

of Pinjaur has a Náib-Tahsildár. The *Patwáris*, who are at present working under the Settlement Department, are normally under the Tahsildár. There are no *Kanúgos* except in the Mohindargarh District.

CHAP. III, B.

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Administra-  
tive.ADMINISTRATIVE  
DEPARTMENTS.

## Section B.—Civil and Criminal Justice.

Before the time of His Highness Mahārāja Karm Singh, the administrative and judicial work of the State was in the hands of the *thánadars* (*faujdárs* of the *Ain-i-Akbari*), the collectors of revenue (*ugraha*) being under them. There was no treasury and no court. In each *pargana* there was a *thánadár*, and in Sunām and Patiala proper there were *kotwáls*. Their decisions in civil and criminal cases were final. Claims and offences, of whatever nature, were disposed of after verbal enquiry. No record of evidence was made and no judgment prepared. Final orders were given by word of mouth. The people acquiesced in the decisions and seldom appealed to the *Díwán* or *Wazir*. There was no regular law in force; the customs and usages of the country were followed in deciding cases, and had the force of law. The *pancháyat* system was generally in vogue, and boundary disputes specially were referred to arbitration. The administering of oaths (*nem*) to the litigants was a great factor in bringing cases to an amicable settlement. The offenders were generally fined, but habitual and grave offenders were imprisoned without any fixed term of years and were released at the pleasure of the presiding officer. In murder cases the offender's relations were ordered to pay the price of blood to the heirs of the deceased by offering either a *nata* (female relative in marriage) or some culturable land or some cash, and thus to bring about an amicable settlement of the case; otherwise the perpetrator was hanged, generally on a *kikar* tree, in some conspicuous place where the corpse was left hanging for many days. Barbarous punishments, such as maiming and mutilation, were in force to some extent. Sometimes the face, hands and feet, of an offender were blackened and he was proclaimed by beat of drum, mounted on a donkey through the streets of the city.<sup>1</sup>

Civil and  
Criminal Justice.  
Tables 34 and 35  
of Part B.  
Early history.

Mahārāja Karm Singh began the work of reform by appointing an *Adálatí* (Judicial Minister), but no line of demarcation was drawn between his powers and those of the *thánadars*. Orders in criminal cases were still given verbally, but in civil cases files were made and judgments written. Cases of proprietorship in land were decided by the *Adálatí*, though they were transferred subsequently to the *Díwán*. During the time of Mahārāja Narindar Singh five *nizámat*s were marked off and *Názims* appointed to each. One tahsil comprised two *thánas*, and sixteen Tahsildars were appointed, who, in addition to their revenue work, dealt with criminal and civil cases. His Highness introduced a Manual of Criminal Law, "The Law of Sambat 1916," for the guidance of criminal courts. In most respects it was similar to the Indian Penal Code. In the reign of Mahārāja Mohindar Singh, Tahsildars were deprived of their judicial and criminal powers and two Náib-Názims were appointed in each *nizámat* to decide civil and criminal cases and superintend the police. A Code of Civil Procedure, compiled from the British Indian Act VII of 1859 and Act XXIII of 1861 with suitable modifications, was introduced, which is still in force.<sup>1</sup>

Reforms.

1844 A. D.

<sup>1</sup>For a detailed account *vide* 'History of Patiala,' by Khalifa Sayyid Muhammad Hassan, Prime Minister, Patiala State.



## CHAP. III, B.

Administra-  
tive.CIVIL AND CRI-  
MINAL JUSTICE.

## Present system

The courts of original jurisdiction as they stand at the present day have already been described. A Tahsildár can give three months' imprisonment and Rs. 25 fine, and a Náib-Názim three years' imprisonment and Rs. 1,000 fine. Appeals from the courts of Tahsildárs and Náib-Názims all go to the Názim. The Názim is a Sessions Judge with power to pass sentences of 14 years' imprisonment and Rs. 1,000 fine. From the Názim's decisions appeals lie to the *Adálati* in civil and criminal and to the *Diwán* in revenue cases, with further appeals to the Chief Court and the *Ijlás-i-khás* (the Court of the Mahárāja). At the capital there is a Magistrate and a Civil Judge with Náib-Názim's powers. Appeals from these courts go to the *Mudawán Adálat*, the Court of the Additional Sessions Judge, who assists the *Adálat* and has the powers of a Názim. The Chief Court may pass any sentence authorised by law. Capital punishment and imprisonment for life however need the confirmation of the *Ijlás-i-khás*. In murder cases the opinion of the *Sadr Ahlkárs* is taken before the sentence is confirmed. Special jurisdiction in criminal cases is also exercised by certain officials. The Foreign Minister has the powers of a Názim in cases where one party or both are not subjects of Patiala, Jind or Nabha. Appeals lie to the Chief Court. Cases under the Telegraph and Railway Acts are decided by an officer of the Foreign Department subject to appeal to the Foreign Minister. Certain Canal and Forest Officers have magisterial powers in cases falling under Canal and Forest Acts, and the Inspector-General of Police exercises similar powers in respect of cases which concern the police. During the Settlement operations the Settlement Officers are invested with powers to decide revenue cases with an appeal to the Settlement Commissioner.

Revision and  
review.

Powers of revision (*nigrañi*) can be exercised by the *Adálati* and the Sessions Courts; review (*nasarsáni*) by the Chief Court and *Ijlás-i-khás* only.

## Codes of law.

The Indian Penal Code is enforced without modification. The Criminal Procedure Code (Act V of 1898) is enforced with some modifications of which the most important are given below. No court is invested with summary powers. In Sessions cases no jury or assessors are chosen. Special regulations have been made for the trial of cases of contempt of court, which offence is made to include cases falling under the following sections of the Indian Penal Code—175, 178, 179, 180, 228. The Civil Procedure Code differs in many points from that of British India. There is no bar to appeals on the ground of the value of the suit. All civil suits, of whatever value, are heard in the first instance by the Náib-Názims, and in Patiala City by the Civil Judge.

Special and  
local laws.

Suits, civil or criminal, to which the *jágirdárs* of Khamanon are a party, are heard by the Náib-Názim, and revenue suits by the Tahsildár, but the appeals lie to the Foreign Minister. Hindu or Muhammadan Law is frequently followed in civil and revenue suits. For an account of the Revenue Law see page 145.

The commoner  
forms of crime.

A few members of the following tribes are addicted to the crimes noted against each :—

- (1) Sikh Jats,—Dacoity, robbery, house-breaking, distilling illicit liquors, and trafficking in women.
- (2) Hindu Jats of the Bángar,—Cattle stealing and receiving.
- (3) Muhammadan and Hindu Rájpúts,—Cattle theft and receiving.



- (4) Sunárs,—Receiving and retaining stolen property and making and passing counterfeit coin.

- (5) Cháhrás,—Theft and house-breaking.

The following are the regular "criminal tribes" with the offences to which each is specially addicted :—

- (i) Sansís,—House breaking, highway robbery, dacoity, theft of standing crops and corn from stacks.
- (ii) Baurias,—Robbery, house-breaking, dacoity, theft at railway stations and on roads.
- (iii) Bilochís,—House-breaking.
- (iv) Minás,—Dacoity, robbery and house-breaking

CHAP. III, B.

Administrative.

CIVIL AND CRIMINAL JUSTICE.

Criminal Tribes and Crime.

Cases of murder, adultery and seduction are not very common. Civil litigation is increasing. Petty cases are fought out to the bitter end, and the parties suborn witnesses freely to support their claims. On this subject the proverbial philosophy of the people is not silent, and some common sayings are given below :—

*Gannán de chor nán jután dí mār*—'For a man who steals sugarcane, shoe-beating is enough.' The way of witnesses is shown in *Tobē de mute dā gawāh daddū*—'A frog is the witness as to making water in a tank'; *Apē main rajjī pūjī āpē mere bachche jīwēn*—'God may bless me, my sons may live long'; *chachā chor, bhatīja kāsī*—'The uncle the thief, the nephew the judge'; *Rām Rām japnū parayā māl apnā*—'Those who mutter Rām Rām misappropriate the property of others'; *Munh sādū dā ankhīān chor dīān*—'The face is the face of a saint, the eyes are those of a thief'; *Sūrat momnān kartūt kōfrān*—'His face is that of a man and his deeds those of an infidel'; *Mān dhīān gāwān wālīān bāp put janettī*—'The mother and daughter are the singers and the father and son are the members of the marriage procession'; *Ghar kē dhādī, ghar kē dhol*—'The drummers and drums are our own'; *Chorān dā māl lāthīān de gas*—'The thieves clothes are measured by staves.'

There are also proverbs which illustrate the power of local magnates and the hopelessness of contending with them :—

*Hākim de agārī ghorā dī pachhārī se bachnā chāhiē*—'Be careful of an officer's front and a horse's hinder part.' *Hākimī garm dī, shāhī bharam dī, hikmat naram dī, bāshāhat dharam dī*—'Authority and majesty, banking and confidence, the medical profession and leniency of temper, kingdom and justice are compatible.' *Hukm nishānī bakīshī dī munh māngē so le*—'Authority is the sign of paradise, one can get whatever he asks.' *Hākim de maro hīchar de girā dā gila nahīn*—'An injury received from an officer and slipping into the mud are not to be complained of.' *Sēhon, sappon, hākimon murākh so patīyāē*—'They are fools who trust a lion, a serpent or an officer.' *Sakte de tattī bhān saū*—'A man in authority counts his hundred as seven scores.' *Sakta māre aur roman nū dē*—'A powerful man beats one and does not let one weep.' *Jis dī lāthī us dī mānāē*—'Might is right.' *Wagtkē hākim se aur chaltē pānī se bachnā chāhiē*—'An officer in power and running water are to be shunned.' *Hākmān dā hālā siāl dā pāla pās pās nū nahīn jāndā*—'The rent and revenue payable to officers and the coldness of winter cannot be avoided.' *Pathānān dā jabar rīdā dā sabar*—'The high-handedness of the Afghāns is to be borne patiently.' *Jat muhassal Bāhman shāh Pathān hākim gasab khudā*—'A Jat watching the ripe crops of another, a Brahman money lender, a Pathān who is a ruler (all are) the visitation of God, i.e., are much to be dreaded.' (Cf. Maconachie, No. 913, when instead of Pathān is given Bania). *Amīl dā hassa garīb dā bhan dūā pāsa*—'The great man laughs, the poor man's shoulder is broken.' *Photon dī larūt jhūnion dā nūgān*—'The bulls fight and the shrubs suffer.'

There is no formal Registration Act in force in the State. Registration is, however, effected on two-rupee impressed sheets. Deeds relating to monetary transactions and inhabited houses are registered in the

Registration,  
Table 37  
Part B.

The Khamánon *ilāga* in tahsil Sirhind comprises 80 villages, of which 3 only are held wholly in *jágir*, 77 being held in part. The *ilāga* was bestowed upon the Mahārāja of Patiala in recognition of his conspicuous and loyal services in the Mutiny on payment of Rs. 1,76,360 *nazrána* in 1860. It was then considered worth Rs. 80,000 a year. Its present revenue is Rs. 92,616. The *jágir* dates from the capture of Sirhind in 1762 A.D. The *jágirdárs* are Kang Jats and are divided into three main branches, the families of Sardár Sarda Singh, Sardár Rám Singh and Sardár Koyar Singh. Each branch has its own villages, in which it realises the revenues, appoints the *lambardárs*, and sanctions the breaking up of the waste. Besides the revenue the *jágirdárs* receive various dues in cash and kind. They have lost the right to distil spirits and grow poppy, but they are still entitled to carry their appeals in any law suit to the Foreign Minister. Lapsed estates revert to the Mahārāja, whose income from these *jágirs* in Sambat 1959 amounted to Rs. 5,668 as shown below:—

				Rs.
Lapsed <i>jágirs</i>	...	...	...	1,650
Commutation payment	...	...	...	4,018
Total				5,668

Widows are entitled to maintenance only. Succession to collaterals is only permissible where the *jágir* is worth annually Rs. 200 or less.

There is a third group of 28 villages, held in petty *jágirs* by Sikh Sardárs in tahsil Páil, assessed at Rs. 18,148. This *jágir* also dates from the sack of Sirhind. Three villages—Malipur, Arák and Rára—are held wholly in *jágir* by the representatives of their founders, and the revenue of the rest is divided in varying proportions between the State and the assignees. The total *jama* is collected by the State and the assignees are given their share by the State. The rule of succession is that of 1809, *i.e.*, the State is entitled to the reversion of the revenue in all cases on absolute failure of heirs, and in most cases on failure of heirs tracing their descent to a common ancestor alive in 1809 A.D. Widows have a life interest in their husbands' *jágirs* unless they prove extravagant, when they become entitled to maintenance only. The assignees are divided into seven groups, whose income is given in the following table.

CHAP. III, C.

Administra-  
tive.

LAND REVENUE.

Khamánon *jágir*

1903 A. D.

Páil *jágirs*.



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—  
Administra-  
tive.

LAND REVENUE.

*sadr* by the Civil Judge and in the *mofussil* by the *Náib-Názims*. There are no special Registrars or Sub-Registrars. Where the deeds relate to the sale or mortgage of agricultural land, registration is taken by the *Tahsildárs*. A copy of the registered deed is kept in the office of registration, and the original, duly certified, returned to the presenter.

### Section C.—Land Revenue.

#### VILLAGE COMMUNITIES AND TENURES.

Cultivating oc-  
cupancy of land.  
Table 38 of Part  
B.

Until the Regular Settlement is completed no accurate information is available as to the proportion of *bháiachára*, *pattidári* and *samindári* villages in the State. The general effect of British rule has been, as Settlement Officers throughout the Punjab have remarked, to assimilate the status of all three to that of *bháiachára* villages, inasmuch as possession becomes the measure of obligation, *i.e.*, the proportion of the land revenue for which the cultivators are responsible, while on the fulfilment of that obligation depends the continuance of their possession. The same process has been followed in Patiala. Since, however, the substitution of the *bháiachára* and the *pattidári* tenure is always accelerated by settlement operations (when these include the preparation of a record-of-rights), it is still the case that *pattidári* villages, perfect or imperfect, are in the majority in the Patiala State. *Zamindári* villages, *khális* and *birijmál*, are not uncommon. As a result of the present settlement operations a large number of *pattidári* villages will in future be classed as *bháiachára*. It was a favourite plan of the Sikh Governments to carve out new estates, regardless of existing rights, and plant new settlements on cultivated land. Sometimes the object in view was to reward faithful service, sometimes to replace thriftless cultivators, sometimes to plant a hostile colony in the neighbourhood of a powerful feudatory. Hence there are many *samindári* villages in Patiala the property of single owners or single families. There are no *chahármí* tenures in the State. Village proprietors are called *biswadárs* as distinct from *málikán kabza*, whose rights are limited by their fields. *Málikán kabza* have no share in the village waste and do not belong to the brotherhood. Some are Brahmans, *parohits*, or keepers of religious institutions, some village menials, and some relations in the female line of a former proprietor, who had to be provided for, though they could not inherit in full. There are no *talukdárs* or *álá málikán* in Patiala, except in a few villages like Basí and Bhadaur, where the idea of a superior proprietary has been artificially extended by State officials. Tenants are called *káshtkár* or *asámi*.

Village menials,

The most important village menials who assist in the cultivation are—

- (1) *Kháti* or *tarkhán* (carpenter), who repairs all agricultural implements.
- (2) *Lohár* (blacksmith), who makes and mends all iron implements, the iron being given to him.
- (3) *Chámár* (tanner and cobbler), who not only makes and mends shoes and all leather articles needed for agriculture, but also does coolies' work, *viz.*, he cuts grass, carries wood, puts up tents, carries bundles, acts as watchman and the like for officials when on tour. This work is shared by all the *Chándrs* in the village.

- (4) *Chúhrá* (sweeper), who sweeps the houses and village, collects the dung, and carries news and officials' *dák* from village to village, but will never carry a bundle.<sup>1</sup>

CHAP. III, C.  
Administra-  
tive.

LAND REVENUE.

Village menials.

The other menials and artizans who are found more or less in every village are—

- (1) *Shinwar* or *kahár* (water-carrier).
- (2) *Nái* (barber).
- (3) *Nilgar* (dyer).
- (4) *Kumhár* (potter).
- (5) *Teli* (oilman).
- (6) *Heri* (watchman).
- (7) *Dhobi* (washerman).
- (8) *Mirásí* (minstrel).
- (9) *Tollá* (weighman).
- (10) *Muhassal* (crop-watcher).
- (11) *Pálí* (cowherd).

The last three are not properly village menials. The *tollá* is generally a shop-keeper, engaged at each harvest to weigh the grain. The *muhassal* and *pálí* are only employed by the well-to-do and are paid for the work they do. The four first mentioned may be called agricultural menials. They all receive their respective perquisites in the shape of a fixed share of grain at both harvests, and the rates vary from tahsil to tahsil. Details have not been definitely ascertained as yet. Many of these menials hold and till land in their villages and pay only at revenue rates. In the present settlement, according to the rules laid down for the enquiry into tenants' rights, it is possible that most of them will be made, on account of their long continued possession, either occupancy tenants or, under certain circumstances, *málikán kabza*.

No formal inquiry into the rights of the tenants in the State was made before the commencement of the settlement now in progress, but prior to the first summary settlement of Sambat 1918-19 (1863), the agricultural population of the State was mainly composed of cultivating communities with whose members were associated persons who, though they had not in popular estimation any claims to proprietary rights, yet cultivated the lands in their occupation on almost the same terms as the recognised proprietors—who belonged to the village community and had done so for long periods. Moreover, in many cases, these occupiers had been the first to break up the land in their possession and reclaim the waste (*múltor*). They had also been accustomed to pay a share of the produce of their

Tenant-right.

<sup>1</sup>The reason being that his touch would defile it, not that his dignity would suffer.



## CHAP. III, C.

Administra-  
tive.

## LAND REVENUE.

## Tenant-right.

lands direct to the State or else to pay rent at revenue rates. Such tenants were not considered liable to ejectment, although prior to Sambat 1915 no distinction between occupancy tenants and tenants-at-will was avowedly made, and it was not until Sambat 1924 that the word *maurúsi* became current in the State. In that year an order was issued that no person cultivating with a proprietor should be deemed a *maurúsi* tenant, and in 1872, after the passing of the Punjab Tenancy Act of 1868, it was held by the State authorities that cultivators who had held continuous possession for 30 years should be deemed to be occupancy tenants. But in practice this rule was not observed, and sometimes 25 years' possession was held sufficient to confer occupancy rights. It was at one time intended to introduce the Act of 1868 into the State, and though this was never formally done, the provisions of the Act were referred to and followed in deciding tenancy cases. In the records of the summary settlement of Sambat 1932 both proprietors and tenants were promiscuously entered in one column as *asámls*, and as a matter of fact very few tenants cared to assert their claims to occupancy rights, believing that they would never be disturbed in their possession, while on the other hand the landlords never thought of ejecting them as long as they paid their rent, which was usually equal to the amount of the revenue, though in *biswadári* villages the rent was and is a fixed share of the produce, plus a *serína* of one or two *seers* per *man* paid as seigniorage, with certain other cesses and menials' dues. On the commencement of the present settlement the landlords in the *pattidári* and *samindári* villages (especially in those of the latter which are held by *ahlkárs* of the State) began to change the fields which had been long in the occupation of the tenants to prevent their being declared *maurúsis* of their old holdings, ousting them in most cases without legal process and without regard to the proper time for ejectment. On the other hand, some cultivators who had been long out of possession took advantage of the weakness of the land-owners and forcibly took possession of fields which they had seldom or never cultivated. With a view to preventing these acts of violence the Punjab Tenancy Act of 1887 was introduced, with modifications necessitated by local conditions, with effect from the 1st of Asauj, Sambat 1958, by the Council of Regency. These modifications were included in a Supplement to the Act, which is reprinted here in full.

Supplement  
to the Punjab  
Tenancy Act,  
No. XVI of 1887.

1901 A.D.

*Section (1).—(a)* Whereas a regular settlement is now being made for the first time in the Patiala State, and the rules in force in the British Districts of the Punjab will be followed, it is therefore considered advisable to introduce into the Patiala State the Punjab Tenancy Act, XVI of 1887, with certain modifications to be detailed below. Therefore it is hereby ordered by the Council of Regency that the Act aforesaid shall come into force in the Patiala State with effect from 1st Asauj, Sambat 1958.

*(b)* Provided that any case to which this Act applies which has been decided subsequent to 1st Baisákh, Sambat 1946, may, with the previous sanction of the Council of Regency or of the Settlement Commissioner, be reviewed, or may form the subject-matter of a fresh suit. Sanction to the re-hearing of each case will only be accorded if it appears that there are *prima facie* grounds for holding that the previous final decision in the case has been contrary to the provisions of the Punjab Tenancy Act and opposed to the principles of justice, equity and good conscience.

*Section (2).—(a)* Substitute for clause 3, section 1—

"Act XVI of 1887 shall come into force in the Patiala State on 1st Asauj, Sambat 1958, corresponding to 16th August 1901 A.D."

*(b)* *Section 4, clause 11.*—Rates and cesses also include such rates and cesses which are leviable under the Punjab District Boards Act XX of 1883 and the Northern India Canal and Drainage Act, 1873, and as the Northern India Canal and Drainage Act is already in force in this State, and as sections 20 and 23 of the Punjab District Boards Act have reference to the Punjab Tenancy Act XVI of 1887, therefore the said sections of that Act shall be deemed to be in force in this State.

(c) In clause 16 of section 4 read "Patiala State Act, 1 of Sambat 1956," for "Act 1879." **CHAP. III, C.**

Section (3).—(a) In section 5 (a) substitute "1st Asauj, Sambat 1958," for "commencement of this Act," and for "twenty years" read "twenty-five years". **Administrative.**

(b) In clause (e), section 5, of the Act, read "1st Baisakh, Sambat 1932, corresponding to the 12th April 1875," for "twenty-first day of October 1868," and in clause (d) substitute "25 years" for "twenty years". **LAND REVENUE.**

Supplement to the Punjab Tenancy Act, No. XVI of 1887.

Section (4).—Substitute the following for section 6 of Act XVI of 1887 :—

"A tenant recorded in the following papers :—

- (a) record-of-rights of the Bhadaur taluqa prepared in Sambat 1911,
- (b) record-of-rights of the Narnaul District prepared in Sambat 1935,
- (c) measurement papers of the Karmgarh, Amargarh and Pinjaur Districts prepared in Sambat 1932,
- (d) measurement papers of the Anahadgarh District prepared in Sambat 1935,

as a tenant having a right of occupancy in land which he has continuously occupied from the time of the preparation of the said papers, shall be deemed to have a right of occupancy in that land unless the contrary has been established by a decree of a competent court in a suit instituted before the passing of this Act and Supplement.

Section (5).—Substitute the following in place of section 11 of the Act :—

"Notwithstanding anything in the foregoing sections of this chapter, a tenant, who immediately before the commencement of this Act has a right of occupancy in any land under any law or rule having the force of law which previous to the passing of this Act governed the relation between landlord and tenant in the Patiala State, shall, when the Act comes into force, be held to have a right of occupancy in that land under such claims under such section of this Act as a competent Revenue Court called upon to adjudicate upon the claims of such tenant may hold to be most appropriate.

The precise status of any such occupancy tenant shall be defined by any Revenue Court on the express application of any party or on the institution of any suit in respect of possession or enhancement or abatement of rent."

Section (6).—(a) Read "passed under the Patiala State law or rule having the force of law before the date of introduction of Act XVI of 1887 and its Supplement," for "passed under the Punjab Tenancy Act of 1868".

(b) Expunge from clause 11, section 53, of the Act, the words "Secretary of State for India in Council," and substitute "Ijlās Khās".

(c) In sections 75 to 98 and 102 to 108 where the terms "Local Government," "Financial Commissioner" and "Commissioner" are used, the term "Settlement Commissioner, Patiala State," should be substituted during the currency of Settlement operations, provided that wherever a reference is made in Act XVI of 1887 to the Commissioner as being subordinate to the Financial Commissioner either in his executive or judicial capacity, the Commissioner shall be held not to be so subordinate and to have all the powers, executive and judicial, vested in the Financial Commissioner, being in the case of those tribunals which are declared to be under settlement in the Patiala State, the powers, executive and judicial, which are hereby invested in the Settlement Commissioner, Patiala State.

(d) In section 80 of Act XVI of 1887 shall be added the following :—

"IV.—The order of the Settlement Commissioner in any appellate case decided by him shall be final, notwithstanding the fact that the order of the Lower Court is therein modified or reversed, unless a question of local custom is involved in the decision of the Settlement Commissioner, in which case, and in which case only, a further appeal shall lie to the Ijlās Khās.

V.—An appeal shall lie to the Ijlās Khās from any order or decree made by the Settlement Commissioner in a suit originally instituted in his Court."



## CHAP. III, C.

Administra-  
tive.

## LAND REVENUE.

Supplement to  
the Punjab  
Tenancy Act,  
No. XVI of 1887.

(e) The Settlement Commissioner is empowered to confer, during the currency of settlement, under this clause of the Act upon any of his subordinate officers, powers of a Collector, or Assistant Collector, 1st or 2nd Grade, for hearing cases disposed of by Revenue Courts or Revenue Officers, and to declare what tahsils are to be brought under settlement from time to time.

(f) The Settlement Commissioner is empowered to determine from time to time the classes of cases—being cases to which this Act applies—which should be disposed of by the Settlement Courts and by the ordinary Revenue Judicial Courts of the State, respectively; and the Settlement Commissioner may, in pursuance of such determination, by order direct that either certain classes of cases, or certain particular cases, shall be tried by the Revenue Judicial Court of the State—original or appellate—which could ordinarily have jurisdiction instead of by the Settlement Courts.

(g) In those parts of the State where the settlement operations have not yet been started, or where they have terminated, the word "Ijlās Khās" shall be substituted for "Governor-General," "Lieutenant-Governor," and "Financial Commissioner".

(h) In those parts of the State which have not yet been brought under settlement or which have been settled, the Ijlās Khās may confer on any of their subordinate officers the powers exercised by the Financial Commissioner, Commissioner, Collector and Assistant Collector of the 1st or 2nd Grade, and determine the classes of cases which should be disposed of by these Courts.

Section (7).—In section 86 of this Act the following should be inserted after clause (b):—

"Provided that in event of any legal practitioner being guilty of unprofessional conduct or displaying gross ignorance of the law or conducting cases in such a manner as to prejudice the interests of his clients, the Settlement Commissioner may debar such legal practitioner from appearing in his own Court or in any of the Revenue Courts or before any of the Revenue Officers subject to his jurisdiction or control."

Section (8).—The following should be added to section 86 of this Act:—

"IV.—All petition-writers should in future note in all applications under section 76, clause (1), and in all petitions under section 77, clause (3), the section, clause, sub-section and sub-clause of this Act under which relief is sought, otherwise the Court will direct the petition-writer to re-write the application at his own expense."

Section (9).—In sections 99 and 100 of this Act read "Ijlās Khās" for "Divisional Judge" and "Chief Court".

Section (10).—*Summary powers.*—Whereas a regular settlement is now being made for the first time in the Patiala State, the Settlement Commissioner is empowered to confer upon any of his subordinate officers whom he thinks fit the power of instituting enquiries into the rights and tenures of tenants and of summarily passing orders as to the entries to be made in the village papers. Such powers will not generally be conferred upon officers holding a position less responsible than that of a Settlement Superintendents, but in special cases these powers may be given to selected Deputy Superintendents. The result of summary enquiries thus instituted will be noted in a register called *Tankhahagūg-Mugāran*; and the orders will be passed in the manner prescribed in Chapter IV, Act XVII of 1887, for mutation cases.

