They are sent annually in rotation. The remaining 4 companies are employed as guards for the treasury, jail, magazine, forts, etc., at Sangrúr.

Mountain  
Battery No. 5.

The Mountain Battery was raised by Rāja Raghbir Singh in March 1874 with 4 guns, 2 more being added in March 1879. Thus a completed battery was formed with 117 officers and men, and 70 mules and ponies.

On the 6th of August 1879, 6 country made guns of this battery were exchanged for 6 British made guns from the Ferozepore Arsenal. It is stationed at Sangrūr, but one section accompanies the Rāja on tour. The battery has had no opportunity of seeing service, but in January 1886 it joined the Camp of Exercise from Kauli to Delhi.

CHAP. III, G.

Administra-  
tive.

ARMY.

The State force as now constituted comprises the Imperial Service Troops and Transport, and the Local Force. Both are under the *Bakshi*. The figures below show their present strength—

Present strength  
of State forces.

DESCRIPTION OF ARMY.				STRENGTH.		
				Soldiers.	Followers.	Animals.
<i>Imperial Service Troops.</i>						
Jind Imperial Service Infantry	...	...	...	600	36	...
Jind Imperial Service Transports	...	...	...	74	36	258
<i>Local Troops.</i>						
Sherdil Artillery No. 1	...	...	...	40	13	36
Jind Lancers	...	...	...	125	...	125
Akāl Cavalry (Regiment) No. 3	...	...	...	95	3	95
Katār Mukhī Infantry No. 4	...	...	...	562	...	...
Mountain Battery No. 5	...	...	...	40	12	24
Total	...	...	...	1,536	100	538

The State forces were employed on the following occasions:—

1. In the battle of Katwāl in Asauj Sambat 1898 (the Sherdil Artillery and the Sūraj Mukhī Infantry).

2. At Kandela Khās in Jind *pargana* against the rebels in Māgh Sambat 1901 (the Sherdil Artillery and Sūraj Mukhī Infantry).

3. At the siege of Ghunghrāna Fort under Captain Hay in 1846 A.D., *vide* Rājās of the Punjab, page 352 (the Sherdil Artillery and the Sūraj Mukhī Infantry No. 2).

4. In the expedition to Kashmir in December 1846, when Imām-ud-Dīn, the governor, was in revolt (a detachment of the Sūraj Mukhī Infantry No. 2).



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Administra-  
tive.

ARMY.

5. At Lajwāna Kalān in Jind *pargana* against the rebels in June 1854 A.D. (the Sherdil Artillery, the Súra Mukhí Infantry No. 2 and Akál Cavalry).

6. At the assault of Delhi in 1857 (the Sherdil Artillery, Súra Mukhí Infantry No. 2, and the Akál Cavalry).

7. At Ainchra in Jind *pargana*, July 1857 (the Katár Mukhí Local Infantry No. 4).

8. At Charkhí in Dádrí *pargana* against the rebels in April 1864 A.D. (the Sherdil Artillery, the Súra Mukhí Infantry No. 2, the Akál Cavalry and Katár Mukhí Local Infantry No. 4).

9. On the Kúka outbreak at Máler Kotla in 1872 (the Sherdil Artillery and the Katár Mukhí Local Infantry No. 4).

10. In the second Afghán War in 1878-79 (the Sherdil Artillery, the Súra Mukhí Infantry No. 2, and the Akál Cavalry).

Tirah  
Expedition.

11. In the Tirah campaign of 1897-98 (Jind Imperial Service Infantry). In August 1897, the Darbár placed its Imperial Service Troops at the disposal of the Government of India for employment on the north-west frontier, and the services of the Jind Imperial Service Infantry were accepted. The regiment reached Shinaurí on September 22nd, and remained there until October 20th, being employed as pioneers attached to the 4th Brigade under Brigadier-General Westmacott at Dargái. On several occasions it did excellent service, and on two occasions its commandant and men gained special commendation by their steady conduct, once in covering a foraging party, when the commandant, Gurnám Singh, handled his men skilfully, and again when a telegraph escort under Lieutenant Garwood was attacked near Karrapa on November 11th, the men behaved excellently, bringing equipment and wounded into the camp in Dwatoí. On November 19th the camp moved from Maidán to Bágh, and shortly after its arrival the Jind Infantry saved No. 9 Mountain Battery from some danger by the promptness with which it drove off a party of the enemy. On December 7th, the force retired from Bágh, and in the retirement the regiment on several occasions earned the warm praises of the general commanding. The Jind Infantry can boast of being the first Imperial Service Troops in India to come under fire. Throughout the operations it behaved admirably: cold and hardship were borne, and arduous work endured with a spirit that would have done credit to troops far more inured to service.<sup>1</sup>

### Section H.—Police and Jails.

Police circles or  
*thánas*.

The tahsíl of Sangrúr is divided into three *thánas*: (1) Sangrúr, comprising the central *ilāqa* of that tract; (2) Bálánwálí, comprising the three scattered *ilāqas* of Bálánwálí, Diálpura, and Burj Mansa, the small island of Jind territory, south of the first two; and (3) Kúláran, which comprises the *ilāqa* of that name with the two small islands of Jind territory known as Chaukí Bázídpur, so called because there is a police outpost at the chief

<sup>1</sup>This account is particularly taken from Brigadier-General Stuart Beatson's History of the Imperial Service Troops in Native States, pages 567, and from letter No. 439 A.F., dated 3rd February 1898, from Major R. V. Scallan, I.S.C., Inspecting Officer, Punjab Imperial Service Infantry, to the President of the Council of Regency, Jind State.

village, Bázidpur. The tahsíl of Jind is divided into two *thánas*, Jind and Safidon, with head-quarters at those towns. There is also an outpost at Zafargarh in the extreme south of the tahsíl and *thána* of Jind on the Southern Punjab Railway, 3 miles from the railway station at Jaulána. Tahsíl Dádri comprises two *thánas*, Dádri and Bádhra, with head-quarters at Dádri, the town and tahsíl head-quarters, and at Bádhra, a large village in the extreme south-west of the tahsíl. There is also an outpost at Baund village in the extreme north of the tahsíl.

CHAP. III, H.  
Administra-  
tive.

POLICE AND  
JAILS.

Police circles or  
*thánas*.

Under the old system of administration the *thánadárs*, who exercised great powers, used themselves to dispose of the small cases orally, only serious cases being referred to the ruler of the State. The *thánadár* was assisted by a *jamadár*, 8 *barqandásés*, a *khojí* (tracker) and 2 *muharris*. He was paid as follows:—

Powers and sala-  
ries of Police  
officials.

- (1) Rs 7 monthly in cash.
- (2) Two *rasads* (rations in kind) daily.
- (3) Gram for one horse.
- (4) Re. 1 per village as an annual *nasar* from the *samindárs*.
- (5) Fodder from the *samindárs* at harvest time.
- (6) 10 per cent. of all fines collected by him.

In the reign of Rája Saróp Singh *kotwáls* were established at the three tahsíl head-quarters, each *kotwál* receiving Rs 40 a month. At the big villages of Kuláran, Bálánwáli, Bádhra and Safidon there were *thánas*, each *thánadár* being paid Rs. 30, and at Bázidpur, Lajwána Kalán and Baund Kalán there were *chaukís*. In Sambat 1911 the *chaukí* at Lajwána Kalán was transferred to Zafargarh. In Sambat 1933 Rája Raghbir Singh appointed an Inspector of Police in each of the three tahsíls, and placed them under the control of a Sadr Superintendent at the capital. The Deputy Inspectors or *thánadárs* were only allowed to investigate cases in which property less than Rs. 200 in value was involved, cases of greater importance being investigated by the Inspector<sup>1</sup> and Deputy Inspector jointly. It was, moreover, ordered that all cases should be sent for trial to the *Názims*. The old system of watch and ward was that known as the *thikar* (literally 'potsherd') whereby the village headmen chose men of the village in rotation to keep watch and ward. This system is still kept up in some villages. Outside the village *sardás* used to be chosen in the same way to protect travellers in the wastes during the hot season. But in Sambat 1905 *chaukidárs* were appointed by the State for every village.

1854 A.D.  
1877 A.D.

1848 A.D.

The Police force now consists of 70 officers and 335 men, of whom 37 are mounted constables, with 26 followers, giving a total of 431 officers and

Strength of  
Police.

†Tahsíl Jind	...	222
Tahsíl Dádri	...	187
Tahsíl Sangrúr	...	214

men, but in addition to this force there are 523† *chaukidárs*, who are paid by the headmen out of the *chaukidára* or watch and ward cess for each village. A *chaukidár* receives Rs. 3 per month. The

Police Department is now under an official at head-quarters designated the Inspector-General of Police with a Superintendent of Police at each tahsíl.

<sup>1</sup> There are now no Inspectors.



## CHAP. III, H.

Administra-  
tive.POLICE AND  
JAILS.Cattle-pound.  
Jail.Criminal tribes  
and crimes.EDUCATION AND  
LITERACY.

## Literacy.

There is a cattle-pound in charge of the police at every *thána*.

The State jail at Sangrúr has an average of 164 prisoners annually. Jail industries include printing, weaving, carpet-making, etc.

The State contains no criminal tribes with the exception of some 200 Sânsis, but Kanjars, Dhaías and others frequently invade it from Patiála, Rohtak and elsewhere. Cattle theft is rife among the Ranghars in and around Safidon. Bad characters are regularly placed on security.

## Section I.—Education and Literacy.

The first table in the margin gives the number of literate persons as

Census.			Persons.	Males.	Females.
1881	...	{	5,913 23.66	5,883 42.94	30 .26
1891	...	{	7,707 27.08	7,616 48.83	91 .70
1901	...	{	7,829 27.76	7,613 49.63	216 1.68

Religions.					Literates.
Jains	...	...	...	...	194.73
Sikhs	...	...	...	...	40.07
Hindus	...	...	...	...	26.87
Musalmán	...	...	...	...	15.76

Language.			Males.	Females.	Total.
English	...	...	332	45	377
Urdu and Persian	...	...	1,492	18	1,510
Sanskrit and Bhásha	...	...	1,610	49	1,659
Gurmukhí	...	...	1,128	72	1,210
Lande and Mahájani	...	...	3,000	18	3,018
Arabic	...	...	35	6	41
Other Indian tongues	...	...	6	8	14
Total			7,613	216	7,829

returned at the censuses of 1881, 1891 and 1901 and the ratio of literates per 1,000 of the total population. The second table in the margin gives the proportion of literates per 1,000 by religions. Nearly 20 per cent. of the Jains are literate. This is due no doubt to the fact that the majority of the Jains are *Baniás*, who are fully alive to the advantages of education in Hindi and Mahájani. Sikhs are more educated than Hindus owing to the fact that the Hindu religion includes the majority of the agricultural and menial tribes, who, like the Muhammadan agriculturists, rarely get any education at all. The third table in the margin gives the actual numbers of literates in each language among the whole population as returned in the census of 1901. Most of those returned as literate in English, Urdu, Persian, Sanskrit and Gurmukhí have been educated in the State Schools.

Until 1889 A.D. only indigenous education existed in Jind. There were four schools maintained by the State, at Sangrūr, Jind, Dádri and Safidon, where Persian, Sanskrit and Gurmukhī were taught. In 1889 the State adopted the Punjab Educational system and remodelled these schools. Safidon became an upper primary and the other three vernacular middle schools. A supervising and inspecting officer was appointed called the *Munsarim* of Schools. In 1891 Safidon became a vernacular middle school and the others anglo-vernacular. At the same time primary schools were opened at Sangrūr, Bálánwálí, Dálpura and Badrókhān in Sangrūr tahsil; Jind and Safidon in Jind tahsil; and Dádri, Kaliána and Ránila in Dádri tahsil. In 1894 the Sangrūr school was raised to the high grade and a boarding house added. In 1899 Safidon became an anglo-vernacular middle school. On the 10th of November 1899 the Lieutenant-Governor of the Punjab, accompanied by Rāja Ranbír Singh, laid the foundation stone of the Diamond Jubilee College, close to Sangrūr, and the building is now complete.

CHAP. III. I.  
Administrative.

EDUCATION AND LITERACY.

Schools.

At Sangrūr the high and middle departments have a head-master, three under-masters, a Sanskrit teacher and a Persian teacher, while the primary school has a head-master, with three assistant masters. The three anglo-vernacular schools at Jind, Safidon and Dádri have each a head-master assisted by three teachers, in Mathematics, Sanskrit and Persian; and the primary schools have each a head-master with two assistants. The five remaining primary schools have each one master. Gymnastic instruction is given at Sangrūr, Jind, Dádri and Safidon.

Staff.

The results of the State's educational administration have been encouraging. The number of students, of all ages, had risen from 722 in 1892-93 to 885 in 1899-1900, but it fell again to 791 in 1900-01. This decrease was in the primary schools, and is due to the fact that education is little appreciated by the mass of the rural population, Hindi accounts being all that they want to see taught. The primary school at Sánwar was closed in 1900. Since 1892, 117 boys have passed

Educational progress.

Year.	Candidates.	Passed.
1898-99	648	546
1899-1900	543	434
1900-01	522	420

the middle school or entrance examinations of the Punjab University, 21 boys passing in 1900 as against 3 in 1893. In 1891-92 out of 657 candidates only 366 passed the upper and lower primary examinations, whereas in the past three years the number of passes has been far higher, though fewer boys have actually competed.

Indigenous education is increasing rapidly. There were in 1901, 19 indigenous schools with 175 boys and 38 girls, as against 7 schools with 82 boys only in 1891. Seven of these schools in 1901 were *pátshálás* and *dharmshálás*, where special religious instruction is given. The pupils are mainly Brahman boys who are learning the ritual of their office—the *padhái* and *misrái* functions, and the methods and practices of Hindu ceremonies. To this end they read first the Hora Chakra, an astrological primer, then the Sheghra Bodh, a hand-book which lays down the principles on which the dates and times for weddings, *mukláwa* ceremonies, etc., are to be fixed. The third book, the Garud Katha, describes the progress of the dead through hell (*narak*) to heaven (*swarga*). Passages from this *katha*

Indigenous education.



CHAP. III, I. are recited at the *kiria-karam* ceremony. Thus the young Brahman is equipped to assist at the three important events in the lives of his clients. There are also Sádhs and Pandits, especially in the Kurukshetra, who instruct students (*vidyārathis*) in Hindu theology, teaching them such books as the Gita, Bhágwat, Mahábhárata, Rámáyana, etc. Both pupils and teachers live on the charity of their neighbours. *Vidyārathis* have here to undergo a laborious training. They learn the *shalokás* and *mantrás* by heart, first as *pát* (reading without meaning) and then *arh* (literal meaning). They also learn to recite *shalokás* and *mantrás* in a rhythmical tone or sing-song. In this way the faculty of recitation and the memory are developed, but the understanding is not.

#### Chátshálás.

There are in the State four *Chátshálás*, in which *pádhás* (teachers) teach Mahájan boys to read and write *lands* (Mahájani) and do accounts. Learning to write is regarded as much easier than learning to read. The boys are taught the *paintí* or alphabet first on the ground and then on a *takhtí* or small board, which in the Jangal is plastered with black from a *tawá*, or cooking plate, while *pándá* (white clay) water is used in place of ink. In the Jind and Dádrí tahsils the board is plastered with Multáni clay, and country ink is used. After the *paintí* the boys are taught to write, and soon are considered to be ready to be taught accounts. He first learns the figures (*gintí*). Then the tables up to 40 (*pakárás*), and fractional numbers are learned by heart and recited every evening. This is called *muhárrní*. All the boys stand in a row; two, who know these tables, stand in front and recite them line by line, *ek dúní do* (twice one are two); *do dúní chár* (twice two are four), and so on, the class repeating every line after them. Next the four simple rules are learned—addition (*gor*); subtraction (*ghatána*), multiplication (*guna*), and division (*bhág*). Last comes the all important *biyáj*, computation of interest, which completes the educational course.

#### Gurmukhí Pá- sháls.

In tahsil Sangrúr, Bháis or Sikh religious teachers are appointed by the State. They teach Gurmukhí and the Sikh religious books such as the Bálupdesh, Rohrás, Japí, Panj Granthí, Das Granthí and Guró Granth Sáhíb, and also read the Guru Granth Sáhíb in the mornings, at the *gurdwáras*, the gates of the palaces and in the town. Some wealthy Sikh Sardars also appoint Bháis to read and teach the Sikh Scriptures to their boys and girls.

#### Muhammadan education.

Muhammadan education consists in learning the Qurán by heart (*Qaurán-khwání*). There are seven *maktabs* in the State, and the course of teaching begins with the Bagdádí Qáida (Arabic Primer) which gives the boys an elementary knowledge of the Persian script. Then they begin on the last *sipára*, the 30th part of the Qurán, which is an easy one, and when that is mastered begin at the beginning of the Qurán, and learn it all off by rote. No explanations are given; consequently only the memory is trained. Great stress is laid upon correct pronunciation, and the boys practise each of the Arabic letters separately. This is called *tálim-ul-makháraj*. The *mullás* or *maulvis* may be seen sitting on mats in the mosques or elsewhere, while the boys sit round them on the ground swaying backwards and forwards, with the Qurán on a wooden frame (*rahal*) in front of them. Both

agriculturists and artisans, however, prefer to limit the education of their sons to the business of life. If there is a public school near, the boy may be sent to it for a short time, but he begins to learn his trade or help his father in the fields at such an early age that there is scanty leisure for book-learning.

CHAP. III. I.

Administra-  
tive.EDUCATION AND  
LITERACY.Female educa-  
tion.

Female education is confined to religious instruction. There is a private girls' school at Kaliána, to which Muhammadan girls go to learn the Arabic religious books. In the other towns Hindu girls learn some Nágrí and Sikh girls Gurmukhí to enable them to read the religious books, while Muhammadan girls learn the passages of the Qurán at their homes, but only in small numbers. In tahsil Sangrúr girls often learn to make *phulkáris* and do other kinds of needle-work at their homes, taught by the old women, to whom they give some sweetmeats and money at festivals.