Every aggrieved party shall have a right to seek relief either by preferring an appeal against such order or by filing a regular suit.

The Punjab Land Revenue Act has been introduced into the State, rather as a guide to procedure than a law to be implicitly followed. The principles of the Act are to be invariably followed, but where the wording of the Act is such that their provisions cannot be literally applied, discretion vests in the Settlement Commissioner to interpret them. When the settlement is complete the situation will of necessity be more clearly defined.

## Fiscal History.

The main portion of the modern State of Patiala corresponds roughly to the old Mughal *Sarkār* of Sirhind, excluding the code of Thāneswar and a few other *parganas* now in the Districts of Karnāl, Ambālā<sup>1</sup>

<sup>1</sup>Cf. the *Sair Punjab* of Lāla Tulsī Rām.

and Ludhiāna, as the following list taken from the Ain-i-Akbarī CHAP. III, C shows:—

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tive.

LAND REVENUE,  
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	Area, Bighas.	Revenue, Dāms.	Tribes.
<i>Suburbs of Sirhind (13 parganas)</i>		Rs.	
1. Suburbs of Sirhind ...	820,450	1,00,22,270	
2. Rūpar in Ambāla District ...	...	...	
3. Pāil ...	525,932	73,52,267	Rangar and Jat.
4. Banūr ...	407,367	10,37,270	Do. and Afghān.
5. Chhat ...	...	...	
6. Dhotah ...	...	...	
7. Doralah in Kalsia ...	65,060	1,38,440	Rangar.
8. Deoranah in Ambāla District ...	...	...	
9. Khurām, now Ghurām ...	158,750	75,09,094	Afghān, Rājput and Wān Jat.
10. Masenkān, now Masingān ...	204,377	70,53,259	Jat.
11. Village of Rāe Samu ...	...	...	
12. Ambāla } British territory ...	...	...	
13. Kaithal }	...	...	
<i>Samānāh, etc. (9 parganas).</i>			
1. Samānāh ...	904,261	7,696	Jat and Wah, (? Ghorewāha).
2. Sunām ...	987,562	42,02,064	
3. Mansūrpur, now Mansūrpur in Bhawānagarh, tahsil Dhodhān.	115,240	80,35,026	
4. Mālnera (P), probably Māler Kotla	...	...	
5. Haparī (P) in Karnāl ...	...	...	
6. Pundrī, in Karnāl District, tahsil Kaithal.	...	...	
7. Fatehpur ...	...	...	
8. Bhatinda ...	...	...	
9. Māchhipur ...	...	...	

✓ Nizāmat Mohindargarh comprises a portion of the old Mughal *Sarkār* of Nārnaul, and Kānaud, its head-quarters, appears to be the Kanodah of the Ain<sup>1</sup> which was held by Rājputs and Muhammadan Jats. The assessments of Rāja Todar Mal are described elsewhere, and there is nothing to suggest that he treated Sirhind or Nārnaul in a different way from the other *Sarkārs*. We must pass straight from Akbar to the times of Alā Singh and his successors. The State used to collect its revenue by *khām tahsil* (collection in kind) up to Sambat 1918. This arrangement was only occasionally replaced by cash assessments made for a period of one or two years, but these rare and irregular assessments or contracts were not based on any fixed rule or established principle, for whenever there was a good crop and the Diwān expected to realize more by collection in kind than by adhering to a fixed cash assessment, he at once cancelled the agreement without the slightest scruple and did not wait for its term to expire. As a consequence of this short-sighted policy, the *zamīndār* never put his heart into his work and waste lands were not brought under cultivation. Instead of improving the existing revenue administration and adopting a more sympathetic, honest and fixed policy, the State officials tried to increase the State revenue, but it could not be

1862 A. D.

<sup>1</sup>Ain-i-Akbarī, Blochmann's Translation, II, pages 97 and 105.



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increased in spite of their ill-judged efforts of which the only possible result was a slow but steady loss to the community as land went out of cultivation. Bad faith was evinced only in dealing with old villages. The conditions made in the *sanads* granted at the time of their foundation to new villages were strictly adhered to, and the promises made as to comparatively light demands were not broken for a certain period. The cash assessments too, even if honestly maintained, could not be regarded as a boon to the people. The notorious assessments of *Dīwān Sedha Singh*, who assessed all land of whatever description at an all-round rate of 8 annas per *kachchā bigha*, was such a veritable ordeal that, even to this day, the descendants of the owners of that time regard the fact of having successfully passed through it as a proof of their right, and produce it as an evidence in law suits.

The share of the produce taken by the State differed in different *parganas*; it was mostly one-third, but one-fourth and two-fifths was also taken, and there was a large number of extra dues called *abwāb*. A cash rate per *bigha*, called *sabti*, was charged on crops that could not be easily divided. The State's share of grain was realized either by actually dividing the produce (*batāi* or *bhāvali*) or by appraisement, *kankūt*, *kan* or *kachh*. *Batāi* was, with rare exceptions, usually resorted to in the *rabi* and appraisement as a rule in the *kharif*. The officials who made the *batāi* were called *batāwās* and those who made the appraisements were known as *kāchhās*.

At each harvest the *Tahsildār* divided the *parganas* into a number of suitable circles, and two *kāchhās* or measurers and two *batāwās* were appointed for each circle, two *muharrirs* called *likhārīs* being also sent with them. One of the *kāchhās* who was considered somewhat superior to the other used to get a fee of Rs. 60, the other receiving Rs. 50, for the season, but the *batāwā's* allowance dwindled down to Rs. 30. One out of each pair of *kāchhās*, *batāwās* and *likhārīs* was the *Tahsildār's* nominee and the other, called "Sarkārī," was appointed by the *Dīwān*. Both were servants of the State, but they were appointed in these different ways, the idea being that their mutual jealousy, rivalry and dependence on two different superiors would be a check on dishonesty.

When the crop was ready for the sickle one or two *muhassals* or watchmen were appointed in each village to watch the crop and the grain before division. The *samindār* himself was not allowed to touch his crop or take a single handful of grain for his cattle. The *muhassals* used to get  $1\frac{1}{2}$  annas a day, of which an anna was paid by the village and half an anna by the State. This establishment was temporary. It was employed at each harvest and dismissed as soon as the work was done. In the reign of *Mahārāja Narindar Singh* the *Dīwān* used to assemble all the *kāchhās* in front of the *Mahārāja's* palace before they started on their expedition, and after having saluted the *Mahārāja* they started to their respective villages, each a type of tyranny and dishonesty personified. They would occupy the best house, take the best clothes for their beds, and utensils for their use, send for all the *hamins* to serve them, and get the best food and supplies for themselves and their horses. Early in the morning they started on their work in the fields. They only rode round each field measuring it by the horse's paces, while the *likhārī* sat waiting at some convenient place. They returned to the *likhārī* after having inspected ten or twenty fields and dictated the *khassra* or appraised amount of the State's portion of the outturn. After having finished one village and before starting for another they sat down in an open space outside the village and read out the *khassra* entries to the *samindārs*. A great deal of clamorous haggling ensued till at last, after deducting ten or fifteen per cent., a bargain was



struck, largely with the aid of bribes. This was known as *nāwen pakkā*,<sup>1</sup> that is, making the entries *pakkā*. So far everything depended on the *kāchhū*'s will and pleasure, but after the entries had been thus made *pakkā* none could change them and *khasra kátnā* was considered a serious crime. In a similar way the *batāwās* got the produce weighed by the village *baniā* called the *dharrwāi*, deducted 15 per cent. as *kamīn*'s dues, divided the rest at the *pargana* rate of *batāi*, and recorded in the same way (*nāwen pakkā*) the amount due from each man against his name in the *khasra*. The *Diwān*'s men sent their findings to the *Diwān* and the *Tahsildār*'s men to the *Tahsildār*, and the papers were checked by comparing them.

Owing to negligence or dishonesty on the part of the *batāwās* the delay in effecting the *batāi* often caused great damage to the grain, as it deteriorated from exposure to rain and moisture and sometimes the *batāi* was made after the proper time for sale had passed. In the *rabi* harvest, if the produce was small or the grain had deteriorated in any way, then the State's portion too was forced back on the *samīndārs* and its price realised from them at a rate, (*bhān*<sup>2</sup> *phārnā*) fixed by the *Diwān* at each harvest with reference to the current rate, or the amount of grain collected was stored to be sold at a time of high prices. When the grain was brought out of the granaries for sale and was found to be less than its known amount as shown in the papers prepared at the time of collection, the *samīndārs* were forced to pay for one-half of the deficiency, as the deficiency was attributed as much to the dishonesty of the *samīndārs* as to that of the revenue officials. This was the system of *khām* collection that prevailed up to Sambat 1918.

Revenue farming, as has been mentioned elsewhere, existed only to a very moderate extent. The *Diwān* himself often used to contract for a good many *parganas*. This system pressed heavily upon the people, and on account of the general mismanagement and corruption of the mercenary revenue staff, the State, on the whole, incurred great losses and the *samīndārs* were ruined, both by the various troubles and harassment they had to suffer and the bribes they had to pay as well as by the heavy fines and punishments inflicted upon them by the *Malba-khāna* if they tried to escape from the oppression by propitiating the greedy and rapacious revenue officials with bribes. This *Malba-khāna* was a kind of office of control started in the time of *Mahārāja Karm Singh* to enquire into and punish the wrong-doing of the revenue establishment and *samīndārs* who tried to profit by bribing them at the time of collection. As the bribes were generally paid out of the *Malba* or included in the *Malba* expenses under fictitious items of expenditure, and as this necessitated the examination of the *Malba* accounts by the office, it came to be known as the *Malba-khāna*. The account books of the village *baniās* were taken from them and kept in the office for months and sometimes for years, and were often destroyed or lost; the harm thus resulting may well be imagined.

*Mahārāja Narindar Singh*, seeing these defects in the revenue system, made up his mind to abolish it altogether and to fix a cash assessment. Several high officials of conservative ideas, and specially the *Diwān*, vehemently opposed this innovation, and on account of their opposition there was but little hope of success. For this reason the *Mahārāja* abolished the office of the *Diwān* for a short time, and an officer with limited powers called *Munsarim Diwān* was appointed in his place. The *Mahārāja* then divided

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<sup>1</sup> Lit. 'to make the names (*nāwen*) *pakkā*'.<sup>2</sup> *Bhān* = 'declaration of rates'.



- CHAP. III, C.** the State into four divisions, an officer called *Munsarim-i-hadbast* being appointed for each division. The name of this officer was after some time changed to *Mohtimam Bandobast* and afterwards into *Nāsim*. These four officers carried out a boundary survey or *hadbast* measurement, and made a summary settlement for one year based on an estimate of the existing capabilities of a village and the average *khām* collection of the last 22 years. The average of 22 years was about 23 lakhs and the new assessment (Sambat 1918-19) amounted to Rs. 30,87,000. After the lapse of this term another settlement on the same basis was made for three years by which the revenue was reduced to Rs. 29,39,000. It was cheerfully accepted by the people to whom an assurance was given in a general proclamation that the demand would not be altered during the term of settlement. This last settlement remained in force only from Sambat 1919 to 1922. Afterwards summary settlements were made every ten years.
- Administrative.**
- LAND REVENUE.**
- Fiscal History.**
- 1862 A.D.
- 1862-65 A. D.
- Mohindargarh District.
- 1881 A. D.
- Fixed land revenue.  
Table 39 of Part B.
- A regular settlement of the whole State was commenced in 1901 A. D. by Major Popham Young, C.I.E. The present assessment is Rs. 41,48,155, but including cesses and all the miscellaneous dues, the total demand amounts to Rs. 44,80,359, of which Rs. 4,71,136 is assigned revenue, leaving a balance of Rs. 40,09,223. Of this sum if we further allow all the drawbacks on account of *inām*, *panchāt*, cesses and other miscellaneous grants, such as *nānkār*, *adhkār*, etc., which amount to Rs. 5,57,614, the balance of Rs. 34,51,609 is the sum received into the State Treasury.

**Cesses.**

The cesses now levied in the State are as follows:—

(1) Road cess	...	...	At Re. 1 per cent.
(2) School cess	...	...	" " 1 "
(3) Hospital cess	...	...	" " 1 "
(4) Postal cess	...	...	" " 1 "
(5) Patwār cess—			
(a) in District Nārnaul	...	...	" " 3-2-0, and
(b) elsewhere	...	...	" " 2-8-0 per cent.

on the *māl* (pure revenue). The *māl* is  $\frac{3}{4}$ ths of the total revenue, and is regarded as pure revenue, the other  $\frac{1}{4}$ th being considered ever since the introduction of the cash assessment in the State as representing the various miscellaneous cesses of old times, when the *batāī* system was in vogue, such as *nasars*, crop watchmen's dues, expenses of collecting the Government share of the produce, etc. Of these cesses, the Road

and School cesses were imposed in Sambat 1928. The Dispensary cess was introduced later before the last settlement (Sambat 1930). The Postal cess is the youngest, and dates only from Sambat 1949. The Patwár cess was imposed in Sambat 1918, the year in which the cash assessment was introduced. The total of each of the above cesses now levied in the State amount to—

				Rs.
(1) Road	...	...	...	34,789
(2) School	...	...	...	34,785
(3) Hospital	...	...	...	34,785
(4) Post	...	...	...	34,783
(5) Patwár	...	...	...	88,983
Total	...	...	...	2,28,125

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tive.

LAND REVENUE.  
Cesses.

1872 A. D.  
1874 A. D.  
1893 A. D.  
1862 A. D.

In the Mohindargarh *nizámat* the following extra cesses are also levied:—

*Sar-i-deh*.—A cess dating from the Nawáb of Jhajjar's time, which is levied at the rate of Re. 1 to Rs. 2 per annum per village as a royalty.

*Itlâq*.—An old cess, the origin of which is not clearly ascertainable beyond the fact that an *Itlâq-Nawâs* (Miscellaneous Muharrir or Despatcher) and a *chaprâsi* used to draw their pay from this fund before the Patiala régime.

*Begâr*.—In old times all the villagers were required to supply a certain number of coolies in turn to the officer in charge of the District. This custom was discontinued long ago and was replaced by a cash cess amounting to between 1 and 2 per cent. of the revenue.

*Lambardâri*.—This cess has been levied at the rate of Rs. 4 per cent. on the *mdl* in tahsíl Mohindargarh and at Rs. 3 per cent. in tahsíl Nárnaul since the *ilâqa* came into the possession of the Patiala chief. A similar cess at 5 per cent. is also levied from the villages of talúqa Bhadaur, lying in tahsíl Barnála, Páil and Sirhind. In other parts of the State a small sum called *panchái* is given to the lambardárs out of the State revenues.

*Sarrófi*.—A cess at the rate of annas 2 per hundred rupees is levied to remunerate the money-testers kept at the treasuries of Mohindargarh and Nárnaul at an annual expenditure of Rs. 150.

*Maskirât*.—This cess was apparently introduced by the Patiala authorities in Sambat 1937 in lieu of leasing the vend of liquors and intoxicating drugs. Although such sales are now prohibited, except under a license, the cess is still levied at from 8 annas to Rs. 2 per annum per village.

1850 A. D.

<sup>1</sup>*Nánkár*.—A cess under the head *nánkár* is levied in lump sums from a few villages in Nárnaul in addition to their revenue, and is paid to the *kánungo*, *chaudhris* and a few lambardárs as a *sufed-poshi* grant after deducting  $\frac{1}{10}$ th share, which goes to the State Treasury.

<sup>1</sup>*Note*.—In the Narwána tahsíl of the Karmgarh *nizámat* a similar item is instead of being levied separately, given to certain leading men of the tahsíl out of the State Treasury.



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## Administrative.

## LAND REVENUE.

## Cesses.

*Mandar Hari Dás.*—A cess at the rate of Re. 1 to Rs. 2 per annum is levied in tahsil Nárnaul for the maintenance of the Mandar Hari Dás at Nárnaul. The cess has been realized from ancient times.

*Gaushála.*—A cess at 8 annas per cent. is recovered for the protection of cows, but the money is not credited to the treasury.

*Bhet Gurdwára.*—An annual cess of Re. 1 per estate was levied from the Nárnaul villages in the name of one Gopi Náth, Brahman of Jhajjar in the Nawáb's times, but soon after the land passed into the hands of the Patiala authorities it was converted into a Gurdwára cess and the Gurdwára removed from Jhajjar to Mohindargarh. It now enjoys a *jágír* of Rs. 1,600, and the cess levied is not spent on the maintenance of the temple, but credited into the treasury.

The amounts of the cesses are—

				Rs.
Sar-i-deh	...	...	...	513
Itlák	...	...	...	870
Begár	...	...	...	3,619
Lambardári	...	...	...	12,219
Sarráfi	...	...	...	455
Maskirát	...	...	...	506
Nánkár	...	...	...	2,227
Mandar Hari Dás	...	...	...	278
Bhet Gurdwára	...	...	...	306
Total				20,993

Besides the foregoing cesses, *nazars* due to the following officers at the rates mentioned against each are levied per estate per harvest throughout the State:—

(1)	Díwán	...	...	At Rs. 2
(2)	Názim	...	...	„ Re. 1 in <i>nizámat</i> Mohindargarh only.
(3)	Tahsildár	...	...	„ „ 1
(4)	Thánadár	...	...	„ „ 1

This means a cess of Rs. 10 in Mohindargarh and Rs. 8 elsewhere per annum due from each estate, irrespective of their *jamas*. The total sum realised on this account in the State amounts to Rs. 15,406, and is received in the treasury. When a Tahsildár first joins his appointment, he gets half the amount of *nazars* thus received and the other half goes to the State Treasury.

There are certain other miscellaneous taxes levied in the State as detailed below :—

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tive.

LAND REVENUE.

Cesses.

- (1) On camels at Rs. 1-4-0 per camel per annum.
- (2) On carts at Rs. 2-8-0 per cart per annum.
- (3) On brick kilns at Rs. 2 per kiln per annum.
- (4) On goats and sheep at Rs. 2-8-0 per 100 per annum.

The total income from these taxes in the State comes to Rs. 69,056 per annum.

Lastly comes *sakāt* or *octroi duty*. The contracts are sold annually, and the tax is often imposed even in small villages with 5 or 10 shops, irrespective of the population, at the instance of some enterprising speculator, or at the good will of the Tahsildār. The total income derived from such villages and towns, the population of which is less than 5,000 souls, amounts to Rs. 55,186. In the Narwāna and Bhatinda tahsils, of which the revised assessments have now been announced, all these cesses, except the local rate, have been abolished. The Council of Regency have lately introduced sweeping reforms into the octroi system in the State. At the station *mandīs* of Rājpora, Dhūri, Sunim, Lehra Gīgī, Chājli, octroi duties have been abolished. No octroi is levied in towns whose population is less than 5,000, except where octroi contracts are running, in which places contracts will not be renewed. Grain and oil seeds pay no duty at Patiala, Bhatinda and Barnāla, and grain goes free into Narnaul. The immediate result is naturally a large loss of revenue, but the Council hope to be compensated by the increasing trade and prosperity of the markets in the State.

Octroi.

There are two well-known *jāgīr* families in the State, *vis.*, the Bhadaur chiefship in tahsil Barnāla and the Khamānon *jāgīrs* in tahsil Sirhind. A detailed account of the former is given at pages 277 to 299 and one of the latter at pages 228 to 231 of Griffin's Punjab Rajas (Edition of 1870). It would be out of place to give here a political history of these two families; the former was the subject of a long dispute. Bhadaur is one of the Phūlkiān families. Only as much of its history is given here as relates to the question of revenue. The *jāgīr* of Bhadaur formerly consisted of 53, but now consists of 49, villages detailed in the accompanying table, and amounts to Rs. 92,750, of which Rs. 2,000 are paid from the Ludhiāna Treasury on account of the villages of Saidoke and Bhughta, which form part of the *jāgīr*, while Rs. 90,750 are paid from the Patiala State Treasury. The *jāgīr* is divided into three *pattīs*—

Assignments  
of land revenue :  
Bhadaur *jāgīr*.

(1) *Pattī Dīp Singh*—

Sardār Bhagwant Singh and Sardār Gurdiāl Singh, sons of Sardār Balwant Singh, in equal shares,—Rs. 35,543. The *jāgīr* of Sardār Gurdiāl Singh, minor son of Sardār Balwant Singh, who died in February 1903, is under the control of a Court of Wards.

(2) *Pattī Bīr Singh*—

Sardār Partāp Singh and Autār Singh in equal shares,—Rs. 22,597.



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tive.

LAND REVENUE,  
Bhadaur jágir.

(3) Sardárs Kartár Singh and Kirpál Singh, sons of Sardár Shamsher Singh, in equal shares,—Rs. 12,978. By the death of Sardár Shamsher Singh in 1897 A.D. the *jágir* passed under the control of a Court of Wards.

(4) *Pattí* Mohar Singh—

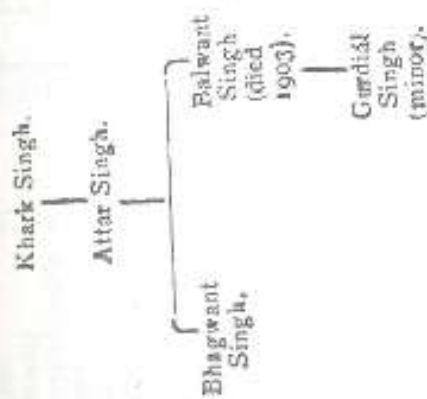
On the death of Sardár Naráin Singh in 1872 A.D., and those of Sardárs Achal Singh and Attar Singh in April and October of 1879, the *jágir* has lapsed to the State. Their widows receive maintenance grants, which generally amount to one fourth of the *jágir*. The amounts of these pensions are shown below :—

- (1) Widow of Sardár Naráin Singh,—Rs. 6,112 (husband's *jágir* now lapsed); Rs. 1,528 (maintenance grant).
- (2) Widows of Sardár Achal Singh,—Rs. 9,772 (husband's *jágir* now lapsed); Rs. 3,172 (maintenance grant).
- (3) Widow of Sardár Attar Singh,—Rs. 4,811 (husband's *jágir* now lapsed); Rs. 3,999 (maintenance grant).

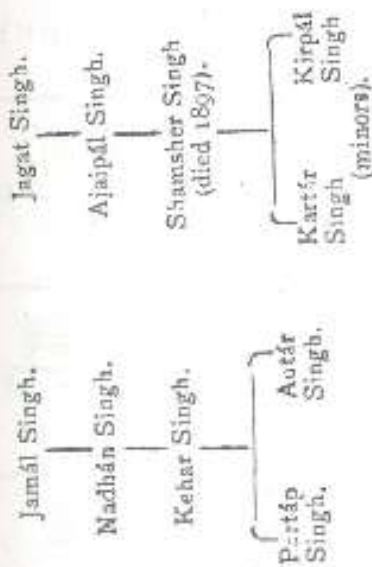
In the cases of Nos. (2) and (3) the maintenance grants are more than  $\frac{1}{4}$ th of the *jágir*, for on Sardár Naráin Singh's death his remaining *jágir* after deduction of his widow's maintenance grant of Rs. 1,528 passed to Sardár Achal Singh and Sardár Attar Singh to the amount of Rs. 2,917 and Rs. 1,667 respectively. Similarly on the death of Sardár Achal Singh his remaining *jágir* of Rs. 9,517 descended to Sardár Attar Singh. Consequently the maintenance grant of the widows of Sardár Achal Singh was calculated on Rs. 9,772 (his own *jágir*) + Rs. 2,917 from that of Sardár Naráin Singh, and in the case of Sardár Attar Singh's widow the maintenance was granted on Rs. 4,811 (his own *jágir*) + Rs. 1,667 from that of Sardár Naráin Singh + Rs. 9,517 from that of Sardár Achal Singh. The villages of the Bhadaur *jágir* were settled in 1850 before the territory was made over to Patiala. A supplementary genealogical tree of the Bhadaur *jágirdárs* and a statement of the villages of the *jágir* and the assigned "*jama*" of each are given on the following pages.

Supplement to the Genealogical tree of the Bhadaur Jāgīrdārs given in Griffith's Punjab Rajas.

Descendants of Dīp Singh.



Descendants of Bīr Singh.



Descendants of Mohar Singh.











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Administrative.

LAND REVENUE.

Bahadaur jāgr.

Statement of the villages of Bhadaur Jāgr with the assigned "jama" of each and the amount paid to jagirdars—concluded.

Serial No.	Names of villages	Amount of jama.	Running jāgr.			Lapsu jāgr.				REMARKS.
			Portion of Sardar Bhagwant Singh, son of Sardar Attar Singh, and Sardar Gurdial Singh, son of Sardar Balwant Singh, half and half.	Portion of Sardar Partap Singh and Sardar Attar Singh, sons of Sardar Kehar Singh, half and half.	Portion of Sardar Kartar Singh and Sardar Kirpal Singh, sons of Sardar Shamsher Singh, half and half.	Portion of late Sardar Ahsal Singh.	Portion of late Sardar Attar Singh.	Portion of late Sardar Narsin Singh.	The Sikhs of Kanghas.	
44	Ainod ...	Rs. 1,342	Rs. ...	Rs. 839	Rs. 593	Rs. ...	Rs. ...	Rs. ...	Rs. ...	
45	Dogra ...	1,745	1,745	...	...	...	...	...	...	
46	Dhanda ...	710	355	...	355	...	...	...	...	
	Total	90,750	34,543	21,597	12,978	9,807	4,837	6,139	849	
47	Saido ...	2,000	1,000	1,000	...	...	...	...	...	From Ludhiana Treasury.
48	Bhagta ...	...	...	...	...	...	...	...	...	
49	Bhai Rupa (Nabha State)	...	...	...	...	...	...	...	...	
	GRAND TOTAL	92,750	35,543	22,597	12,978	9,807	4,837	6,139	849	

CHAP. III, C.

Administra-  
tive.

LAND REVENUE.

Pāil Jāgirdārs.

Statement showing the names of Pāil Jāgirdārs in groups, etc.

Serial No.		Names of the jagirdars in groups.	1918 SANBAT.		COLLECTIONS, 1960 SANBAT.							
			Total receipts.	Amount of jagirs.	Total receipts.	Amount of jagirs.	Commutation amount.	Forfeited amount.	Tahsil dues.	Total.	Amount of arrears due to jagirdars.	
			Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	
1		Gidriwale	...	5,566 0 0	2,134 0 0	5,729 0 0	2,175 0 0	...	...	139 10 0	139 10 0	2,035 6 0
2		Lalpurwale	...	19,533 0 0	5,872 0 0	19,919 0 0	6,210 0 0	...	510 10 0	390 2 0	900 12 0	5,399 4 0
3		Rarawale	...	6,411 0 0	2,100 0 0	7,534 0 0	3,143 0 0	...	...	202 0 0	202 0 0	2,941 0 0
4		Loponwale	...	9,031 0 0	1,576 0 0	9,174 0 0	1,646 0 0	76 2 0	...	77 4 0	153 6 0	1,492 10 0
5		Nfionwale	...	1,590 0 0	480 0 0	1,381 0 0	423 0 0	...	...	29 8 0	29 8 0	393 8 0
6		Barnalpur	...	4,562 0 0	3,201 0 0	4,756 0 0	3,475 0 0	...	...	230 12 0	230 12 0	3,244 4 0
7		Arakwale	...	1,401 0 0	1,401 0 0	1,601 0 0	1,601 0 0	...	...	96 13 0	96 13 0	1,504 3 0
		Total	...	48,334 0 0	16,974 0 0	50,104 0 0	18,673 0 0	76 2 0	510 10 0	1,166 1 0	1,753 13 0	16,920 3 0



All the *jágirdárs* holding on the same basis of conquest tenure pay in lieu of services commutation fees amounting in all to Rs. 16,333 at the rate of Rs. 2-8-0 per cent. on the *mál* (the nett land revenue).