### Section J.—Medical.

Formerly medical aid was only afforded to the people by the *hakims* and *baidis* attached to the tahsils and big villages, while at Sangrúr, the capital, country medicines used to be dispensed gratis from the *Dawát-Khána*, the medicinal store attached to the *Deodhi*. Subsequently a Hospital Assistant was entertained there and English medicines were dispensed gratis. The Medical Department was considerably improved by Rája Raghubír Singh, who established dispensaries at Jind and Dádrí. In 1887 an officer of the Indian Medical Service was appointed Medical Adviser to the Rája during his minority, and the Medical Department of the State was also placed in his charge. From 1897 to 1901 there was no properly qualified Medical Officer in the State, but in May 1901 a Punjábí gentleman, who had been trained and qualified in England, was appointed Medical Officer and *ex-officio* Medical Adviser to His Highness the Rája.

Medical.

There are at present two hospitals and four dispensaries in Sangrúr, one at Jind and one at Dádrí. The Victoria Golden Jubilee Hospital at Sangrúr is the chief charitable hospital in the State. Built at the west end of the town, outside the Dhurí Gate, it contains accommodation for 24 in-door patients, but being outside the town, it is resorted to only in comparatively serious or complicated cases. It is attended yearly by eight to ten thousand patients, of whom two hundred are in-door patients. The total number of patients has of late considerably increased. Medicines are dispensed gratis to all, and in-door patients, who are without means of their own, are fed at the cost of the State. The staff consists of an Assistant Surgeon, a Hospital Assistant, compounder, dresser and five menials. The Medical Officer visits the hospital almost daily to see important cases and perform operations. There is a branch charitable dispensary in the heart of the town in charge of a Hospital Assistant, a compounder, dresser and two menials. The Military Hospital has accommodation for 40 in-door patients, and is in charge of two Hospital Assistants with two compounders and seven menials. The Jail Dispensary has a Hospital Assistant and a compounder. The Rája's private dispensary is intended solely for His Highness and his staff. It is in charge of a Hospital Assistant under the supervision of the Medical Adviser. The Fort Dispensary is intended for the ladies of the palace and their staff, and is in charge of a lady,

Hospitals.



CHAP. III, J. Assistant Surgeon with one compounder and a menial. The Jind Dispensary is under a Hospital Assistant with one compounder and two menials. Administrative. The dispensary at Dádrí has a similar staff.

## MEDICAL.

## Hospitals.

The foundation stone of a Zenána Hospital at Sangrúr has been laid, and Rs. 20,000 have been sanctioned by the State for the building. It will be placed in charge of the lady Assistant Surgeon. Safidon has at present only a *hakím*, but will ere long be provided with an English dispensary.

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## CHAPTER IV.—PLACES OF INTEREST.



### DADRI.

The town of Dádri lies in 28° 35' N. and 76° 20' E., 87 miles south-west of Delhi, and 60 miles south of Jind town. It is a station on the Rewári-Ferozepore Railway, and had in 1901 a population of 7,009 souls (3,360 males and 3,649 females) as against 7,604 in 1891, a decrease of 8 per cent. The town is surrounded by a stone wall with four gates and two small entrances (*ghátis*). The surrounding country is covered with low hills. Its streets are generally unpaved and its houses mostly built of stone and lime, some presenting an imposing appearance. The house of Chaudhri Chandarsain, called Chandar Sain ka Dīwán Khána, is the principal building.

### CHAP. IV.

#### Places of interest.

#### DADRI.

#### Description.

The town is of great antiquity. The name Dádri is said to be derived from a *jhil* (lake), called Dádri from *dádar* (frog), which adjoined it. Formerly it was in the possession of Nawáb Bahádur Jang, a relative of the Jhajjar Nawáb. In the Munity of 1857 his estates were confiscated for rebellion and conferred on Rája Sarup Singh as a reward for his fidelity.

#### History.

The principal antiquities are—(1) The tank of Soma-Ishwara, built by Lāla Sita Rām, a treasurer of Muhammad Sháh, Emperor of Delhi, with stone quays (*ghátis*), towers and temples and an enclosing wall. (2) The Nawáb's fort outside the town which is kept in repair by the State.

#### Antiquities.

The income of the *parmat* for the 10 years is shown in Table 46 of Part B. It is derived from octroi under the usual State system. Formerly under the Nawáb's rule Dádri had a considerable trade, but the excessive duties levied by the Nawáb ruined its traders, and on the establishment of a mart at Bhawání all the principal firms transferred their business there and it lost its trade. It now exports *bájrá*, stone wares, turned wooden articles and native shoes.

#### Municipality and trade.

The public buildings are the tahsíl, *thána*, school, *parmat* and cantonment.

#### Public buildings.

### JIND TOWN.

The town of Jind is the administrative head-quarters of the *nisámat* and tahsíl of the same name. It lies in 29° 18' N. and 75° 50' E. on the Western Jumna Canal, 25 miles north of Rohtak and 60 miles south-east of Sangrúr town, and has a station on the Southern Punjab Railway. It had in 1901 a population of 8,047 souls (4,179 males and 3,868 females). Numerous fruit gardens surrounded the town which is itself completely encircled by a mud wall with four gates, the Safidonwála to the east, the Jhánjwála to the west, the Rām Raí and Kathána to the south. The streets are narrow and unpaved. The Baráh Ban *Bír* lies to the south-west of the town, on the banks of the Western Jumna Canal. Its main population consists of Brahmans and Mahájans.

#### JIND TOWN. Description.



## CHAP. IV.

Places of  
Interest.

## JIND TOWN.

## History.

The town of Jind is said to have been founded at the time of the Mahábhárata. The tradition goes that the Pándavás built a temple in honour of Jaintí Deví (the goddess of Victory), offered prayers for success, and then began the battle with the Kauravás. The town grew up around the temple and was named Jaintápurí (abode of Jaintí Deví) which became corrupted into Jind. Formerly under Afghán rule, Rája Gajpat Singh in 1755 seized a large tract of country including the District of Jind and Safidon, and made Jind the capital of the State. In 1775 Rahím Dád Khán, governor of Hánsí, was sent against Jind by the Delhi Government, Nawáb Majad-ud-daula Abdul Abád Khán. Rája Gajpat Singh called on the Phálkián Chiefs for aid and a force under *Diwán* Nánná Mal from Patiála and troops from Nábha and Kaithal were sent for its defence. They compelled the Khán to raise the siege and give them battle, whereupon he was defeated and killed. Trophies of this victory are still preserved at Jind and the Khán's tomb still stands at the Safidon Gate. As the town was once capital of the State, which is called after it, the Rája's installation is still held there.

## Antiquities.

The principal antiquities are the temples of Mahá Devá Bhúta-Ishwara, Harí Kailásh and Jaintí Deví and the *tí-aths* of Súraj-Kund and Soma Bhúta-Ishwara. The Fatahgarh Fort, built by Rája Gajpat Singh and named after his son Fatah Singh, is now used as a jail.

Municipality  
and trade.

The income of the *parmat* for the 10 years is shown in Table 46 of Part B. It is chiefly derived from octroi, levied under the usual State rules on goods brought into the *parmat* for consumption or retail sale. The table below shows the value of the commodities brought within the *parmat* limits for consumption within the town :—

No.	Year.	Cloths, <i>ghí</i> , drugs, gro- ceries, articles, etc	Cereals.	<i>Bandási</i> clothes, etc.	Miscel- laneous.	Total.
		Rs.	Rs.	Rs.	Rs.	Rs.
1	From 1st January 1898 to the end of December 1898.	3,27,138	1,40,255	6,664	31,792	5,05,849
2	From 1st January 1899 to the end of July 1899.	1,49,086	93,696	2,615	31,400	2,76,798
3	From 1st August 1899 to the end of July 1900.	1,80,881	3,15,275	4,794	32,183	5,33,132
4	From 1st August 1900 to the end of July 1901.	3,54,183	1,83,470	8,609	46,706	5,92,968
	Total	10,11,288	7,32,696	22,682	1,42,081	19,08,747

## KALIANA.

Kaliána is a small town of 2,714 inhabitants (1,027 males and 1,687 females), situated at the foot of a hillock, 5 miles west of Dádrí. A considerable portion of the main town consists of substantial stone houses. The streets are generally unpaved. The hillock is bare, no vegetation growing on it. Its climate is dry and very hot in summer and intensely cold in winter. Drinking wells are scarce and the water brackish, so the people use tank and pool water, which causes guinea-worm.

## CHAP. IV.

## Places of interest.

## KALIANA.

## Description.

The town of Kaliána or Chal Kaliána is said to have been the capital of a Rája Kalián whose *gót* or sept was *chal* after which the town was named. The remains in its vicinity testify to its having been a large and populous place. In 725 H. Rája Kalián rebelled against Alaf Khán, king of Delhi, son of Ghayás-ud-dín Tughlaq. The imperial army under Saiyad Hidáyat Ullah or Mubáriz Khán attacked Rája Kalián, and in the struggle both he and Mubáriz Khán were killed, and the town was placed under Mír Bayak, an official of Alaf Khán.

## History.

The principal building of antiquity is the Khángáh of Pír Mubáriz Khán, a mile north of the town. It has been fully described in Chapter I, page 262. It bears the following inscription:—*Chún dar san haft sad-o-hist wa panj Hijri Sultán Muhammad Gházi bin Tughlaq bar sárir-i-saltanat nishast wa dar san haft sad-o-sí Hijri qasba-i-chal Kaliána, ki dar iháta-i-Rája Kalián chawál búd, fateh kard, wa samindára wa hukúmat bu Mír Bayak, ki yake as makhús-ul-dargáh búd, atá farmád.* "When in 725 H. Muhammad Gházi, the son of Tughlaq, sat on the throne, and in 730 H. conquered the town of Chal Kaliána, which was under the rule of a Rája Kaliána Chawál, and conferred upon Mír Bayak, one of his officials its *samindára* and government.

## Antiquities.

The only manufacture is of stone, which is worked by 20 families of masons who mostly use the stone of the Kumbár mine which is hard and durable. Articles such as large mortars (*ukhals*), hand mills, pillars, etc., are made of it and exported to various places. Flexible sand-stone, called *sangilarzan*, is also found in the same hillock.

## Trade and manufacture.

## SAFIDON.

The town of Safidon contained in 1901 a population of 4,832 souls (2,514 males and 2,318 females) as against 4,593 in 1891 and 4,160 in 1881. It is situated on the Western Jumna Canal, 24 miles east of Jind. The town was surrounded by a masonry wall now in ruinous condition. The suburbs stretch irregularly beyond the wall towards the east and mostly comprise Ranghars' houses. Inside the town the lanes and alleys are narrow, but the streets are wider, though generally unpaved. The houses are generally of brick. There are several gardens outside the town, one of which is the fine Qaisar Bágh belonging to the State. It is surrounded by a masonry wall, and contains a well-furnished *kothí* (dák bungalow).

## SAFIDON.

## Description.

The income of the *parmat* is chiefly derived from octroi under the usual State system. There is a saltpetre manufactory managed by the

## Municipality and trade.



## CHAP. IV.

Places of  
Interest.

## SAFIDON.

Municipality  
and trade.

State. The town has not much trade. The value of the commodities imported into the *parma* limits for local use is shown in the table below :--

No.	Year.	Cloths, gñf drugs, gro- ceries, articles, etc	Cereals.	Bandst clothes, etc.	Miscel- laneous.	Total.
		Rs.	Rs.	Rs.	Rs.	Rs.
1	From 1st August 1898 to the end of July 1899.	1,27,179	41,313	3,168	7,020	1,78,680
2	From 1st August 1899 to the end of July 1900.	88,272	96,550	3,956	10,977	1,99,855
3	From 1st August 1900 to the end of July 1901.	1,73,836	69,358	6,683	11,484	2,61,361
	Total	3,89,287	2,07,221	13,807	29,481	6,39,896

## SANGRUR.

Sangrūr is a municipal town and the sadar or administrative headquarters of the Jind State. It lies in 30° 15' N. and 75° 59' E., 48 miles south of Ludhiāna, and has a station on the Ludhiāna-Dhūrī-Jākhāl Railway. The population (1901) was 11,852 souls (7,623 males and 4,229 females). Of these 1,710 were enumerated in cantonments and 406 in suburbs. This showed an increase of 34 per cent. on the population of 1891, when it was 8,820 only. The town is surrounded by a mud wall, wide enough to mount guns, and provided with a moat. It has four gates; the Lahorī on the west, the Sunāmi or Jindī on the south, the Patiāla on the east, and the Nābha on the north. Gardens intersected by metalled roads and avenues of trees lie round the town. About a mile and-a-half to the north are the *Gurdwāra* Nānakyaṇa, with its *paṅkhā* buildings, tank and garden, for the convenience of travellers; the cantonment and the royal cemetery. The streets of the town are broad and well paved or metalled, and the houses of the officials and trading classes are generally well-built. The principal buildings of interest are the *Diwān Khāna*, *Bāra Darī*, the Royal Foundry, *Idgūh*, the royal cemetery, the *Kothīs* of the Krishan Bāgh and Lāl Bāgh, the hospital and the rink. The *Diwān Khāna* is in the middle of the palace and is surrounded by the Lāl and Banāsar gardens. It has a large red stone platform, with two buildings called the *Sabz* and *Surkh Kothīs*, on either side and on the platform there are two reservoirs with fountains and a verandah in front. In the centre is a large spacious hall, containing a *masnad*, or seat raised six feet above the floor. There are several buildings on the sides and upper storeys, all decorated with glass and ornamental furniture. On the west is the Entrance Gate (*deodhī*), with the *Falūs Khāna* and *Tosha Khāna* buildings on either side and an upper storey called the *Falūs Mahal*. Further on in the Lāl Bāgh there are two more buildings (*kothīs*). On the east of the *Diwān Khāna* there is a marble *Bāra Darī* in the middle of a tank, called the Banāsar, with a wooden bridge and marble gate. This palace was built by the late Rāja Raghbir Singh. The Royal Foundry was established in 1876 by Rāja Raghbir Singh and contains a flour-mill, an oil-press, and apparatus for casting iron, etc. The *Idgūh* is just outside the Lahorī Gate and to the west of the town. It is a large building with a wide and spacious red stone floor. It also was built by the late Rāja Raghbir Singh. The Royal Cemetery, or *Samādhan*, is situated outside the Nābha Gate, north of the town, and contains the *samādhs* or monuments of the deceased members of the Jind family.

## CHAP. IV.

## Places of interest.

## SANGRUR.

## Description.

The town of Sangrūr is said to have been founded by one Sanghū, a Jat, some 300 years ago and named after him. Formerly a small village of mud houses, it was chosen as his capital by Rāja Sangat Singh as being close to Patiāla, Nābha and Ambāla. Its population increased when Rāja Raghbir Singh raised it to the dignity of a town, building its *bāzār* on the model of that at Jaipur with *paṅkhā* shops, which have iron hooks for lighting purposes, and other public and religious buildings. The gardens, tanks, temples and metalled roads round the town were also made by him.

## History.

The income is chiefly derived from octroi, levied under the general State rules on goods brought into the *parmat* for consumption or retail sale. On the opening of the Ludhiāna-Dhūrī-Jākhāl Railway a grain market, called the Ranbir Ganj, was opened by Rāja Ranbir Singh. Its imports are merely to meet the local demand and its only exports

## Municipality and trade.



## CHAP. IV.

Places of  
interest.

## SANGRUR.

Municipality  
and trade.

consist of grain such as wheat, gram, *sarson*, maize, etc. No octroi duties are levied on goods brought into the Ranbír Ganj. The statement below shows the value of the exports and imports of the market for the year 1901 :—

Kinds of commodities.					Value of commodities imported.	Value of commodities exported.
					Rs.	Rs.
Cloths, <i>ghí</i> , drugs, groceries, etc.	...	...	...	...	5,18,971	4,52,891
Cereals	...	...	...	...	12,40,130	11,28,466
<i>Banárí</i> clothes, &c.	...	...	...	...	49,455	47,222
Miscellaneous	...	...	...	...	30,538	18,876
Total					18,39,194	16,47,455

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# NABHA STATE.

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# NABHA STATE.

## CHAPTER I.—DESCRIPTIVE.

### Section A.—Physical Aspects.

THE State of Nábha is the second in population and revenue and the smallest in area of the three Phúlkián States, but its rulers, as the descendants of Chaudhrí Tilok Singh, the eldest son of Chaudhrí Phúl, claim that they represent the senior branch of the Phúlkián family. The State has an area of 966 square miles with a population (in 1901) of 297,949 souls, and contains 4 towns and 492 villages. The State falls into three natural divisions, the *nizámat* of Phúl lying entirely in the great Jangal tract, and that of Amloh in the Pawádh, while Báwal, which lies 200 miles from the capital on the borders of Rájputána, is sometimes called the Bighota (said to be so named from Bighota, a Jat, who ruled over this tract before the rise of the Rájputs to power), which includes part of the Rewárá tahsíl of Gurgáon and the Kot Qásim *pargana* of Alwar and the Bahrór and Mandáwar tahsils of Jaipur.

CHAP. I, A.  
Descriptive.

PHYSICAL  
ASPECTS.

Natural divi-  
sions.

1. The modern *nizámat* of Phúl comprises five<sup>1</sup> pieces of territory—  
(i) a long strip of territory, of irregular shape, some 60 miles in length, and from 4 miles in breadth, with an area of 254 square miles; (ii) a tract 7½ miles long by 2½ broad, almost surrounded by Patiála territory, comprising 7 villages (Ratokí, Tákipur, Togawál, Dhádrián, Díalgarh, Rajia and Bandher), with an area of 18 square miles; (iii) certain *pattis* of Dhilwán and Maur, which lie at a distance of 8 or 9 miles east of Phúl and have an area of 17 square miles. These villages are also almost surrounded by Patiála territory; (iv) the *pargana* of Jaito, 22 miles north-west of Phúl. This compact *pargana* has an area of 64 square miles, being 11 miles in length and nearly 6 in width. It comprises 16 villages (v) The *thána* of Lobat Badí is an irregular strip of territory, 15½ miles from east to west and about 2¾ miles wide, bordered on the north by the Ráikot *thána* of the Ludhiána District and on the east by the Máler Kotla State. On the south it is mostly bordered by Patiála territory, which also bounds it on the west. It has an area of 41 square miles and contains 18 villages.

*Nizámats.*

2. *Nizámat Amloh.*—This *nizámat* comprises seven separate pieces of the State territory:—(i) The main portion of the *nizámat* is an almost continuous tract of territory 26 miles in length from north to south and 10 miles in breadth, with an area of 250½ square miles. Within its limits lie four islands of Patiála territory with an area of 9½ square miles. It is bordered on the north by the Samrála tahsíl of the Ludhiána District and on the east by the Sirhind *nizámat* of Patiála; on the south it is bounded by the Bhawánigarh *nizámat*, and on the west by the Barnála *nizámat* of that State, though an outlying portion of tahsíl Samrála also touches it. It contains the town of Amloh and 228 villages. (ii) The *pargana* of Deh Kalán lies to the south-west of the above tract and is bordered on the south by the Sangrúr tahsíl of Jind. The other 5 pieces consist of small, detached areas, aggregating only 40 square miles in area, and need not be described in detail.