CHAP. III, C.

Administra-  
tive.

Regarding *muáfis* (minor assignments) the Settlement Officer writes as follows :—"The villages held revenue free, in whole or in part, are 112 in number. They are given mostly for the maintenance of *gurdwáras*, temples, mosques and other religious institutions and for various charitable purposes, and to *ahlkárs* for good and meritorious services. The revenue of the villages thus held in whole or in part is Rs. 1,41,375, while the amount of small revenue-free plots, the area of which is as yet unknown, is about Rs. 83,220."

LAND REVENUE.

Service com-  
mutation.*Muáfis.*

A cess called *haq-ul-tahsíl* is levied from all the *muáfidárs* of whole or parts of villages at the rate of 7 per cent. on the total *jama* in the Barnála *nizámat*, and on the *mál* only in the *nizámats* of Amargarh, Karmgarh and Pinjaur, with the exception of tahsíl Pinjaur, where the rate is 5 per cent. It is realised in all cases whether the revenue is collected through the tahsíl or not. It is said to be a contribution towards the expenses of the general administration of the State and is now termed *abwáb-i-muáfí*, a less misleading designation. The other customary cesses (roads, etc.) are levied in the assigned villages from the land-owners.

*Haq-ul-tahsíl.*

With regard to *adhhárá* the Settlement Officer writes :—"There is one other kind of *muáf* or favourably assessed lands in the State called *adhhárá*, which means half. It is an allowance to Brahmans, Sayyids and *faqír* agriculturists who till their own lands and pay only half the total State demand as compared with others. The area of such grants is not known as yet, but the amount remitted is Rs. 35,194 in the 13 tahsils."

*Adhhárá.*

A statement is appended showing by tahsils the total revenue, the numbers of *jágír* and *muáfí* villages, the revenue of each and the amounts received from the assignees, together with the *adhhárá* items.

*Jágír and muáfí  
statement.*

## CHAP. III, C.

Administra-  
tive.

## LAND REVENUE.

Jāgir and mūdī  
statement.

## Jāgir and

1	2	3	4	5	6	7	8	9	10	11	12
Serial No.	Name of mūdī.	Name of tahsil.	Number of total villages of tahsil.	Total assessment of the tahsil.	NUMBER OF VILLAGES.						
					Jāgir.			Mūdī.			Total.
					Whole	Part.	Total	Whole	Part.	Total	
				Rs.							
1	Anābhūgarh.	Bhatinda ...	200	2,61,453	...	1	1	5	1	6	7
2		Phikhi ...	176	2,90,492	...	1	1	1	4	5	6
3		Barnāla ...	101	2,90,533	48	1	49	3	1	4	53
		Total ...	478	8,44,476	48	3	51	9	6	15	66
4	Karnagarh.	Narwāna ...	137	1,51,201	...	...	...	3	...	3	3
5		Sunām ...	126	2,67,535	...	...	...	4	...	4	4
6		Bhawārigarh ...	214	3,45,418	1	...	1	1	...	6	6
7		Patiāla ...	207	2,47,466	...	...	...	16	...	16	16
		Total ...	684	10,11,730	1	...	1	29	...	29	29
8	Sirhind.	Dhāri ...	161	3,75,586	...	...	...	8	3	11	11
9		Pāli ...	194	3,57,031	3	25	28	12	2	14	42
10		Sirhind ...	365	4,04,208	3	27	30	13	15	31	111
		Total ...	618	11,36,825	6	102	108	33	23	56	164
11	Pinjaur.	Ghanaur ...	130	2,38,075	10	...	10	11	...	11	21
12		Rājpora ...	146	20,539	...	...	...	1	...	1	1
13		Bandr ...	141	1,90,887	...	6	6	...	...	...	6
		Total ...	417	4,49,501	10	6	16	12	...	12	28
		GRAND TOTAL ...	2,797	34,42,532	65	111	176	83	29	112	388



## Mudfi Statement.

## CHAP. III, C.

Administrative.

LAND REVENUE.

Jágir and mudfi statement.

13	14	15	16	17	18	19	20	21
TOTAL OF JAMA.					REVENUES MADE.			Aadhkārī.
Villages (whole or part).			Small grant of revenue-free parts.	Grand Total.	Haq-ul-tahsil.	Service commutation.	Total.	
Jágir.	Mudfi.	Total.						
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
2,223	7,686	9,908	4,175	14,083	478	406	974	392
411	5,991	6,312	5,225	11,537	499	...	499	2,631
99,354	9,479	99,833	5,659	1,05,493	757	11,260	12,017	1,516
92,987	23,666	1,16,653	15,059	1,31,193	1,734	11,756	13,490	4,339
...	4,190	4,190	5,084	5,274	263	...	263	4,949
...	7,459	7,459	6,292	13,681	556	...	556	3,291
2,300	21,564	23,864	9,422	33,286	1,737	...	1,737	5,503
...	20,589	20,589	10,518	31,107	1,293	...	1,293	2,888
3,300	53,832	57,132	32,516	89,648	3,879	...	3,879	15,641
...	11,075	11,075	9,925	2,100	691	...	691	4,715
18,148	16,859	35,007	8,759	43,757	2,085	76	2,161	1,592
92,616	28,399	1,21,015	7,347	1,28,362	2,926	4,458	7,378	1,523
1,10,764	56,333	1,67,097	26,322	1,93,119	5,696	4,534	10,230	7,740
4,978	7,112	12,090	14,400	26,490	491	43	534	1,927
...	3,458	3,458	154	3,612	100	...	100	3,339
940	873	1,812	78	1,890	...	...	...	2,008
5,918	11,442	17,360	14,632	31,992	591	43	634	7,274
2,10,969	1,44,073	2,52,642	83,220	4,39,862	11,900	16,333	28,233	35,194

## CHAP. III, D.

Administra-  
tive.MISCELLANEOUS  
REVENUE.*Indms.*

No *pachotra ināms* have as yet been granted to the leading agriculturists Rs. 5,097 are however granted as *nankar* in certain villages in the tahsils of Bhikhi, Narwāna and Nārnaul to the headmen. A further sum of Rs. 1,94,572 is paid to the headmen or the *biswadārs* under the name of "*inām panchāi*" or "*inām nauggidāri*." The origin of this is said to be that at the time when cash assessments were introduced an extra payment of 11 per cent. on the revenue was realised from the villages and 9 per cent. was given back to the *biswadārs* as a recognition of their status. The right descends from father to son and the person receiving this *inām* is acknowledged as *biswadār*. However small the amount may be it is greatly prized. This percentage now varies from Rs. 10 to Rs. 9, Rs. 8 and less. It has not yet however been decided how this *inām* will be dealt with in the present settlement.

## Village headmen.

There is as yet no *saildāri* system in the State, but there are a large number of *lambardārs*. They are responsible for the collection of the land revenue and are also bound to assist in suppressing and investigating crime and giving information to the police. In point of fact the revenue collection till recently was done by the *patwāris* who accompanied the *lambardār* to the tahsīl when taking the money, but now the *lambardārs* are responsible for the revenue. Some *lambardārs* are really large landowners, while some have sold or mortgaged their properties. Now they are generally paid Rs. 5 per cent. on the revenue they collect; in some parts only Rs. 3 or Rs. 4 per cent. This is a temporary arrangement made for the present settlement. The whole question of *panchāi* or *pachotra*<sup>1</sup> and the remuneration of *lambardārs* will be dealt with by the Settlement Commissioner.

Petty village  
grants.

Petty grants are commonly made to village functionaries, *prohitis* and *jakirs*, or to local temples, shrines and mosques.

*Malba.*

The *malba* is a common village fund, realised together with the revenue to meet the joint village expenses.

## Section D.—Miscellaneous Revenue.

## EXCISE.

Miscellaneous  
Revenue.Table 40 of Part  
B.

## Excise.

Table 41 of Part  
B.

## 1891 A.D.

The Excise Department (*Mahkama Maskirāt wa Abkārī*) of the State is now under an Excise Superintendent. The department was regularly organized in Sambat 1947, but before that year there was no separate department, excise being under the control of the Financial Minister. An *abkārī dārogha* was appointed in each *nizāmat* to inspect the State *abkārīs* therein. There was an *abkārī* in each tahsīl under the immediate superintendence of the Tahsildār, who was under the *nāzim*, the contracts for retail sale being sold by the *nāzims* with the sanction of the Finance Department and the wholesale licenses to distil country liquors in the *abkārīs* being granted by the Tahsildār. The rates of still-head duty were —

			Rs.	A.	P.
From 75° to 100°	...	...	...	2	8 0
From 50° to 75°	...	...	...	2	0 0
Below 50°	...	...	...	1	8 0

A '*Dastūr ul Amal Abkārī*' for the guidance of the authorities and the public was sanctioned in Sambat 1932 by the Mahārāja, and there are now rules and regulations (*Dastūr ul Amal Maskirāt wa Abkārī Riyāsāt*

## 1876 A.D.

<sup>1</sup>Called Kanam in Mohindargarh.



*Patiala*). The Department owes the present completeness of its organization to the frequent efforts of the Hon'ble the Khalfā Sayyid Muhammad Hussain. There is only one distillery at Patiala, where country liquor is made by machinery, but there is also a *bhatti* at Narnaul. The rates of still-head duty are—

Rs. 2-8-0 for 100° (proof liquor).

Rs. 2-0-0 for 75° (25° below proof liquor).

A wholesale license for a shop is issued on payment of Rs. 24, while retail contracts are sold by auction. European liquor is only sold by those who hold licenses. Licenses are granted with regard to the quantity of the liquor sold. A licensee who sells 2,000 bottles per annum pays Rs. 100 for the license and one who sells more than 2,000 bottles pays Rs. 200.

Wholesale licenses for drugs are issued on payment of Rs. 10. Licenses are given by the Foreign Office to contractors, entitling them to buy 74 packets of Mālwa opium at reduced duty. On presentation of these licenses they obtain a pass from the Excise Officer at Ambāla<sup>1</sup> to buy opium from Ujjain. One rupee per *ser* is paid into the State Treasury by the contractor and four rupees are levied from him at Ajmer. The duty thus collected is remitted to the State. The contractors also buy opium, *charas*, *bhang*, etc., from the adjoining British Districts<sup>2</sup> on State licenses, but no import duty is imposed. Retail contracts for the sale of drugs are sold by auction. All the drug contracts are sold jointly except for Patiala City, where the contracts for opium, *charas* and *bhang* are granted separately. Licenses for the sale of country liquor are not sold jointly with drug or opium licenses. A list of the liquor and drug shops will be found in Appendix B.

CHAP. III. D.

Administrative.

MISCELLANEOUS  
REVENUE.

Excise.

Intoxicating  
drugs.

## STAMPS.

Until Sambat 1913 all deeds were executed on plain paper, but in that year Mahārāja Narindar Singh introduced the use of stamped paper and entrusted the State seal to a special officer. The State Stamp Act was introduced in Sambat 1924 by *Dīwān* Lāla Kulwant Rāi. Process-fees (*dastakāna*) were introduced in Sambat 1929 at the rate of Rs. 2 *per cent*. Up to that time the parties produced their own witnesses. A special stamp was used to realise arrears of land revenue. The *Tahsildār* gave a stamped authority to a *chaprāsī*, who then proceeded to the defaulter's house and realised the arrears *plus* the value of the stamp. This special stamp is no longer used. In Sambat 1958, the last year of the old stamp system, the income from stamps was nearly Rs. 1,50,000, while the expenditure on establishment and contingencies was slightly over Rs. 6,000. In Sambat 1959 the Stamp Department was transferred to the Accountant-General on deputation, who reorganised the system of issue. The new rules provide for a supply of stamps being kept in the charge of the Treasury Officer, who issues them to *nizāmat* treasuries on receipt of quarterly indents. Stamps may only be sold by licensed stamp vendors, of whom there are 25 in the State. The Patiala Stamp Act deals with stamps and court-fees. It is practically identical with Act XVI of 1862. A new Act is under the consideration of the Council of Regency.

Non-judicial.

1857 A.D.

1868 A.D.

Process-fees,

1873 A.D.

*Dastakāna*.

1901 A.D.

1902 A.D.

<sup>1</sup> Punjab Excise Pamphlet, Part II, Section 43.

<sup>2</sup> The import of opium into British territory from the Narnaul *nizāmat* is prohibited,—*Ibid*, Section 39.

## CHAP. III, F.

Administra-  
tive.MISCELLANEOUS  
REVENUE.

## Stamps.

1903 A.D.

From the 1st of Māgh Sambat 1960 fiscal stamps on water-marked paper have been introduced. The court-fee stamps differ from the general stamps. The paper is supplied by the Bengal Paper Mills Company, who are contractors to the Government of India, and the stamps are manufactured in the Fort at Patiala. For postage stamps see page 136.

## Section E.—Local self-government.

Local self-government is being introduced in Patiala.

## Section F.—Public Works.

## Public Works.

The following account of the Patiala City defence works has been furnished by the Executive Engineer, Patiala Division, Sirhind Canal :—

The Patiala City  
defence works.

The chief protection works for safeguarding the city of Patiala against damage from high floods are—

- (1) the Patiala *nāla band* with its catch-water channel, constituting the outer and main line of defence, and
- (2) the new *cut band* with its catch-water drain, forming a retired second line of defence.

The Patiala *nāla band* at the upper end begins at a point situated about half a mile to the south of the village of Rit Kheri and  $6\frac{1}{2}$  miles due north of the city of Patiala. It starts on high ground (R. L. 841·05) bordering the right bank of the Patiala *nāla* basin, and runs in a southward direction roughly parallel to the natural drainage line for a length of nearly 6 miles. It intersects the Rājpora and Bhatinda Railway in the 6th mile at R. D. 25,660. The new railway bridge over the *band* catch-water channel has a clear waterway of 4 spans of  $35\frac{1}{2}$  feet each or 142 feet in all. There is a second older railway bridge over the *nāla* close by having a clear waterway of 200 feet (5 spans of 40 feet each). The latter bridge alone existed at the time of the great flood of September 1887, when the water rose one foot above the lower flanges of its iron girders and three of its piers were scoured for a depth of five or six feet. But since then the girders have been raised above the maximum flood level. The highest recorded flood levels here were—

In 1887	{ above bridge	...	...	829·19
	{ below do.	...	...	828·69
In 1888	{ above do.	...	...	829·61
	{ below do.	...	...	828·98

The present levels of rails, formation surface, and lower flanges of girders of both the railway bridges are—

					Bridge on <i>band</i> cut.	Bridge on <i>nāla</i> .
Rail level ...	...	...	...	...	834·18	834·19
Formation level	...	...	...	...	833·37	832·80
Lower flanges of girders	...	...	...	...	830·21	830·28

The first *band* skirts the Patiala *nāla* in the 24th and 27th thousands and further on at the Hira Bāgh Bridge, where the Patiala-Rājpora



road crosses, the cut enters the *nála*, utilizing the old bridge built over the latter. The waterway of the Hira Bágh Bridge (3 spans of 19·5 feet each) was far too small to pass on the immense volume of water coming down in high floods, and in order to relieve the great strain on the bridge, the metalled road has been lowered on the Rájpura side for a length of nearly a mile so as to allow an easy passage over the road of storm water which would otherwise be headed up for want of waterway. In September 1887 (before the road was lowered) the flood water headed up 0·98 of a foot at the up-stream face of Hira Bágh Bridge and on the down-stream side the bed was scoured to a depth of about 30 feet. The scour hollow was filled in and the bed and banks on the down-stream side of the bridge have been pitched with block *kankar*. From the Hira Bágh Bridge onward the *band* line bends towards the south-east and rejoins the *nála* at another old bridge over which the Patiala-Sanaur road runs (R. D. 44,684 feet). The waterway of this bridge also was quite inadequate to pass high floods and the road on the east side (towards Sanaur) has been lowered for a length of about half a mile in order to give storm water a free passage over it. A little more than a mile below the Sanaur road bridge the Patiala *nála band* comes to an end (R. D. 50,000 feet) and its catch-water channel runs into the cut channel with its bed at the same level as that of the latter. Thus the total length of the Patiala *nála band* is 10 canal miles. Its top widths at different places are as follows:—

From R. D.	To R. D.	Top width.
0'	13,000'	10'
13,000'	20,000'	16'
20,000'	50,000'	30'

The side slopes are 2 feet to 1 foot throughout. In four places where flood streams take a set against the *band*, the side slope on the east side towards the *nála* is pitched with block *kankar*, viz.—

From R. D.	To R. D.	Length.
(1) 17,714'	18,423'	709'
(2) 20,510'	21,510'	1,000'
(3) 22,527'	23,502'	975'
(4) 29,225'	29,305'	80'

The height of the top of the *band* is nowhere less than 3 feet above the maximum flood level that is to be expected. The intended level of the top of the *band* is indicated by masonry pillars at every 1,000 feet built with their tops at bank level.

The new cut *band* commences in high ground (R. L. 828·88) at a point about a quarter of a mile to the south-east of the small village of Jhal, and about two miles due north of the city of Patiala. At first it runs southward roughly parallel to, and 1½ miles distant from, the Patiala *nála band*, as far as the railway crossing, which is at R. D. 8,222 feet. Here the railway has a culvert of 2 spans of 20 feet each over the *band* catch-water channel. Below this point the *band* line curves eastward and intersects the Patiala-Rájpura road at R. D. 14,400 feet, where a bridge of 2

## CHAP. III, F.

## Administrative.

## PUBLIC WORKS.

## The Patiala City defence works.

New cut *band*.

CHAP. III, F.  
Administrative.

## Public Works.

## New cut band.

spans of 35 feet each has been built to take the road over the catch-water channel. Thence the line runs in a southward direction nearly parallel to the Patiala Escape Channel, the *band* forming the left bank of this channel at its terminal 3 feet fall, where it tails into the *nála* opposite the Moti Bágh. Here also the *band* catch-water channel tails into the *nála*, which is the general outfall for all storm water brought down by the new catch-water drains and for large volumes poured in from natural drainages on the east side conveying towards this part of the *nála*. The 3 feet fall has two bays of 5 feet each and these are provided with iron sluice-gates which are lowered so as to close off the escape channel during high floods and prevent flood water entering it from the *nála*. Also under the right bay of this fall there is a passage for the city saucer drain, which is also closed off by an iron valve during high floods.

Return band  
near Moti Bágh.

As during heavy floods the accumulated water in the Patiala *nála* on the down-stream side of the 3 feet fall rises to a level so high that it would (as it has done in 1887) turn the flank of the escape and flow towards the city, a return *band* 1,605 feet long has been constructed in continuation of the new cut *band* extending from the 3 feet fall in a direction at right angles to the line of escape out to high ground near the Moti Bágh. The new cut *band* being the last defence against destructive floods approaching the city needed to be made specially secure at the points where an entrance might be forced as it was in 1887 and 1888, and this has been done by building masonry core-walls in the heart of the *band* in two places, *vis.*—

	<i>From R. D.</i>	<i>To R. D.</i>	<i>Length.</i>
(1)	11,150'	12,150'	1,000'
(2)	18,600'	19,335'	735'

These are the places where the great floods swept down with the greatest force and breached the *band*. They are at old drainage crossings. In two places this *band* has an outer cityward slope of 4' to 1' instead of the general slope of 2' to 1', *vis.*—

	<i>From R. D.</i>	<i>To R. D.</i>
(1)	10,290'	11,000'
(2)	12,387'	12,671'

In one place, *vis.*, from R. D. 21,535' to 22,000', the inner or *nála* ward slope F. C. is 3' to 1'. The top width of this *band* at different places is given below :—

<i>From R. D.</i>	<i>To R. D.</i>	<i>Top width.</i>
0'	8,222'	15'
8,222'	10,000'	23'
10,000'	14,400'	15'
14,400'	26,795'	30'
26,795'	28,400'	20'

Masonry pillars built at 1,000' intervals have their tops at correct *band* top level as in the case of the Patiala *nála band*. Every fifth pillar is marked with a mile number.



Flood water collecting behind the new cut *band* is accounted for by an outlet which conveys it into the Patiala Navigation Channel on the left bank near Lehal. There is also a second inlet for admitting such water into the Patiala Escape Channel on the left bank just below the 7 feet fall. The Patiala Navigation Channel which has a flat bed can be drained back when necessary through the Rauní Escape taking off from that channel near mile 1 and falling into the Choá Branch near mile 4.

Storm water which collects inside the city of Patiala finds its way partly through the city drain and partly by natural flow into the low Rágho Májra basin. Ordinarily this water is carried off by the saucer quickly and completely into the Patiala Escape Channel and thence into the *nála* below the 3 feet fall, but when the *nála* is running in high flood it cannot act as an outfall for intramural water, and as mentioned above the sluice-gates at the fall have then to be lowered to shut out water from the *nála* side. In flood time the saucer drain is shut off at the regulator just below the off-take of the new city outfall drain in order that the latter may be brought into efficient use for the relief of the city. This special channel having its head at the lower or south extremity of the Rágho Májra basin and at a point about midway between the Kilhourí and Sanaurí gates carries the great bulk of the city storm water away about five miles to the south, and there delivers it into the Patiala *nála* about half a mile to the south-east of the village of Main. The residue of water left in the Rágho Májra basin, after the outfall drain has done its work, is subsequently run off by the saucer drain into the *nála* near the city, when the flood there subsides, as it generally does in two or three days.

Other public works are in contemplation or are being constructed as funds allow. Of these the most important are a Jail, Public Offices, District Hospitals and Dispensaries, Waterworks and Drainage System for Patiala City, and the Dádrí-Nárnaul Road.

### Section G.—Army.

The administration of a State founded on a successful military exploit was inevitably military in character. Mahārāja Ala Singh was regarded as a brilliant soldier under whom both glory and plunder might be won, and many a discontented Sikh from across the Sutlej came to Barnála to take service under him. The country between the Sutlej and the Jumna was no-man's land between the British dominions and the Sikhs at Lahore, disorder and anarchy were hard to repress, and Patiala was divided into Districts under military governors called *thánadárs*, whose first duty was to keep order, and whose leisure was to be spent in collecting the revenue and administering justice. The *thánadárs* had absolute power in their *ilágás*, and to counteract their influence fort commandants (*qiladárs*), generally foreigners (*Púrbás*), were established in the various forts with independent powers. The organisation of the State remained entirely military until the reign of Mahārāja Karm Singh. This ruler placed the Commander-in-Chief (*Bakhshí*) under the Prime Minister, organised the army on a modern basis, and introduced a system of pay and regular regimental formation.

In 1889 the Imperial Service Troops were organised,<sup>1</sup> and the Patiala Contingent consists of the 1st Patiala Lancers, and the 1st and 2nd Infantry,

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Administra-  
tive.

PUBLIC WORKS.

Return *band*  
near Motí Bágh.

Intramural  
drainage.

Early History.

Imperial Service  
and Local  
Troops.

<sup>1</sup>Patiala has been called the cradle of the Imperial Service Troops in India, as Lord Dufferin announced the inception of the scheme at Patiala in 1888 and the Patiala Darbár was the first of all the protected States to come forward with the offer of a contingent.

## CHAP. III, G.

## Administrative.

## ARMY.

Imperial Service  
and Local  
Troops.

with a fully organised transport. New cantonments with a military hospital and transport lines have been built. Troopers get Rs. 24 a month and sepoy Rs. 7. The local army consists of one regiment of cavalry and two of infantry. The strength of the army is shown below :—

CORPS.		NUMBER OF ALL RANKS.				Annual cost.	REMARKS.
		Commissioned officers.	Non-commissioned officers.	Men.	Total.		
						Rs.	
Imperial Service.	Rājindar Lancers...	24	90	601	715	3,32,000	
	1st Rājindar Sikhs	15	65	563	643	1,06,500	
	2nd Infantry	15	65	563	643	1,10,000	
	Hospital	...	...	...	...	8,000	
	Transport	...	...	...	...	32,700	516 mules and ponies.
	Share of Head-quarters Staff..	...	...	...	...	14,100	
Total		54	220	1,727	2,001	6,53,300	
Local.	2nd Local Cavalry	17	54	329	400	1,46,200	
	3rd Local Infantry	13	49	438	500	65,000	
	4th " "	13	49	438	500	58,000	
	Horse Artillery	5	17	105	127	42,600	50 horses
	Share of Head-quarters Staff...	...	...	...	...	14,100	
	Stores and Hospital	...	...	...	...	9,400	
Total		48	169	1,310	1,527	3,35,200	
GRAND TOTAL		102	389	3,037	3,528	9,88,500	



The services rendered to the British Government by the Patiala Army date from the Gurkha War of 1814. The Patiala infantry formed part of Colonel Ochterlony's force, while the cavalry were employed in patrolling the country at the foot of the hills. During the Mutiny no prince in India rendered more conspicuous service to the British than the Mahārāja of Patiala. When the news of the outbreak at Meerut reached him, the Mahārāja put himself at the head of all his available troops and marched the same night to Nasimblī, a village close to Ambāla, at the same time sending his elephants, camels and other transport to Kālka for the European troops coming down from the hills. From Nasimblī the Mahārāja marched to Thānesar, where he left a force of 1,300 men and 4 guns. Patiala troops helped to restore order in Sirsa, Rohtak and Hissar. Other detachments were employed at Sahāranpur and Jagādhri; while on the revolt of the 10th Cavalry at Ferozepore the Patiala troops pursued them and lost several men in the skirmish that followed. During 1857 the Patiala contingent consisted of 8 guns, 2,156 horse, and 2,846 foot, with 156 officers. In 1858 a force of 2,000 men with two guns was sent to Dholpur and 300 horse and 600 foot to Gwalior, where they did good service. In February at the request of the Chief Commissioner a force of 200 horse and 600 foot (which was afterwards doubled) was sent to Jhajjar to aid the civil authorities in maintaining order. Two months later the Chief Commissioner applied for a regiment equipped for service in Oudh. All the regular troops were already on service, but the Mahārāja raised 203 horse and 820 foot. Since the Mutiny the troops of the State have been offered to the British Government on four occasions. The offer was refused for Manipur and Chitrāl, but accepted for Kābul and the Samāna. A horse battery and two regiments of infantry served in the Kābul Campaign. They were employed in keeping open the lines of communication between Thal and the Paiwār in the Kurram Valley and proved themselves excellent soldiers, maintaining an exemplary discipline during the whole period of absence from their homes. Their services were recognised by the bestowal of the K. C. S. I. upon Sardār Dewā Singh and of the C. S. I. upon Bakhshī Ganda Singh, Commandant. Further, Mahārāja Rajindar Singh was exempted from the presentation of *nazars* in Darbār in recognition of the services rendered on this occasion by the State. In the expedition of 1897 on the North-West Frontier, Mahārāja Rajindar Singh served in person with General Elles in the Mohmand country, while a regiment of Imperial Service Troops was employed both in the Mohmand and Tirah expeditions.