3. *Nizámat Báwal.*—This *nizámat* includes three portions of the State territory:—(i) *Pargana* Báwal is bounded on the east by the Kot Qásim tahsíl of the Jaipur State, on the south-east corner by Alwar territory, on the south by the Mandáwar tahsíl of Alwar, on the west by villages of the Bahrór tahsíl of that State and of the Rewárá tahsíl

<sup>1</sup> A small tract of Nábha territory (marked Bilha village) is shown in the survey map north-east of Bhadaur. This is an error, as the State owns no such tract.



**CHAP. I. A.** of Gurgáon, interspersed, and on the north by that tahsíl. This *pargana* is compact and an irregular square in shape, being 11 miles in length from north to south and  $7\frac{1}{4}$  miles in width, with an area of nearly 85 squares. It contains the town of Báwal and 74 villages. (ii) The outlying village of Mukandpur Bassi lies just off the north-east corner of the Báwal *pargana* and 2 miles from it. It is almost surrounded by the area of tahsíl Rewárá, but on the south-east it adjoins the tahsíl of Kot Qásim in Jaipur. (iii) The *pargana* of Kánti-Kanína lies 9 miles west of the Báwal *pargana* and 13 miles from the town of Báwal. It is bounded on the north by the Dádri *pargana* of Jínd and the Nabar *pargana* of Dujána, on the east by the Rewárá tahsíl and the Bahrór tahsíl of Alwar, on the south by the latter tahsíl, and on the west by the Nárnaul *pargana* (or Mohindargarh *nizámat*) of the Patialá State. It has a length of  $20\frac{3}{4}$  miles from north to south and a width of  $9\frac{1}{2}$  miles, being an irregular parallelogram in shape, 197 square miles in area.

Rivers and streams.

No large or considerable river runs in the Nábha State or touches its borders, but there are a few seasonal torrents which require mention. The Sirhind Nála or Choá, which passes near Sirhind, enters the Amloh *nizámat* at Mandhaur flowing due west. Near Fatehpur it turns, and flowing almost due south-west by south passes Bhádson. Thence flowing south-west it passes the capital, Nábha, itself some 3 miles to the north-west, and, running past Mansúrpur in Patialá territory, finally leaves the Nábha State territory at Jalan. Its total course in this State is about 30 miles. The Choá when in flood overflows the lands on its banks, and causes injury to the crops in the kharíf, but their enhanced fertility in the rabí compensates for any injury in the kharíf. Two bridges—one at Bhádson, the other at Dhingih—have been built across the Choá by the State. In the Báwal *nizámat* there are two seasonal streams, the Sáwí and the Kasíwatí. The former rises in the Jaipur hills, and flowing through the Mandáwar tahsíl of Alwar enters the Báwal *pargana* from the west at Paotí at its south-west corner, passing by the lands of Paotí, Piránpura and Panwar. Then it leaves the *pargana*, but again touches it at Bír Jhabwa, after which it passes through Jaipur and Alwar territory to Garhí Harsarí. Its total length in this State does not exceed four miles.<sup>1</sup> The Kasíwatí torrent enters the Kánti *pargana* from Nárnaul on the west near Bahaurí and flows north-east by east past Garhí; thence it turns north, and leaving this *pargana* for a short distance re-enters the State at Ráta. Flowing past Gomla it leaves the State at Morí and Mán-pura after a total course of  $6\frac{1}{2}$  miles in its territory. It is not used for irrigation, but does no damage in the Kánti *pargana*.

Hills.

The *nizámats* of Phúl and Amloh consist of level plains, which in the case of the former are interspersed with the shifting sandhills common in the Jangal tract. In the Kánti-Kanína *pargana* of Báwal and mainly in the extreme south-east of the Kánti *thána* are a few insignificant hills known as Kánti, Rámpur, Babáí, etc., after the names of the villages in which they lie. They are barren and unculturable, but supply building-stone, and cover an area of some 787 acres. Two other hills of similar character, Badh-rána and Jaisinghpur Khera, lie in Báwal *pargana* and one, Sailang, in Kanína. These too bear the names of the villages in which they lie.

#### CLIMATE.

Climate

The scattered nature of the State territory makes it impossible to describe its climate accurately in general terms, and it will be better to note briefly the salient climatic features of each *nizámat*.

<sup>1</sup> The Sáwí was formerly called the Sahábí, a name said to be derived from the Arabic *saháb*, 'cloud.'



CHAP. I. F.  
Descriptive.  
CLIMATE.  
Climate.

The Phúl *nizámat* possesses the dry, healthy climate of the Jangal tract as a whole, the *pargana* of Lohat Badí being more like the Amloh *nizámat* in character. Owing to the sandy nature of the soil, the absence of ponds and the depth of the water below the surface, malaria is not prevalent. The water also is purer than it is in the Pawádh, and the Jangal has or had the reputation of being healthy for man and beast. The introduction of canal irrigation in this *nizámat* has, it is asserted, had a detrimental effect on the health of the people, but it continues to be more salubrious than that of Amloh, because, though there is no outlet for the rainfall, the deep sandy soil absorbs the water. Bubonic plague was imported into this tract in November 1901 from the villages of Ráikot *thána* in the Ludhiána District, but it was observed that the mortality was not so great as it was elsewhere. The diseases of the tract are those of hot, arid countries, *vis.*, fever induced by hot winds and diseases of the eye, while cholera and small-pox occur occasionally. Amloh *nizámat*, lying in the Pawádh, is the least salubrious tract in the State. It has a damper climate than the Jangal and contains more trees, while its soil is a rich loam, generally free from sand. The water-level is near the surface, and the water is in consequence bad. These natural conditions have been, it is said, intensified by the introduction of canal irrigation. The chief diseases of the *nizámat* are fever, dysentery, pneumonia and measles, while cholera and small-pox are occasionally epidemic. Plague first appeared in the State in this *nizámat* in 1901, and the mortality was high. To this general description the town of Nábha is in great measure an exception, owing to its system of sanitation and the medical facilities afforded in the capital. The Báwal *nizámat* generally has a dry hot climate, and the tract is singularly destitute of trees, streams and tanks. It is in consequence free from malaria, and epidemics are infrequent, the chief diseases which occur being those common to hot and dry tracts. No data as regards temperature are available.

The monsoon sets in throughout the State towards the end of Jeth or early in Hār, continuing till the end of Bhádon or the beginning of Asauj. The winter rains, called the *mahout* in the Báwal *nizámat*, fall between the end of Maghar and the end of Mágh, Poh being usually the month of most rain. The Amloh *nizámat* has the heaviest rainfall in normal years, but in the past 4 or 5 years it has not received much more than Báwal *nizámat*; the *nizámat* of Phúl has ordinarily a much smaller rainfall than Amloh, Báwal being the worst off of the three *nizámats* in this respect.

Rainfall.

### Section B.—History.

The history of the origins of the Nábha State is that of the Phúlkián houses already given. Its existence as a separate and sovereign State may be said to date from the fall of Sirhind in 1763. Prior to that year its chiefs had been merely rural notables, whose influence was overshadowed by that of the cadet branch which was rising to regal power under Alá Singh, the founder of the Patiala State. Taloka, the eldest son of Phúl, had died after an uneventful life in 1687, leaving two sons. Of these the eldest, Gurditta, founded Dhanzula and Sangrúr, now the capital of Jind, and the second son Sukhchen became the ancestor of the Jind family. Gurditta's grandson Hamír Singh founded the town of Nábha in 1755, and in 1759 he obtained possession of Bhádon. After the fall of Sirhind in 1763 Amloh fell to his share, and in 1776 he conquered Rorí from Rahímdád Khán, governor of Hānsí. Hamír Singh<sup>1</sup> was also the first Rája of Nábha to coin

A. D. 1763.

A. D. 1755.

<sup>1</sup> Griffin, page 382, but *cf.* the date (1911 Sambat) in note on page 288.



## CHAP. I. B.

## Descriptive.

## HISTORY.

A. D. 1783.

A. D. 1801.

A. D. 1809.

A. D. 1857.

A. D. 1863.

A. D. 1871.

money in his own name. On the other hand, he lost territory in his dispute with Rájá Gajpat Singh of Jínd, who in 1774 conquered Sangrúr. On his death in 1783 his son Jaswant Singh succeeded him under the guardianship of Rání Desú, his step-mother, who held her own by the assistance of Sáhíab Singh Bhangí of Gujrát till her death in 1790. After this the Phúlkián chiefs combined to oppose George Thomas, but the Rájá of Nábha was only a lukewarm member of the confederacy, and at the battle of Narnaund in 1798 his troops were hardly engaged, and in 1801 it does not appear that the Rájá joined with the principal cis-Sutlej chiefs in their embassy to General Perron at Delhi, but Nábha was included in the conditions finally agreed upon, and consented to pay Rs. 9,510 per annum as tribute to the Mahrattas on the defeat of Thomas.

Jaswant Singh sided with the British when Holkar, the Mahratta chief, was being driven northwards to Lahore, and aided them with a detachment of sowars. Lord Lake, in return for this, assured him that his possessions would not be curtailed and no demand for tribute would be made on him so long as his disposition towards the British remained unchanged. He was formally taken under the protection of the British in May 1809 with the other cis-Sutlej chiefs. He furnished supplies for Ochterlony's Gurkha Campaign in 1815 and also helped in the Bikáner affair of 1818, and always proved a faithful ally when his assistance was required. At the time of the Kábul Campaign of 1838 he offered the services of his troops to the Governor-General and advanced 6 lakhs of rupees towards the expenses of the expedition. He died in 1840 and was succeeded by his son Devindar, who, however, failed to carry on his father's loyal and friendly policy. In consequence of his conduct during the first Sikh War, nearly one-fourth of his territory was confiscated, he himself was removed from his State, and his son, Bharpur Singh, a boy of seven years of age, placed on the "*gaddí*." Bharpur Singh attained his majority very shortly after the outbreak of the Mutiny. At that critical time he acted with exemplary loyalty to the British. He was placed in charge of the important station of Ludhiána and of the neighbouring Sutlej ferries at the commencement of the outbreak. A Nábha detachment of 300 men took the place of the Nasirí Battalion which had been detailed to escort a siege train from Phillaur to Delhi, but had refused to march, while it was at the head of a detachment of 150 Nábha troops that the British Deputy Commissioner opposed the Jullundur mutineers at Phillaur and prevented their crossing the river. The Rájá despatched to Delhi a contingent of about 300 men which did good service throughout the siege, while he himself enlisted new troops from amongst his own subjects, furnished supplies and transport, arrested mutineers, and performed many other services with the utmost loyalty and good-will. Further he advanced to Government a loan of 2½ lakhs of rupees. After the mutiny his services were rewarded by the grant of the divisions of Báwal and Kántí, and he was subsequently allowed to purchase a portion of the Kánaud sub-division of Jhajjar in liquidation of sums advanced by him to Government. He was also formally granted the power of life and death over his subjects as well as the right of adoption and the promise of non-interference by the British in the internal affairs of his State. He was an enlightened prince who devoted all his energies to the well-being of his people, and a career of the highest promise was cut short by his early death in 1863. He left no son and the chiefship fell to his brother Bhagwán Singh. When the latter died in 1871, he left no near relative who could claim the



chiefship and it became necessary to elect a successor under the terms of the *sanad* granted to the Phúlkián States in 1860, which provided that, in the event of failure of male issue, an heir should be selected from amongst the members of the Phúlkián family by the two remaining chiefs and a representative of the British Government acting jointly. The choice fell upon Sardár Híra Singh, head of the Badrákhán house and a cousin of the Rája of Jind (see pedigree table on page 214), and the appointment was confirmed and recognised by the Viceroy and the Secretary of State for India.

CHAP. I, C.  
Descriptive.  
History.

Rája Híra Singh, the present ruler of Nábha, was installed on the 10th of August 1871. Since that time he has governed his State with great energy and ability, while he has given repeated proofs of his unswerving loyalty and friendship to the sovereign power. In 1872, when trouble was raised by the Kúkas, he at once despatched a force to quell the disturbance at the request of the British Deputy Commissioner, and the Governor-General expressed his entire satisfaction with the conduct of the Nábha troops. He likewise sent a force of 2 guns, 200 cavalry and 500 infantry for service on the frontier during the Afghán War of 1879-1880, which did excellent work in the Kurram valley throughout the first phase of the campaign. In recognition of this His Highness was created a G. C. S. I. The Rája also offered the services of his troops on the following occasions:—Nalta expedition, May 1878; Egyptian War, 1882; Manipur, 1891; Waziristán, 1894; Chitrál Relief Forces, 1895; China, 1900; and the South African War. Government on each occasion expressed its warm thanks and appreciation of the loyalty of the offer. When horses were urgently wanted in South Africa for the mounted infantry forces operating against the Boers, His Highness despatched 50 of his troop horses, fully equipped, for use in the field. The war service of the Nábha Imperial Service Troops will be described in Chapter III.

A. D. 1872.

On the first of January 1903 on the occasion of the Delhi Coronation Darbár, His Highness was created a G. C. I. E. and he was also appointed Honorary Colonel of the 14th Sikhs. His heir is his son Tikka Ripudaman Singh, who was born in 1883.

A. D. 1903.

### Section C.—Population.

The following table shows the effect of migration on the population of the Nábha State according to the census of 1901:—

Migration.

				Persons.	Males.	Females.
<i>Immigrants.</i>						
(i) Punjab and North-West Frontier Province	...			71,900	24,770	47,130
(ii) From the rest of India	...	...	...	10,484	3,207	7,277
(iii) From the rest of Asia	...	...	...	26	24	2
Total immigrants	...			82,410	28,001	54,409
<i>Emigrants.</i>						
(i) To within the Punjab and North-West Frontier Province.				70,711	20,899	49,892
(ii) To the rest of India	...	...	...	4,489	1,956	2,533
Total emigrants	...			75,280	22,555	52,725
Excess of immigrants over emigrants	...		...	7,130	5,446	1,684

CHAP. I, C.  
—  
Descriptive.

The bulk of the immigration is from the Districts, States and Provinces in India noted below:—

### POPULATION.

Immigration.

District, State, or Province.	Popula- tion.	Number of males in 1,000 im- migrants.
Ludhiāna	9,794	357
Ferozepore	6,450	441
Patiāla	34,770	303
Hissār	1,794	449
Rohtak	775	339
Dujāna	557	280
Gurgāon	4,163	245
Karnāl	702	349
Ambāla	2,246	281
Hoshiārpur	546	736
Jullundur	531	534
Māler Kotla	2,584	332
Farīdkot	1,639	379
Yihā	3,205	267
Rājputāna	9,257	260
United Provinces of Agra and Oudh	1,149	655

### Emigration.

The emigration is mainly to the Districts, States and Provinces noted below :—

District, State, or Province.	Males.	Females.
Hissár	931	1,106
Rohtak	511	1,920
Dujána	112	575
Gurgáon	1,365	4,915
Karnál	395	549
Ambála	463	1,020
Ludhiána	2,557	8,215
Máley Kotla...	404	1,664
Ferozepore	4,169	6,505
Faridkot	1,108	1,976
Patidá	6,013	17,067
Jind	769	2,472
Chenáb Colony	511	374
United Provinces of Agra and Oudh	319	131
Rájpútána...	1,154	2,667



				The State thus gains 7,130 souls	CHAP. I, C:
				by migration, and its nett inter-	Descriptive:
				changes of population with the	POPULATION:
				Districts, States and Provinces in	Migration.
				India which mainly affect its popu-	
				lation are noted in the margin.	
Rohtak ...	...	...	Nett gain from + or loss to -		
Gurgaon ...	...	...	-1,656		
Ambala ...	...	...	-2,117		
Hoshiarpur ...	...	...	+763		
Maler Kotla ...	...	...	+377		
Ferozepore ...	...	...	+516		
Patiala ...	...	...	-4,214		
Chenab Colony ...	...	...	+11,690		
Rajpootana ...	...	...	-885		
United Provinces of Agra and Oudh	...	...	+5,436		
			+699		

Comparison with the figures of 1891 shows that Nábha gained by intra-provincial migration alone 1,109 souls in 1901 and lost 7,913 in 1891.

Through intra-imperial migration, *i. e.*, migration in India both within the Punjab and to or from other provinces in India, the State gained 7,104 souls.

### TRIBES AND CASTES.

The following is an account of the Jat tribes of the State :—

Jats.

The Bairwál claim to be descendants of Birkhmán, a Chauhán Rájput, whose son married a Jat girl as his second wife and so lost status. The name is eponymous, and they are found in Báwal *nizámat*.

Bairwáls.

The Chhelaars, whose principal settlement is Chhelaar in Nárnaul tahsíl, sank to Jat status by contracting marriages with Jat women. They revere Bhagwán Dás, a Hindu saint of Tikla, a village in this State, and shave their children at his shrine. They avoid tobacco.

Chhelaar.

The Dhatáns, found in Báwal, derive their origin from Rája Dhal, a Tunwar ruler of the Lunar dynasty of Hastinápur, who lost caste by marrying a foreign wife.

Dhatáns.

Rái Khanda, the ancestor of the Dolats, is said to have held a *jágir* near Delhi. His brothers Ragbhír and Jagdhír were killed in Nádir Sháh's invasion, but he escaped and fled to Siúna Gujarwála, a village now in ruins, close to Sunám, then the capital of a petty State. He sank to Jat status by marrying his brother's widows. The origin of the name Dolat is thus accounted for. Their ancestor's children did not live, so his wife made a vow at Naina Deví to visit the shrine twice for the tonsure ceremony of her son, if she had one. Her son was accordingly called Dolat (from *lat*, hair). Dolat Jats are found in Diálgarh, Ráigarh and Santokhpura in Nábha, in Langowál of Patiála, and in Dolatánwála of Ferozepore. Those of Nábha and Patiála intermarry.

Dolats.

The Gorias derive their name from Goran Singh, a Rájput who settled at Alowál in Patiála and thus became a Jat.

Gorias.

The Katárias are found in Báwal, and derive their name from *katár*, a dagger.