## CHAP. III, H.

—  
Administra-  
tive.

## ARMY.

## War services.

## Section H.—Police and Jails.

The *thāna* has always been the unit of police administration in the State, but formerly the *thānadārs* possessed judicial powers also. They were mostly illiterate men, and each had an *amīn* under him to carry on clerical work, and to act for him generally in his absence. Outlying posts, at a distance from a *thāna*, were under *sillādārs*, who were selected from amongst the constables or *chormārs* and *chaukidārs*, as they were then called. Till the reign of Mahārāja Karm Singh these *thāna* functionaries were under the direct orders of the *adūlatī* in all police and judicial matters. Mahārāja Narindar Singh divided the State into four districts (Nārnaul had not yet come into its possession) and placed each under an officer called *nāib-i-adūlat*. The *thānadārs* now passed under the immediate control of these officers, and as the clerical work in *thānās* had by this time increased, an assistant clerk or *madaḍ-muharrir* was added

Strength of  
police.Table 47 of Part  
B.Working of  
police.Table 48 of Part  
B.

## CHAP. III, H.

Administra-  
tive.POLICE AND  
JAILS.Working of  
police.

to their establishment. In 1861 the office of *náib-i-adálat* was abolished and that of *názim* created instead. At the same time Tahsildárs were given magisterial powers authorised to pass sentences of imprisonment up to 3 years, and named *náib-názims* in this, their judicial capacity. The *názims* were made Sessions Judges, and their courts were made appellate courts for the decisions of appeals from the findings of the *náib-názims*. In 1870 Maharája Mohindar Singh found that judicial work was interfering with the Tahsildárs' legitimate duties connected with revenue and finance, and he appointed separate officers as *náib-názims* to carry on that work. The *thána* functionaries were then placed under *náib-názims*, the *názim* and the *hákim-i-adálat-i-sadr* (commonly called the *adálati*) still continuing to be the chief of them all. This system remained in force till 1882.

1885 A.D.

In 1882 the Council of Regency organised the police department on the British model. District Superintendents of Police were appointed at salaries ranging from Rs. 80 to Rs. 100 a month. The *munshis* and sepoys were called sergeants and constables, while inspectors and court inspectors were appointed in every district. A Police Code was issued, closely modelled on the Code of Criminal Procedure, and British Indian Criminal Law became the law of the State. The final step was the appointment in Sambat 1942 of an Inspector-General of Police with an adequate head-quarters staff. All departmental powers, formerly vested in the magistrates and *názims*, were then transferred to the Inspector-General and District Superintendents. Many improvements have since been carried out by Mr. J. P. Warburton, who was appointed Inspector-General of Police by the late Maharája Rajindar Singh. There are at present 36 *thanas* in the State as shown below :—

*Karnagarh nizamat.*—Karnagarh (at Dirba), Naráingarh (or Cháharpur), Samána, Akálgarh (or Múnak), Narwána, Bhawánigarh (or Dhodán) and Sunám. Also Patiala *Kotwáli*.

*Anáhadgarh nizamat.*—Barnála, Bhichí, Bhatinda, Bhadaur, Sardúl-garh (or Dodhái) and Bohá.

*Amargarh nizamat.*—Amargarh, Sirhind or Fatehgarh, Khamánon, Alamgarh (or Kalaur), Chunáthal, Doráhá (or Páil) and Sherpur.

*Pinjaur nizamat.*—Pinjaur, Rájpura, Ghanaur, Rámgarh or Ghurám, (stationed at Bahrú), Mardánpur, Lálrú, Banúr, Srínagar, Sanaur, Dharampur and Kauí.

*Mohindargarh nizamat.*—Mohindargarh (or Kánaud), Nárnaul, Nángal Chaudhri and Satnáli.

## Outposts.

There are numerous outposts, those on the Kálka-Simla road being the most important. As dacoits from Alwar and Jaipur used to make incursions into Patiala it was found necessary to establish 14 outposts along the Patiala frontier, in the Mohindargarh *nizamat*. These outposts have, however, been recently abolished.

Constitution of  
police.

Details of the constitution of the police force will be found in Part B. Young men of good family are now recruited as Probationary District Superintendents, and whenever a vacancy occurs one of them is selected for it. A small force of mounted police has been organised.



The *chaukidari* system has also come under revision. Formerly the villages paid their *chaukidars* in grain twice a year. Their pay was varied and uncertain, and they consequently neglected their duties. Regulations have now been drawn up, modelled on those of the Punjab, providing among other things that *chaukidars* shall receive Rs. 4 a month.

The Criminal Tribes in the State, though few in numbers, are kept under strict supervision; the majority of them are Sânsîs and Baurîas, with some Harnîs, Mînâs and Bilochîs.

There are two jails in the State—at Patiâla and Mohindargarh, and six lock-ups—at Nârnaul, Anâhadgarh, Karmgarh, Pûnjaur, Châil and Amargarh. The jail at Patiâla has accommodation for 1,100 prisoners, that at Mohindargarh for 50, while each lock-up holds 40. A new central jail is under construction at Patiâla. Jail industries (which only exist in the Patiâla jail) include carpets, *darîs*, *munj* matting, paper, blankets and prison clothes. Litho-printing is also done. The convicts are now employed in labour in the State gardens, and in the building of the new jail. Their gross earnings in Sambat 1960 were Rs. 14,243. The jail expenditure is high; the prisoners are confined in two separate buildings; the warders have guns of an obsolete pattern; and a large number of extra warders are employed to guard the convicts at their work. Hence the number of warders is double what it ought to be; when the new jail is occupied the establishment will come under reduction. The diet of prisoners is better than that given in British jails, as wheat flour is given to the prisoners in Patiâla all the year round. In British jails, however, vegetables and condiments are grown in the jail garden, and in Patiâla they are bought in the *bâsâr*. The annual expenditure in the central jail and the average cost per prisoner are shown below:—

Head of charge.	Total expenditure.		Cost per head.	
	Rs.	A. P.	Rs.	A. P.
Establishment	39,681	0 0	33	3 10
Dietary charges	19,008	0 0	21	0 4
Hospital charges	2,514	0 0	2	12 7
Clothing and bedding	8,948	0 0	9	14 1
Sanitation charges	581	0 0	0	10 3
Miscellaneous services and supplies	11,116	0 0	12	4 6
Travelling allowance	77	0 0	0	1 4
Contingencies	1,601	0 0	1	12 4
Extraordinary charges	1,257	0 0	1	9 11
Total	75,413	0 0	80	5 2

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Administrative.

POLICE AND  
JAILS.

*Chaukidari* system.

Criminal Tribes.

Jails.

1903 A.D.

## CHAP. III, I.

## Section I.—Education and Literacy.

## Administrative.

## EDUCATION AND LITERACY.

## Literacy.

		1891.	1901.
Males	{ under instruction ...	38	424.6
	{ able to read and write ...	547	
Females	{ under instruction ...	1	11.8
	{ able to read and write ...	7	

The figures in the margin show the number of literates in every 10,000 of each sex according to the censuses of 1901 and 1891. Taking the religions separately the following are the figures per 10,000 of each sex :—

	HINDUS.		MUHAMMADANS.		SIKHS.		OTHERS.	
	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.
Males	{ under instruction, 42	586	{ 39	207.6	{ 21	277	{ 231	4,143
	{ able to read and write, 704		{ 228		{ 372		{ 4,172	
Females	{ under instruction, 6	8	{ 2	12.4	{ 8	9.4	{ 50	1,323
	{ able to read and write, 46		{ 5		{ 126		{ 245	

Caste or tribe.	Total number of caste or tribe.	NUMBER ABLE TO READ AND WRITE.		Number of males in column 3 who know English.	The marginal table shows the actual number of literates in selected castes.
		Males.	Females.		
1	2	3	4	5	
Aráin ...	47,022	302	6	6	
Arora ...	2,396	361	22	14	
Bráhmán ...	91,463	8,083	45	86	
Baniá ...	20,767	17,917	52	51	
Jat ...	484,731	5,398	59	34	
Khatri ...	18,138	4,296	31	66	
Pathán ...	7,017	368	8	15	
Rájpút ...	65,296	942	28	14	
Sayyid ...	88,665	937	38	12	
Sháikh ...	23,131	1,016	39	32	

The census returns of 1901 show that of the total population 38,097 were literate, but of that number only 860 were females. The agricultural population in general does not regard education favourably. At the census of 1891, 3,410 persons in the whole State were returned as under instruction and in 1901 the educational returns showed 6,058 pupils, to which should be added 1,654 scholars in private and village schools, making a total of 7,712.



Before the reign of Mahārāja Narindar Singh there was no system of State-controlled education in Patialā, though private schools are said to have been numerous in the capital, and in these Persian, Arabic, Sanskrit and Gurmukhī were taught. The first State school was opened in Patialā itself in 1860 A.D. and in this the three classical languages mentioned above were taught. In 1862 the scope of the school was enlarged and provision was made for teaching English and Mathematics, but Persian remained the most popular study. This school was under the control of Lāla Kulwant Rāi, the Financial Minister, who was thus the pioneer of education in the State. Mahārāja Mohindar Singh in 1870, the first year of his reign, created a regularly organised Educational Department, under a Director assisted by an Inspector. The first Director was the well known Mathematician Professor Rām Chandar, formerly tutor to the Mahārāja. The school at Patialā was liberally equipped and made the central school. A Managing Committee, consisting of all the principal officials, was also appointed to promote the spread of education. The teachers in the indigenous schools in the town of Patialā were taken into the service of the State, Persian remaining the only subject of instruction, and their *maktabs* became State schools, while existing schools were similarly taken over or new schools established at the towns of Sanaur, Samāna, Pāil, Bhatinda, Basī, Srinagar, Pinjaur, Nārnāul, Sunām, Narwāna, Banūr, Hariāya, Kāfāud, Amar-garh, Mausūrpur, Barnāla, Talwandī, Mēnak and Sirhind. The total number of scholars was 1,700, of whom 400 were in the Patialā College, and Rs 17,370 were expended annually on the maintenance of the schools. Soon after this in 1928 Sambat two Deputy Inspectors were appointed and in the following year a third was sanctioned for the supervision of the schools in the capital and in the tahsil of Patialā. The Mahārāja raised the State grant for education to Rs. 60,000 a year, and this left a surplus. It was invested in Government Promissory Notes and the interest placed at the disposal of the Educational Department. In 1872 the Patialā College was affiliated to the Calcutta University and boys were first prepared for its Entrance Examination in 1875. In 1874 the Oriental Section was affiliated to the Punjab University and Maulvī and Prāg classes opened under the newly inaugurated University system, and since 1876 it has figured in the list of successful institutions of the Punjab, its students having competed successfully in the examinations of the Punjab University. The success of the school having made it desirable to provide for higher education, a First Arts Class was opened in 1886 and a B. A. Class in 1886. In 1930 Sambat a Roorkee Class was opened and systematic instruction given to boys for admission into the Overseer and Sub-Overseer Classes. This Class still exists and has proved a success. The want of a proper building was, however, a serious drawback to the success of the State's effort in the cause of education. In 1876 a suitable site was selected at the desire of the Mahārāja, and when Lord Northbrook visited Patialā he laid the foundation stone of Mohindar College. His Excellency also established a gold medal in memory of his visit.

Mahārāja Mohindar Singh not only endeavoured to extend education within the State, but evinced much generosity in making several handsome donations to various educational institutions in British India, irrespective of creed and caste. The chief of these were made to the Punjab University, the Muhammadan Anglo-Oriental College at Aligarh, and the Delhi Zenāna Teachers' Home, the Lawrence Military Asylum at Sanāwar, the Mayo Orphanage at Simla, and the Mohindra Lal Sarkār's Science Association at Calcutta. In addition to the above endowments His Highness gave a sum of

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Administra-  
tive.EDUCATION AND  
LITERACY.Education.  
History.

A.D. 1871.

A.D. 1872.

A.D. 1873.

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Administrative.

EDUCATION AND  
LITERACY.

Education.

Sambat 1946.

Rs. 23,568, in small subscriptions, to various associations, a portion of which was allotted to educational ones, irrespective of any distinctions of creed, caste or colour.

The Educational Department of the State is now administered on the system introduced by Dr. Simé in 1889. The Director of Public Instruction is also Inspector-General of the State Schools and in that capacity he visits each school at least once a year. The direct responsibility for the supervision of the schools vests however in the Inspectors, who are required to visit each school at least twice a year. There are two Inspectors, the senior being in charge of the Patiala Circle, which comprises the *nizāmts* of Amargarh and Pinjaur, with the Patiala tahsil of Karmgarh, and the junior having charge of the Barnála Circle, which comprises Anahadgarh and Mohindargarh *nizāmts*, with the three remaining tahsils of Karmgarh. The Patiala Circle has 58 schools, as detailed in the margin, with

Schools in 1902.	CIRCLE.	
	Patiala.	Barnála.
Middle ...	7	9 (Anglo-Vernacular 6 and Vernacular 3).
Primary...	40	30
High <sup>1</sup> ...	Anglo-Vernacular 2	Anglo-Vernacular 2
Girls' ...	9	7
Total ...	58	48

3,138 pupils, 2,806 boys and 332 girls. Its expenditure amounted in 1902 to Rs. 26,538 and its income from fees to Rs. 1,610. The Barnála Circle has 48 schools, with 2,483 pupils, 2,381 boys and 102 girls. Its expenditure amounted in 1902 to Rs. 20,712 and its income from fees to Rs. 1,150.

The following 18 schools are located in school buildings:—

Patiala Circle	...	{ Srínagar, Rájputra, Banúr, Sirhind, Nandpur-Kalaur, Ghurúán, Pál, Ghanaurí Kalán, Chauárthal.
Barnála Circle	...	{ Mohindargarh, Nárcoul, Nángal Chaudhrí, Bhikhi, Samána, Dirba, Narwána, Kalait, Mansúrpur.

The following 12 are located in forts and other State buildings:—

Patiala Circle	...	{ Sanaur, Bahádurgarh, Pinjaur, Ghanaur, Basí, Doráhá, Amargarh, Shergpur.
Barnála Circle	...	Barnála, Hadiáya, Karmgarh, Múnak.

The rest are in hired buildings.

Ex'isting  
Institutions:  
The Mohindar  
College.

The buildings of the Mohindar College have already been described. The staff consists of no less than 41 masters and officials, of whom 4 belong to the College Department, 12 to the Anglo-Vernacular High School, 8 to the Vernacular High School, 4 to the Persian, 2 to the Arabic, 6 to the Sanskrit and 2 to the Gurmukhí

<sup>1</sup> The High Schools are at Patiala (forming part of the Mohindar College), Pál, Bhatinda and Mohindargarh.



Section, with a librarian, a gymnastic instructor and a clerk. Of the College staff all are graduates, and of the Anglo-Vernacular High School teachers 4 are now experienced graduates. The College is maintained entirely by the State, only nominal fees being levied from the students. Prizes and scholarships to the value of Rs. 2,211 are awarded annually. Two gold medals are also given by the State,—one, the Northbrook, to the first student in the English Department of the College, and the other to the first in the Oriental Department. In the latter department poor students are supported by stipends. The total number of students is 324, of whom 120 are non-Brahmanical Hindus, 60 Brahmans, 70 Mohammadans and 3 Native Christians. There are only 41 boarders in the boarding-house, which is controlled by a Resident Superintendent, the Principal of the College being ultimately responsible for its good management. Free medical attendance is also given to the boarders, the Civil Surgeon receiving an

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—  
Administra-  
tivo.EDUCATION AND  
LITERACY.

Education.

The Mohindar  
College.

	Rs.
1. College proper ...	9,924
2. Oriental Section—	Rs.
(a) Arabic ...	840
(b) Sanskrit ...	1,368
(c) Persian ...	1,584
(d) Gurmukhi ...	420
3. A.V. High School ...	7,116
4. V. High School ...	2,274

allowance of Rs. 15 per mensem for this duty. No fees used to be charged, but annas 12 a month are now to be levied from each student to meet the maintenance charges. The total cost of the College is Rs. 23,466 a year distributed as shown in the margin.

In 1902 there were 78<sup>1</sup> indigenous schools in the State as against 129 in 1891, with 1,305 scholars in 1902 as against 1,629 in 1891. They include (a) 16 *pāthshālās*, (b) 17 *chatshālās*, (c) 13 *dharmshālās* and (d) 32 *maktabs*.

Indigenous  
education.

In 1902 the 16 *pāthshālās* were attended by 90 boys. Their education is religious and Brahman boys especially resort to them to learn *padhā*, 'priestly lore,' and '*gotish*,' astrology. The students are called *vidiārthis* and generally live by begging. They receive lessons from their teachers early in the morning and again in the afternoon, and are first taught the *Sighra-bodh*, *Harachikhar*, *Bhadr padhā*, *Sanskār padhā* and other similar books relating to Hindu ceremonial and rites: then they are taught *vayākarn*, or Sanskrit grammar, by heart. The *vayākarn* books taught are the *Sārsut* and *Chandrakā*, and these are first learnt by rote (*pāth* = reading without comprehension) and then the *arth* or meaning is explained. One book at a time is taught, another only being begun when the first has been mastered. Though this system improves the memory it has a deteriorating effect on the intelligence and judgment. Such education is imparted to *vidiārthis* in all the towns and most of the villages, but in Patiala itself and in a few villages higher subjects, such as *vayākarn*, 'grammar,' *niyā*, 'logic,' *gotish*, 'astrology,' *vedānt*, 'theology,' and Hindu law are taught. Higher education is chiefly imparted at the great religious centres, such as the Kurukshetra and Kāshī. At these places the *Gītā*, *Bhāgwat*, *Mahābhārat*, *Rāmāyan*, *Vedās*, *Siddhānt Sharomani*, *Siddhānt Kaumudī*, books on the *Purāns*, mythology, *khatdarshan*, the six schools of philosophy, and Hindu law are taught. The Brahman who only knows enough to perform religious rites and ceremonies is called a *pādhi* (Sanskrit *opādhiyā*); one who is well up in Sanskrit is called *pandit*: and one who knows astrology is called a *gotishī*. These teachers receive no remuneration from their *vidiārthis* and depend for their livelihood on their *jajmāns* or on presents given them for reciting *kathās* from the *Bhāgwat* or *Rāmāyan*.

*Pāthshālās*, ✓

<sup>1</sup> This number is below the mark; there are a good many indigenous Gurmukhi and Mahajan schools in the State that have not been returned.

## CHAP. III, I.

Administra-  
tive.EDUCATION AND  
LITERACY.

## Education.

Chatshālās:  
Landé or Sarraf  
schools.

*Chatshālās* are *Mahājani* reading schools where *pādhus* teach Landé and accounts to Mahājan (shopkeeper) boys generally. The 17 *chatshālās* in the State have 368 boys, who are first taught the *chhoti* and *bari bārākhari* or *siddhon*, the Landé alphabet, which they write on the ground with their fingers. Figures are next taught and then the *kothe* or 'tables' up to 40, *pauā* ( $\frac{1}{2}$ ), *adhā* ( $\frac{1}{3}$ ), *pauā* ( $\frac{2}{3}$ ), *raiyā* ( $\frac{1}{4}$ ), *dudhā* ( $\frac{1}{5}$ ), *dhāyā* ( $\frac{2}{5}$ ), *kunchā* ( $\frac{3}{5}$ ), *dhanchā* ( $\frac{4}{5}$ ), etc., up to  $9\frac{1}{2}$  are taught. Then the *gayāriān* (table of 11 times) and *hawān* (table of 21 times) are learnt by heart. The *bihat* (multiplication of  $1\frac{1}{2}$ ,  $1\frac{1}{3}$ ,  $2\frac{1}{3}$ , etc., by one another) is also taught. These tables help the boys in their trade in after-life. Every day three boys, who are well up in the tables, stand at one end and three others at the other end of the class and recite them, while the rest sit and in a rhythmical tone repeat them step by step after the six boys. When a boy has learnt to write the alphabet and figures on the ground and to recite all the tables, he begins to write the alphabet and figures on a *takhtī*, a small wooden board plastered over with black, *pāndū* or white clay and water being used for ink. After some practice they plaster the *takhtī* with *gāni*, and write on it with black country ink. On the *takhtī* the four first rules of arithmetic, interest and the method of keeping accounts are taught. Afterwards essential arithmetic and *gurs*, or formulæ, are taught to make the boy skilful in Hindī accounts. An intelligent lad finishes this course in two months and boys of ordinary capacity in six. The boys take two pice, a *ser* of flour and a quarter of a *ser* of raw sugar with them when they begin their studies. The sugar is distributed among the pupils, and the flour and pice given to the teacher. Every pupil pays one or two pice and half a *ser* of grain to the *pādhu* every Sunday. The *pādhu* is generally paid on the contract system, receiving a fixed sum on the completion of a certain course of special instruction, e.g., one rupee is paid after finishing the tables, one on beginning to write on the *takhtī*, and one after learning the rates, etc. The majority of the pupils leave school after learning the tables, but a few learn mental arithmetic and book-keeping and to write out bills and drafts. A festival (the *Chām Chikri*) is held on the 4th day of the moon in the lunar month of Bhādon, at which the *pādhu* accompanied by his pupils goes to the house of each and the parents give him a rupee and some clothing, with sweets to the boys. Food is also given to the *pādhu* on festivals, and on his marriage the pupil pays him a rupee. Hindu shopkeepers are very quick in mental arithmetic and practical accounts, and even educated mathematicians cannot compete with them in mental activity.

## Dharamshālās.

Gurmukhī schools are generally located in *dharamshālās*. In 1902 the 13 *dharamshālās* contained 56 boys. *Bhāis* or *sādhūs* are the teachers in these schools. The alphabet or *paintī*—the 35 letters—is generally taught on the ground, and the *mahārni* written in *pāndū* ink on a *takhtī* plastered with black. This *mahārni* is not a recitation of tables, but a compounding of consonants with vowels, such as *sa mukhī*, *sa kannā*, *si siārī*, *si bihārī*, *sā ankar*, *sā dalankar*, *sa lōcān*, *sai dolāyān*, *so haura*, *so kanaurā*, *song tippī*, *sān bindī*. *Mahārni* is written as well as recited. Of the Gurmukhī books the Bālopdes̄h is taught first, then the Panjgranthī, Dasgranthī and Guru Granth Sāhib. Boys are also taught to write letters in Gurmukhī. In the Jangal tract the people have a strong predilection for learning Gurmukhī, and the schools for teaching it are rapidly increasing in numbers.

## Maktabs.

The *maktab* is the vernacular Persian or Arabic school. The 32 *maktabs* in the State contain 791 boys. There are two kinds of schools,—the one where only the Qurān is learnt, the other where Arabic is taught.



In the Qurán schools the Qáida Bagdádí or Arabic primer is taught first, then the 30th *sipára* or *ám-há-sipára*, and then the Qurán is learnt by rote. One who can recite the Qurán by heart is called *Háfiz*, and is looked up to with respect by Muhammadans. There are two schools, at Sunám and Nárnaul, where Arabic is actually taught. In these schools the Bagdádí Qáida and Al-Qurán are taught first and then the Mizán-us-sarf, Sarf Mír, Nahav Mír, Qáfiá, Sháfiá, Hadís, &c. Persian is taught in Persian schools in which the vernacular Qáida, and vernacular readers, 1st and 2nd Persian readers, the Amadnáma, Kháliqbári, Karímá, Dastúr Sibián, Gulistán, Bostán, Inshá Dilkushá, Inshá Khálifa, Mina Bázár, Seh-nasar Zahúrí, Sikandarnáma, Abulfazal and the Ikhláq Jalálí are taught. In these schools boys read aloud, shaking their heads backwards and forwards meanwhile. A *rahal* or wooden bookstand is used in reading the Qurán and Gurmukhí books.

Artisans' boys, such as blacksmiths, carpenters, goldsmiths, tailors, etc., are taught by skilled artisans, who are presented with a rupee and some sweets by their apprentices.

Female education is generally looked upon with disfavour throughout the State. Girls learn *kashida* and other needle work, *i.e.*, embroidery, sewing, making gloves, hosiery and trouser-strings, etc., at home from other women. They also learn cooking and other household duties at home from their mothers and relations. Women are taught only Gurmukhí, Nágrí, Sanskrit, or Arabic according to their religion. Only religious books are generally taught to the girls. In Patialá town some Hindu widows teach girls and women the Gítá, Rámáyan and Bishnusahasarnám.

As regards literature, Patialá is not far behind most of the other towns of the Punjab, and some of its authors have produced standard works. The Khalifa brothers have taken the lead in this direction. The late Wazír-ud-daula, Mudabbar-ul-Mulk, Khalifa Muhammad Hassan, C.I.E., Prime Minister of Patialá, was the author of the *Aijáz ut-Tanzil* and the *Tárikh-i-Patialá*. The former work is designed to prove the superiority of Islám over other religions and is greatly esteemed by the Muhammadan community in India, and the latter is the standard work in Urdu on Patialá History. The Mashír-ud-Daula, Mumtáz-ul-Mulk, the Hon'ble Khalifa Muhammad Hussain, Khán Bahádur, Member of the Council of Regency, has translated the 'Rájas of the Punjab' and Bernier's Travels into Urdu. Sardár Gurmukhí Singh, Sardár Bahádur, President of the Council of Regency, is the author of the Nának Parkásh, an interesting and instructive book on Sikhism. Bhái Gyáni Singh is the author of the 'Tárikh-i-Khálsa' and the 'Panth Parkásh' in Punjábí, both highly esteemed in the Punjab. The author has treated Sikh history exhaustively. Another Punjábí writer is Bhái Tara Singh, who has written a Kosh, or vocabulary of words and phrases in the Adí Granth, with explanations, a work greatly admired by students of the Sikh religion. He has also written several other treatises on Sikhism. The late Mr. M. N. Chatterjee, Professor of the Mohindar College, was the author of a poetical work, the "Morning Star," and his "Logic and Philosophy" are used extensively by students of Metaphysics, Logic and Psychology. The late Master Chhuttí Lál, Director of Public Instruction in the State, translated *Æsop's Fables* into Urdu, and the work is used as a text-book in the Upper Primary classes of the State schools. The late Professor Rám Chandra, also Director of Public Instruction, brought out a unique Mathematical work on Maxima and Minima, which is highly spoken of by

CHAP. III, I.

Administrative.

EDUCATION AND LITERACY.

Maktabs.

Education of artisans.

Female education.

Literature.

**CHAP. III, J.**  
**Administrative.**

**EDUCATION AND LITERACY.**

**Literature.**

advanced students of Mathematics throughout Europe and America. The late Sardār Partāp Singh, Financial Minister of the State, edited a Geography of Patialā which supplied a want keenly felt in the State. Pandit Ganeshī Lāl composed books on the Geography of Patialā and on Algebra. Munshī Ganda Rām, Mathematical Teacher, has composed two works in Urdu on Algebra and Natural Philosophy. Pandit Muni Lāl has composed some books on moral and religious reform. As Senior Inspector of Schools and Officiating Director of Public Instruction Pandit Rām Singh, Sharma, wrote the 'Asūl-i-Tālim' (Principles of Training), which was greatly appreciated by educational experts in the Punjab and United Provinces, and the General Text-Book Committee, Punjab, approved of it for the libraries of High Schools and Training Institutions. The 'Patialā Akhbār' was started in 1872 by Munshī Newal Kishor with the sanction of the State. Since 1895 this paper has been under the management of Sayyid Rajah Ali Shāh, proprietor of the Rājindar Press, Patialā. The English and Vernacular newspapers of the Punjab and United Provinces are usually read by the educated people of the State.