Katárias.

## CHAP. I. C.

## Descriptive.

## POPULATION.

Tribes and  
Castes :

## Kháras.

The Kháras claim Chhatria descent and say their ancestor held an office at the Delhi Court, but his son Khára became a robber and went to Khandúr, where he married a woman of another tribe and so became a Jat. The Kháras believe in a *sidh* whose shrine is at Khandúr, and there they offer *panjeri*, etc. They do not use milk or curd until it has been offered at the shrine. Of the 5th of the second half of Baisákh, Maghar and Bhádon special offerings are made there. The *sidh* was a Khára who used to fall asleep while grazing his cattle. One day his head was cut off by robbers, but he pursued them for some yards, and the spot where he fell is now his shrine, and though the Kháras have left Khandúr the *sidh* is still worshipped.

## Kharoras.

Uppal, the ancestor of the Kharoras, lived in Bárágón of Patiála, a Muhammadan village, which he ruled. When he went to pay in the revenue at the treasury he got himself recorded as its owner, and in their resentment the people murdered him. His wife gave birth to a son, on her way to her father's house, on a hard piece of ground (*kharora*) whence the name Kharauda or Kharora.

## Koks.

The Koks derive their name from their first home. They came from Kokás in Mandáwar tahsil of Alwar and are found in Báwal.

## Laur.

The Laur trace their origin to Lalhora, a place of uncertain locality. They are found in Báwal.

## Máns.

The Mán claim to be descendants of Rája Bine Pál, who came from Jaisalmir. The Varaha or Varya claim the same descent. The Máns sank to Jat status by adopting *karewa*. Panní Pál had four sons—Parwga, Sándar, Maur, and Khamala : Paraga's descendants founded Ghorela, Balho, Burj, Agwár, Mánán in the Dhanaula *iláqa* and Burj Mansáyán in this State : Maur's descendants founded Maurán.

## Nehrás.

The Nehrás are found in Báwal. They claim to be an offshoot of the Chhatriás, who left Gadgajni when it was the scene of conflict. They worship the *devi* and Bando, whose shrine is at Ráipur about a mile from Báwal. Bando was the son of a Brahman, and one day a merchant passed him carrying bags of sugar. Bando asked the merchant what they contained and he said 'salt,' so when he opened them he found only salt, but on his supplicating Bando it became sugar again. Cotton stalks are not burnt at his shrine and people perform the first tonsure at it. The Nehrás do not smoke.

## Phulsawáls.

The Phulsawáls derive their descent from Bechal, a famous warrior, whose four sons were sent in turn to defend the gate (*phulsa*) of a fort, whence the name Phulsawál. They ordinarily worship the goddess Bhairon, and perform the first tonsure of their children at Durga's shrine in the Dahmí *iláqa* of Alwar.

## Rahals.

The Rahals also claim Rájpút descent, becoming Jats by adopting widow remarriage. Their ancestor was born on the way (*ráh*) when his mother was taking her husband's food to the field. They wear a *janeo* at marriage, but remove it afterwards, and reverence a *satí's* shrine at Hallotálí in Amloh *nizámat*.

## Swanches.

The Swanch clan claims descent from Harí Singh, a Chauhán Rájpút, who lost status by marrying a wife of another tribe. They are found in Báwal.

## Sohals.

The Sohals derive their name from Sohal Singh, their eponym.

## Ráthís.

Originally Rájpúts, the Ráthís in some way lost status and became Jats. They revere Bando.



The Tokas are of unknown origin. Bhagwán Dás, the saint, was a Tokas and his descendants are called Śwámí, but marry among Jats.

CHAP. I. C.

Descriptive.

Other Jat tribes are the Bhullars, Dhaliwáls, Dhillons, Phogáts and Sethas.

POPULATION.

Tribes and  
Castes:

Tokas.

Other Jat Tribes.

Mínás.

The Mínás are found in Báwal. They claim descent from Sāngwár Tawári, a Brahman and grandson of Mír Rája Ad. As elsewhere they are habitual thieves, but if a Míná is made *chauhídár* of a village no other Míná will rob it. Hence rise two occupational groups—one of village watchmen, the other of cultivators; and the former will only take daughters from the latter, though they may smoke together. Both have septs named after the place of origin, and in Báwal the *got* found is called Paprí from Paproda in Jaipur. They perform the first tonsure at Rái Sur in that State. At a betrothal contract, a barber, a Brahman and a Ránaks (Hindu Mírásí) are sent to the house of the boy's father. The Ránaks marks a *tilak* on his forehead, getting Rs. 16 as his fee, the Brahman and the Náí receiving Rs. 4 with a curtain and Rs. 3 respectively. *Lagan* is sent shortly after. An auspicious day is fixed by a Brahman and other ceremonies performed. Like all professional thieves the Mínás are devotees of Deví. On all occasions, and even when starting on a raid, they offer her sweetmeats. On the birth of a son they distribute food in the name of Puna, a *sati* of their family, whose shrine is at Mehrat in Jaipur, and the women sing songs. They do not use the first milk of a milch animal until some of it has been given to the *parohit* and offered to the goddess. They do not wear *kanch* bangles as this was forbidden by the *sati*. They eat meat and drink liquor, worship the *pípal* and Síla. They wear no *janco*.

In Nábha there lives a Muhammadan Jhínwar, the chief votary of Kalú Bhagat and head (*chaudhri*) of all the Jhínwars, both Hindu and Muhammadan, in the State. The occupations of the Jhínwars are very various. Some have now taken to selling *jhatka* goat's flesh, but the Hindu Sultání Jhínwars avoid eating meat so killed. The Nábha Jhínwars claim to be of the Narania group, which does not eat, smoke or intermarry with the Buria group.

The Herís found in Báwal are said to be of equal rank with Chábrás, and though they do not remove filth, they eat dead animals. They do not take water from the Cháhrá, Dhának, Náik, and other menial tribes, or *vice versa*. They live by hunting and weaving, winnowing baskets and *morhás*. The Herís are divided into an unknown number of *gots*, of which the following 21 are found in this State:—

Charan.	Gháman.	Mewál.
Dehahinwál.	Salingia.	Bhata.
Sársut.	Chhandália.	Samelwál.
Rathor.	Sagaria.	Junbal.
Dekhā.	Sendbí.	Dharoria.
Gotála.	Panwál.	Chabarwál.
Ghachand.	Hajipuria.	Gogal.

They worship the goddess Masáni and avoid 4 *gots* in marriage. Re-marriage of widows is practised, and all their ceremonies resemble those of the Dhánaks. Náíks are a branch of the Herís and have the same

**CHAP. I. C.** *gots*, but each abstains from drinking water given by the other, and they do not intermarry. They also live by making winnowing baskets, etc., and resemble the Herfs in all respects.

**Descriptive.**

**POPULATION.** Khatík is a term applied to those who dye goat's skins. The Khatíks are Hindus and are regarded as higher than the Chamárs because they do not eat dead animals, though they use meat and liquor. They say that when the occupations were assigned, Brahma ordered them to live by three things, a goat's skin, the bark of trees and lac, so they graze cattle and dye hides with bark and lac. Chamárs and Chúhrás drink water given by them, while Hindus and Muhammadans do not. Though a menial tribe, their priests are Gaur Brahmans, who officiate in the *phera* and *kiria* ceremonies. They are found in Báwal and claim descent from the Chhatrís. Their *gots* are named after the places whence they emigrated, and the Khatíks of Báwal are called Bággrís because they came from Bággar. Those of the Bairíwál, Raswál and Khichí *gots* are numerous and avoid only one *got* in marriage. They also practise widow marriage. They worship Bhairon and Sedh Masání. Their women do not wear a nose ring. They perform the first tonsure ceremony of their children at Hajipur in Alwar, where there is a shrine of the goddess. On marriage they also take the bride and bridegroom to worship at the shrine. Their *gurús* are Nának-panthí Sikhs, and they are subordinate to the Dera at Amritsar, but in spite of this they do not act on the principles of Sikhism. The Khatíks of Phúl and Amloh are Muhammadans, but on conversion they did not relinquish their occupation, and so they are called Khatíks. Men of other tribes joined them owing to their occupation, and hence there are two classes of Muhammadan Khatíks in these *nizámat*s, viz., the Rájpót Khatíks and the Ghorí Pathán Khatíks. These two classes marry among themselves.

**The Chauba Brahmans.**

The Chauba Brahmans, who are confined to the Báwal *nizámat*, are of the Mitha branch of the Chaubas. They have the same *gotrás* as the other Brahmans and are divided into 29 *sásans*, viz.—

1. Rajaur.	11. Ratha.	21. Sahana.
2. Pandí.	12. Santar.	22. Rasaniu.
3. Sunghan.	13. Birkhman.	23. Kaskiia.
4. Gadur.	14. Panware.	24. Ganar.
5. Saunsatia.	15. Misser.	25. Vias.
6. Sunian.	16. Kanjre.	26. Jaintiia.
7. Koina.	17. Bharamde.	27. Mathriia.
8. Sarohne.	18. Phakre.	28. Jain Satie.
9. Ajme.	19. Mithia.	29. Pachure.
10. Agnaia.	20. Nasware.	

They only avoid their own *sásan* in marriage. The Mithas are generally *parohits* of the Mahájans, Ahirs and Jats, but they also take service. There is also a *sásan* (Mandolia) of the Dube Gaur Brahmans in Báwal.

**The Mahratta Brahmans.**

Mahratta Brahmans, a relic of the Mahratta supremacy, are still found in the Báwal *nizámat*. The Gaurs were, it is said, constrained by the Mahratta conquerors to consent to intermarry with them. These Mahratta Brahmans first settled here in the Mahratta service and now regard *parohitái* as degrading. There are also a few in Charkhí and Dádri in Jind territory and in the town of Rewári, but they are mainly found in Gwálíor. They use the Hindí and Persian characters, but do not learn Sanskrit or teach it to their children lest they should become *parohits*.

**The Chaur Brahmans.**

The Chaurási Brahmans of Báwal *nizámat* call themselves Gaurs, but though they are allowed to drink or smoke from a Gaur's hands, no Gaur will take water or a *hugga* from them. Their origin



is thus described. When Rája Jamnaji summoned the Gaur Brahmins from Bengal, an erudite Rishi, Katayan by name, accompanied them and was chosen, as the most learned of the company, to take the rôle of Brahma on the occasion of a *yaga* or sacrifice. To sustain this part the Rishi had to wear a mask of four faces, whence his descendants are called *Chaurási*, or the four-faced (from the Sanskrit *risa*, a face). They subsequently dissented from the Gaurs on the question of *dakshina* (money given as alms), but it is not known why they are inferior to them, though their numerical inferiority may account for it.

## CHAP. I, C.

## Descriptive.

## POPULATION.

## Tribes and Castes:

The Chaurási Brahmins.

Another group of Brahmins in Báwal is the Hariána, with whom the Gaurs also decline to drink or smoke. They are cultivators, a fact which may explain their inferiority. They are mainly found in Jaipur, Alwar and Bhartpur.

The Hariána Brahmins.

There are a few Pushkarnas in the town of Báwal, belonging to the Sahwária *sásan*. They engage in no occupation save priestly service in the temples of Puskarji and assert that they had been specially created by *Brahma* to worship in his temples, and hence they are so named; they do not associate with the Gaurs in any way.

The Pushkar-nas.

The Rájputs are divided into three races (*bans*) Súraj-bansi (solar), Chandar-bansi (lunar) and Agni-kul or Barágh-bansi. Each *bans* is again divided into *khanps*, each *khanp* into *nakhs*, and each *nakh*, it is said, into *gots*. The Agni-kul have four branches, (i) the Solankhí, or '16-handed'; (ii) the Sankhla blowing *sankh* or shell; (iii) the Pramara or Punwár (whose ancestor had no arms); and (iv) the Chauhán, the 'four-handed,' also called the Chatr-bhuj. The eponym of the latter had two sons,—Sikand, whose descendants are found in Báwal, and Bhál, whose descendants inhabit the Bágár.<sup>1</sup> Sikand had 12 sons, each of whom founded a separate *nakh*, thus:—

The Rájputs.

- (1) Alan Deo-jí, eponym of the Chauhán Rájputs in Báwal, founded the Alanot *nakh*.
- (2) Hardal-jí founded the Háda *nakh*.
- (3) Deo-jí founded the Dewara *nakh*.
- (4) Suraj Mal founded the Adsongra *nakh*.
- (5) Bála-jí founded the Balia *nakh*.

The (6) Khenchí, (7) Narman, (8) Bhag, (9) Bargala, (10) Dasotra, (11) Basotra and (12) Kahil *nakhs* are named after his other sons. The Chauháns form an exogamous group. Those of Báwal *nizámat* are Alanot by *nakh* and Bach by *got*, Bachash having been their ancestor. Like Sihand's descendants they worship Asawári Deví, whose temple is at Samber in Jaipur. Bhál's descendants worship Jibbí Deví of Khandaila. The descendants of Sikand worship Bhirgwa Godáwarí Nadí, wear a three-stringed *janeo*, and specially follow the Sham Veda. Every *khanp* of these Rájputs has a tree as its *dhári*, i.e., its members do not cut or use it. Thus the Rájputs of Báwal *nizámat* do not cut the *ása pála* tree. Prior to the period of Rájput supremacy Báwal, including the modern tahsils of Rewári and Kot Qásim with a part of Jaipur, was ruled by Bhagra, a Jat, whence it is still called Bhigota. The Rájputs of this tract are followers of a Muhammadan saint



## CHAP. I, C.

## Descriptive.

## POPULATION.

Tribes and  
Castes:

## The Rájputs.

whose shrine is at Nangal Tejú in Báwal. They avoid the use of liquor and use *halál* flesh, but preserve the belief in *satís*. A man may not visit his father-in-law's house unless invited and given a present of ornaments. The *mukláwa* is considered unnecessary when the parties are young. Of the various branches of the lunar race the Badgújar, Kachhwáha and Shaikháwat *khans* have a common descent. The former claim descent from Lahú, son of Rám and Síta and the Kachhwáha's ancestor was created by Bálmik out of *kush* grass. Kaláji, a Kachhwáha, had a son by the favour of Shaikh Burhán-ud-dín, the Muhammadan saint, and so his descendants are called Shaikháwats. They have 36 *nakhs*, including the Ratnawat (descendants of Boairon-jí), Dunawat, Chandawat and Kachhrolia, of which the first is found in this State, though only in small numbers. Ratnawat women do not use the spinning wheel or grind corn, and the men would rather starve than eat flour ground by their women. Those who do so are excommunicated. All the Shaikháwats are followers of Shaikh Burhán-ud-dín, whose shrine is at Jaipur. They bind a skin round a child's waist and only use *halál* flesh according to the Shaikh's behests. Kachhwáhas and Shaikháwats do not intermarry, being the descendants of one ancestor. The Badgújars now marry with the Kachhwáhas, but not so the Shaikháwats. This used not to be the case, but since they migrated to Rájputána it has been the custom. A Kachhwáha chief set the example by marrying a Badgújar girl whom he met when hunting a tiger. Lunar branches found in this State are the Jádú and Tunwár Rájputs. The former are descended from Jáddú, one of the five sons of Rája Jajátí, 5th in descent from the moon. They have a number of *nakhs*, of which the Muktawat (so called because Sri Krishan, their ancestor, wore a *mukat* or crown) is found in this State. They are disciples of Atrí, from whom their *got* is derived, and avoid marriage with the Bhattís, who are a branch of their tribe. Tarís, the ancestor of the Tunwárs, was the second son of Rája Jajátí; they are again divided into *nakhs* and *gots*, though Jáddú and Tunwár descend from a common ancestor, yet they intermarry with one another, but Tunwár and Jatús do not intermarry. Once a Tunwár Rája had a son who was born with long hair and the *pandits* warned him that the boy endangered his life, so he was abandoned in the desert. A Láta Brahman, however, declared that the birth was auspicious to the Rája, so he had the child traced. He was found sheltered by a hawk's (*chíl*) wings; one of the followers of the Rája threw an arrow at the bird, it flew away, and at the place where it alighted a temple was erected to the bird as the goddess *Chíla*. The boy was named Játú or 'long-haired,' and his descendants avoid killing a *chíl* and worship the goddess. Their special *parokits* are Brahmans of the Láta *got*. Rájputs pride themselves in the title of Thákur. Those born of slave girls are said to be of the Suretwál *got* and are also called Dárogas. Unlike other Hindus, Rájput women often wear blue cloths, but they do not wear *kanch* or silver bracelets, only ivory ones. The women avoid flesh and liquor, but not so the men. They will take water from the skin of a Muhammadan *sagqá* or water-carrier. Marriage is consummated without waiting for the *mukláwa* and sometimes the pair meet in the house of the girl's parents. The bride is not sent back to her home three or four days after the wedding, and she is not allowed to visit her parents until the *bhora* ceremony has been performed, which takes place some time after the wedding. But a wife goes to her parents' house for her first confinement. Early marriage is no longer practised.



## CHAPTER II.—ECONOMIC.

### Section A.—Agriculture.

THE general conditions under which agriculture is carried on in the Phúlkián States have been described in the Patiala and Jind Gazetteers,<sup>1</sup> and need not be recapitulated here. The three States are so closely connected geographically and racially that what has been said of the Sangrur tahsil of Jind holds good of the Amloh and Phúl *nizámat*s of Nábha, while the Báwal *nizámat* of Nábha which lies on the confines of Rájputána shares all the characteristics of the Dádrí tahsil of Jind and the Nárnaul *nizámat* of Patiala.

As to soils little more need be said. *Dakar*, *rausli* and *bhud* are the prevailing soils. In Amloh *nizámat* stagnant water is found lying on *kallar*, a hard soil impregnated with soil which grows little or nothing when it is dry, but produces a good crop of rice where the water lies. In *nizámat* Amloh and Phúl cultivated land is called *bhendar*, waste being called *banna* or *maira*, well-land *senjú* and *báraní mairá*.

Little attention is paid to rotation of crops. Certain sequences however are observed—sugarcane and cotton always succeed one another.<sup>2</sup> Wheat is sown either in land which has lain fallow for six months or in land which has just borne a maize crop. The idea is that the manure which is indispensable to a good crop of maize has not been exhausted and will help to raise a wheat crop. In the Jangal gram is sown after maize and *vice versa*.

Manure is indispensable to several of the most valuable crops. Sugarcane needs all the manure it can get, as much as five bullock carts, or about 100 maunds a *bigha*, being given. For cotton the ground is manured before sowing and the seeds themselves are wrapped in cow-dung. Maize is always sown on manured land. Wheat is manured as soon as it appears in the blade. Rapeseed is often sown in manured land, but manure is not indispensable to it. Tobacco is said to need as much manure as maize. Vegetables generally get both water and manure.

The proportion of the population engaged in or dependent upon agriculture is shown in Table 17 of Part B. In point of fact the State is entirely agricultural. Well-to-do farmers have their own permanent farm servants, and need no assistance from outside. Poorer men take partners or employ field labourers at harvest-time. Partnerships are common in Phúl, rare in Amloh, and unknown in Báwal. In Phúl the generality of cultivators are unable to cope with the work unaided. In Amloh, a country of wells, men have shares in a well and cultivate their own holdings when their turn for the water comes. The same system obtains, though to a smaller extent, in Báwal.<sup>3</sup>

There is no particular class of field labourers in this State, but general labourers are employed for cutting the harvest by the *zamíndárs*. The wages of labour are given in Table 25 of Part B.

Sugarcane and cotton are the most important crops on irrigated land, though the actual area under wheat is three times that of cane and cotton combined. The canal lands of Phúl are largely sown with cane and maize in the kharíf and wheat in the rabí. Amloh, though it has little canal irrigation, has many more wells than Phúl and grows equally good crops. The best cane, however, is grown in Phúl. Báwal which has little irrigation grows mainly kharíf crops and rabí crops needing little water such as gram and *sarson*, but if the winter rains are favourable, a fair wheat crop is raised

CHAP. II, A.  
Economic.

AGRICULTURE.

General  
agricultural  
conditions.

Soils.

Rotation of  
crops.

Manure.

Population en-  
gaged in agricul-  
ture.

Field labourers.

Principal  
staples.

<sup>1</sup>See above, pages 93 and 263.

<sup>2</sup>This is in contrast to the custom in Patiala, where cane and cotton are never allowed to succeed one another (see above, page 98).

<sup>3</sup>For agricultural partnerships see Patiala Gazetteer, page 99.



## CHAP. II. A.

## Economic.

## AGRICULTURE.

## Principal staples.

## Sugarcane.

## Cotton.

## Maize.

## Wheat.

## Barley.

## Sarson.

## Jowár.

## Bájrâ.

## Gram.

## Pulses.

Tobacco and  
vegetables.Acreage of  
principal crops.

in Báwal. The best wheat is grown in Phúl. On unirrigated land in all three tahsils *jowár*, *mung*, *moth*, gram, cotton, *gowára*, etc., are largely grown.

Various sorts of cane are grown in the State. The best is called *chan*; it is red in colour and grows to a greater height than the other varieties, and the knots are further apart. The juice is sweeter and the cane gives a larger yield. *Dohlá* is a yellow cane with close knots, yielding less juice than *chan*, but more than the third variety, *ghorrá*, which is hard, full of knots and generally inferior. Cane covers 2 per cent. of the cultivated area.

Cotton, which covers the same area, is generally sown on well-lands, and especially on *náichálá*, as it needs manure as well as water. Cotton is generally uniform in kind and quality, but in some parts of *nisámat* Phúl *málágiri* cotton is sown.

Maize accounts for 7 per cent. of the cultivation. It is not grown in Báwal tahsil as it needs plenty of water. Two kinds of maize are sown here,—the white and the yellow. The yellow produces a sweeter grain. The best maize is grown in Phúl.

Wheat is grown on 15 per cent. of the cultivated area. In Báwal, where it is called *gehán*, it is sparingly sown, as the rainfall there is scanty and uncertain. The Phúl *nisámat* has rain enough to grow wheat on *báráni* soil, but in Amloh it is generally grown on well-land. Very little wheat is eaten by the *samíndárs* themselves as it fetches a good price. Red wheat is the only kind known in Báwal, but better varieties are sometimes tried in Phúl and Amloh.

Barley takes the place of wheat in Báwal, where the few wells there are devoted to its cultivation: 8 per cent. of the total area cultivated is under barley.

*Sarson* is grown on 2 per cent. of the cultivated area—a large percentage for this crop. It is grown entirely for sale either in the form of oil or seed. It does best on virgin soil, and hence it is always the first crop to be sown on newly cultivated land.

*Jowár* is grown throughout the State, and comprises nearly 10 per cent. of the cultivation. It is never grown on *khud* lands. *Jowár* is largely grown as fodder (*charrá*), but land, which used to yield good *jowár* crops, is said to have become less productive since canal irrigation was introduced, canal water apparently lessening the fertility of the soil.

*Bájrâ* is the staple crop of the dry lands of Báwal, and is grown on 20 per cent. of the cultivated area of the State. It is grown in Phúl, but hardly at all in Amloh, where the land is too fertile to be wasted on *bájrâ*. In Báwal it forms the principal food of the people, and to a less extent it is eaten in Phúl. *Bájrâ* is sometimes sown mixed with *mung* and *moth*.

Gram (*chola*) does well on sandy soil and accounts for 16 per cent. of the total cultivation. It is grown in all three tahsils.

Pulses—*mung*, *másh*, *moth*, etc.—are chiefly grown for cattle.

Tobacco covers 155 acres in the State. It is transplanted in Phágan and cut in Jeth. It requires frequent watering and as much manure as maize. Brackish water is good for it. Vegetables are grown chiefly in towns by *Aráíns* and other market gardeners. Onions and carrots, however, are sometimes grown in villages as the *samíndár* is fond of them and carrots are very good for cattle. Carrot seeds are used medicinally. Carrots cover nearly 1 per cent. of the total cultivation. Onions are transplanted, watered and manured much in the same way as tobacco. Sometimes canaway (*ajwain*) and carrots are sown between rows of onions. Garlic (*lahson*) is sown in towns, but rarely in villages as the people do not care for it.

The acreage of the principal crops is shown in the following statement:—



*Statement showing the acreage of the principal crops.*

Kharif.				Rabi.			
	Irrigated.	Unirrigated.	Total.	Irrigated.	Unirrigated.	Total.	
Sugarcane	...	6,550	6,550	Wheat	...	39,402	49,343
Maize	...	18,066	18,066	Barley	...	21,323	22,174
Cotton	...	5,600	5,600	Gojikhi (mixed wheat and gram).	...	3,941	3,941
Yondr	...	1,567	7,954	Berra (mixed wheat and barley).	...	2,986	6,107
Charri	...	3,302	13,136	Gram	...	11,608	23,152
Bajra	...	1,136	51,548	Sarson (rapeseed)	...	1,680	5,056
Mung, moth, masha, chawalis and gewara.	...	2,351	39,651				
Hemp or san	...	653	20				

CHAP. II. A.  
Economic.  
AGRICULTURE.  
Principal crops.

## CHAP. II. A.

## Economic.

## AGRICULTURE.

## Land alienation.

When the crops appear above the ground they are fenced round in Amloh with branches of *kikar* or *ber*. In Bāwal hedges are made of a kind of reed called *pāla*. Fencing is almost unknown in Phul.

The Nābha State was in advance of the rest of the province in imposing restrictions upon the alienation of agricultural land to the non-agricultural classes. In 1889 A. D. the Khatris, Brahmans and trading classes, who were not themselves cultivators, were forbidden to acquire land by mortgage or purchase, only cultivators (*kāshthār*) being authorised so to acquire land. In 1892 a further amendment was introduced, by which alienation was only permitted within the caste (*gaum*) to which the alienor belonged, alienation to a person of another caste (*ghair-ku*) being prohibited. Existing mortgages were maintained. The alienation of land to any person not resident in the State was also prohibited in 1874, except on the condition that security was furnished that the alienee would take up his abode in the State.

## Agricultural stock.

## Table 22 of

## Part B.

## Horses.

Few horses or ponies are reared in the State, though some are raised in Phul *nisāmat* and sold at the cattle fairs. The horses of the Jangal tract used to be well known for their strength, but the breed has degenerated. The State maintains stallions in this *nisāmat* at Phul and Lohat Badi.

## Sheep and goats.

Sheep are of less value than goats because their milk is not useable. Goats yield up to four *sers* of milk and their price has risen from Rs. 2 or Rs. 3 to Rs. 7 or Rs. 8, owing to the increasing trade in these animals. The goats of Bāwal are superior to those of the other *nisāmats*, because there is ample fodder in the reeds (*pāla*) on which goats chiefly live in that *nisāmat*.

## Camels.

Camels are kept largely in *nisāmats* Phul and Bāwal, because in those tracts they are used for ploughing and for the transport of grain, the nature of the country preventing the use of carts.

## Fowls and pigs.

Fowls and pigs are only kept by Chūhrās, who prize the latter animal and usually make presents of it instead of a camel or horse at a wedding. The value of a pig is as much as Rs. 9 or Rs. 10, but there is no attempt to feed the animals and they are left to forage for themselves on the outskirts of the villages and towns.

## Diseases of cattle.

Disease carries off large numbers of cattle. When cattle fall ill the owners resort to charms (*tona*) instead of regular treatment. Some of the commoner diseases and native methods of treating them are described below:—

*Gal ghotua*—Swellings in the throat: for this the cattle are given hot *ghí* and milk, and the swellings are cauterised with a hot iron.

*Chhawar*—Pains in the ribs, accompanied by difficulty in breathing. Cows are branded on the flank, while buffaloes are rubbed with *ajwain* and salt.

*Rora* or *khuri*—Foot and mouth disease. The feet are bathed with hot oil, preferably oil in which a lizard has been boiled. Meantime boiled rice is offered to some god.

*Sondi*.—This is an insect that lives in *charri*, which is said to be fatal to cattle if they eat it. The disease is speedily fatal, but if the animal should linger, ashes are dissolved in water and given it to drink.

*Chapla*—Is a blister on the palate, caused usually by eating sharp stalks. *Ghi* is rubbed on the place.

*Chapka*—Spittle trickles from the animal's mouth and his strength goes. A mixture of *gār* and *ajwain* is given.



*Muk* or diarrhoea—Barley flour mixed with water is given.

*Lakwa* is a form of paralysis. Spirits are poured down the animal's throat.

CHAP. II, A.

Economic.

AGRICULTURE.

Diseases of cattle.

Cattle fairs.

	Date.	Animals sold.	Value in rupees.
Nábha	Kátik 2nd	11,000	22,000
Amloh	Asauj 28th to 9th Kátik.	11,000	23,000
Phúl	Phágan 1st to 12th	1,050	42,023
Jaito	Phágan 19th to 30th	11,383	5,00,000
Mahásar	Chet badí 1st to 15th	...	3,00,000
Ditto	Asauj badí 1st to 15th	...	

The table in the margin shows the principal cattle fairs held in the State. The two fairs in *nizámat* Phúl are attended by people from the other States and Ferozepore, Ráwalpindi, Jullundur and other Districts. Bullocks are mostly sold, but cows, camels and ponies also change hands.

As many as 30,000 people attend the fair at Jaito, but that at Phúl is only visited by a fifth of that number. Rewards are given to the biggest purchasers and to those dealers who exhibit the best bred animals. The State also supplies food to the wrestlers who attend and awards prizes to them. *Sunchí pakhi* is also played. The two fairs in *nizámat* Amloh, at Nábha and Amloh itself, are each attended by about 5,000 people. They resemble those of the Phúl *nizámat* in all respects. The two fairs at Mahásar in *nizámat* Báwal are very ancient institutions. Bullocks in large numbers are sold, some Rs. 3,00,000 changing hands yearly at the two fairs. The State levies a toll of 6½ annas on every animal sold. About 1,000 people attend each fair.

Amloh *nizámat* is irrigated largely by wells, but partly also by canals. Phúl has no wells, but more canal-irrigation than Amloh. Báwal has no canals and very few wells. The percentage of irrigation on the cultivated area of the three *nizámats* is shown in the margin.

Phúl	...	35
Amloh	...	67
Báwal	...	21

The Sirhind Canal irrigates part of the State. Its construction was sanctioned in 1870, and it was divided into 100 shares of which Nábha owns 3168. The State contributed Rs. 12,71,713 up to the end of the year 1902-03 towards the cost of construction. The canal was formally opened on the 24th November 1882. The main channel serves two branches belonging to the British Government, *viz.*, the Bhatinda and Abohar Branches, which flow through the Phúl *nizámat*, and Feeder No. 1, which supplies 36 per cent. of the total water to the Phúlkián States. Of this 36 per cent. Nábha owns 8.8 per cent. This feeder runs from Manpur to Bhartála, where it divides into two branches, (i) the Kotla Branch irrigating lands in *nizámat* Phúl, and (ii) Feeder No. 2 irrigating the Amloh *nizámat*. This feeder No. 2 on reaching the Rothí bridge is divided into two branches,—(i) Feeder No. 3 and (ii) the Ghaggar Branch; but though these branches pass through the State they do not irrigate any of its villages. Feeder No. 3 is that which goes to Patíála and the Ghaggar Branch is that which flows south of the capital of the State at a distance of one mile. The

Canals, *rodh*  
*báhdas*, etc.

CHAP. II, A. numbers of feeders and *rājābhās* in the State are given below :—

Economic.  
AGRICULTURE.  
Irrigation.

Feeders and  
*rājābhās*.

Serial No.	Branches.	<i>Rājābhās</i> .	Total number of minors.	Number of minors.	<i>Nizāmat</i> .
1	Kotla Branch ( <i>nizāmat</i> Phul).	Dhanula ...	4	1 to 4	<i>Nizāmat</i> Phul.
2	Ditto	Uplf ...	4	1 to 4	Ditto.
3	Ditto	Badhar ...	4	1 to 4	Ditto.
4	Ditto	Bander ...	1	1	Ditto.
5	Ditto	Pedaf Kalān ...	1	1	<i>Nizāmat</i> Amloh.
6	No. 2 Feeder ( <i>nizāmat</i> Amloh).	Nābha ...	2	1 to 2	Ditto.
7	Ditto	Rothī ...	3	1 to 3	Ditto.
8	Ditto	Kotli ...	3	1 to 3	Ditto.
9	Ditto	Molugwāri ...	7	1 to 7	Ditto.

When water in Feeder No. 2 first reached the Rothī bridge, a meeting was held there at which His Highness the Rāja was present.

The following statement shows the irrigated area, receipts and expenditure in connection with the canal :—

Year A. D.				IRRIGATED AREA IN <i>paṭṭā</i> <i>bighas</i> .			Receipts.	Expenditure.
				<i>Nizāmat</i> Phul.	<i>Nizāmat</i> Amloh.	Total.		
1886-87	...	...	...	8,348	2,211	10,559	Rs. 4,911	Rs. 1,21,497
1887-88	...	...	...	11,191	3,105	14,296	4,828	67,864
1888-89	...	...	...	9,883	2,896	12,779	37,359	66,222
1889-90	...	...	...	13,190	2,912	16,102	41,724	30,325
1890-91	...	...	...	24,761	5,069	29,830	69,000	52,699
1891-92	...	...	...	29,433	3,395	32,828	70,741	18,218
1892-93	...	...	...	15,381	3,083	18,464	44,502	18,603
1893-94	...	...	...	16,928	4,128	21,116	48,569	25,739
1894-95	...	...	...	15,572	2,726	18,298	45,169	32,401
1895-96	...	...	...	35,209	7,213	42,422	45,018	24,533
1896-97	...	...	...	51,157	11,507	62,664	95,858	23,929
1897-98	...	...	...	44,499	21,331	65,830	1,37,013	46,448
1898-99	...	...	...	41,937	9,947	51,884	1,06,591	32,977
1899-1900	...	...	...	44,337	17,150	61,487	1,47,170	51,065
1900-01	...	...	...	29,374	8,514	37,888	92,277	35,197
Total				...	...	...	10,26,841	6,57,718



There are two falls, one at Thúi, a height of ten feet, and the other at Harigarh, a height of eight feet. The former is at mile 4 ÷ 2505 of the Ghaggar and the latter at mile 37 of the Kotla Branch respectively. At these two places there are two flour mills, each with 10 mill-stones. These were constructed at the request of the Nábha State. Rs. 18,739 were spent on the Thúi mill and Rs. 15,849 on that at Harigarh mill. The State receives interest on this sum from Government at the rate of Rs. 6-8-0 per cent. per annum. The State, on the other hand, pays rent to Government quarterly according to the average auction rates of similar mills in the Sirhind Canal Circle of the mills. The leases of the mills are auctioned every year by the State.

The Northern India Canal Act is in force as regards the canal revenue. Canal law. Cases of trespass, etc., on the canal within Nábha territory are dealt with by the State officials.

Sixty-two villages in *nizámat* Phúl are irrigated by the Abohar and Bhatinda Branches, which belong to the British Government. The distribution of water is managed by the State *patwáris*, who also collect the water-rates on behalf of the British Government. The receipts less 5 per cent. for collection, etc., are remitted half-yearly to the Ludhiána treasury. The following statement shows the *ráj-báhás* with their length and the State villages irrigated by them. Villages irrigated by British *ráj-báhás*.

## CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation.

British *rājāhās*  
irrigating State  
villages.Statement showing British *Rājāhās* irrigating Nabha State villages and their length in the State.

NAME OF DISTRICT.	LENGTH LYING WITHIN THE STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRICT.			REMARKS.
	From	To	Difference of length.	Total length.		Kharif.	Rabi.	Total.	
	Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.					
Sikha Major District.									
Direct	14 1,103	14 1,645	0 545						
Do.	14 3,537	15 4,242	1 655						
Do.	15 4,732	16 5,395	0 663						
Do.	16 1,588	16 3,765	0 2,177						
Do.	16 3,985	16 4,329	0 344						
Do.	16 4,482	17 816	0 1,364						
Do.	17 4,540	18 4,768	1 228						
Do.	19 1,758	19 3,400	0 1,642						
Do.	20 1,777	20 2,755	0 979						
Do.	21 13	21 571	0 558						
				3 4,485	1	...	...	609	



CHAP. II, A.  
Economic.

AGRICULTURE,

Irrigation.

British *uljāhds*  
irrigating State  
villages.