**Section J.—Medical.**

**Supervision.**

A regular Medical Department was organised by Mahārāja Mohindar Singh in 1873 and placed under Surgeon-Major C. M. Calthrop, the first Medical Adviser to the State, who also had charge of the vaccination work. The Medical and Sanitary institutions and establishments of the Patialā State are under the direction of a Medical Adviser, who is an officer of the Indian Medical Service, lent by the British Government.

**Establishment.**

The Medical Staff consists of (1) an Assistant Surgeon lent by the Government of the Punjab who holds charge of the Rājindar Hospital and is also Civil Surgeon of Patialā, (2) nine Assistant Surgeons engaged directly by the State, (3) twenty-seven Hospital Assistants; and besides these a Medical Lady Superintendent in charge of the Dufferin Hospital with two qualified Female Medical Assistants.

**Institutions.**  
**Dispensaries.**  
*Table 53 of Part B.*

The institutions consist of the Rājindar, Dufferin, Imperial Service Troops and Jail Hospitals, and City Branch, Poor-house, Local Troops and Police out-patient dispensaries at Patialā. There are outlying dispensaries in charge of Assistant Surgeons at Basī, Bhatinda, Nārnaul, Barnāla, Rājpora and Sunām, the three former having in-patient accommodation. There are dispensaries in charge of Hospital Assistants at Banūr, Pāil, Dhūri, Bhawānīgarh, Narwāna, Samāna, Mūnak, Haryāū, Bhikhi, Mohindargarh, Sirhind, Pinjaur and Srinagar, the last only having in-patient accommodation. There are also three dispensaries at Bālad, Ladda and Talwandī in charge of Hospital Assistants in connection with the Irrigation Department. In 1903 the Hendley Female Dispensary was opened at Patialā by Sir Benjamin Franklin, K.C.I.E., Director-General of Hospitals in India, at the request of the Council of Regency. It is situated near the Sanaurī Gate of the town, and is in charge of a European lady doctor.

**Special institutions.**

The Rājindar Hospital is a handsome, well-equipped building, with 56 beds, built in the time of the second Council of Regency in 1877. It was formally opened in January 1883. A thoroughly modern operation room was added to the building by Mahārāja Rājindar Singh. The Dufferin Hospital close by the Rājindar Hospital was also built in the time of the second Council of Regency, the foundation stone having been laid in November 1888 and the building opened in October 1890. It is well secluded from

observation, near one of the town gates, and thus adapted for the treatment of females of the better classes. The Military Hospital, in the Imperial Service Troops lines, is built on the plan of similar institutions in British India. The other medical work in and around Patiala is carried on in buildings ill-adapted to their purpose, and this is also the case at Basī, Sunām, Nārnaul, Pāil, Haryāū, Narwāna and Sirhind. Under the present Council much has been done to provide suitable buildings for the various hospitals and dispensaries.

CHAP. III, J.  
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Administra-  
tive.  
MEDICAL.  
Special institu-  
tions.

The Sanitary Department includes the conservancy of Patiala and the towns shown in the margin, the

Sanitary Depart-  
ment.

Rājpurā.	Bhatinda.
Banūr.	Hadidya.
Basī.	Bhawānigarh.
Sirhind.	Samāna.
Dhūri.	Sunām.
Barnāla.	Nārnaul.

vaccination, and the registration of births and deaths in the State. There is a Superintendent at Patiala in charge of conservancy throughout the State under the Medical Adviser, and his

duties include all those which in British territory come under the control of a Municipal Committee.

The vaccination and registration of births and deaths establishment is under an Inspector of Registration and Vaccination (who is an Assistant Surgeon), a Supervisor of Vaccination, and 30 Vaccinators. Vaccination is entirely voluntary and is fairly generally accepted in every *nisāmat*. The people of the town of Patiala are, however, somewhat adverse to it, and the introduction of a compulsory Act to deal with this serious condition of things has been often proposed, but no action has as yet been taken in this direction.

Vaccination.  
Table 34 of Part  
D.

As in the Punjab, the registration of births and deaths is now carried on by the village *chaukidārs*; previously to 1901 it was effected through the tahsils by the State *patwāris*. This system was never satisfactory and up to 1901 no dependence can be placed on the vital statistics as submitted by the Department. The hope that the new system would be an improvement on the other hand has not yet been fulfilled, but it is too early as yet to give a definite opinion on this new departure.

Registration  
of births and  
deaths.

In connection with the Rājindar Hospital is a 3rd Class Meteorological Station from which reports are sent monthly to the Government of India. The observations are taken by a Hospital Assistant who has had considerable experience in this work.

Meteorological  
Department.

At Patiala near the Motī Bāgh there is an asylum called the Rām Bāra which supports 16 lepers and 13 blind paupers. It was founded in Sambat 1883 by Mahārāja Karm Singh at the suggestion of Bhāī Rām Singh, a holy man, who devoted his substance to the relief of poverty and even admitted crippled cows to this asylum. Mahārāja Karm Singh granted him a village in *jāgīr* and his descendants carried on the work and called themselves *mahants*. The expenditure is about Rs. 1,200 annually.

Lepet Asylum.

The institution now known as the Victoria Poor-house was started in the famine of Sambat 1956, and was at first called the Poor-house. It was managed by competent State officials and afforded extensive relief to the famine-stricken people, and a full account of it will be found in Section H, page 136. When the famine was over, some of its inmates who had no homes and means of subsistence were unable to leave it, and were, therefore, kept, fed and looked after. The Poor-house, moreover, continued

The Victoria  
Poor-house.



CHAP. III, J.  
Administra-  
tive.

MEDICAL.

The Victoria  
Poor-house.

to admit fresh inmates, and so it was proposed by Lāla Bhagwān Dās, Member of the Council of Regency, that a permanent Poor-house should be established in memory of Her late Majesty the Empress, and at a meeting of the Central Victoria Memorial Committee held on January 1st, 1901, presided over by Kanwar Sir Ranbīr Singh, K.C.S.I., it was decided to establish this institution. Rs. 70,000 were subscribed and are being spent on a large building for its inmates, who number over 100. The Darbār also allotted Rs. 500 per mensem for food and other expenses. The average number fed is about 115 daily. The institution is in charge of a Hospital Assistant, who is also the Superintendent, a compounder, a store-keeper, two peons, two cooks, a teacher, two *chaukidārs*, two *kahārs*, a sweeper, a barber, a dhobī, and a carpenter to teach the orphans. The last named is paid Rs. 12 by the Medical Adviser from his own pocket. One of the *kahārs* grows vegetable in the compound for the use of the inmates. The health of the inmates is generally good. They are fed twice a day, at 8 A.M. and 6 P.M., on bread, *dāl* and vegetables, the sick being given rice and milk also. The cost of food alone amounts to Rs. 2 per head monthly. Such as are capable of working are required to twist ropes for the repairs of their *chārpāis*, to make up packets of quinine for sale through the Post Offices or some other light work. Orphan girls are taught spinning and boys carpentry. No pauper or orphan is admitted into the Poor-house without the order of the Medical Adviser and Lāla Bhagwān Dās, who supervises the working of the institution. The building under construction is to be called the Victoria Poor-house. Its foundation stone was laid by the Hon'ble the Lieutenant-Governor at the Dusera in 1905.

CHAP. III, J.  
—  
Administra-  
tive.

MEDICAL.

The Victoria  
Poor-house.

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## CHAPTER IV.—PLACES OF INTEREST.

### AMARGARH NIZAMAT.

The Amargarh *nizamat* lies between  $75^{\circ} 39'$  and  $76^{\circ} 42'$  E. and  $30^{\circ} 59'$  and  $30^{\circ} 17'$  N., with an area of 875 square miles. It has a population (1901) of 365,448 souls as against 361,610 in 1891, and contains three towns, BASI, its head-quarters, PAIL, and SIRHIND, with 605 villages. The land revenue with cesses amounted in 1903-04 to Rs. 9,12,239. The *nizamat* comprises several distinct portions of Patiala territory and is divided into three tahsils. Of these the first, Fatehgarh, lies in the north-east of the State round the old Mughal provincial capital of Sirhind, and the second, that of Sahibgarh or Pail, forms a wedge of territory in the British District of Ludhiana. The third tahsil, Amargarh, lies south of Pail between the State of Maler Kotla on the west and the territory of Nabha on the east. This tahsil lies in the Jangal, the other two lying in the Pawadh.

CHAP. IV.

Places of  
Interest.

Amargarh  
*nizamat*.

### AMARGARH TAHSIL.

Amargarh is the south-western tahsil of the Amargarh *nizamat*, lying between  $75^{\circ} 39'$  and  $76^{\circ} 12'$  E. and  $30^{\circ} 17'$  and  $30^{\circ} 37'$  N., with an area of 311 square miles. It has a population (1901) of 123,468 souls as against 118,329 in 1891, and contains 161 villages. Its head-quarters are at Dhuri, the junction of the Rājputra-Bhatinda and Ludhiana-Jākhāl Railways. Its land revenue with cesses amounted in 1903-04 to Rs. 3,37,985.

### ANAHADGARH NIZAMAT.

The Anahadgarh *nizamat* lies between  $74^{\circ} 41'$  and  $75^{\circ} 50'$  E. and  $30^{\circ} 34'$  and  $29^{\circ} 33'$  N., with an area of 1,496 square miles. It has a population (1901) of 377,367 souls as against 347,395 in 1891, and contains four towns, GOVINDGARH, BHADAUR, BARNALA or Anahadgarh, its head-quarters, and HADIAYA, with 454 villages. The *nizamat* which is interspersed with detached pieces of British territory, of which the principal is the Mahrāj *pargana* of the Ferozepore District, forms the western portion of the State. It lies wholly in the Jangal tract, and is divided into three tahsils, ANAHADGARH, GOVINDGARH and BHIKHI. The land revenue with cesses amounted in 1903-04 to Rs. 7,22,925.

### ANAHADGARH TAHSIL.

The Anahadgarh or Barnala tahsil is the head-quarters tahsil of the Anahadgarh *nizamat* lying between  $75^{\circ} 14'$  and  $75^{\circ} 44'$  E. and  $30^{\circ} 9'$  and  $30^{\circ} 34'$  N., with an area of 320 square miles. It has a population (1901) of 105,989 souls as against 104,449 in 1891, and contains the three towns of BARNALA or Anahadgarh, its head-quarters, HADIAYA and BHADAUR, with 86 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,77,488.

### BAHADURGARH.

The fort Bahadurgarh is situated 4 miles to the north-east of Patiala in the Patiala tahsil of the Karnagarh *nizamat*, and is connected with Patiala by a metalled road. The village Saifābād in which the fort is situated took its name from Nawāb Saif Khān, brother of Nawāb Fidāf Khān, who founded it in the time of the Emperor Aurangzeb. The date of founding the village is given by Shekh Nāsir Alf, Sirhindī, a famous



## CHAP. IV.

Places of  
interest.

## Bahádurgarh.

poet of that age, in an inscription on the inner gate of the fort, as "Abád Namúd Saif Khán Saifábád" (Saif Khán founded Saifábád), which according to the *abjad* calculation comes to 1067 A.H. or 1658 A.D. This village as well as certain other neighbouring villages was in the possession of the descendants of Saif Khán until the time of Mahārāja Amar Singh, who at the suggestion of Rāja Kírat Parkásh of Náhan captured and annexed the villages to his own territory, granting the village of Chhotá Rasúlpur to the descendants of Saif Khán as *jágír*, which they hold to the present day. The mosque in front of the palace was built by Saif Khán in 1077 A.H. or 1668 A.D. as the following inscription on the doorway of the mosque denotes (according to the *abjad* calculation):—"Bánic in Masjid ámad Saif Khán" (Saif Khán is the founder of this mosque).

The foundation of the present *pakká* fort was laid in 1837 by Mahārāja Karm Singh, and it was completed in 8 years at a cost of Rs. 10,00,000. This strong fort is surrounded by two circular walls or ramparts, the outer wall being 110 feet apart from the inner one. The outer wall which is 39 feet high is surrounded by a *pakká* ditch 25 feet deep and 58 feet wide. The circumference of the fort is 6,890 feet or 1 mile 536 yards and 2 feet. Mahārāja Karm Singh gave the fort its present name in commemoration of the sacred memory of Guru Teg Bahádur who paid a visit to the place in the time of Saif Khán, and who, it is said, prophesied the rising up of a fort here at some future date. The officer in charge of the fort is called *Qiladár*. The Mahārāja also built a *gurdwára* in front of the fort in memory of the great Guru, which stands to the present day. A village has been given in *muáfi* to this *gurdwára* for its maintenance. A fair is held annually at this place on the 1st day of Baisákh—the *Baisákhí*—the new year's day of the Hindus. Close to the *gurdwára* is a tank which not only adds to its beauty, but is useful to the public. The village Bahádurgarh has, besides, a few fine buildings and a garden. It has also a Primary School. Outside the fort lies the tomb of Saif Khán, the founder of the village. The population of Bahádurgarh according to the census of 1901 is 893, and consists chiefly of peasants and artisans.

## BANUR TAHSIL.

Banúr is the north-eastern tahsíl of the Pinjaur *nizámat*, lying between  $76^{\circ} 40'$  and  $77^{\circ}$  E. and  $30^{\circ} 23'$  and  $30^{\circ} 39'$  N., with an area of 124 square miles. It has a population (1901) of 56,674 souls as against 60,185 in 1891, and contains the town of BANUR, its head-quarters, with 135 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,70,497.

## BANUR TOWN.

Banúr is the head-quarters town of the Banúr tahsíl of the Pinjaur *nizámat*, lying 9 miles north-east of Rájpura, in  $76^{\circ} 47'$  E. and  $30^{\circ} 34'$  N. Population (1901) 5,610 as against 6,671 in 1881, a decrease due to its distance from the railway and an unhealthy climate. The ruins that surround it testify to its former importance: its ancient name is said to have been Pushpá or Popá Nagrí or Pushpáwatí, "the city of flowers," where Mádhwa Nal and Kám Kandla dwelt, and it was once famous for the scent distilled from its *chambeli* gardens, an industry which has all but disappeared. First mentioned in Bábar's Memoirs it

Lovers and heroes of the drama of the same name who flourished during the reign of Vikramaditya (Mádhwa Nal-Kám Kandla *nátuk* published in Bombay: and manuscript Gurmukhí book by Dudd Singh of Banúr).

became a *mahal* of the government of Sirhind under Akbar. Banda Bairagi looted Banur on the 27th of Baisakh, Sambat 1765 (1708 A.D.). As the inhabitants of the town surrendered themselves, so they were saved from general slaughter.<sup>1</sup> It was wrested from the Mughal empire by the Singhpuria Sikhs and Amar Singh, Maharája of Patiala, after the fall of Sirhind in 1763, and eventually came into the exclusive possession of Patiala. It was defended by the old Imperial fort of Zulmgarh and by one<sup>2</sup> of more recent date. The tomb<sup>3</sup> of Malik Sulaimán, father of the Sayyid Emperor Khizr Khán, is shown in the town. It contains the following *bastis*, 'suburbs':—Malik Sulaimán, Ibráhím Khán, Ali Zíán, Súrat Sháh, Kákra, Ise Khán, Saidwára and Patákhpora. Its more important *mahallas* are:—Rájpútán, Kalálán, Sayyidán, Mahtán, Káithan and Hindiwára. Each *mahalla* is inhabited exclusively by the tribe whose name it bears. There is a well known by the name of Banno *Chhimban* (washer-woman), a famous musician, who is said to have lived in the time of Akbar. A fair is held annually in the town on the occasion of Muharram. There is no trade of any sort except that of *darís*, which are made here of very fine quality. It contains a Vernacular Middle School, Dispensary, Police Station and Post Office.

## CHAP. IV.

## Places of Interest.

## Banur Town.

## BARNALA TOWN.

Barnála is the head-quarters town of the Anáhadgarh tahsil and *nisámat*, 52 miles west of Patiala, on the Rájpura-Bhatinda Railway, in 75° 37' E. and 30° 23' N. Population (1901) 6,905 as against 6,612 in 1891 and 5,449 in 1881, an increase due to its market and position on the line of rail. Refounded in 1722 by Bába Alá Singh, Rája of Patiala, it remained the capital of the State until the foundation of the town of Patiala in 1763, and the hearths of its founder are still revered by people. It is built in the form of a circle, and surrounded by a wall of masonry, within which is a fort. In front of the inner courtyard of the fort there is a spacious *báoli* with 127 steps. The town contains a *sarái*, dispensary, anglo-vernacular middle school, post office and police station. Lying in the centre of the Jangal tract, it is a place of export trade of grain, and the State has constructed a market to foster its development. Barnála is noted for its earthenware *chilms*, *huggás* and *suráhis*.

## BASI.

Basi<sup>4</sup> (in Fatehgarh tahsil), a thriving town, 5 miles north of Sirhind railway station (30° 42' N. and 76° 28' E.), was made the head-quarters of the Amargarh *nisámat* as Sirhind itself was held accursed by the Sikhs. The houses are nearly all of brick, and the lanes, though narrow and crooked, are well paved. It contains several *dharmsálas* and one or two *saráis*. Its more important lanes are the Purána Qila, Naí Sarái, Chakri, Lilárian ka Mahalla and Katra Nijábat Khán, and the chief *básárs* are the Bara Bázár, Chunk or Mandi and Píplonwála Bázár. The *kacharis* of the *násim* and *naib-násim* and the police offices are in a *haveli* outside the town, but the *násim* now holds his court in the gardens of the 'Am-o-Khás. The hospital and the post office are inside the town. In an old fort, built by Díwán Singh Dallewála, is the district lock-up or *hawálát* and an anglo-vernacular middle school. In a house near it called the Darbár Sáhib a hair from the Prophet's beard is kept in a glass, and Muhammadans visit this place on the Prophet's birthday and on the anniversary of his death.

<sup>1</sup> Vide *Tárikh Khálsa* by Bhái Gíán Singh.

<sup>2</sup> Fort of Banda-ali-Beg to the west of the town, on the *chof*, "seasonal torrent."

<sup>3</sup> One of the walls around his tomb contains the inscription which gives the date of his death as 808 A.H.

<sup>4</sup> Patiala Geography, page 36.

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CHAP. IV.  
Places of  
interest.  
Basí.

There is also a fine garden planted by Muhammad Námdár Khán, a member of the late Council of Regency. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions is given in Table 7

Year of Census.	Persons.	Males.	Females.
1881	12,896	6,689	6,207
1891	13,810	7,200	6,610
1901	13,738	7,149	6,589

of Part B. Though somewhat less than in 1891, it has increased by 842 since 1881. The town is a healthy one. Basí is of no historical importance, as Sirhind, only 3 miles distant, was the head-quarters of the *súba* under the Mughals, in whose time Basí was called Bastí Malik Haider Khán Umarzai, which tends to show that it was founded in 1540 by the Pathán *malik*, who is said to have settled here in the time of Sher Sháh. Once in the *súba* of Sirhind, it fell into the hands of Dīwán Singh Dallewála and then into those of the Mahá-rāja of Patiala.

Basí is a large mart for red pepper, indigo, *saunf*, coriander, *tukhm bálangá*, cotton and sweet potatoes. The value of the red pepper exported is nearly Rs. 10,000 a year. It is also noted for its *súsi* (a kind of coarse cloth used for women's *paijamas*). Its Boms also weave common country blankets and cloth. *Khand* and *gur* are imported from the United Provinces and good rice from Delhi and Amritsar. It also produces fine oranges. Good earthenware pots (*hándís*) are made at this place. It is noted for its cart-wheels.

## BHATINDA.

Bhatinda,<sup>1</sup> the modern Govindgarh, now an important railway junction and a terminus of the Rájpura-Bhatinda line, is the head-quarters of the Govindgarh tahsíl (in Anáhadgarh *nisámat*). Lying in 30° 13' N.

Years of Census.	Persons.	Males.	Females.
1881	5,084	2,777	2,307
1891	8,536	5,170	3,366
1901	13,185	7,897	5,288

and 75° E. in the centre of the Jangal tract, it has a very hot and dry but healthy climate. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions in Table 7 of Part B. The large increase since 1881 is due to its rising importance as a railway junction, the creation of a market and the (British) offices of the Bhatinda Canal Division.

Bhatinda is of great antiquity, but its earlier history is very obscure it having been confused with Sirhind, Bhátia and Ohind. According to the Khalifa Muhammad Hasan's *History of Patiala* its ancient name

<sup>1</sup>The *Masáms* (managers) of Háji Ratan's mausoleum have a *patta* of Akbar's time, dated 984 H., corresponding to 1577 A. D., granting the *mudfi* of 5 villages and authorizing the collection of one rupee per village annually. Therein Bhatinda is mentioned as belonging to the Sarkár of Hissár under province of Sháh-jahánábád, another name for Delhi.



## CHAP. IV.

—  
Places of  
interest.

## Bhatinda.

was Bikramagarh. Bhatinda is said in the Hindu annals to have been Jaipál's capital and place of residence, which Mahmúd captured.<sup>1</sup> Tabarhindh was, in all probability, the old name of Bhatinda. This is distinctly asserted in the *Labb-ut-Tawárikh*, according to Raverty. Another form was Batrind, and this is found in Ibn Batúta. The earliest mention of Tabarhindh occurs in the *Jámi-ul-Hikáyat* written about 607 H. or 1211 A. D. It is thence called Tabarhindh or in two MSS. Barhindh or Tarindh (? Batrindh).<sup>2</sup> In the *Tabaqát-i-Násirí* Tabarhindh is repeatedly mentioned. It was taken by Muizz-ud-Dín (Shiháb-ud-Dín) Ghórí,<sup>3</sup> who took the fortress of Tabarhindh and advanced to encounter Rái Kolhá Pithorá at Taráin. Here Muizz-ud-Dín was defeated and forced to retreat to Lahore. But in this connection Tabarhindh<sup>4</sup> would appear to be Sirhind, whose position on the high road to Delhi *via* Taráin, now Taráwarí Azímábád in the Karnál District, renders it highly probable that Sirhind and not Bhatinda is meant, though it is by no means certain that Sirhind had been founded at that time. Farishta is most explicit according to Briggs. He says that Mahmúd after defeating Jaipál marched from Pesháwar and reduced Bitunda<sup>5</sup> (probably Ohind or Waihind) : then that he entered Multán by the route of Bitunda<sup>6</sup> (probably Bhátia, certainly not Bhatinda as a glance at the map will show).

The *Aína-i-Barár Bans*<sup>7</sup> preserves the following traditions :—Bhatinda was built by Bhátí Ráo,<sup>8</sup> son of Bal Band, who in 336 Sambat became ruler of the Punjab, and to whom the foundation of Bhatner is also ascribed.

The Baráh and Punwár Rájpúts, jealous of the rising power of Bija Ráo, plotted his destruction. They offered Dev Ráj, son of Bija Ráo, a daughter of the Baráh chief in marriage, and to this Bija Ráo agreed, but when the wedding procession entered the fort of Bhatinda he was assassinated by the Baráh chief, who seized the fortress, which was then known as Bikramagarh. Dev Ráj, then 8 years old, was saved by a camelman.<sup>9</sup>

During the reign of Rái Patho Rái, Ráo Hem Hel Bhattí gradually overran the territories of Bhatner and Bhatinda.

Ráwal Jaitshí, in addition to vast numbers of infantry, posted 10,000 horse at each of the forts of Pugal, Hánsí, Bhatner and Bhatinda.<sup>10</sup>

Muhammad of Ghor deputed Nawáb Mahbúb K hán, Bára-Hazárí, against Jaisalmer. At that time Rána Padamrath, a descendant of Ráo Hem Hel, ruled over Hánsí and Hissár, and Ráo Mangal, another

<sup>1</sup> T. N., pp. 79-80. This agrees with Farishta (Briggs, I, p. 15), who says that Jaipál, son of Hitpál, Brahman, ruled over the country from Sirhind to Lamghan and from Kashmir to Multán. He resided in Bitunda to facilitate resistance to Moslem aggression.

<sup>2</sup> E. H. I. II, p. 200.

<sup>3</sup> T. N., pp. 457-8, 460-61.

<sup>4</sup> In early Persian histories there is no ambiguity between Sirhind and Batrinda, but English translators have mistread Batrinda (Bathinda) and Sirhind as Tabarhindh.

<sup>5</sup> Briggs' Farishta, I, p. 38.

<sup>6</sup> Ibid : , p. 41.

<sup>7</sup> Vol. I, Ch. I, p. 76.

<sup>8</sup> The eponym of the Bhattí Rájpúts. The second part of the name is possibly *vand*, 'division' or 'share' as in Ráiwind, Sultánwand, etc.

<sup>9</sup> *Aína-i-Barár Bans* I, Ch. I, p. 86 ; II, Ch. IV, pp. 128-9.

<sup>10</sup> *Aína-i-Barár Bans*, II, Ch. IV, p. 223.

## CHAP. IV.

Places of  
interest.

Bhatinda.

A. D. 1365.

descendant, held Bikramagarh. The latter, leaving the fortress in charge of Anand Ráo, his son, led a large force to Jaisalmer. Mangal Ráo was killed in battle with Muhammad of Ghor, and Anand Ráo died during the siege of Bhatinda, which was invested for four years. In Sambat 1422 Muhammad of Ghor conquered Bhatinda fort. At this time Ráo Khewá, son of Anand Ráo, held Hissár.<sup>1</sup>

According to Munshí Zaká Ullá, Altamsh made Ebak, Lamgáj, *amír* of Bhatinda.

Altúnia, governor of Tabarhindh (Bhatinda probably), revolted against Sultán Raziya, daughter of Altamsh. She marched against him, but her Turk nobles revolted and she was consigned to Altúnia as a prisoner. He subsequently married her, and after their defeat by the Imperial forces she fled to Bhatinda.

Raverty in his translation of the *Tabaqát-i-Násirí* says that Mirza Mughal Beg in his account of the Lakkhí Jangal avers that Bhatinda, also called Whatinda, is the name of a territory with a very ancient stronghold of the same name, which was the capital of the Cháhil (Jat) tribe. Lakkhí, son of Júndha, Bhattí, having been converted to Islám during an invasion of Sultán Mahmúd of Ghazní, received the title of Rána Lakkhí and was removed here with his tribe, where they founded 350 or 360 villages. At that time the Ghaggar flowed past Bhatner into the Indus, and the country was watered by two or three considerable rivers (T. N., pages 79 and 80, notes).

Kabája (probably Qabácha) extended his rule from Sind eastward to Tabarhindh, Kuhrám and Sarsutí, and Tabarhindh with Lahú (probably Lahore) and Kuhrám formed the object of his struggles with Altamsh.

Under Altamsh Malik Táji-ud-Dín, Sanjar-i-Gazlak Khán, Sultáni Shamsí, was *malik* of Tabarhindh. Malik Sher Khán-i-Sunqar retired towards Turkistán, leaving Uch, Multán and Tabarhindh in the hands of dependents. Muhammad Sháh obtained possession of these fiefs and they were made over to Arsalán Khán, Sanjara-i-Chist. On his return Sher Khán endeavoured, but without success, to recover Tabarhindh. He was, however, induced to appear at Delhi, where Tabarhindh was restored to him. Tabarhindh was, however, soon bestowed on Malik Nasrat Khán, Badar-ud-Dín Sunqar together with Sunám, Jhajhar, Lakhwál and the country as far as the ferries in the Beás.