Minor No. 4	...	8	4,042	6	4,870	0	828	0	3,795	1	...	...	...	...
Do. do.	...	9	515	9	935	0	420	0	...	...	...	...	...	...
Do. do.	...	9	1,570	9	4,217	0	2,547	0	...	...	...	...	...	...
Minor No. 6	...	Head.	...	2	600	2	600	2	...	...	...	...	...	289
Do. do.	...	3	3,638	4	230	0	1,532	0	2,663	2	...	...	...	38
Do. do.	...	4	4,461	5	0	0	535	0	...	...	...	...	...	...
Do. No. 7	...	0	2,151	2	4,735	2	2,584	2	2,584	1	...	...	...	114
Do. No. 8	...	0	3,920	1	1,180	0	2,960	0	...	...	...	...	...	374
Do. do.	...	1	2,475	2	710	0	3,255	0	3,418	2	...	...	...	...
Do. do.	...	3	1,497	4	4,420	1	3,923	1	...	...	...	...	...	242
Do. No. 9	...	0	120	0	552	0	232	0	232	1	...	...	...	...
Total	...	...	...	...	...	...	...	...	12	3,182	...	...	...	1,666
<i>Bhadiner Major Distributary.</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Direct ...	...	9	3,900	19	4,665	10	705	10	705	5	...	...	...	1,478
Minor No. 3	...	4	1,453	4	3,500	0	2,047	0	2,047	1	...	...	...	170
Do. No. 4	...	5	1,005	7	3,000	2	1,994	2	1,994	4	...	...	...	...
Do. No. 4 Branch	...	1	205	4	3,000	5	2,765	5	2,765	2	...	...	...	1,019
Do. No. 5	...	Head.	...	Total.	...	4	4,500	4	4,500	3	...	...	...	814

## CHAP. II. A.

## Economic.

## AGRICULTURE.

## Irrigation.

British *rājābhās*  
Irrigating State  
villages.

Statement showing British *Rājābhās* irrigating Nabha State Villages and their length in the State—continued.

Name of Division.	NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN THE STATE.				No. of Villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.			REMARKS.
		From	To	Difference of length.	Total length.		Kharif.	Rabi.	Total.	
		Miles, Feet.	Miles, Feet.	Miles, Feet.	Miles, Feet.					
	<i>Bhadiner Major Distributary—</i>									
	concluded.									
	Minor No. 6	Head.	Tail.	4 2,000	4 2,000	3	..	..	612	
	Do. No. 7	Do.	3 2,218	3 2,218	3 2,218	3	..	..	802	
	Do. No. 7 Branch	Do.	Tail.	1 3,000	1 3,000	2	..	..	419	
	Do. No. 8	Do.	4 1,040	4 1,040	4 1,040	2	..	..	830	
	Newar Branch	6 3,750	8 2,260	1 3,510	1 3,510	2	..	..	678	
	Minor No. 3 Branch	1 2,043	1 4,000	0 1,957	0 1,957	1	..	..	259	
	Do. No. 4 do.	Head.	Tail.	2 3,000	2 3,000	2	..	..	926	
	Do. do. do.	0 573	4 500	3 4,927	3 4,927	3	..	..	1,482	
	Total	..	..	..	43 3,664	..	..	..	9,489	

DIVISION—continued.





## CHAP. II, A.

## Economic.

## AGRICULTURE,

## Irrigation.

British *rājdhās*  
irrigating State  
villages.

Statement showing British *Rājdhās* irrigating Nabha State villages and their length in the State—continued.

NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN THE STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.			REMARKS.
	From	To	Difference of length.	Total length.		Kharif	Rabi	Total.	
	Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.					
<i>Phul Major Distributary—concluded.</i>									
Minor No. 3	Head.	Tail.	5 3,500	5 3,500	3	..	..	1,239	
Do. No. 4	Do.	Do.	4 1,000	4 1,000	3	..	..	1,242	
Do. No. 5	Do.	2 2,700	2 2,700	2 2,700	2	..	..	543	
Do. No. 6	Do.	0 3,549	0 3,540	0 3,540	1	..	..	116	
Mehraji Branch	Do.	0 1,830	0 1,830	0 1,830	2	..	..	..	
Total	..	..	..	21 1,794	..	..	..	5,541	
Total Bhatinda Division	..	..	..	97 3,048	21	..	..	21,423	

Name of Division.

Bhatinda Division—concluded.



Jaitu Major Distributary	...	6	1,720	8	4,590	2	2,870	5	2,340	19	5,023	6,848	11,871	Proposed to abandon this vide Superintending Engineer's No. 356, dated 18th February 1904.
Do.	...	9	1,280	13	750	2	4,470	3	1,000	9	4,432	0	2,438	...
Minor No. 1	...	Head.	...	3	1,000	3	1,000	3	1,000	4	0	0	2,438	...
Ráota Major Distributary	...	8	2,163	11	3,465	3	1,302	9	4,432	0	2,438	0	2,438	...
Do.	...	25	2,840	32	970	5	3,130	3	3,000	1	420	4	2,905	...
Minor No. 3	...	Head.	...	4	0	4	0	4	0	2	3,316	2	3,316	...
Do. No. 4	...	Do.	...	0	2,438	0	2,438	0	2,438	4	2,905	4	2,905	...
Do. No. 5	...	Do.	...	3	300	3	300	3	300	1	420	4	2,905	...
Ráowála Water-course	...	0	580	1	1,000	1	420	1	420	1	420	1	420	...
Minor No. 6	...	Head.	...	4	2,905	4	2,905	4	2,905	1	1,385	1	1,385	...
Máti Major Distributary	...	20	540	21	1,935	2	3,316	2	3,316	2	3,316	2	3,316	...
Minor No. 8	...	5	2,280	8	595	2	3,316	2	3,316	2	3,316	2	3,316	...
Total Ferozepore Division	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bhatinda Branch.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Maholf Minor	...	0	4,700	6	2,000	5	2,300	5	2,300	4	2,940	4	2,940	...
Delon Major Distributary	...	17	3,000	(to tail) 21	2,940	4	2,940	4	2,940	4	2,940	4	2,940	...
Ráikot do.	...	Head.	...	3	2,911	4	3,119	4	3,119	4	3,119	4	3,119	...
Minor No. 1 Ráikot Distributary.	...	30	3,030	32	3,238	5	3,000	5	3,000	5	3,000	5	3,000	...

CHAP. II, A.  
Economic.  
AGRICULTURE.  
Irrigation.

British rájbáhnás  
irrigating State  
villages.

CHAP. II, A.  
Economic.  
AGRICULTURE,  
Irrigation.

British *rājdhāns*  
irrigating State  
villages.

Statement showing British *Rājdhāns* irrigating Nabha State villages and their length in the State—concluded.

Name of Division.	NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN THE STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.			REMARKS.
		From	To	Difference of length.	Total length.		Kharif.	Rabi.	Total.	
		Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles Feet.					
LUDHIANA DIVISION—concluded.	<i>Bhatinda Branch</i> —concluded.									
	Kalās Major Distributary ...	Head.	1 2,160	1 2,160	1 2,160	1	...	...	368	
	Kalián do. do. ...	Do.	2 50	2 50	2 50	1	...	...	381	
	Total Ludhiāns Division ...	...	...	...	19 629	12	...	...	3505	
	GRAND TOTAL ...	...	...	...	153 813	62	...	...	36799	



In Amloh water is found 26 feet below the surface. The Persian wheel or *harrat* is the commonest apparatus, and is calculated to irrigate a maximum of ten *bighas* per wheel. Over 26 per cent. of the total area of this tahsíl is irrigated by wells. In Phál the little well irrigation there is done by the rope and bucket or *charsa*. Only 2 per cent. of the cultivation is irrigated from wells, and the water-level varies from 50 to 150 feet below the surface. In Báwal water is generally found 75 feet down, and the rope and bucket is consequently more in use than the Persian wheel. 7 per cent. of the cultivation in Báwal is irrigated from wells. The cost of a well may be roughly estimated at Rs. 1,000. The statements following show the number of wells, and the depth at which water is found.

CHAP. II, A.  
Economic,  
AGRICULTURE.  
Irrigation.  
Wells.

## CHAP. II, A.

## Economic.

## AGRICULTURE.

## Irrigation.

## Charsas and harrats.

## Statement showing the number of charsas

1	2	3	4	5	6	7	8	9
Name of nidadai.	NIAD.*				KEBALAS.*			
	Wells with one charsa or one harrat.	Wells with two charsas or two harrats.	Wells with four charsas or four harrats.	Total.	Wells with one charsa or one harrat.	Wells with two charsas or two harrats.	Wells with four charsas or four harrats.	Total.
Phul ...	81	130	32	243	35	13	...	39
Amloh ...	663	403	...	1,065	1,382	738	...	2,120
	Charsas 265	Charsas 38	...	Charsas 304	Charsas 555	Charsas 65	...	Charsas 620
	Harrats 397	Harrats 364	...	Harrats 761	Harrats 1,027	Harrats 673	...	Harrats 1,700
Bawal ...	118	210	33	361	318	336	41	695
Total ...	863	743	65	1,669	1,926	1,687	41	3,654
	Charsas 465	Charsas 378	Charas ...	Charsas 908	Charsas 899	Charsas 414	Charas ...	Charsas 1,354
	Harrats 397	Harrats 364	...	Harrats 761	Harrats 1,027	Harrats 673	...	Harrats 1,700

\* NIAD means the manured land round the



(rope and bucket) and harrats (Persian wheel).

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation.

Charsas and  
harrats.

10	11	12	13	14	15	16	17	18
TOTAL.				DEPTH OF WELL TO WATER-LEVEL.				
Wells with one charsa or one harrat.	Wells with two charsas or two harrats.	Wells with four charsas or four harrats.	Total.	Depth to water.	Average cost of well.	Number of pairs of bullocks.	Average area irrigated	
							Per one charsa or harrat.	Per one well.
107	143	52	282	50 to 150 feet.	Rs. 300 to Rs. 1,400.	4 pairs of bullocks.	10.6	19
2,325	1,140	...	3,385	35	Rs. 300 to Rs. 330.	...	21	14
Charsas 824	Charsas 103	...	Charsas 524	From 102 to 112 feet.	...	Four pairs of bullocks to a charsa.	...	...
Harrats 1,424	Harrats 1,037	...	Harrats 2,461	...	...	Two pairs of bullocks to a harrat.	...	...
436	546	74	1,056	From 102 to 112 feet.	From Rs. 800 to Rs. 1,200.	4	7	25
2,783	1,829	106	4,723	...	...	...	9	14
Charsas 1,364	Charsas 792	Charsas ...	Charsas 2,262	...	...	...	...	...
Harrats 1,424	Harrats 1,037	...	Harrats 2,461	...	...	...	...	...

village site; khélas means the rest.

CHAP. II, B.  
Economic.  
AGRICULTURE,  
Irrigation,  
Wells.

Statement showing the depth of wells to the water-level and the depth of water in a well and the average area irrigated by wells.

Serial No.	Name of <i>parganas</i> .	Average depth to water.	Depth of water.	Average area in <i>bighas</i> irrigated by a well.
1	Phúl ... ..	124	44	4
2	Dhanaula ... ..	70	24	13
3	Lohat Badi ... ..	26	24	20
4	Didipura ... ..	89	17	4
5	Jaita ... ..	125	25	4

### Section B.—Rents, Wages and Prices.

Tenants  
and rent.

	Total area in <i>bighas</i> <i>khām</i> .	Per cent.	the total area of the State
By occupancy tenants...	59,736	9.66	24.75 per cent. is held by
By tenants at-will ...	91,186	14.8	tenants, as shown in the mar-
By tenants paying no revenue who hold land on <i>dharmath</i> or in lieu of service ...	2,032	0.32	gin. The remaining 465,023
			<i>bighas</i> or 75.25 per cent. of
			the total area is held by self-
			cultivating proprietors.

Land is generally leased on the *Nāmānī* (about 15th June or *Jeth sudi ikādshī*) either on payment of (1) *batāī*, at various rates; (2) cash, also at various rates; or (3) *sabīī* rents.

*Batāī*.

*Batāī* is levied thus: when the grain has been threshed out the tenants notify the owner and pay the *kāmīns'* dues out of the heap in his presence. The remainder then is divided into shares, the grain in pitchers, and the straw in *punds* (head-loads). *Batāī* varies from  $\frac{1}{2}$  or  $\frac{1}{3}$ rd to  $\frac{2}{3}$ ths or  $\frac{1}{4}$ th. *Batāī* is rarely taken in the *Bāwal nisāmat*; when taken the rate is usually  $\frac{1}{3}$ rd and only the grain is divided, but not the straw, which belongs to the tenant. *Batāī* is largely paid by tenants-at-will, occupancy tenants generally paying in cash. Half *batāī* is common in *nisāmat* Phúl and  $\frac{1}{3}$ rd or  $\frac{2}{3}$ ths in *nisāmat* Amloh.

Cash rents.

Cash rents are realized in four ways—

- (1) Some tenants only pay the State revenue to the landlord.
- (2) Some, in addition to the revenue, pay a cash rent to the landlord.
- (3) Others pay a fixed lump sum as rent.
- (4) Others pay a fixed cash rent per *bigha* or acre.



Most of the tenants in *nizāmat* Bāwal pay cash rent either in a lump sum (*chakota*) or at a fixed rate per *bigha* or at revenue rate without *mālikāna*. Most tenants in the Phál and Amloh *nizāmat*s pay a fixed *mālikāna* besides the State revenue, but no such tenants are to be found in Bāwal. Cash rent realized according to the kind of crop is called *sabti*, e.g., the proprietor realizes rent at fixed cash rates on tobacco, onions, etc. The tenants who pay no revenue are those who hold land in *dharmarth* or *sankalp* from the owner or in lieu of service. The rents for the best lands in Amloh and Bāwal per *bigha khām* are as follows:—

*Nizāmat* Amloh—

Rs. A. P.

Irrigated ...	...	...	...	3	8	0
---------------	-----	-----	-----	---	---	---

Unirrigated ...	...	...	...	1	0	0
-----------------	-----	-----	-----	---	---	---

*Nizāmat* Bāwal—

Irrigated ...	...	...	...	5	0	0
---------------	-----	-----	-----	---	---	---

Unirrigated ...	...	...	...	2	0	0
-----------------	-----	-----	-----	---	---	---

Inferior lands are rented at the following rates per *bigha khām* :—

*Amloh*—

Rs. A. P.

Irrigated ...	...	...	...	1	0	0
---------------	-----	-----	-----	---	---	---

Unirrigated ...	...	...	...	0	6	0
-----------------	-----	-----	-----	---	---	---

*Bāwal*—

Irrigated ...	...	...	...	2	0	0
---------------	-----	-----	-----	---	---	---

Unirrigated ...	...	...	...	0	6	0
-----------------	-----	-----	-----	---	---	---

## Section D.—Mines and Minerals.

The State possesses no minerals of importance. The stone mines at Kántí hill in *nizāmat* Bāwal produce a little copper ore, but experience has

## CHAP. II. F.

## Economic.

Mines and  
minerals.

shown the cost of working to be prohibitive, and mining has been abandoned. The stone of a quarry in *nizámat* Báwal is extensively used in building. It is subject to a State tax of annas 4 per 100 maunds. A kind of stone called *sili* is found in the Beháli hills, which is seen at its best in many State buildings, and its use has increased during the last few years. *Kankar* mines are found in several villages. It is largely used in building and in metalling roads, and is also exported in considerable quantities by contractors. Two villages—Chahilán and Lakha Singhwála in *nizámat* Amloh—produce stone-*kankar*, slabs of which are said to weigh two maunds, and measure  $2' \times 1\frac{1}{2}'$ . Saltpetre is found more or less throughout the following villages:—

*Nizámat* Amloh—*Kol, Bastidpur, Galdati.*

*Do.* Phúl—*Dhola Kangar, Jalúl and Dabré Khana.*

## Section E.—Arts and Manufacture.

Manufactures.

The State is entirely agricultural. Arts and crafts only exist to supply local needs. The Amloh *nizámat* has a local reputation for *ghahrún* and *susi*. *Daris* are made in the towns of Amloh and Nábhá, but they are sold locally, neither their quality nor their quantity warranting any attempt to export them. There is a cotton-ginning factory at Nábhá town, and the cotton when ginned is exported to Ambála. A cotton press has also been erected recently at Govindgarh.

Ginning  
factory.

Press.

There is a press called the Durga Press at Nábhá. It prints, in Gurmukhí and Urdu, State papers and Gurmukhí books, but not books for sale.

## Section F.—Trade.

Grain.

The State exports grain in considerable quantities, and its administration has established markets at Jaitu, Phúl, Nábhá and Bahádur Singhwála, the largest being that at Jaitu, under the supervision of a special officer called the Afsar Mandí at each place. This officer, with the aid of the *chaudhris* of the *mandí*, decides all cases, civil and criminal, which arise in the market. These places are all on the Rájpura-Bhatinda line, except Jaitu, on the North-Western Railway between Bhatinda and Ferozepore and Bahádur Singhwála in the Ludhiána-Dhúrí-Jákhál line. Market places have been constructed at each of these stations by the traders, the State providing sites on favourable terms and exempting the marts from tolls (*zakát*) for a certain period. Besides grain, *gúr*, *shakar* and cloth are also brought into these *mandís* for sale. The export of raw cotton has, however, been diminished by the establishment of a cotton mill at Nábhá near the railway station, and cotton is here made, ginned by machinery and then exported, chiefly to Ambála.

Oil.

The amount of oil manufactured in the State is insufficient, although *sarson* is grown and exported on a considerable scale. The State administration has, however, established a steam oil-press at Jaitu.



## Section G.—Means of communication.

CHAP. II, G.

Economic.

MEANS OF  
COMMUNICATION.

The State contains 73 miles of metalled and 35 of unmetalled roads.  
The metalled roads are—

Roads.

1. Nábha-Patíálá—17 miles: much used by carts and *ekkas*, though most of the traffic goes by the railway.
2. Nábha-Kotla—18 miles—see Patíálá Gazetteer, page 134.
3. Nábha-Khanna—24 miles: passes through the head-quarters of *nisám* at Amloh and Bhádson *thána*, and joins the Grand Trunk Road at Khanna.
4. Amloh-Govindgarh—5 miles: first constructed when the railway station was at Jasrán. After the station was closed, the *ekka* traffic greatly decreased, but carts, etc., continued to use it.
5. Nábha-Thuí Canal water mill—3 miles.
6. Dhanaula-Barnúla railway station—6 miles.
7. Phúl, approach to railway station—4 miles.