In 1239 A.D. Malik Ikhtiyár-ud-Dín, Karakash, Khán-i-Aetkín, became superintendent of the crown province (*khálísa*) of Tabarhindh under Altamsh. He was Altúnia's confederate, and on the assassination of Ikhtiyár-ud-Dín he induced Raziya to marry him.

On the accession of Alá-ud-Dín, Mas'úd Sháh, Tabarhindh was entrusted to Malik Nazír-ud-Dín Muhammad, of Bindár.

Alá-ud-Dín assigned the fortress of Tabarhindh and its dependencies to Malik Sher Khán in fief and he led a force from it against the Qarlighs in Multán.

Sher Khán repaired Bhatinda and Bhatner.

Bhatinda was conquered by Mahárája Alá Singh with the aid of the Sikh confederacy (*dal*) in about 1754 A. D.

<sup>1</sup> Magghar *saddí* and. But the year 1422 Bikramí does not correspond with the time of Muhammad of Ghor.

<sup>2</sup> Aína-i-Barár Bani, II, pages 224-26 and 277-78.

The fortress was in the possession of Sardár Jodh, and from him it passed into the hands of his nephew Sukh Chain Singh, a Sábo Jat. Maharája Amar Singh sent a force against it, following in person shortly afterwards. The town was taken, and Sardár Sukh Dás Singh and Hazárá Bakht Singh Párbá left with a considerable force to reduce the fort, while the Maharája returned to Patiala. Kapúr Singh, son of Sukh Chain Singh, surrendered and evacuated the fort in 1828 Sambat.<sup>1</sup>

## CHAP. IV.

## Places of interest.

Bhatinda.

A. D. 1771.

Bhatinda is now a thriving town, its houses being mostly built of brick, with fairly straight and wide streets. It has a considerable trade, being situated in the great grain-producing Jangal tract. In the Rájindar Ganj, constructed in 1938 Sambat near the railway station, is a large market, in which 12,000 maunds of grain are sold on an average daily for three months in the year. Wheat, gram, *sarson* and *tára-míra* are the chief exports. Previous to Sambat 1950, when there was no other grain-market, it exported 80,000 maunds daily. Two grain-dealing firms of which Ralli Brothers are one have agencies at Bhatinda. *Gur*, *shakkar* and *khand* are imported from the United Provinces; rice from Amritsar and Cawnpore (S. P. Railway); *ghí* from the Bángar, United Provinces and Rutlam; cotton seed from the United Provinces and Multán. In the Rájindar Ganj, Mandí and Kíkarwála Bázár and in the town itself the Noharyánwála Bázár and the Fort Bázár are the most important *bázárs*. In the Rájindar Ganj the houses and shops are built nearly in the same style. The chief streets are the Maihna, Jhuttíke, Síre, Bháiki and Búriwála, of which the first three are inhabited mostly by the Jats. The tahsíl and police station are inside the town and the post office is in the Rájindar Ganj. There is a High School where English and Vernacular are taught, and a hospital in charge of an Assistant Surgeon. The *kacharí* of the City Magistrate is also in the town. The railway station lies north-west of the town, and is already insufficient for the numbers of trains daily running through it. It is the junction of the Rájputra-Bhatinda, Delhi-Samasata, Rewárá-Ferozepore and Bhatinda-Bikáner Railways. There are also offices of the District Traffic Superintendent of North-Western Railway and of the Executive Engineer of the Bhatinda Irrigation Division. A rest camp has been made for British troops to halt at within the area of the town of Bhatinda. There is also a dák bungalow (furnished) near the railway station and there are two fine *saráis* for the accommodation of travellers. B. Thákar Dás, late Station Master, also built some fine houses to be let to travellers on rent. There are water-mills erected by Canal Officers on the Bhatinda Branch. There is no proper water-supply. There is a very large and famous fort<sup>2</sup> built on a raised ground. It is a square (660' each side), having 36 bastions nearly 118' high. The town was built in the days when the river Sutlej<sup>3</sup> was running near this place, but it is not fully known who built the fort. Inside the fort is the *gurdwára* of Guru Gobind Singh.

<sup>1</sup> *Vide* History of Patiala by Khalífa Muhammad Hasán, pages 82-5.

<sup>2</sup> There are three more forts, Bhatner in Bikáner, Abohar and Sirsa in British territory, which are situated at about equal distances (32 *kos*) from each other, forming in a measure a quadrangle; and their similarity leads to the conclusion that they were built under one ruler. The fort is a square, occupying 14 acres of land, entirely built up of bricks and mortar, and, with the exception of the outer wall, is filled up with earth; it looks like a mound of earth surrounded by brick walls and towers. It is so high as to be visible from a distance of 15 miles. (Patiala History, page 19).

<sup>3</sup> *Vide* Dr. Oldham's book, "The Lost Rivers of the Indian Deserts."



## CHAP. IV.

## BHADAUR.

Places of  
Interest.

## Bhadaur.

Bhadaur is a town in the Anáhadgarh tahsíl and *nizámat* lying 16 miles west of Barnála in  $75^{\circ} 23'$  E. and  $30^{\circ} 28'$  N. Population (1901) 7,710 as against 7,177 in 1891 and 6,912 in 1881. Founded in 1718 by Sardár Dunná Singh, brother of the Rája Alá Singh of PATIALA, Bhadaur has since remained the residence of the chiefs of Bhadaur, who have an imposing house in the town. It is a healthy and flourishing town with a small manufacture of bell-metal and brass-ware, its light *ábhóras* and *katoras* being well-known. It contains a *mahalla* of the Thatherás, by whom these articles are made. Its houses are mostly of brick, the artizan classes living inside the town and the Jat landholders in its outskirts. It possesses a police station, a vernacular middle school and post office.

## BHAWANIGARH TAHSIL.

Bhawánigarh (or *Dhodán*) is the north-western tahsíl of the Karmgarh *nizámat*, lying between  $75^{\circ} 57'$  and  $76^{\circ} 18'$  E.,  $29^{\circ} 48'$  and  $30^{\circ} 24'$  N., with an area of 488 square miles. It has a population (1901) of 140,309 as against 140,607 in 1891, and contains one town, SAMANA, with 213 villages. Its head-quarters are at the village of Bhawánigarh or Dhodán. In 1903-04 its land revenue with cesses amounted to Rs. 3,04,122.

## BHAWANIGARH TOWN (DHODAN).

Bhawánigarh or Dhodán village is the head-quarters of the tahsíl of that name (Karmgarh *nizámat*). Lying in  $30^{\circ} 16'$  N. and  $75^{\circ} 61'$  E., it is 23 miles west of Patiala, with which it is connected by a metalled road. It is a purely agricultural village, built of sun-dried bricks, but contains a fort in which are the *kacharís* of the *názim* and *náib-názim*. The tahsíl offices are in the village, which also possesses a dispensary, anglo-vernacular middle school, police station and post office. Population (1901) 3,404 souls. Its older name of Dhodán is derived from the Dhodán Jats, a sept of the Bájha got which holds it. It was re-named Bhawánigarh by Bába Alá Singh in whose time a sheep is said to have defended itself against two wolves at the shrine of Bhawání Deví in the Dhodán fort. Acting on this omen a *darwesh* advised the Mahárája to build the fort of Bhawánigarh.

## BHIKHI TAHSIL.

Bhíkhí, the southern tahsíl of the Anáhadgarh *nizámat*, lying between  $75^{\circ} 15'$  and  $75^{\circ} 50'$  E. and  $29^{\circ} 45'$  and  $30^{\circ} 14'$  N., with an area of 645 square miles. It has a population (1901) of 128,965 souls as against 119,354 in 1891, and contains 172 villages. Its head-quarters are at the village of Bhíkhí. Its land revenue with cesses amounted in 1903-04 to Rs. 2,70,993.

## CHAIL.

Chail, the summer residence of the Mahárája of Patiala, lies in the *pargana* of Chail, Pinjaur tahsíl, *nizámat* Pinjaur, 22 miles east of Kandeghât Station on the Kálka-Simla Railway and 24 miles south-east of Simla by the Kufrí road. It lies in  $30^{\circ} 57' 30''$  N. and  $77^{\circ} 15'$  E. The height of Tibba Siddh is 7,394 feet above sea-level. Its population according to the census of 1901 was only 20, but during the summer months is about 1,000. Chail was originally a possession of Keonthal State, but was wrested from it by the Gurkha Commander Amar Singh in 1814. After the Gurkha War, by the *sanad* of the 20th of October 1815, the British Government transferred the portions of the Baghât and Keonthal

territories to the Patiala State on payment of a *nastrānā* of Rs. 2,80,000.<sup>1</sup> The hill on which the Mahārāja's palace stands is called Rājgarh. The Residency House is situated on Padhewa, and the third hill, which is included in Chāil, is known as Tibba Siddh. Prior to 1889 there were no houses on these hills, but only a temple of Shivaji on the latter hill. The handsome villa of the Mahārāja, which is lighted by electricity, was built in 1891-92. Close to it is the Guest House, a fine building, generally known as the Dharāmsalā, for European and other gentlemen. Other buildings are Pine Cottage, Billiard Room, Garden Cottage, Glen View Cottage, Oak Cottage and Siddh Cottage. The station is provided with water-works. The superintendence of the station and sanitary arrangements are under the Medical Adviser to the Mahārāja. The summer climate of the place is salubrious, but the winter is intensely cold and snow often falls. Chāil has a post office and a sub-treasury. It possesses no State school in the locality, but has an indigenous school where a Pandit teaches Nāgrī. There is no police station. The *bāzār*, called Am-kharī, consists of 15 or 16 shops, owned by Brahmans, Rājputs and Sūds. There is a garden at Mohog. A telephone connects the palace of the Mahārāja with the stable, electric house, and the Medical Adviser's house. A large space has been cleared for a badminton and two tennis courts. The Chāil hills are densely wooded, with trees similar to those in Simla. The deodār is the principal tree, both as regards value and abundance.

## CHAP. IV

Places of interest.

Chāil.

## CHHAT.

Chhat (in the Banūr tahsil of Pinjaur *nizāmat*) is an ancient village, 7 miles east of Banūr in 30° 36' N. and 76° 50' E. Banūr is closely connected with Chhat, and the two places are commonly mentioned together as Chhat-Banūr. The ruins of old buildings, still to be seen, show that it must have been one of the *bastīs* or suburbs of Banūr which was formerly a large town, and there are a good many Muhammadan tombs.<sup>2</sup> It contains an old fort. Its population in 1901 was 674. Tradition says that its old name was Lakhnauti, and that Rāi Pithora, who was *shahd-bedhī* (i.e., could shoot an arrow as far as a voice can be heard, whatever might intervene), was imprisoned here by Shahāb-ud-Dīn in a house whose roof was made of a sheet of iron one *bālīsht* ( $\frac{2}{3}$  feet) thick. Shahāb-ud-Dīn, sitting on the roof, called to Rāi Pathora, who aiming by the voice shot an arrow which pierced the roof and killed Shahāb-ud-Dīn. Hence the place became known as Chhat, 'a roof' [Sair-i-Punjab, page 405 and cf. Ain-i-Akbarī, translated by Francis Gladwin, page 386. This is of course pure legend.]

## FATEHGARH TAHSIL.

Fatehgarh (or *Sirhind*) is the head-quarters tahsil of the Amargarh *nizāmat*, lying between 76° 17' and 76° 42' E. and 30° 33' and 30° 59' N.,

<sup>1</sup>History of Patiala, pp. 263-64.

<sup>2</sup>The inscriptions on the tombs of the following persons give the dates of their death:—

- (1) Mirza Mir Muhammad Khān, Hirvī, died on the 17th Shawwāl, 1000 A. H.
- (2) Khawāja Jalāl-ud-Dīn Khān, son of Sultān Hussain Shāh, Hirvī, died on the 12th Rabī-ul-Awwal, 1000 A. H.
- (3) Musammāt Malika Begam, daughter of Khawāja Imād-ud-Daula, Hirvī, Delhi, died on the 19th Rabī-ul-Awwal, 1013 A. H.
- (4) Shāhzāda Mirza Khawāja Jalāl-ud-Dīn Khān, son of Mir Ahmad Khān, son of Khawāja Sulemān Khān, son of Bādshāh Alī Sher Khān, son of Bādshāh Hussain Shāh, Hirvī, Delhi, died on the 19th Ramzān, 1000 A. H.
- (5) Shāhzāda Jalāl-ud-Dīn of Khawārizm died on the 20th Zil Hij, 702 A. H.

## CHAP. IV.

Places of  
Interest.

atehgarh Tahsil.

with an area of 290 square miles. It has a population (1901) of 126,589 souls as against 130,741 in 1891, and contains the towns of BASI and SIRHIND or Fatehgarh, its head-quarters, with 247 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,66,974.

## GHANAUR TAHSIL.

Ghanaur is the southern tahsil of the Pinjaur *nizāmat*, lying between  $76^{\circ} 50'$  and  $76^{\circ} 29'$  E. and  $30^{\circ} 29'$  and  $30^{\circ} 4'$  N., with an area of 178 square miles. It has a population (1901) of 45,344 souls as against 49,842 in 1891, and 171 villages. Its head-quarters are at the village of Ghanaur. Its land revenue with cesses amounted in 1903-04 to Rs. 2,02,489.

## GHURAM (RAMGARH).

Rāmgarh, the ancient Ghurām (spelt Kuhrām in Ain-i-Akbarī and other Muhammadan histories) is a village in Ghanaur tahsil (Pinjaur *nizāmat*), 26 miles south of Rājpura in  $30^{\circ} 7'$  N. and  $76^{\circ} 33'$  E., with a population of 798 in 1901. It is an ancient place with many ruins in its vicinity, which show that it was a great town in former days. Tradition avers that it was the abode of the *nasūl* (the maternal grandfather) of Rām Chandar of Ajodhia.<sup>1</sup> Kuhrām was one of the forts which first surrendered to Muhammad of Ghor after his defeat of Pirthī Rāj at Tarāwarī in 1193, and it was entrusted to Qutb-ud-Dīn, afterwards king of Delhi. From this place he marched on Hānsī. It continued to be an important fief of Delhi. Near it stands an old fort, to the south of which is a garden surrounded by a *pakkā* wall, adjacent to which is a large tank. A little to the east of the village is the shrine of Mīrān Saīd Bhūkh, within whose walls are three buildings, in the central one of which hangs an iron globe suspended to a chain. Here a fair is held in Asārh. A tomb of Lālāwāla (Sakhī Sarwar) also stands there.

## GOVINDGARH TAHSIL.

Govindgarh (*Bhatinda*) is the western tahsil of the Anāhadgarh *nizāmat* lying between  $74^{\circ} 41'$  and  $75^{\circ} 31'$  E. and  $29^{\circ} 33'$  and  $30^{\circ} 30'$  N., with an area of 769 square miles. It has a population (1901) of 142,413 souls as against 123,592 in 1891, and contains the town of BHATINDA, also called Govindgarh, its head-quarters, with 196 villages. The land revenue with cesses amounted in 1903-04 to Rs. 2,74,444.

## HADIAYA.

The town of Hadiāya is in the tahsil and *nizāmat* of Anāhadgarh, 4 miles south of Barnāla, in  $75^{\circ} 34'$  E. and  $30^{\circ} 19'$  N. Population (1901) 5,414 as against 6,181 in 1891 and 6,834 in 1881, a decrease due to the rising importance of Barnāla. Its population is largely agricultural. It has a small trade in grain and some manufacture of iron locks, *phaurās*, and carts. The town contains a *gurdwāra* of Guru Teg Bahādur and a large tank at which a large fair is held in Baisākh. The Bairāgī *faqīrs* have a *dara* here. It contains a police post and a vernacular primary school.

<sup>1</sup> See the *Daswān granth*, 10th *chhand*, of Guru Gobind Singh.



## KALAIT.

Kalait (Kilāyat) in the Narwāna tahsīl of Karmgarh *nizāmat*, now a station on the Narwāna-Kaithal line, is a place of great antiquity, in  $29^{\circ} 41'$  N. and  $76^{\circ} 19'$  E., 13 miles south-west of Kaithal. It contains two ancient temples, ascribed to Rāja Śālbāhan, on which are Sanskrit inscriptions, and a tank, known as Kapāl Muni's *tīrath*, which is held sacred by Hindus. Kalait was described in the Report, Punjab Circle, Archaeological Survey, for 1888-89. The temples, traditionally seven in number, are therein said to be four in number, and their age is stated to be about 800 years. Their destruction is attributed to Aurangzeb. Population (1901) 3,490 souls. The place lies within a radius of 40 *kos* from the Kurukshetra, within which Hindus do not consider it necessary to take the bones and ashes of the dead to the Ganges. The village contains a vernacular primary school.

## CHAP. IV.

## Places of Interest.

## Kalait.

## KARMOGARH NIZAMAT.

The Karmgarh *nizāmat*, which takes its name from the village of Karmgarh (Sutrāna), 33 miles south-west of Patiala, lies between  $76^{\circ} 36'$  and  $75^{\circ} 40'$  E. and  $29^{\circ} 23'$  and  $30^{\circ} 27'$  N., with an area of 1,801 square miles. It has a population (1901) of 500,635 souls as against 500,225 in 1891, and contains four towns, PATIALA, SAMANA, SUNAM and SANAMUR, and 665 villages. Its head-quarters are at Bhawānīgarh or Dhodān, a village in tahsīl Bhawānīgarh. The land revenue with cesses amounted in 1903-04 to Rs. 9,46,358. The *nizāmat* consists of a fairly compact area in the south-east of the main portion of the State, and is divided into four tahsīls,—Patiala, Bhawānīgarh, Sunām and Narwāna, of which the first three lie in that order from east to west, partly in the Pawādh and partly in the Jangal tract, on the north of the Ghaggar river, while the fourth tahsīl, that of Narwāna, lies on its south bank in the Bāngar.

## LALGARH.

Lālgarh, usually known as Laungowāl, is the largest village in the State. It lies in Sunām tahsīl of Karmgarh *nizāmat*, 8 miles north-west of Sunām in  $30^{\circ} 12'$  N. and  $75^{\circ} 44'$  E., and was rebuilt by Mahārāja Alā Singh. A purely agricultural village with an area of 100,000 *bighas*, it produces a vast quantity of grain. It is built of sun-dried bricks and contains a police post. Population (1901) 6,057 souls.

## MANSURPUR.

Mansūrpur, called Chhīntānwālā, is a very old village on the Rāj-pura-Bhatinda line in Bhawānīgarh tahsīl of Karmgarh *nizāmat*. It was renowned for its *chhīnt*—'chintz'—of fast colour, whence its name. It lies in  $30^{\circ} 22'$  N. and  $76^{\circ} 5'$  E. Its population in 1901 was 1,860. It contains the *deval* or shrine of Magghī Rām Vedāntī, who founded the Apo-Ap sect. Its first historical mention dates from 1236, when the Sul-tān Rukn-ud-dīn Fīroz Shāh I, son of Altamsh, led his army towards Kuhrām, and in the vicinity of Mansūrpur and Tarāin (Tarāwarī in Karnāl) put to death a number of his Tājik officials. Like Samāna and Sunām it formed one of the great fiefs round Delhi, and is more than once mentioned in the *Tabaqāt-i-Nāsiri*. Here Mahārāja Śāhib Singh fought a battle with Mahārāja Ranjīt Singh which ended in their reconciliation. Fīroz Shāh cut a canal from the Sutlej in order to irrigate Sirhind, Mansūrpur and Sunām, but it is now merely a

## CHAP. IV.

Places of  
interest.

Mansūrpur.

seasonal torrent. Its climate used to be good, but is now malarious. There was a fort in Mansūrpur, where Mahārāja Sāhib Singh built a residence. The *biswadārs* are mainly Khatrīs, Rājputs and Mughals. There are a post office and a vernacular primary school here.

## MOHINDARGARH NIZAMAT.

The Mohindargarh *nizāmat* lies between  $27^{\circ} 18'$  and  $28^{\circ} 28'$  N. and  $75^{\circ} 56'$  and  $76^{\circ} 18'$  E., with an area of 691 square miles. It is bounded on the north by the Dādri tahsīl of Jind, on the west and south by Jaipur territory, and on the east by the State of Alwar and the Bāwal *nizāmat* of Nābha. It has a population (1901) of 140,376 as against 147,912 in 1891, and contains the towns of NARNAUL and MOHINDARGARH or Kānaud, its head-quarters, with 268 villages. In 1903-04 its land revenue with cesses amounted to Rs. 3,85,310. Situated in the extreme south-east of the province, it is geographically part of the Rājputāna desert and forms a long narrow strip of territory lying north by south. It is partially watered by three streams: the Dohan, which rises in the Jaipur hills, traverses the whole length of the *nizāmat* and passes into Jind territory to the north; the Krishnāwatī, which also rises in Jaipur and flows past Narnaul town into Nābha territory in the east; and the Gohli. It is divided into two tahsīls, MOHINDARGARH or Kānaud, and NARNAUL.

## MOHINDARGARH TAHSIL.

Mohindargarh or Kānaud is the head-quarters tahsīl of the Mohindargarh (Narnaul) *nizāmat*, lying between  $75^{\circ} 56'$  and  $76^{\circ} 18'$  E. and  $28^{\circ} 6'$  and  $28^{\circ} 28'$  N., with an area of 330 square miles. It has a population (1901) of 55,246 souls as against 59,867 in 1891, and contains the town of Mohindargarh, popularly called KANAUD, its head-quarters, with 111 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,50,859.

## MOHINDARGARH TOWN.

Mohindargarh (*Kānaud*), the head-quarters town of the Mohindargarh tahsīl and *nizāmat*, lying 24 miles south of Dādri, in  $76^{\circ} 13'$  E. and  $28^{\circ} 16'$  N. Population (1901) 9,984 souls. Kānaud was founded by Malik Mahdūd Khān, a servant of Bābar, and first peopled, it is said, by Brahmans of the Kānaudia *sāsan* or group, whence its name. It remained a *pargana* of the *sarkār* or government of Narnaul under the Mughal emperors, and about the beginning of the 19th century was conquered by the Thākur of Jaipur, who was in turn expelled by Nawāb Najaf Qulī Khān, the great minister of the Delhi court under Shāh Alam. On his death his widow maintained her independence in the fortress, but in 1792 Sindhia's general Do Boigne sent a force against it under Perron. Ismāīl Beg persuaded its mistress to resist and marched to her relief, but she was killed in the battle which ensued under the walls of Kānaud and Ismāīl Beg surrendered to Perron. Kānaud then became the principal stronghold of Appa Khande Rāo, Sindhia's feudatory who held the Rewārī territory. It eventually became a possession of the British by whom it was granted to the Nawāb of Jhajjar. By the *sanad* of 4th January 1861, *parganas* Kānaud and Buddhuāna were granted, with all the rights pertaining thereto, by the British Government to Mahārāja Narindar Singh, in lieu of Rs. 19,38,800. The fort of Kānaud is said to have been built by the Marathas. The inner rampart is *pakkā* and the outer *kachchā*. The treasury and jail are in the fort. The place possesses an old garden, an anglo-vernacular middle school, a police station, a post office, and a dispensary.

## NARNAUL TAHSIL.

Narnaul is the southern tahsil of the Mohindargarh (*Narnaul*) *nizamat*, lying between  $75^{\circ} 58'$  and  $76^{\circ} 17'$  E. and  $27^{\circ} 18'$  and  $28^{\circ} 8'$  N., with an area of 274 square miles. It has a population (1901) of 85,130 souls as against 88,045 in 1891, and contains the town of NARNAUL, its head-quarters, with 157 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,34,452.

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Places of  
interest.  
Narnaul tahsil.

## NARNAUL TOWN.

Narnaul,<sup>1</sup> after Patiala the most important town in the State,

Year of census.	Persons.	Males.	Females.
1881	20,652	9,984	10,668
1891	21,159	10,413	10,746
1901	19,489	9,466	10,023

is the head-quarters of the Narnaul tahsil (in *nizamat* Mohindargarh), lying (in  $28^{\circ} 3'$  N. and  $76^{\circ} 10'$  E.) on both sides of the Chhalak *nadi*; it is 37 miles south-west from Rewari, with which it is connected by the Rewari-Phulera Railway, and has decreased in population as the marginal figures show. This decrease is attributed to the

famine of 1956 Sambat (1899 A. D.). As constituted by religions its population is shown in Table 7 of Part B. The town lies on high ground, and the houses, some of which have two storeys, are almost all built of stone. Its lanes are steep and narrow, but paved with stone, and its climate, though hot and dry, is healthy. Narnaul is a place of considerable antiquity. Founded according to tradition 900 years ago near the Dhosl hill in the midst of a vast forest, it was called Nāharhaul or the 'lion's dread.' Another folk etymology ascribes its foundation to Rāja Launkarn, after whose wife Nār Laun is named. After Launkarn's time it fell into the hands of the Muhammadans. In the Digbij of Saihdeo (Sabhāparb of the Mahābhārata) it is said that Saihdeo marched southwards from Delhi to the Chambal river, after conquering Narrāshtra or Narnaul. Narnaul is first mentioned in the Muhammadan historians as given by Altamsh in fief to his Malik Saif-ud-Din, afterwards feudatory of Sunām.<sup>2</sup> In his *Ghurrat-ul-kamāl*, Amīr Khusro mentions it as under Malik Kutlaghtagīn, Azam, Mubārak, amīr of Narnaul under Fīroz Shāh Khiljī.<sup>3</sup> In 1441 (689 II.) it was held by Iklim Khān and Bahādur Nāhir and plundered by Khizr Khān on his expedition into the turbulent Mewāt. Ibrāhīm Khān, grandfather of Sher Shāh, entered the service of Jamāl Khān, Sārang-Khānī, of Hisār-Fīroza, who bestowed on him several villages in *pargana* Narnaul for the maintenance of 40 horse, and at Narnaul Ibrāhīm Khān died.<sup>4</sup> His tomb is still shown, in the town, which claims to be Sher Shāh's birthplace. Sher Shāh's vassal Hājī Shāh was expelled from Narnaul by the redoubtable Tardī Beg on Humāyūn's restoration; and, in the reign of Akbar, Shāh Qulī Mahram adorned the town with buildings and large tanks. Narnaul was the centre of Abū Ma'ālī's revolt under Akbar.<sup>5</sup> A. D. 1563.

<sup>1</sup> It was one of the *sarkārs* of *sāba* of Agra under the Mughal Emperors.

<sup>2</sup> T. N., page 730.

<sup>3</sup> E. H. I, III, page 540.

<sup>4</sup> E. H. I, IV, pages 308-9.

<sup>5</sup> E. H. I, III, page 121.



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Places of  
Interest.

## Nārnaul Town.

Under Alamgir in 1672 A. D. occurred a curious revolt of a body calling themselves the Satnāms, Mandihs or Mundibs, inhabitants of Mewāt, who considered themselves immortal, 70 lives being promised to every one who fell in action. A body of about 5,000 collected near Nārnaul and plundered cities and districts. Tāhir Khān *faujdar*, at first unable to withstand them, deputed a force under several officers including Kamāl-ud-Dīn, son of Diler Khān, Purdil, son of Fīroz-ud-dīn, Mewāṭī, and the rising was suppressed with great slaughter and the Hindus called it the *mahābhārat* on account of the number of elephants killed in the campaign.<sup>1</sup> The Muntkhab-ul-Jubāb states that the Satnāms got possession of Nārnaul, killed the *faujdar*, and organised a rude administration. Under Nāsir-ud-Dīn Muhammad Shāh, Sarf-ud-Daula, Irādatmand Khān was sent against Rāja Ajit Singh who had revolted and taken possession of Ajmer, Sambhal and Nārnaul, but he abandoned the latter place on the advance of the royal army.<sup>2</sup> Under Ahmad Shāh, 'Itmād-ud-Daula obtained the *sūbahdārī* of Ajmer and the *faujdarī* of Nārnaul, *vice* Sa'adat Khān deposed, with the title of Imām-ul-Mulk Khān-Khānān. On the break up of the Mughal dynasty Nārnaul became an appanage of Jaipur, and in 1793-97 Nārnaul and Kānaul were taken by de Boigne and given to Murtaza Khān Bharaich.<sup>3</sup> In reward for his services in the Mutiny Mahārāja Narindar Singh was granted the *ilāqa* of Nārnaul of the annual value of Rs. 2,00,000 with all the accompanying sovereign rights.

The town boasts a considerable trade in cotton, *ghī*, *sarson* and wool. Painted bed-legs, *jājams*, *sarotās*, embroidered shoes, leather halters, leather bags, brass *huggas* and *chilms* and silver buttons are made and *chunris* or women's head-dresses are dyed. *Ruths* and *majholis* are also made and its (white-wash) lime and *kenna* are in great demand. Nārnaul possesses many buildings of interest, including a large *sarāi* erected by Rāi Mukand Rāi Kayath in the time of Shāh Jahān. In this the magistrate of Mohindargarh holds his court. The tahsil and police station are in the town, which also possesses an anglo-vernacular middle school, a post office, and a dispensary in charge of an Assistant Surgeon. Other old buildings are the Khān Sarwar tank, *chhatta* of Rāi Mukand Rāi, Chor Gumbaz, Sobha Sāgar *tālāb*, and a spacious building with nine court-yards, and a garden and *bāoli* remains of the *takht* of Mirza Aīf Jān, a man of note in Akhbar's time, Nawāb Shāh Qulī Khān's mausoleum, and tombs of Pīr Turkman and Shah Nizām. The town contains a *sarāi* and several *dharmsālās*, and outside it are several large tanks. The most important lanes are the Mandī, Adina Masjid, Kāyath-wāra, Sarāi, Kharkharī, Chānd-wāra, Missarwāra and Farāsh-khāna, with the Nayā and Purāna *bāsārs*, the latter a general, the former a grain, market, built in 1916 Sambat by Mahārāja Narindar Singh. On the Dhosī (a flat-topped hill near Nārnaul) is a well named *chandar kūp* sacred to Chiman *Rishī*, which the Hindus worship, and when the *tith* of Amāwas happens upon a Friday the water flows over at sunrise, at which time the people bathe there. In the months of Chet and Kātak great fairs are held there.

## NARWANA TAHSIL.

Narwāna is the southern tahsil of the Karnagarh *nizāmat*, lying south of the Ghaggar river between 75° 58' and 76° 27' E. and 29° 23'

<sup>1</sup> E. H. I., VII, 186, cf. 294-5.

<sup>2</sup> E. H. I., VIII, page 44.

<sup>3</sup> Tod's Rājistan, Volume II, page 399.

and  $29^{\circ} 51'$  N. It has an area of 538 square miles. Its population (1901) is 117,604 as against 108,913 in 1891, and it contains 133 villages, its head-quarters being at the village of Narwána. In 1903-04 the land revenue with cesses amounted to Rs. 1,79,887.

## CHAP. IV.

## Places of interest.

Narwána Tahsil.

## NARWANA TOWN.

Narwána,<sup>1</sup> the head-quarters of the tahsil of that name in Karmgarh *nisámat*, is a village, lying in  $29^{\circ} 36'$  N. and  $76^{\circ} 11'$  E, with a station on the Southern Punjab Railway, about half a mile from the village. A purely agricultural place, built mostly of brick, it is a mart for cotton, *ghí*, *tíl*, *múng*, *moth* and *bájra*, and has a ginning factory near the railway station. The place is not yet connected with the station by a road, and in the rainy season access to it is difficult. The place boasts a vernacular middle school, dispensary, police station and post office. Population (1901) 4,432 souls.

## PÁIL.

The town of Páil ( $30^{\circ} 43'$  N. and  $76^{\circ} 7'$  E.), head-quarters of the tahsil of that name, is officially called Sáhíbgarh. It is in the Amargarh *nisámat* and lies 34 miles from Patiala and 6 miles from the Cháwa Station on the North-Western Railway, but it is not connected with the station by a road. Nearly all the houses are of masonry and the lanes though narrow are straight and well paved, and as it lies on a mound, the site of a ruined village, all its drainage runs outside the town. The *bászár* divides it into

Year of census.	Persons.	Males.	Females.
1881 ...	5,077	2,600	2,477
1891 ..	5,566	2,746	2,820
1901 ...	5,515	2,798	2,717

two parts, on one side of which reside Muhammadans and on the other Hindus. The town is so built that there is no need for women to go into the *bászár* to reach one lane from another. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions is shown in Table 7 of Part B. It has decreased since 1891, but increased since 1881. The place is a healthy

one. The town is of some antiquity and the following account is given of its foundation:—More than 700 years ago Sháh Hasan, a Muhammadan *faqír*, took up his abode on the ruins of a town. The Seoní Khatrís came from Chiniot to Páil, and at the *faqír's* suggestion settled there. In digging its foundations they found a *páseh* or *páil* (a woman's foot ornament) and told the *faqír* who advised them to name the place after the ornament. Sháh Hasan's tomb stands in the town and a fair is held at it every year. In 1236 A. D. the rebellious Malik Alá-ud-Dín Jání was killed at Nagáwán in the district of Páil by the partizans of the Sultán Raziya, daughter of Altamsh. Páil was a *pargana* of Sirhind in Akbar's time. The town is not a place of much trade, only *mirch* (pepper) and some grain being exported. Carving door frames is done by its carpenters, and they also make

<sup>1</sup> Its original name is popularly supposed to be Moruána after the name of Jats of the Mor gót.

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Places of  
interest.  
Pāil.

*raths* and *bahlis*. Light country shoes are also made. The town contains a tahsīl, high school, dispensary, post office, and police post. There is also an old fort, a fine *gumba* (the tomb of some imperial official), and a *pathronwālī havelī*, or house of stone, with door frames and gates also of stone. There is a tank called the Ganga Sāgar and a temple of Mahādeo, called the Dasnām ká Akhāra. Here every year the Rām Līla is celebrated on the Dasahra day. Mahādeo and Pārbatī are worshipped in the form of Lallo (Rālī) and Shankar, and in Chet girls lament daily in their names. In Baisākh the mourning ceases. Two images of dung and clay are made and handsomely dressed. These are then worshipped, and finally all the Hindu women of the town assemble and lament, then sing joyful songs and cast the images into a tank or well. The landowners of Pāil are Khattrīs.

#### PATIALA TAHSIL.

Patiāla or Chaurāsi is the north-eastern tahsīl of the Karnagarh *nisāmat*, lying between  $76^{\circ} 17'$  and  $76^{\circ} 35'$  E.,  $30^{\circ} 8'$  and  $30^{\circ} 27'$  N., with an area of 282 square miles. Its population was 121,224 in 1901 as against 128,221 in 1891. It contains two towns, PATIALA, its head-quarters, and SANAU, with 197 villages. The great fort of Bahādargarh, four miles north-east from Patiāla, lies within the tahsīl. The tahsīl is wholly within the Pawādh. In 1903-04 the land revenue with cesses amounted to Rs. 2,14,086.

#### PATIALA TOWN.

Patiāla, the capital of the State, lies in a depression on the western bank of the Patiāla *nadī*, on the Rājpurā-Bhatīnda Railway, 34 miles from Ambāla Cantonment, in  $30^{\circ} 20'$  N. and  $76^{\circ} 28'$  E. It is also connected with Nābha and Sangrūr by a metalled road. Tradition says that Pātanwālā *thek* or the ruins of Pātan lay where the foundation of the Patiāla *gila*, 'palace,' was laid. It is also said that long ago a Pātan-kī-Rānī lived in Pātan. Muhammad Salāh and other influential Khokhar *zamīndārs* of *pargana* Sanaur surrendered Sanaur with its 84 villages to Mahārāja Alā Singh. In order to maintain his hold over the newly acquired territory it was necessary to erect a stronghold, so the Mahārāja selected Patiāla for its site, it being at that time a small and little known village of *pargana* Sanaur, and erected a *kachhī garhī* (stronghold) in 1753. This *garhī* was situated a little to the east of the present *gila*, which was founded in 1763 by Mahārāja Alā Singh and built from the custom dues collected at Sirhind [Tārīkh-i-Patiāla, pages 49-50 and 61]. After the fall of Sirhind in 1763 its inhabitants migrated in large numbers to Patiāla, where they are still known as Sirhindīs. Since its foundation it has always been in the possession of the Mahārājas of Patiāla, and under their rule has increased in population, size and prosperity. It is now a fine town covering an area of 1,209 *pakḥā bighas*. A mud wall (*kot*) which surrounded the town was demolished in Sambat 1935 by the second Council of Regency. Some gates still standing are remains of the *kot*. The houses mostly built of brick are crowded together. The lanes are narrow and crooked, and are for the most part paved or metalled. The *bāsār* streets are wide and straight. The shops near the *gila* are of a uniform style. The most important lanes are the Latūrpura, Bhandiān kī galī, Desrāj, Chhatta Nānū Mal, in which Khattrīs, Baniās and Brahmans mostly live. The chief *bāsārs* are the Chauk, the Dhak *bāsār*, Sirhindī and Sāmānia



*chādars*. The population in 1881, 1891 and 1901 is shown in the margin. Its

Year of census.	Persons.	Males.	Females.
1881 ...	53,629	30,858	22,771
1891 ...	55,856	31,118	24,728
1901 ...	53,545	31,494	22,051

constitution by religion is shown in Table 7 of Part B. The situation of the town on low-lying land and the numerous *lobas* (ponds) in it used to cause serious outbreaks of disease, and to protect it against these some depressions have been filled in and the remainder drained. The sanitary arrangements are good and malarial fever is not now severe. Drinking water is obtained from wells inside the town and water in the rainy season is not good.

Patiala is a mart for *gota*,<sup>1</sup> *kanāri*, *sarī*, *dank*, *sibira*, *bādla* (gold lace), *chūria* and *daryūi* (silk cloth). Silk and *sarī* embroidery is also made by Kashmiris, designs of all sorts being worked on the edges of *chādars*, *chogas*, jackets, handkerchiefs and caps. Silk *āsārbands* (trouser strings) are also made. The light cups of bell metal (*phāl kā kaul*) are well known. Grain is consumed in great quantities, but sugar and rice are also important imports. There is a State workshop outside the city where repairs of all kinds are undertaken and certain articles manufactured with the aid of machinery.

The principal educational institutions are the Mohindar College with its boarding-house which cost more than Rs. 3,00,000, the new middle school and some primary schools for boys and girls. Attached to the Educational Department is the Rājindar Victoria Diamond Jubilee Public Library. The College Hall is utilised as the reading room of the library. Another library is attached to the college. There is also a Rājindar Devā Orphanage School. The English and Urdu Rājindar Press publishes a weekly paper called the "Patiala Akhbār." The Rājindar Hospital is a fine building outside the town opposite the Bāradarī, and there are also in the town near Sanaurī Gate a branch dispensary and Hendley Female Hospital. Attached to the Rājindar Hospital is the female hospital under the charge of a lady doctor. A new central jail on improved cellular system, lying 3 miles north-west of Patiala, is under construction. Municipal work (*Arāstgi Shahr*) is under the supervision of the Medical Adviser. A municipality has recently been established. Drainage system has made considerable progress, and a water-works scheme has been sanctioned and the work has been taken in hand. The general post office is outside the town opposite the Rājindar Hospital. The Patiala workshop is near the Bāradarī. The Irrigation Department office is opposite the Mohindar Kothī, the Kanwar Sāhib's residence. On the other side of the Kothī is the Singh Sābha house. The Ijlās-i-khās court outside Sherānwāla Gate is built on an improved modern style and is a good building. The present Residency House, situated near the Bāradarī, is a fine and commodious building. The police station (Kotwālī) is near the *gila* and the telegraph office is situated in front of the Samadhān. All the other offices, such as the Chief Court, Dīwānī Māl, Sadr-Adālat, Munshī Khāna and Bakhshī Khāna are in State buildings.

<sup>1</sup> The importation of these articles from Delhi has decreased the demand for local manufactures, which fact has told heavily upon the craftsmen.

## CHAP. IV.

## Places of interest.

## Patiala Town.

## Trade and manufactures.

## Public buildings and institutions.

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Places of  
interest.

## Patiala Town.

in or near the *gila*. Beside these public buildings, the *gila* contains a new *Dīwān Khāna*<sup>1</sup> built by Mahārāja Narindar Singh in 1916, which cost nearly Rs. 5,00,000. It comprises two large halls, the outer 135' x 36' and 30' high, and the inner 135' x 21'. The *gila* also contains the old *Dīwān Khāna*, also a fine building, and the Patiala museum. Opposite the telegraph office are the State *samādhs* (tombs); that of Bāba Alā Singh is of marble. The Kanwar Sāhib's *havelī*, west of the *gila*, is a large building built by Mahārāja Karm Singh at a cost of nearly Rs. 5,00,000 for his younger son Kanwar Dīp Singh. Round the city runs a road (called the Thandī or Chakkar-kī-Sark) or Mall which passes close to the Rājindar Hospital, and is like the whole city lighted by lamps. Near the Sherānwālā Gate is the Bāradarī garden, where the Mahārāja resides. It is a very fine garden with artificial hills and paths and adorned with statuary, and lighted by electric light. The Bāradarī is also worth seeing. Opposite it is the famous temple of Mahā Kālī and Rājeshwarī in which are preserved some Sanskrit manuscript leaves<sup>2</sup> (*patras*) supposed to have been written by Bīās, the famous author of the Mahābhārata. Near the Bāradarī are some fine houses where European officers reside. Towards the Samānī Gate is the Motī Bāgh garden, containing an upper and a lower garden like the Shālāmār gardens at Lahore. Inside it are some fine buildings, and it is surrounded by a masonry wall. A canal with a number of iron bridges over it runs through it and supplies its tanks, fountains, and *abshārs*. It was made in 1904 Sambat by Mahārāja Narindar Singh at a cost of Rs. 5,00,000. On the other side of the Motī Bāgh is a large tank into which the Patiala escape channel falls. On the other side of the tank is the Banāsarghar, connected by a hanging bridge with the Motī Bāgh. On the opposite side of the Motī Bāgh there is a large *gurdwāra*. West of the *gurdwāra* is the Victoria Poor-house. Towards the Saifābādī Gate is the Hīka Bāgh garden, which contains a fine building with some tennis courts. Outside the Nābhā Gate is the cantonment for the Imperial Service Troops, built on the model of a British cantonment. There is a fine polo ground and a race-course. Near the Lāhorī Gate is the Christian Church. There is a dāk bungalow (furnished) near the railway station, and there are in the city six *sarāīs* for the accommodation of travellers. The canal passes by the northern side of the city. It is a boon to the inhabitants. As Patiala is situated on low-lying land it is flooded at times. The first flood occurred in Sambat 1909, but as there was a *kachhā* wall round the city and the entrances were protected by heavy gates, the news of the rise of flood aroused the people, and it was easily averted by merely shutting the gates and putting *bands* in them. In Sambat 1944 the flood entered the city and caused great damage. A *band* (dam) was erected to protect it from floods, but next year the floods broke the *band*. Arrangements were made to protect the city, and it is now secure.

## PINJOUR NIZAMAT.

The Pinjaur *nizamat* lies between 76° 29' and 77° 22' E. and 31° 11' and 30° 4' N., with an area of 932 square miles. It has a population (1901) of 212,866 souls as against 226,379 in 1891, and contains the town of BANUR, with 1,588 villages. In 1903-04 its land revenue with cesses amounted to Rs. 6,48,475. The *nizamat* forms the north-eastern part of the State,

<sup>1</sup> This building has recently been remodelled into one spacious Darbār Hall.

<sup>2</sup> Mahārāja Narindar Singh brought these leaves from Badrī Narāin when in Sambat 1909 he went there and other places on pilgrimage.

and is divided into four tahsils, RAJPURA, BANUR, PINJAUR and GHANAUR. Of these Pinjaur lies in the Himālayān area, the other three being in the Pawādh. The head-quarters of the *nizāmat* are at Rājpurā.

## CHAP. IV.

—  
Places of  
interest.Pinjaur *nizāmat*.

## PINJAUR TAHSIL.

Pinjaur, the north-eastern tahsil of the Pinjaur *nizāmat*, lying between  $77^{\circ} 22'$  and  $76^{\circ} 50'$  E. and  $30^{\circ} 41'$  and  $31^{\circ} 11'$  N., with an area of 454 square miles. It has a population (1901) of 55,731 souls as against 56,745 in 1891, and contains 1,136 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 83,995. Its head-quarters are at PINJAUR.

## PINJAUR TOWN.

Pinjaur,<sup>1</sup> the head-quarters of the Pinjaur tahsil (Panjaur *nizāmat*), Patialā State, Punjab, lying 3 miles from Kālka on the Simla road, in  $30^{\circ} 50'$  N. and  $76^{\circ} 59'$  E., at the confluence of the Kosballia and Jhajhra, two tributaries of the Ghaggar. Population (1901) 812 souls. The name Pinjaur is a corruption of Panchāpura and the town is undoubtedly of considerable antiquity, being mentioned by Abū Rihān in 1030 A. D. In 1254 it formed part of the territory of Sirmūr which was ravaged by Nasir-ud-Dīn Mahmūd, king of Delhi.<sup>2</sup> It was the fief of Fidāi Khān, foster-brother of Alamgir, and the Rāja of Sirmūr recovered it in 1085 H. from the son of its former holder, a Hindu. Fidāi Khān laid out the beautiful gardens, which still remain, after the model of the Shālāmār gardens at Lahore. They are watered by an aqueduct fed by a hill stream. Wrested from the Muhammadans by a Hindu official who made himself master of Manī Mājra, it was taken by Patialā in 1769,<sup>3</sup> after a desperate siege, in which the attacking force, though reinforced from Hindūr, Kahlūr and Nāhan, suffered severely. There are extensive Hindu remains and fragments of an ancient Sanskrit inscription in the town.<sup>4</sup> Bourquin, Sindhia's partizan leader, dismantled its fort. Pinjaur is also celebrated for its *tīrath*, or sacred tank, called the Dhārāchhetar or Dhārāmandal, at which a fair is held from *Baisākh Sudī tīj* to *saptmī*. The place also possesses a dispensary, post office, vernacular primary school and police station, and is the head-quarters of the Conservator of the Patialā State Forests.

## RAJPURA TAHSIL.

Rājpurā is the head-quarters tahsil of the Pinjaur *nizāmat*, lying between  $76^{\circ} 33'$  and  $76^{\circ} 49'$  E. and  $30^{\circ} 22'$  and  $30^{\circ} 36'$  N., with an area of 143 square miles. It has a population (1901) of 55,117 souls as against 59,607 in 1891, and contains 146 villages. Its head-quarters are at the town of RAJPURA. Its land revenue with cesses amounted in 1903-04 to Rs. 1,91,494.

## RAJPURA.

Rājpurā, the head-quarters of the Pinjaur *nizāmat* and Rājpurā tahsil, lies 16 miles north-east of Patialā in  $30^{\circ} 29'$  N. and  $76^{\circ} 39'$  E. It has a station on the North-Western Railway and is the junction

<sup>1</sup> Tradition says that Pinjaur was founded by Pāndos, the heroes of Mahābharat.

<sup>2</sup> A. S. R. XIV, pages 70-71.

<sup>3</sup> Punjab Rājās, page 32.

<sup>4</sup> A. S. R. XIV, page 72.

<sup>5</sup> On the Baisākh *sudī tīj*, *akshai-tritīya* or *satīa-tīj* a fair is held in commemoration of the birthday of Pats Rām (the exterminator of the Kshatriyās) who practised asceticism here.



## CHAP. IV.

Places of  
interest.

## Rājputra.

for the Rājputra-Bhatinda Branch. Founded by Rāja Todar Mal, Akbar's famous minister, it is still surrounded by a brick wall and most of its buildings are of brick. The town only contains two *bāzārs* with some 40 shops, but Mahārāja Mohindar Singh built a *bāzār* south of the railway and named it the Albert-Mohindar Ganj in commemoration of the Prince of Wales' visit in 1876 A. D. This *ganj*, also known as the Shāh-zādganj, contains a few shops. The *nisāmat* and tahsīl offices are located in an old Mughal *sarāi*. The town possesses an anglo-vernacular middle school, dispensary, police post and a post office outside the town. Population (1901) 1,316 souls. There is an old *dāclī* near the *sarāi*.

## SAHIBGARH TAHSIL.

Sāhibgarh or Pāil, the northern tahsīl of the Amargarh *nisāmat*, lying between 75° 59' and 76° 35' E. and 30° 23' and 30° 56' N., with an area of 273 square miles. It has a population (1901) of 115,391 souls as against 112,540 in 1891, and contains the town of PAIL or Sāhibgarh, its head-quarters, with 197 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 3,07,281.

## SAMANA.

The town of Samāna<sup>1</sup> lies in 30° 9' N. and 76° 15' E. in tahsīl Bhawānigarh (*nisāmat* Karnagarh) and is 17 miles south-west of Patiala, with which it is connected by a metalled road. Its houses are mostly of brick, those of the Sayyids being especially handsome and often several stories high. The town is healthy. Its population in 1881, 1891 and 1901 is shown in the margin and its

Year of census.	Persons.	Males.	Females.
1881	9,494	4,736	4,757
1891	10,035	5,051	4,984
1901	10,209	5,194	5,015

constitution by religions in Table 7 of Part B. Samāna is a place of considerable antiquity. Tradition avers that the Imāmgarh covers its original site, and says that it was enlarged and renamed by fugitives of the Samanide dynasty of Persia. It is frequently mentioned in the Muhammadan historians with Sunām, Kührām, Lahore and Siwālīk, as a

fief of the Delhi Kingdom.<sup>2</sup> With Sarsutī, Kührām and Hānsī it surrendered to Muhammad of Ghor after his defeat of Pirthī Rāj in 1193 and was placed by him in Quth-ud-Dīn Ibak's charge when he returned to Ghaznī. With Kührām it became the fief of Saif-ud-Dīn under Altamsh. On Sher Khān's death, in the 4th year of Ghiās-ud-Dīn Balbān, it became with Sunām the fief of the Amīr Tamar Khān,<sup>3</sup> which was subsequently granted to Bughra Khān Nāsir-ud-Dīn,<sup>4</sup> the king's younger son. Malik

<sup>1</sup> Its original name is said to have been Naranjān Khara during the rule of Barāh Rājput; subsequently it was known as Ratangarh, Dhoī Khara and Samāna respectively.

<sup>2</sup> Briggs' *Parīshat* I, page 941. Elliot, II, page 216.

<sup>3</sup> Tamar Khān was one of the 40 Shamsī slaves according to the *Tārīkh-i-Fīroz Shāhī*, Elliot III, page 109.

<sup>4</sup> *Ibid*, pages 241, 258-9. Bughra Khān, E. H. I. III, page 111 P. *Ibid*, pages 330 and 337.

Sarāj, son of Jamdār, was made *nāib* of Samāna and commander of its forces.<sup>1</sup> Under Alā-ud-Dīn it apparently formed a province, like the Punjab and Multān, and was included in the Government of Zafar Khān. Subsequently it became the appanage of the king's brother Alap Khān. Under Muhammad Tughlaq the Mandāl, Chauhān, Miāna, Bhattiā<sup>2</sup> (? Bhatti) and other tribes who inhabited the country about Sunām and Samāna, unable to discharge their rents, fled to the woods.<sup>3</sup> Under Muhammad Khilji its governor was Malik Beg, Lakī,<sup>4</sup> and in 1321 it was conferred on Malik Bahā-ud-Dīn, a nephew of the king Ghiās-ud-Dīn Tughlaq for his support as A'riz-ud-Mumālīk.<sup>5</sup> When Fīroz Shāh III cut his canal from the Sutlej to Sunām, he formed Sirhind with the country up to within 10 *kos* of Samāna, into a separate district.<sup>6</sup>

## CHAP. IV.

## Places of Interest.

## Samāna.

1279 A. D.

Cf. E. H. I, III,

191.

1229 A. D.

1341-42 A. D.

Cf. E. H. I, III,

245.

1321 A. D.

In 1389 Samāna was the scene of important events. The new *amirs* of Samāna treacherously slew Sultān Shāh, Khushdīl, at the tank of Sunām and then took possession of Samāna, where they plundered the Malik's houses and slaughtered his dependents. With their aid Prince Muhammad Khān was enabled to leave his asylum at Nagarkot and advance by Jullundur into the Samāna District and there assumed the sovereignty of Delhi.<sup>7</sup> Samāna indeed appears to have been the centre of Muhammad Khān's power, for when he was expelled from Delhi his son Humāyūn raised fresh troops in Samāna and after his defeat at Delhi fled thither again. At this time the kēls of Malik Ziā-ud-Dīn Abārja, Kāi Kamāl-ud-Dīn Miāna, and Kul Chand Bhatti lay in that quarter and they were Humāyūn's supporters. Taimūr's invasion appears to have left Samāna untouched, though Hakīm Irāqī was despatched towards it (Briggs 490). Taimūr himself says he sent Amīr Shāh Malik and Daulat Tinsur Tamāchī to march on Delhi by way of Dipālpur and await him at Samāna (III, 421, cf. 341). In 1397 Sarang Khān with aid of Malik Mardān Bhatti's forces got possession of Multān and then besieged Ghālib Khān in Samāna and drove him to flight, but Ghālib Khān was reinstated in its possession. In 1405 Mullū Iqbāl Khān unable to take Delhi marched on Samāna, where Bairām Khān, a descendant of a Turkī slave of Fīroz Tughlaq, had long established himself. On Iqbāl Khān's approach he fled to the hills, but after his reconciliation with Iqbāl Khān he appears to have recovered Samāna, for he or Bairām Khān, his successor, was attacked there in the following year by Daulat Khān Lodi whom Muhammad Tughlaq had deputed against the place. In 1417 Zīrak Khān, governor of Samāna, was ordered to attack Tughān *raīs* who had laid siege to Sirhind. Tughān retreated to the hills, but Zīrak Khān overtook him at Pāil and compelled him to submit. Thereafter Samāna is mentioned several times generally in such a way as to imply that it was the extreme limit of the effective rule of the Delhi kings. Banda Bairāgi on his way to Sirhind ordered a general massacre and looted Samāna for three days in 1708 A. D. In the town is the tomb of Muhammad Ismāīl, the Pīr Samānia. Saīda was a celebrated *darwesh* of Samāna in the time of Malik Bahlol Lodi who,

1398 A. D.

1397 A.D.

Duff 234 E. H.