The following are the unmetalled roads:—

1. Báwal-Kanína—32 miles.
2. Báwal-Bír Jháhna—3 miles.

The State contains no *dák* bungalows, but there are old fashioned *saráis* at (1) Nábha town, which contains three old *saráis*, and a fourth has recently been constructed near the railway station; (2) Amloh, where the *sarái* is intended especially for *samindárs* attending the courts there—*chárpáis*, bedding and food are provided; (3) Dhanaula, where there are similar arrangements; (4) Báwal, where there are a *pakká sarái* and two old *kachchá saráis*, where Bhatiáras, etc., attend travellers; and (5) Bhádson.

Saráis.

The main line (Pesháwar to Delhi) of the North-Western State Railway passes through an outlying part of the State near Govindgarh between Khanna and Sirhind stations, and formerly had a station at Jasrán, which was abolished, and a new one has now been built at Govindgarh. Dhablán, Nábha and Phúl are the stations on the Rájpura-Bhatinda branch line which is owned by the Patíálá State, though worked by the North-Western Railway Administration. Nábha owns no part of the line. Bahádur Singhwála is the only station in the State on the Ludhiána-Dhúrí-Jákhál branch line. Jaitu station is on the Rewári-Ferozepore branch of the Rájpútána-Málwa Railway, which also passes through Báwal *nisám* with a station at Báwal town. On the Rewári-Phulera line there is a station at Atheli. Most of the rail borne traffic from the State consists of grain from the markets at Phúl and Jaitu.

Railways.

The Postal Department, which is under the control of the *Mír Munshí*, is managed by a Postmaster-General, whose office is at Nabha. The head post office is at Nábha. A list of post offices will be found in Table 31 of Part B. Since the agreement made with the British Government in July 1885 for the exchange of postal facilities postal arrangements have been much the same as in British territory. British Indian stamps surcharged "Nábha State" and post cards and envelopes so surcharged and also bearing

Post Office.

**CHAP. II. G.** the arms of the State are supplied by Government to the State at cost price, and are recognized by the Imperial Post Office when posted within the State for inland correspondence only. These stamps are distinct from the State service labels which are used for State correspondence, posted to places outside the State, State correspondence within its own borders being carried without stamps. There are full facilities for money-orders, the commission on which is credited to the State. There are three head offices in the State,—one at Nábha, the others at Jaitu and Báwal. The Nábha head office keeps its accounts with the head office, Ambála, and Jaitu with Ferozepore, while Báwal clears its account through Delhi.

**Economic.**  
**MEANS OF**  
**COMMUNICATION.**  
**Post Office.**

There are no telegraph lines in the State, except those on the various lines of railway.

**Telegraph**  
**lines.**



# CHAPTER III.—ADMINISTRATIVE.

## Section A.—General Administration.

THE State of Nábha is now divided into three *nizámats*,—Phúl, Amloh and Báwal.

CHAP. III, A.

Administra-  
tive.

Administrative  
divisions.

*Nizámat Phúl.*

1. The *nizámat*<sup>1</sup> of Phúl is divided for administrative purposes into five Police circles or *thánas*, *vis.*—

(1) Diálpura, comprising the northern part of the main area of *nizámat* Phúl.

(2) Phúl, comprising its central portion.

(3) Dhanaula, comprising its eastern part with the outlying tract round Bandher on the south and the villages of Maur and Dhillwán on the north-west.

(4) Jaitu, comprising the villages of that *pargana*.

(5) Lohat Badí, comprising the villages of that *pargana*.

2. The *nizámat* of Amloh is divided into three *thánas* and an outpost (*chauki*), *vis.*—

*Nizámat*  
Amloh.

(1) Amloh, comprising the northern part of the Amloh *nizámat*.

(2) Bhádson, comprising its central part.

(3) Nábha, comprising its southern extremity, with the 8 outlying villages round Galbattí to the west of Nábha and that of Fatehpur to the south-east.

(4) *Chauki* Baragáon or Deh Kalán, comprising the 15 outlying villages round Bhalwan, the three villages of Baragáon, Fatehpur and Rasládárwála, with the isolated village of Pední.

3. The Báwal *nizámat* is divided into three *thánas*,—Báwal, Kántí and Kanína.

*Nizámat Báwal.*

There are 12 *sails* in the State and the *saildárs* are supervised by a special official. The office of *saildár* is not hereditary and is purely honorary. The appointments are made on considerations of personal ability, local influence, and service to the State. The *saildárs'* duties are to assist the State officials in the prevention and detection of crime; to convey the orders of the Government to the residents in their respective *sails*; to protect public buildings and boundary pillars, and give notice when they need repair; to look after indigent widows and orphans, and to act as local commissioners in petty cases concerning lands, wells, etc.

*Saildárs.*

## Section B.—Civil and Criminal Justice.

Each *nizámat* has a District Court over which the *Názim*<sup>2</sup> presides. Subordinate to him is the court of the *Náib-Názim*. Superior to the *Názim's* Court is the *Adálat Sadr*: above that the *Ijlás-i-Alia*, consisting of three judges; and highest of all the *Ijlás-i-Khás*, over which the Rája presides. The lowest court, that of the *Náib-Názim*, can impose sentences not exceeding one year's imprisonment or fine not exceeding Rs. 50 or take security for good conduct up to Rs. 50 in amount for a period not exceeding six months. The *nizámat* Courts have power to impose sentences not exceeding three years' imprisonment, fine not exceeding Rs. 500, whipping

Criminal  
Justice.  
Table 34 of  
Part B.

<sup>1</sup> The *nizámats* are also *tahsils*, but are not sub-divided into *tahsils*.

**CHAP. III. B.** not exceeding six stripes<sup>1</sup> or security up to Rs. 200 for a period not exceeding two years. The *Sadr Adalat* may impose five years' imprisonment, Rs. 1,000 fine, 12 stripes and demand security for good behaviour up to Rs. 1,000 or impose imprisonment in default up to two years. There is a city magistrate called the *Nab-Adalat* at head-quarters with the powers of a *Nasim*. The *Ijlās-i-Khās* has absolute power to impose any sentence of death, imprisonment, banishment from State territory, fine or confiscation of property. The *Tahsildars* also exercise criminal powers in cases of criminal trespass (by infringement of boundaries, etc.), imposing a fine not exceeding Rs. 25 or in default six months' imprisonment. Railway cases, occurring on the Nabha part of the Rājpura-Bhatinda line, are heard by the Railway Magistrates, i.e., the District Magistrates of Ambāla and Ludhiāna.

Civil Justice,  
Table 35 of  
Part B.

For civil cases there is a Munsiff in each *nizamat*, with appeal to the *nizamat* Court. In Nabha itself civil cases go to the *Nabat Adalat Sadr*, with appeals to the *Adalat Sadr*. The Munsiff tries civil cases up to Rs. 1,000 in value. For all others the *nizamat* Court is the court of original jurisdiction.

Revenue  
cases,  
Table 36 of  
Part B.

The *Tahsildar* tries petty revenue cases up to Rs. 100 in value, all others going to the *nizamat* Courts. Appeals from the *nizamat* Court and the *Nabat Adalat Sadr* lie to the *Sadr Adalat* in all cases, including civil suits, but appeals on executive revenue matters go from the District Court to the *Divan*. Appeals from *Adalat Sadr* lie to the *Ijlās-i-Alī*, *Limbardār* and mutation cases are heard by *Tahsildars*, and those transferred to the *nizamat* and *Divan* are finally decided in the *Ijlās-i-Khās*. Cases in which the offence is punishable with dismissal are heard by the *Ijlās-i-Khās*.

Codes of Law.

The Indian Penal and Criminal Procedure Codes are in force with certain modifications, of which the most important are detailed below :—

(1) In order to check immorality the police are authorised to take cognisance of all cases of adultery or fornication without complaint.

(2) In cases of rape, compensation is given to the woman from the property of the criminal.

(3) In cases of abduction of married women, if the woman is found to have been concealed by the accused, her husband is remunerated in cash in the same way.

(4) In cases of theft, criminal breach of trust or fraud, the loss is made good from the criminal's property, summarily, without resort to a civil suit.

(5) In cases of homicide not amounting to murder, in addition to the punishment imposed on the offender, the murdered man's heir is compensated from the offender's property.

(6) In all criminal cases the complainant can appeal, even if the accused is acquitted.

<sup>1</sup>But in Bāwal the *Nasim* may impose 12 stripes.



Frivolous and vexatious accusations are dealt with under Section 211, Indian Penal Code. Similarly perjury is punished on the spot without the formality of obtaining permission to prosecute under Section 195. Extradition treaties exist between Nábha and the States of Patiala, Jind, Faridkot, Alwar, Jaipur, Lohárú and Dujána. The Civil Procedure Code is in force in Nábha State, the only modification being that the period of limitation for suits for a debt is 6 years in the case of subjects of the State, 9 years for subjects of Patiala or Jind, and 3 years for British subjects.

CHAP. III, C.  
Administra-  
tive.

CIVIL AND  
CRIMINAL  
JUSTICE.

Codes of Law

The system of registration is based upon that in British India, but certain modifications have been introduced. The rule formerly in force which required the ownership of the property to be investigated prior to registration has now been abrogated, except in certain cases in which the order of the Darbár has been given before a deed is registered. The following are the chief modifications:—

Registration.

1. No second mortgage-deed relating to property in land is registered unless and until the first has been redeemed, nor is any deed registered if it deals with land on which any arrears due to the State remain unpaid.
2. No deed of adoption of a son is registered unless it has been duly sanctioned in civil court.
3. No mortgage or sale-deed of land is registered unless the vendor has obtained the Darbár's sanction through the *nizámat*.
4. Mortgage deeds which involve a conditional sale after a fixed term are not registered.
5. It is compulsory to lay down a provision in all mortgage-deeds that the mortgagee shall on receipt of not less than one-fourth of the amount secured by the deed release a proportionate part of the mortgaged land.

Each *Násim* is *ex-officio* Registrar in his *nizámat*, but in the capital this duty devolves on the *Náib Adálatí*.

Registration fees are levied according to the Indian Registration Act III of 1877 and credited to the State. The fee for copying a registered document is annas 8, and this goes to the registration clerk.

Registration  
fees.

### Section C.—Land Revenue.

The ancient system of levying the revenue in kind was in force in the Nábha State up to 1924 Vikramí (1860 A. D.) when a cash assessment was introduced in all the *parganas* except that of Lohat Badi, in which it was not introduced till 1932 Sambat.

Old system.

The first assessments were summary in character, but in 1930 Sambat His Highness the present Rájá directed a regular settlement of the Amloh *nizámat* to be carried out. This work was completed in 1935

Settlements

**CHAP. III, D.** Sambat, the settlement operations being conducted according to the British Revenue Law of 1848 A. D. and the rules thereunder, and the assessment was fixed for a period of 20 years. 'In 1945 Sambat the settlement of the Bāwal *nizāmat* was taken in hand and completed in 1949, that of Phul *nizāmat* being commenced in 1948 and reaching its conclusion in 1959 Sambat. These two latter settlements were conducted on the lines of the British Revenue Law of 1884, the land being measured and the record-of-rights prepared as in a British District.

**Administrative.**

**LAND REVENUE.**

**Settlements.**

### Section D.—Miscellaneous Revenue.

**Stamps.**

Impressed non-judicial sheets of foolscap size are issued by the State, the value being annas 1, 2, 4 and 8, and Rs. 1, 2, 4, 5, 10, 50, 100 and 500. Each sheet is signed by the *Diwān*, its value being marked in words and figures. Each bears an annual serial number written in the top right-hand corner, with the Sambat year in the left-hand. The sheets are manufactured at Nābha in the *Diwān's* office, and issued by it to the *Sadr* treasury, when they are credited like cash receipts, a monthly account being rendered by the treasurer to the *Diwān*. The stamped sheets are sold to the public by four vendors, one at the capital and one at each *nizāmat*. Each vendor is paid Rs. 15 per mensem and the former receives a commission of 3 per cent. only. Each sheet sold is registered in, and endorsed with, the purchaser's name, etc. A purchaser can, however, endorse a sheet on re-sale to a second party. Judicial stamps were introduced in 1902 with different colours for the various departments, thus:—collectorate, yellow, *Diwānī* (financial) green; criminal, red; and in murder cases, black. The rates for court-fees are those leviable under the British Court Fees Act.

**Excise.**  
*Table 41 of*  
*Part B.*

The Excise department is under a superintendent, who has an Excise *darogha* and four peons at each *nizāmat* under him. The sale of European liquor is not prohibited, but there is no shop for its sale in the State. The only distillery in the State is at Nābha itself, and the right to distill country liquor in it is leased for one year, or for a term of years, to a contractor who has a monopoly of the right of sale. The proof strength of the liquor is ascertained by the *Nāib-Diwān*, and the liquor is then bottled in his presence in bottles which bear the seal of the State, and the sale of liquor not in bottles so sealed is prohibited. The *lahan* is prepared in the

			Rs. A.	
100° proof liquor—				<i>darogha's</i> presence; The still-head duty charged is Rs. 2-8 per imperial gallon for 100° proof liquor and Rs. 2 per gallon for 75° proof.
Bottle	...	...	1 4	The liquor contractor sells retail through retail vendors, who receive a commission of 5 per cent. on the sales. The liquor is distributed to the retail vendors throughout the State in bottles. They are not allowed to charge more than the marginally-noted prices to the public.
Pint	...	...	0 11	
Quarter	...	...	0 6	
75° proof liquor—				
Bottle	...	...	1 0	
Pint	...	...	0 9	
Quarter	...	...	0 5	

The number and location of shops will be found in Appendix B to this volume. There are no shops for the sale of liquor in Bāwal *nizāmat*.

**Opium and drugs.**

The poppy is not cultivated in the State; raw opium is imported principally from Mālwa, but also from the Simla Hill States and Sirmūr and prepared as a rule at several places, that made at Phul being reputed the best. The licenses for the vend of opium, *post* and drugs are sold together, but not with those for the sale of liquor.



There is no license for wholesale vend, as the export of opium and drugs is not allowed. Licenses for retail vend are sold by auction, no duty being charged over and above the license fee. The licenses for opium, drugs and liquor are auctioned by the *Diwán*, who has authority to sell them for a year, or for a term of years. The number and location of shops for the sale of opium and drugs will be found in Appendix B to this volume. The British Government has prohibited the import of opium from the *Báwal nizamát* of this State into any British District,<sup>1</sup> and passes for its transport from that tahsil to any other part of the State cannot be granted.<sup>2</sup> An allotment of Malwa opium is made to this State.<sup>3</sup> In order to obtain a special pass for the transport of opium through British territory into the State a certificate is required that the applicant is authorized (a) to sell opium within the State, and (b) to apply for a pass. This certificate must be signed by the *Násim* of a *nizamát* or by the *Náib-Diwán* at Nábha. The Political Agent, Phúlkián States, is authorized to grant permits for the import of Malwa opium on behalf of the State.

### Section E.—Municipalities.

The only municipality in the State is that of the town of Nábha. The Committee of this municipality consists of three nominated members from among the important traders and big shop-keepers of the town, who are honorary members receiving no pay, and a fourth paid official member, who is in charge of all the office work connected with the municipality assisted by a clerk and *dároghás*. These four members are under the control of the city magistrate. The conservancy and the sanitary arrangements of the town are in charge of a head *dárogha*, called *Dárogha-i-Safái*, under whom are the sub-*dároghás*, and an establishment of sweepers, water-carriers, etc. The municipal staff is paid from the octroi duties collected in the town. The members, besides arranging with the *Dárogha-i-Safái*, for the proper sanitation of the town, are obliged to see that no encroachments are made by the owners of houses on the public thoroughfares, open spaces or common plots of land. If any person wishes to construct a new house or to repair an old one, the members must satisfy themselves after inspection that no public rights are being interfered with. If any building or well appears dangerous to the safety of passers-by, the members are authorised to pull down the building or to fill up the well. The members have also to see to the collection of any taxes that may be imposed for a special purpose such as for improving drainage or filling up pools. Octroi duties are levied on imports. There are no duties on exports. The Octroi department is under the charge of a Superintendent called *Munsarim Zakát* with his *dároghás*, who are posted at the city gates to examine all articles brought into the town. Articles brought by rail are inspected at the railway station. The rates are different for different articles. From the octroi collections the police of the town of Nábha, the conservancy and sanitation establishment and the municipal staff are paid. The octroi duties on the grain *mandís* situated at certain places such as Jaito, Phúl, etc., are collected by the supervising

<sup>1</sup>Punjab Excise Pamphlet, Part II, Section 39.

<sup>2</sup>" " " " " Section 31.

<sup>3</sup>" " " " " Section 43.

CHAP. III, G. officers of the *mandis*. The collections are daily paid over to the treasury and the returns and daily accounts showing receipts and payments are submitted to the *Náib-Diwán*.

Administrative.  
Municipalities.

### Section F.—Public Works Department.

The Public Works Department is conducted under the direction and supervision of an officer called *Afsar-i-Támírát* and is controlled by the *Diwán Sadr*. The Superintendent of Repairs (called *Garh Kaptán*), with a permanent staff of *mistrís* and masons, carries out all repairs and makes additions to old buildings. The buildings superintended and looked after by him are the palace, garden and residences of His Highness the Rája and the public buildings, hospital, post office and schools located in the capital of the State. For the superintendence of the public works in the *nisámats* there is a separate officer called *Afsar-i-Támírát Bairúni*, whose duties are to travel from place to place and see that proper progress is being made in the works in the different stations, and to report after inspecting old works what repairs to them are required. His reports go to the *Diwán* through the officer of the Public Works Department. The roads are under the supervision of an officer called *Afsar-i-Sarkút*, who has a permanent establishment of coolies under him. His duty is to keep the roads in proper order for the traffic. New roads are planned and laid out by him, and are constructed by the contractors under his directions.

### Section G.—Army.

Present strength. The present forces of the State consist of the following :—

#### *Imperial Service Troops.*

Infantry	...	...	600 officers and men,
Transport	...	...	177 officers and men.
Transport animals	...	...	258

#### *Local Troops.*

Cavalry	...	...	150 officers and men.
Infantry	...	...	65 officers and men.
Artillery	...	...	40 officers and men.
Guns	...	...	13 (10 serviceable).
Armed police	...	...	581 officers and men.
Police mounted	...	...	126 officers and men.

Imperial Service  
Troops.

The Imperial Service Troops were organised in 1889. They first saw service in 1897, when Government employed them in connection



with the disturbances in the Swát Valley and Mohmand countries. Warned on the 3rd September in that year, the regiment effected a very speedy mobilization, for it was at Pesháwar on the 8th of the same month and ready to proceed with the Mohmand Field Force, to which it was attached. On the 20th of the month it marched for the border, and from that time, until the force was broken up, the corps made exceedingly trying marches under severe conditions, and all officers who came in contact with it reported the cheerfulness and good spirit of the men. On its return from the Mohmand country the regiment was allowed three days to refit before marching for Kohát, where it arrived on the 10th October to join the Tirah Expeditionary Force. The regiment was located at Karappa until the 6th December, when it moved to Masthura and marched over the Sapri Pass to Jamrud. On its way it took part in the fighting in the Waran Valley, when the men elicited the praise of General Symons by their steadiness under fire and ability to move over bad ground. The corps remained at Jamrud until the 13th January, when it marched, *vid* Pesháwar, to join the Buner Field Force at Hotí Mardán. Its services were not utilised, as the enemy had submitted unconditionally, so it returned to Nowshera to entrain, and arrived at Nábha after an absence of six months.<sup>1</sup> The other war services of the State troops at different times have been detailed in the History Section, pages 342 ff.

CHAP. III, H.  
Administra-  
tive.  
ARMY.  
Imperial Service  
Troops.

### Section H.—Police and Jails.

The Police Service of the State comprises 37 officers and 797 men as detailed in the margin. The Special Superintendent, whose services are available for the investigation of serious crime in any locality, is stationed at the capital. There is a deputy inspector at each <i>thána</i> , with a sergeant, <i>dafadár</i> (or <i>madad muharrir</i> ), a tracker, 11 constables and 2 mounted men. The <i>chauki</i> at Báragáon is in charge of a sergeant and a <i>dafadár</i> with 7 constables, and a sergeant is attached to the <i>kotwáli</i> at the capital. The auxiliary ( <i>imdádí</i> ) police are stationed at the depôt at the capital, and are available to replace			Police, Tables 47 and 48, Part B.
Officers	...	37	
Colonel	...	1	
Special Superintendent	...	1	
Deputy Inspectors	...	11	
Sergeants	...	13	
Dafadárs	...	11	
Men	...	797	
Mounted	...	125	
Foot	...	602	
Auxiliary	...	58	Jails. Table 49, Part B.
Trackers	...	12	

casualties or vacancies in the *thánas*. They receive the same pay as the regular police, *vis.*, Rs. 6 per mensem. The Police Department is under the control of the *Bakshi*, and its executive head is the Colonel of Police. The State is free from settlements of criminal tribes, the Sásís, Bauriás and Mínás being all engaged in cultivation.

There is a central jail, with accommodation for 500 prisoners, at the capital of the State. There is also a jail at Báwal which can accommodate 100 prisoners. Prisoners are employed on ordinary building work, and those in the central jail are also employed on other work such as carpet-weaving (both from *múnj* and thread) and paper-making. Sometimes prisoners are also employed in brick-making.

<sup>1</sup> General Stuart Beaton's "History of the Imperial Service Troops of Native States."

## CHAP. III, I.

Administra-  
tive.EDUCATION AND  
LITERACY.

## Education.

## Section I.—Education and Literacy.

✓ Formerly the State had no regular system of education. All official correspondence was conducted in Persian, which was taught in *maktabs* by masters (*miānjs*) who received no fixed salaries. Well-to-do people also had private teachers. Numerous books were read, especially books of letters to teach the art of correspondence. Mathematics were little taught, the *miānjs* being usually ignorant of the science, and *pādhās* giving instruction in it. Hence accounts were usually kept by Hindī-writers. Those who were educated in Persian and could also keep accounts were called *mutṣadāfs*. In Bāwal mensuration was confined, as a hereditary occupation, to a few families called *mirdāh*, who received a small salary from the State and dues in grain at each harvest from the villages. The first attempt to modernize education in the State dates from Sambat 1920, when Rāja Bharpūr Singh established a school, in Nābha itself, with one teacher in English and another for Arabic and Persian, a third being added in 1921. Urdu, Persian and Sanskrit were, however, the main subjects and were taught on the old system. In 1930 the present Rāja appointed a new head master to the school, which improved its administration, but left the system of teaching unchanged. In the same year schools were opened at Bāwal, Amloh, Dhāula and Dhanāula, each under a single master. One was opened at Lohat Badī in 1931. In 1935 a Nāgrī-knowing *pandit* was added to the staff of the Nābha school and in 1880 it was raised to the middle standard with a regular establishment, scholarships also being offered. In this year a school was also opened at Badhar in *nīsāmat* Phul. In Sambat 1939 a Nāgrī *pandit* was added to the staff at Bāwal, and teaching in mathematics also begun there. Students first went to the Punjab University from the State in 1885. In 1886 a Gurmukhī teacher was added to the staff of the school at Phul and in the ensuing year Gurmukhī schools, under a special superintending officer, were established at Jalāl, Jaitu, Pakhā, Bhāī Rūpa and Jahlan in Phul: and at Alhūrārn, Bhalwān, Salāna, Jalān, Tohra-Khawara, Birdhanow, Dandāla-Dhindsa and Mangewāl in Amloh *nīsāmat*. A *pandit* was also added to the Nābha school staff in this year, and in 1888 it was raised to the status of a high school, its students first appearing in the Entrance Examination in 1890. In this year also a separate cantonment school was opened, in which English, Gurmukhī, Persian and other subjects were taught, its students receiving board, clothes and books gratis and a boarding-house being provided. In 1893 the Nābha high school was raised to collegiate status, and in 1895 four of its students passed the First Arts Examination, but in 1898 lack of funds compelled its reduction to a high school. In 1955 (1898 A.D.) a law lecturer was, however, appointed, and in 1956 Sambat (1899 A.D.) a teacher to prepare students for the upper subordinate class was added. Thus the State now contains two middle schools at Bāwal and Chotiān, and ten primary schools at Amloh, Satāna, Dhanāula, Phul, Mandī-Phul, Jaitu, Bhāī-Rūpa, Dadahūr, Kāntī and Kanīna open to all castes, but in which fees are only levied from non-agriculturists, the sons of cultivators being exempt. At the capital is the Nābha high school open to all classes of the community on payment of the prescribed fees. Two per cent. is deducted from the pay of every civil servant of the State, and if one son attend the school no fees are charged; if two attend, the second pays half the

1853 A.D.

1864 A.D.

1873 A.D.

1874 A.D.

1878 A.D.

1882 A.D.



prescribed fees. This school teaches up to the Entrance Examination of the Punjab University, English, Gurmukhí, Persian and Sanskrit being taught. Its staff consists of 15 teachers, including one for Mensuration and two for the optional subjects, Arabic and Sanskrit. It is managed by a committee of leading officials in the State. Since 1891, besides the 4 students who passed the F. A. Examination, 38 have passed the Entrance and 89 the Middle School Examinations. Others with the aid of stipends have graduated B. A., and qualified in the Medical and Thomason Colleges. Báwal school, formerly a *maktab* with a *pandit* and a Persian master, now has a head master and second master also, and this staff, though inadequate, has succeeded in qualifying boys for the Middle School Examination. Fees are not levied from agriculturist boys. Chotián, three miles from Phúl, has a staff of five masters. The middle school at Chotián, three miles from the town of Phúl, is a *samindári* school established in Sambat 1955. Into this only the sons of agriculturists are admitted with the Rája's sanction. No fees are levied, and the boys are entirely supported and lodged in a boarding-house attached to the school, which is maintained from the school cess levied with the revenue. This school ranks as an anglo-vernacular middle school, but Gurmukhí is also taught in it.

CHAP. III, J.

Administra-  
tive.EDUCATION AND  
LITERACY.

Education.

1893 A.D.

A female teacher of Gurmukhí was appointed to teach girls at Nábha in 1949 Sambat (1892 A.D.), and she continues to teach Gurmukhí and Hindi.

Female educa-  
tion.

In 1903-04 the expenditure on education was Rs. 10,159-1-6 and the number of pupils, who in 1891 had amounted to 396, was 639.

### Section J.—Medical.

Formerly the State possessed no hospitals, but State *hakíms* were entertained and they used to treat the sick, medicines being given gratis from the State *lassi-khāna*, if they were not obtainable from the bazárs. In Sambat 1937 *Yúnání* dispensaries were established at the capital and the head-quarters of each *nisámat*, each having a *hakím*, an *attár* or compounder and a *jarráh* or blood-letter. Medicines were given free, and patients were sometimes given food also. In 1947 Sambat (1890 A.D.) English dispensaries were established at Nábha and at each *nisámat*. A few years later one was established at each *thána*, so that there are now in all 8 outlying dispensaries, at the places noted in the margin. To each of them a hospital

1880 A.D.

Amloh,  
Phúl.  
Dhanaula.  
Lohat Badí.  
Jaitu.  
Báwal.  
Kántí.  
Kanína.

assistant and compounder are attached. The hospital at the capital is called the Lansdowne Hospital as it was built to commemorate the visit of Lord Lansdowne, the first Viceroy who visited the State. The building comprises a central hall, with two wings,—one for males, the other for females. Its staff consists of a superintendent, a hospital assistant, a compounder, a dresser and menial establishment. In-patients are dieted gratis. There is also a military hospital in the cantonment at Nábha in charge of an assistant surgeon, with a hospital assistant, a compounder and menial staff. All these institutions are under the control of the Chief Medical Officer at Nábha.

## CHAP. III. J.

Administrative.

Medical.

Vaccination.

A vaccination staff, consisting of a Superintendent, with one vaccinator for each *thána*, was first appointed in Sambat 1939 (1882 A.D.). Small-pox has been much diminished, but still afflicts the people in *nizámts* Phúl and Amloh, though it is not very fatal in its effects owing to the general healthiness of those tracts.

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## CHAPTER IV.—PLACES OF INTEREST.



### AMLOH.

Amloh is hardly more than a village, but is the head-quarters of the Amloh *nizámat* and tahsil. Population (1901) 2,016. It lies in 30° 37' N. and 76° 16' E., 18 miles north of Nábha on the road to Khanna, which is 5 miles to its north. It comprises a *basár* which lies on either side of the road, and a mud fort in which are the *nizámat* offices. The town is entered from the south by the *pakká* Bhadulthuha Gate. Close to the fort lies the old *basár*, with some old-fashioned buildings, and in front of it is a garden. Amloh is an old place founded in 1763 (Bikramí) after the fall of Sirhind. At first a mere village, it became the head-quarters of the *nizámat* and owes such importance as it has to this fact. It has no important trade, but lately the manufacture of iron safes and stools has been carried on with success, and these articles form the chief exported commodities. There is a *sarái*, with a school and a post office.

CHAP. IV.

Places of  
Interest.

Amloh.

### BAWAL.

Báwal, the head-quarters of the Báwal *nizámat* and tahsil, lies south of Nábha in 28° 4' N. and 75° 36' E. on the Rájputána-Málwa line. Population (1901) 5,739. It contains a stone fort, in which some State troops are quartered. Close to the fort is the Hasanpur *mahalla*. The outer part of the fort is used for the *nizámat* office and treasury, and the police station and jail are close by. A street runs from the Bír Jhabua to the fort, and inside the town this street has *pakká* shops on each side. It leads on up to the Katra *basár*, a square surrounded by *pakká* shops. Thence a street leads to the Motí jhil, passing through an old *basár* with deserted shops. West of the Katra is a gate through which a metalled road leads to the railway station. Outside this gate is a *pakká sarái*, with a State garden. Báwal is a town of an ancient type. Founded in 1205 Bikramí by Ráo Sainsmal, a Chauhán Rájput of Mandhan, now a village in Alwar, it was named by him after Bawália, the *got* of his *parohit*; Bhuja, his descendant, greatly enlarged it, and it came to be known as Bhuja ká Báwal. The Gujars of the town claim descent from Bhuja. Eventually it fell into the possession of the Nawábs of Jhajjar and thence passed into that of Nábha. Under the Rájas of Nábha the town has been extended. The Katra *basár* was built in 1917 Bikramí, and the fort, which is still unfinished, was founded in 1932. Other buildings, with the garden and *sarái* tank before mentioned, have all been built under the Nábha régime. It contains, however, a mosque built in 968 H. in the reign of Akbar, and still in good repair; also the tombs of Hazrat Yúsuf Shahíd and Mián Ahmad Sháh, Darvesh. The *challa* of the Khwája Main-ud-dín Sáhib commemorates a visit of Hazrat Muain-ud-dín, Chishtí of Ajmer, and a fair is held here on the 20th of Jamádi-us-sání. The trade of the town suffers from competition from Rewári, but is increasing. Grain is exported, but the only other produce consists of plums (*ber*) grown on grafted (*paneandi*) trees.

### DHANULA.

Dhanaula town, the head-quarters of the Phúl *nizámat* and tahsil lies 40 miles west of Nábha, in 30° 17' N. and 75° 58' E. Population (1901) 7,443. It is divided into several *agrá s* and contains a masonry fort, with four towers. The *Násim's* court is held in a building erected over



## CHAP. IV.

Places of  
interest.

## DHANAUVA.

its front gates. It contains a broad court-yard, on one side of which are the female apartments. East of the fort lies the Qilláwala Gate, whence run two paved streets, one to the Hadyaiawála, the other to the Háthiwála Gate. On either side of these streets are shops. Just inside the Háthiwála Gate are a *pakká sarái*, post office, dispensary and police station. Outside it is a garden containing a tank and other buildings. Outside the town lies the agriculturists' quarter, divided into the Jaidan, Manan, Jhajrián, Bangkhar Musulmán and Bánehgar Jatán *agwárs*. The town was founded by Sardár Gurdit Singh in 1775 Bikramí, and was the capital of the State until Nábha was founded by Rája Hamír Singh.

## JAITU.

Jaitu, in the Phál *nisámat*, lies 40 miles east of Ferozepore, in  $30^{\circ}26'$  N. and  $74^{\circ}56'$  E., and has a station on the North-Western Railway line. It was founded by Jaitu, a Jat of the Sidhú *got*, to which its land-owners belong. The place is intersected by a road, on either side of which are shops, but it owes its importance to its grain market, which lies half a mile from the village, and to the cattle fair held in the month of Phágan. Outside the market is a steam oil-mill. Outside the town is a fort, in which is a police station, and close to it a *gurdwára* of the 10th Sikh Guru. Two miles to the north is the spot where Guru Govind Singh practised archery and which is still revered.

## NABHA TOWN.

The town of Nábha lies on the Rájpura Bhatinda Railway, 32 miles west of Rájpura. It is surrounded by a mud wall 8 feet broad and 8 feet high. It has 6 gates, Patiálawála, Alobaránwála, Doladdíwála, Bauránwála, Mahinswála and Jatánwála named after the adjacent villages. The Rájpura-Bhatinda Railway passes by the town, the station being outside the Jatánwála Gate. The Bauránwála Gate also communicates with the station. The grain market in the town is near the Bauránwála Gate and the cantonment near the Doladdí Gate. Round it and at a short distance from the wall runs the *chakkar* road, metalled with stone, with a circumference of almost four miles. There are four State gardens in Nábha. One garden inside the town by the Patiálawála Gate is called Shám Bágh and two outside it are called the Pukhta Bágh and Mubárah Bágh. The fourth garden behind the cantonment is called Kothí Bágh. The Nábha *rájbáha*, which irrigates all these gardens, winds round the town. Four of the gates are provided with tanks for the convenience of travellers. The town has four *saráis* besides a *pakká sarái* near the railway station. One street in the town leads to the Mahinswála and Doladdí Gates. This is crossed in the centre by another street which leads to the Patiálawála Gate. On either side of it is a *pakká bazár* with shops of all kinds. At the cross-roads is a square with shops on each side, called the Chak *basár* frequented by vegetable and sweetmeat-sellers. This is the busiest part of the town. The road which leads from the Bauránwála to the Mahinswála Gate also has shops on either side. The *basár* from the *chauk* to Patiálawála Gate is a handsome and flourishing one. The streets and lanes of the town are clean. The roads and water drains are *pakká*. *Ekkás* and carts can easily pass through the main streets. In the rainy season water collects in the neighbouring depressions, in spite of great efforts to prevent it. The low ground of the Paundusar inside the town near the Patiálawála Gate, where a large quantity of rain water used to collect, has been filled up at great cost. Drinking wells are numerous and the water is pure. In the heart of the town is the fort with a *pakká* rampart all round and four towers, one on each side. Inside, one part is occupied by the



Mahālat Mubārak (Rāja's *serāna*). On the other side is the *Deorī* (court, yard) *Khās* and *Dīwān-i-'Am*, all the offices of the capital and a small garden, behind which is the State stable. Near the gate of the fort is the police station. In the *Shām* *bagh* are the marble tombs of former Rājās. Immediately behind the fort is the school, which has a spacious hall with rooms on either side. Next to it is a park, with office of the *Bakhshī Khāna*. The upper rooms of *Bakhshī Khāna* accommodate guests from other States. The Lansdowne hospital and post office are near the Baurānwāla Gate. The buildings worth mention outside the town are near the Patīālāwāla Gate. The Pukhta Bāgh is surrounded by a *pakkā* wall within which are the State gardens and the palaces of the Rāja and the Tikka Sāhib, with a separate building for the ladies of their families. His Highness' court is also held here. The Mubārak Bāgh is close by. In it is a spacious building, called "Elgin House," reserved for the accommodation of distinguished visitors.

#### PHUL.

The town of Phul, the head-quarters of the Phul *nizāmat* and tahsīl, lies 5 miles north of Mahrāj in 30°30' N. and 75°9' E. Population (1901) 4,964. It is regularly built and divided into 8 *agwārs*. Its wall is octagonal, studded with *pakkā* gateways, and encloses a masonry fort. The original buildings of *Chaudhrī Phul*, with their hearths, still exist in the fort. In the centre, besides the female apartments, is a building called *Kothī 'Am*. Facing the fort is the dispensary in a square which is surrounded by shops. The town has a local reputation for making opium of the best quality. It contains a Munsiff's court. Outside it is a tank. The grain market is at Rāmpur station, 3 miles from Phul itself, on the Rājpurā-Bhatinda line, which is connected with Phul by a metalled road. Phul was founded by *Chaudhrī Phul* in 1770 Bikramī and then passed into the possession of Tilok Singh. There is a vernacular middle school in Phul and an anglo-vernacular middle school at Chotiān some two miles from Phul itself. The town has also a garden. Outside the town is the tomb or *samādī* of *Chaudhrī Phul*.