I. IV, 32.

1405 A. D.

1419 A. D.

<sup>1</sup> E. H. I, III, page 115.<sup>2</sup> In the original of Farishta *Bhattiān*, i.e., Bhattis is given.<sup>3</sup> Briggs' Farishta, page 425.<sup>4</sup> *Ibid*, page 397.<sup>5</sup> *Ibid*, page 402.<sup>6</sup> *Ibid*, page 453.<sup>7</sup> Elliot's History of India, IV, pages 20-21.

## CHAP. IV.

Places of  
Interest.

## Samāna.

it is said, gave him Rs. 1,600 for the kingdom of Delhi. Samāna contains a police station, anglo-vernacular middle school, post office and dispensary. Its chief *mahallas* are the Mahalla Bharaichān, Mahalla Malkāna, Mahalla Chakla or Sayyidān, Machchhī Hattā, Chandailon kī garhī, Mahalla Manjhānān, Mahalla Sarāf or Bukhāriān, Mahalla Imāmgarh or Andarkot, and Mahalla Nārpura.<sup>1</sup> The dome of Mīr Ahmad Husain's house is built of *kachchā ladao*—mud and brick. Its hall is 45' x 25'.

Samāna manufactures *pāṭ* (bed legs), pans, axes, *basolās* (adzes), earthenware *surāhīs* (long, narrow necked goblets made by *chinigars*) and *charḥās* (spinning wheels). It is also noted for its *barfi* (a kind of sweetmeat) and *ber*. Fairs are held on the occasions of Muharram and Rām Līla annually.

## SANAUR.

The town of Sanaur lies 4 miles south-east of Patialā, with

Census of	Persons.	Males.	Females.
1881	5,128	4,633	4,495
1891	8,678	4,435	4,243
1901	8,530	4,391	4,139

which it is connected by a metalled road (30° 18' N. and 73° 31' E). It lies on a high mound, and its houses are mostly of brick. Its lanes are paved, but somewhat narrow, crooked and uneven. Its population in 1881, 1891 and 1901 is shewn in the margin and its constitution by religions in Table 7 of Part B. It has decreased

since 1881 by 548. The town is of some antiquity, but of no historical importance. In the time of Bābar, Malik Bahā-ud-Dīn, Khokhar, became chief of this *pargāna* which was called Chāurāsī (84) as having 84 villages, a name it still retains. In 1748 it came into the possession of Mahārāja Alā Singh. It possesses a Magistrate's court, anglo-vernacular middle school (both in the fort), post office and police station. The town is a good mart for pepper, and produces vegetables of various kinds which are sold in the Patialā *bazārs*. Earthen *jhājhrīs* (jars) and hand fans are made in the town, which is known also for its fine *jāmāns* (a kind of fruit). Grain is exported, but only on a small scale.

SIRHIND.<sup>2</sup>

The town of Sirhind, the head-quarters of the Fatchgarh tahsīl, is situated in the Amargarh *nisāmat* near the Sirhind Station on the North-

<sup>1</sup> In the time of Jahāngir the Jalshāh had 1,000 houses at this place. The emperor used to wear a very fine soft cloth called Samāna manufactured by these weavers. They have in their possession *sanads* granted by the emperor. Unlike other weavers of Samāna they are the owners of their houses.

<sup>2</sup> Barāh Mihar, the author of *Brihat Sangta*, Chapter XIV, verse 29, quotes from Pārāsar Tantar (a book on astrology—*jōtish*) that *Sat-rindh* was an ancient town. It was the capital of the Sutlej District. It is calculated by some that Pārāsar Tantar was written at the end of *Dodpar yug*, which goes to prove that the town of Sat-rindh existed at that time. Barāh Mihar was one of the *Nau-ratan*, 'nine gems' of the court of Vikramāditya (Bhārat-Varsh-Bhū-Barnan, pages 131 and 311, by Shankar Bākrishen Dikshat). It is called *Gurindri* or *Gurimār* (the place where Gurus were killed) and *Pāthipuri*, 'cursed city,' by the Sikhs. The mention of the name of Sirhind in the morning is considered unpropitious.



Western Railway (30° 38' N. and 76° 27' E.).

Year of census.	Persons.	Males.	Females.
1881 ...	5,491	2,946	2,455
1891 ...	5,254	2,854	2,400
1901 ...	5,475	2,955	2,460

Its houses are of masonry and the lanes straight, wide and paved, but uneven. The population in 1881, 1891 and 1901 is shown in the margin; and its constitution by religions is shown in Table 7 of Part B. It has increased slightly since 1881. Though almost surrounded in the rainy season by a *choi*, the health of the town is fairly good, and the climate of the 'Am-o-Khās is proverbially good. Sirhind is apparently a town of

## CHAP. IV.

## Places of interest.

Sirhind.

considerable antiquity, but its early history is by no means free from obscurity. This arises from its confusion with Tabarhindh in the earlier Muhammadan historians. The spelling Sirhind is modern and due to a fanciful derivation 'sir—Hind,' the 'head of India,' due to its strategic position. The origin of Sirhind is variously described. According to a modern writer,<sup>1</sup> Sāhir Rāo or Lomān Rāo, 166th in descent from Krishna, ruled at Lahore from 531 Sambat, and tradition assigns the foundation of Sirhind or Sāhirind<sup>2</sup> to him. On the decline of the Rājput power in Ghazni, says this writer, the king of Bokhāra, with his allies of Tartary, Iran and Khorāsān, marched on Lahore, and Sāhir Rāo was defeated and slain. Another writer, Nūr-ud-Dīn, Sirhindī, a follower of Mujaddad-i-Alf-i-Sānī, in his *Rauzat-ul-Qayūm*,<sup>3</sup> says that Sirhind was founded in the time of Firoz Shah III, at the suggestion of Sayyid Jalāl-ud-Dīn, Bokhārī, the king's *pīr*, by Rafī-ud-Dīn, an ancestor of Majaddad-i-Alf-i-Sānī; but this appears to be incorrect, as the town was more ancient. He derives its name from *sih*, 'lion,' and *rind*, 'forest,' or 'the lion's forest,' so called because at that time the site of the town was covered with dense forest. That the older and correct spelling of the name is Sehrind is beyond dispute, for it is invariably so spelt on coins.<sup>4</sup> It is also highly probable that Tabarhind or Tabarhindh in the earlier Muhammadan historians is as a rule a misreading for Batrind or Bathinda, but it would be going too far to say that this is invariably the case.<sup>5</sup> Tabarhindh, it appears quite certain, was not the old form of Sirhind or Sibirind, for the two names occur in the same works as the names of two distinct places, e.g., in the English translation of the *Tabaqāt-i-Nāsiri* Sirhind is first mentioned and then Tabarhindh, but if Tabarhindh had been the old form of Sirhind the former name would assuredly have been used in the earlier part of that history and the newer form in the later.<sup>6</sup> Moreover, in some passages Tabarhindh can only mean, or be a mistake for, Sirhind, as its geographical position precisely suits the context, whereas Bhatinda

<sup>1</sup> Walf-ulla, Sadīqī, the author of the *Alma-i-Barār Bans*, in Volume I, Chapter I, page 24, and Volume II, page 101.

<sup>2</sup> *And* or *ant* in Sanskrit meaning boundary.

<sup>3</sup> Page 16. *Rauzat-ul-Qayūm* or *Rauzah-i-Qayūmiya*, a history of the lives of the Makh-dūm-zādas of Sirhind, translated by Walf-ulla Sadīqī of Faridkot, from a MS. work in Arabic by Nūr-ud-Dīn, written in 1308 H (1891 A.D.).

<sup>4</sup> The form Sibirind also occurs frequently in the Muhammadan historians, e.g., in the *Tārīkh-i-Mubārak Shāhī* (Elliot's History of India, IV, pages 6, 11), in the *Tuzak-i-Bābarī* (*Jb.*, page 248), and in the *Muntakhab-ul-Lubāb* (*Jb.*, VII, pages 414-15). In the *Farhatun Nāziri* it is spelt Shahrind (*Jb.*, VIII, page 69).

<sup>5</sup> As the late Mr. E. J. Rodgers appears to have held; see Report, Punjab Circle, Archaeological Survey, 1891, page 2, in which a very full and interesting account of the ruins of Sarhind or Sahrind is given.

<sup>6</sup> E. H. I., pages 295-296.

## CHAP. IV.

Places of  
interest.

## Sirhind.

would not do so. For instance, we read that Muizz-ud-Din (Shahab-ud-Din of Ghor) left a garrison in Tabarhindh, which place Rai Pithora re-took, after a siege of 13 months, but Muizz-ud-Din again advancing defeated him at Tarain.<sup>1</sup> Here Tabarhindh can only be Sirhind, as Tarain is the modern Talawari Azimabad in the Karnal District on the high road to Delhi. Sirhind is mentioned in Farishta in several passages, but it is more than likely that Farishta himself confused Tabarhindh with Sirhind, then a well-known place, being ignorant of Bhatinda and its past importance. The more important passages are reproduced below :—

In 977 A.D. Jaipal, the son of Lalpāl, of the Brahman tribe, reigned over the country extending in length from Sirhind to Lamghan, and in breadth from the kingdom of Kashmir to Multān (Briggs' Farishta, Volume I, page 13). The administration of Vizier Isaid ud-Din Zunjany<sup>2</sup> now became so unpopular that the governors of the provinces of Kara, Sarhind, Samāna, Kahrām, Lahore, etc., entered into a confederacy and deputed persons to wait on Ghiās-ud-Din Balban, the former Vizier, and prevailed upon him to make him consent to take the reins of government into his hands as formerly. He consented, and the nobles united their forces and met on the same day at Kahrām (I, page 240).

In the fourth year of this reign, the king's (Ghiās-ud-Din Balban's) nephew, Sher Khān, who had ruled the districts of Sarhind, Bhatinda, etc., died and was buried at Bhatner in an extensive mausoleum (I, page 258).

On page 491 (Translations) the MSS. have Tabarhindh, except one which has Bhatindah.

## History.

It became a lie of Delhi after the Muhammadan conquest. Fīroz Shāh dug a canal from the Sutlej and this is now said to be the *cheā*, 'seasonal torrent,' which flows past the town. Sirhind continued to be an important stronghold of the Delhi empire. In 1415 Khizr Khān, the 1st Sayyid emperor of Delhi, nominated his son, the Malik-us-Sharq Malik Mubārīk, governor of Ferozpur and Sirhind with Malik Sadho Nādīra as his deputy. In 1416 the latter was murdered by Tughān *rāīs* and other Turk *bachās*, but Zīrak Khān, the governor of Samāna, suppressed the revolt in the following year. In 1420 Khizr Khān defeated the insurgent Sārang Khān at Sirhind, then under the governorship of Malik Sultān Shāh Lodhī. Under the Mughal sovereigns this was one of the most flourishing towns of the empire. It is said to have had 260 mosques, tombs, *sarāīs* and wells. The ruins of ancient Sirhind are about a mile from the railway station, extending over several miles. It was prophesied that the ruins of Sirhind should be spread from the Jumna to the Sutlej. This has been literally fulfilled in the construction of the line of railway from the Jumna to the Sutlej which was ballasted with bricks from this spot. The Sikhs think it a meritorious act to take away a brick from the ruins and drop it in one of the rivers.<sup>3</sup> In 1704 A. D. Bāzīd Khān,<sup>4</sup> its governor, bricked up alive in Sirhind Fateh Singh and Zorāwar Singh, sons of Guru Gobind Singh. In 1708 Banda Bairāgi sacked Sirhind and killed Bāzīd Khān, its governor. After his invasion, Ahmad Shāh Durrānī<sup>5</sup> appointed Zain Khān *subedār* of Sirhind in 1761. In December 1762 the Sikhs attacked Sirhind and killed Zain Khān at Manhera, near Sirhind, and the country fell into the hands of Mahārāja Alā Singh.

Sirhind is not a place of trade, only *mirch* being exported. The tahsīl and anglo-vernacular middle school are in a *sarāī*. The town also

<sup>1</sup> T. N., pages 464-465.

E. R. I., Volume II, pages 200, 302, 355, 333, 372, all in T. N.

<sup>2</sup> In the original of Farishta Rehānī is given.

<sup>3</sup> Vide Land of the Five Rivers, page 228, by David Ross, C.I.E., F.R.G.S.

<sup>4</sup> Vide Panth Parkāsh, page 351, by Bhāi Gīan Singh. According to Latif's History of the Punjab the name of the governor was Wazīr Khān.

<sup>5</sup> Vide Tārīkh-i-Patāla, pages 56-60.

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# JIND STATE.

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## CHAP. IV.

Places of  
interest.

Sirhind.

contains a police post and a post office. The ruins of Sirhind contain the mausoleum of Mujaddid-Alf-i-Sānī, which is a fine building to which the Muhammadans in general and the nobility of Kābul in particular pay visits as a place of pilgrimage. Near it is the mausoleum of Rāfi-ud-Dīn, an ancestor of Mujaddid-Alf-i-Sānī, close to which is the *rausā* of Khuāja M'āsūm, son of Mujaddid-Alf-i-Sānī, and which is commonly known as *rausā chīnī* on account of its excellent mosaic work. The mausoleum of Shāh Zamān of Kābul contains the tomb of his *begam* also. It is unknown whose ashes the two *rausās* of Ustād and Shāgird contain; it is said one of them was built by a master (*ustād*) mason and the other by his apprentice (*shāgird*). There are two small mausoleums near the village Dera Mīr Mīrān known as Hāj-o-Tāj. It is said that two *begams* (queens) named Hāj-un-Nisā and Tāj-un-Nisā of a king were interred there. Close to it is the *rausā* of the daughter of Bahlol Lodhī containing an inscription which shows that she died in 901 A. H. in the time of Sikandar Lodhī. *Gurdwāra* Fatehgarh (where the two sons of Guru Gobind Singh were buried alive) and *gurdwāra* Jotī Sarūp (where they were afterwards burnt) are other places worth notice. There is also a large mosque begun by Sadhna, a Qasāī, the famous Bhagat, but never completed. Here is also a *Jahāzī havelī* built on the model of a ship. The extensive garden<sup>1</sup> called the 'Am-o-Khāsis walled in on all sides and contains some fine buildings. It now covers only a small area, but is stocked with various kinds of fruit trees, mangoes and oranges. It was planted by Sultān Hāfiz, whose tomb is close by, and in the time of Shāh Jahān, Kandī Beg brought a canal into it from the Sutlej. Near the garden is a well with 16 *bidhs*. It also contains a *bhūlbahltān*, 'labyrinth,' since repaired, and a large bridge under which the Sirhind *choā* passes. Sirhind was the birthplace of the poet Nāsir Ali.

## SRINAGAR.

Srinagar, a village in *pargana* Srinagar, Pinjaur tahsīl and *nisāmat*, lies on the slope of the Krol hill in 30° 58' N. and 77° 11' E., half a mile from Kandeghāt Station (on the Kalka-Simla Railway). It contains a *kothī* or summer house of the Mahārāja and a garden on the model of that at Pinjaur. Its climate and water are excellent. It has a police station, primary school and dispensary. Its population in 1901 was 100.

## SUNAM TAHSIL.

Sunām is the westernmost tahsīl of the Karmgarh *nisāmat* lying between 75° 40' and 76° 12' E. and 29° 44' and 30° 14' N., with an area of 493 square miles. It has a population (1901) of 121,498 souls as against 122,484 in 1891, and contains the town of SUNAM, its head-quarters, with 122 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,48,273.

## SUNAM TOWN.

The town of Sunām, the head-quarters of the tahsīl of that name (in *nisāmat* Karmgarh) is on the Ludhiāna-Jākhāl Railway, 43 miles west of Patiala, with which it is connected by a metalled road. The population in 1881, 1891 and 1901 is shown in the margin and its constitution by religions in the Table 7 of Part B. The marked decrease in 1891 as compared with 1881

Year of census.	Persons.	Males.	Females.
1881	12,223	6,379	5,844
1891	10,869	5,732	5,137
1901	10,059	5,458	4,611

<sup>1</sup> Cf. Ain-i-Akbarī page 375.

## CHAP. IV.

Places of  
interest.

## Sunám Town.

A. D. 1341-42.

was due to its not being on a line of rail. The construction of the Ludhiána-Jákhál line recently opened appears to have already arrested its decay, but being situated near a *choá* it is not a healthy town. Sunám is a place of great antiquity. Originally founded near the Súraj Kund, of which some remains are still to be seen, it was called Súrajpur. The modern town was built within the walls of an old fort into which its inhabitants were driven to take refuge, and it is divided into two parts, one in the citadel of the fort, and the other on the low land around it. It is 792 feet above sea-level. Though now of little importance, Sunám played a great part in the history of the Punjab after the Muhammadan invasion, and Al-Berúni mentions it as a famous place of that period.<sup>1</sup> *Sunám* in Sanskrit means a sacred name, but some say that it was named after Sona, a Gujarí, who guided Muhammad of Ghor to Bhatinda and asked this boon as her reward. Others accept a derivation from *Sanám*, which in Arabic means the hump of a camel. When Qutb-ud-Dín Ibák saw that the place had this shape he named it *Sunám*, but this etymology is untenable, as the town is only said to have assumed its present shape after Taimúr's invasion. Sunám was held by Hindu Rájās till conquered by Muhammad of Ghor. Sultán Shams-ud-Dín Altmash gave it to his page Sher Khán<sup>2</sup> in *jágir*. Ghiás-ud-Dín<sup>3</sup> Balban gave it to Timar Khán, with Samána, on the death of his cousin Sher Khán, and subsequently conferred it on his own son Bughrá Khán.<sup>4</sup> Under Muhammad Sháh Tughlaq its dependent tribes revolted. Firoz Shah<sup>5</sup> brought a canal through Sirhind and Mansúrpur to the town in 1360,<sup>6</sup> and in 1398 Taimúr<sup>7</sup> attacked it. It is an ancient site, and by digging 40 or 50 feet deep statues, big bricks and bones are found. In the time of Akbar it was a *parāna* of *haveli* Sirhind. In the rainy season the water of the *Sunám choá* surrounds the town, and it was formerly difficult to cross it in order to go to the neighbouring villages in seasons of heavy rain, but the people have now built a bridge over the *choá*. Nearly all the houses are of *pakká* brick. The Chauhatta, Katehra and Bara Bázár are the most important *bázárs*. At first its *mahallas* were named after the castes that occupied them, but now there is no such distinction. The important streets are the Sírewálá, Bandewálá, Gauryánwálá and Mahalla Rája Rám. Sunám is noted for its cotton work, and *chautahí*, *khes*, *pagri*, *palangposh* and *jájams* are made. A plain *chautahí* costs Rs. 16, a *khes* Rs. 5-8-0, a *pagri* Rs. 3 and a *palangposh* Rs. 2, but these manufactures are decreasing daily. Fine *qalondáns* and boxes are also made. Grain is exported. Brassware is imported from Nábha and Patiála, and *gur* and *khand* from the United Provinces. The tahsíl is inside the town, which possesses a post office, anglo-vernacular middle school, police station and hospital. There is a *sardí* in the *chauhatta*, and various fine buildings with two or three storeys. The *chhatta* of Rája Rám was once a famous building. There are three tanks, the Súraj Kund, Sítá Sar and Ganga *talááb*. A mosque dates from the time of Akbar, and its shrines have been described in Chapter I, Section C.

<sup>1</sup> *Tárik-i-Hind* by Lálá Lajpat Rái, Pleader, Part I, p. 159.<sup>2</sup> (Tradition) (*Tabaqat-Akbari*).<sup>3</sup> Briggs, Volume I, pages 259-63.<sup>4</sup> E. H. I, III, 109 and 115.<sup>5</sup> Briggs, Volume I, p. 453.<sup>6</sup> *Ibid*, IV, p. 11.<sup>7</sup> *Swáteb-un-Nawár*, a Persian book.

# JIND STATE.



## CHAPTER I.—DESCRIPTIVE.



### Section A.—Physical Aspects.

Jind, though the second in area, is the smallest in population of the three Phulkián States, containing as it does the sterile Bággar tract of Dádrí tahsíl with its sparse population ever ready to emigrate in bad seasons. The State contains 7 towns and 439 villages, and has a total area of 1,268 square miles with a population (according to the census of March 1st, 1901) of 282,003 souls, giving an average density of 224 persons to the square mile. The State consists of three separate tracts, *viz.*, Sangrúr, Jind and Dádrí. The tahsíl of Sangrúr is somewhat scattered, and comprises four *ilāqas* separated from one another by British territory or portions of the States of Patiāla and Nábha. These four *ilāqas* are (1) Sangrúr, which on the north is mostly bounded by Patiāla and Nábha territories, on the east by the Bhawánigarh *nisámat* of Patiāla; on the south by the Sunám tahsíl of that State and the village of Khariál in the Kaithal tahsíl of Karnál; on the west by the Barnála tahsíl of Patiāla and the Dhanaula *thána* of Nábha; and on the north again by Nábha territory interspersed with that of Patiāla. It contains 1 town and 43 villages, with a population (1901) of 36,598 souls and an area of 109 square miles; (2) Kulérán, which is mainly surrounded by Patiāla territory, lies 20 miles east of Sangrúr, and comprises 33 villages, with a population (1901) of 14,976 souls and an area of 66 square miles; (3) Bázidpur, a small *ilāqa* comprising two islands of the State territory, the northern island including four and the southern three villages only. The total area of this *ilāqa* is only 9 square miles and the population in 1901 was 2,361 souls; and (4) Bálánwáli, a larger *ilāqa* lying 48 miles west of Sangrúr and comprising three separate islands of Jind territory, namely, (i) the Bálánwáli *ilāqa* properly so called, including the town of that name with 10 villages. It is bounded on the north-east by Nábha territory, on the east and south by that of Patiāla, and on the west by the Mahráj *pargana* of the Moga tahsíl in the Ferozepore District: (ii) to the north of this the main island lies the large village of Diálpura, held in *jágír* by the Sardárs of Diálpura; it is surrounded by the territories of Nábha on the south-east, the Mahráj *pargana* of Ferozepore on the south-west, and Patiāla on the north-west: (iii) south of Bálánwáli lie the two isolated villages of Mánsa and Burj, which are entirely surrounded by Patiāla territory. The Bálánwáli *ilāqa* had a population of 10,746 souls in 1901, and its area is 57 square miles. The tahsíl of Jind is a compact triangle, and is almost entirely surrounded by British territory, being bounded on the north by the Narwána tahsíl of the Patiāla State and the Kaithal tahsíl (District Karnál), on the east by tahsíl Pánipat (Karnál District); on the south-east by the Gohána sub-tahsíl, on the south by the Rohtak tahsíl (Rohtak District), and on the west by the Hānsí tahsíl (Hissár District). This tahsíl contains 2 towns and 163 villages, with a population (1901) of 124,954 souls and an area of 464 square miles. Its greatest length from east to west is 36 miles; its greatest width from north to south is 24½ miles. The compact tahsíl of Dádrí lies directly to the south of Jind, but is separated from it by the Rohtak tahsíl, which with tahsíl Jhajjar, also in the Rohtak District, bounds it on the east. On the south this *pargana* adjoins the State of Dujána, the Báwal *nisámat* of Nábha, and the

CHAP. I., A.  
Descriptive.

PHYSICAL  
ASPECTS.

General descrip-  
tion.



## CHAP. I, A.

## Descriptive.

PHYSICAL  
ASPECTS.General descrip-  
tion.

Mobindargarh *nisamat* of Patiala; on the west it is bounded by the Loharú State, and on the north-west by the Bhawání tahsíl of Hissár. This tahsíl, 30 miles long from north-east to south-east and 23 broad from north-west to south-west, has an area of 562 square miles. It contains 3 towns and 181 villages, with a population (1901) of 92,368 souls. The tahsíl of Sangrúr lies almost entirely in the great tract known as the Jangal, only the seven villages round Bázidpur being situated in the Pawádh. Owing to the canals, however, the water-level is generally high, being only 30 feet below the surface in the Sangrúr *iláqa*, and from 25 feet to 32 feet in Bázidpur and Kularán, but in the un-irrigated *iláqa* of Bálánwáli it is 150 feet from the surface. Jind tahsíl lies entirely in the Bángar and includes a part of the Nardak or Kurukshetra, the holy land of the Hindus in the Jumna Valley. Water lies at 120 feet or so below the surface. The Dádri *iláqa* of Dádri tahsíl lies, in the Hariána and Bádhra, in the Bággar, a tract of sandy soil interspersed with shifting sand-hills, though water is only 50 feet to 54 feet below the surface. Well-cultivation is only possible in this tract on a limited scale on account of these sand-hills. The Bággar tract has a hot, dry climate, being exposed to violent sand-storms from the Bikáner desert in the hot season.

## River system.

The Jind State is traversed by no great rivers. The Choa *nála* enters it from Patiala territory near the village of Ghabdán, passes through Balwáhar, Sajúma, Gaggarpur and Kulár Khurd, thus traversing the Sangrúr *iláqa*, and thence re-enters Patiala territory near Sunám. This stream flows only in the rainy season, but when in flood it attains a width of one mile near Ghabdán and Kulár Khurd, cutting off communication with these villages sometimes for two or three days. Its flood waters are beneficial to the lands which they cover. The Jhambo-wáli *choi* is a small torrent which only flows in the rains, past Bázidpur and Muhammadpur in the Bázidpur *iláqa*, and thence traversing the intervening Patiala villages, enters the Kularán *iláqa* at Sahipura, and passes through Dharmgarh and Buzurg. Its greatest breadth in the rainy season is, however, only 12 feet, but its flood waters fertilize a certain amount of land on its banks. The Ghaggar stream only traverses the extreme south-east corner of the Kularán *iláqa*, passing through the villages of Sapaherí, Usmánpur and Ratnherí for about 5 or 6 miles. In the rainy season its breadth extends to some 3 miles near Sapaherí and Ratnherí, and at Usmánpur it is crossed by a ferry at this season. When in full flood the Ghaggar does a certain amount of damage to crops, but on the whole its flood waters do good and fertilize the lands they cover. Tahsíl Dádri, which has no canal irrigation, is watered by the Dohán, a stream which rises in the lands of Ghoghu and Bhagaur, two villages of the Jaipur State, whence it flows past the Patiala town of Kánaud and thereafter irrigates the Jind villages of Palárl, Badhwána, Jáwa, Jhojhu Kalán, Balálí, Abidpura, Mandaula, Kaliána and Dádri for some 15 or 16 miles, disappearing in the *dákar* land of Kalyáwas in Rohtak. When in flood in the rainy season, it is used to fertilize the lands below its level for two or three years, but it was apt in years of heavy rainfall to cause damage both to houses and crops, and is now controlled by three dams, of which the first, raised in 1874, lies between the roads leading from Dádri to Kaliána and Jhajjar, while the second is between those leading to the Dádri railway station and the Joháwála tank near the town, and the third, made in 1886, adjoins Dádri station, lying between the road leading from the town to Ráwaldí and that leading from the town to the station. The worst floods occurred in 1862 and 1885. In the latter year considerable damage was done in the town of Dádri both to private property and to the State *khátás* or grain stores, which were destroyed. The loss to the

State alone was estimated at a lakh of rupees. The *bands*, which kept the water of the Dohán from entering the town, also prevented the surface drainage of the town itself from finding an outlet, and thus injury to the place resulted.

CHAP. I. A.  
Descriptive.  
PHYSICAL  
ASPECTS.

The tahsils of Jind and Sangrūr consist of undulating plains whose monotony is broken only by shifting sand-hills, but in Dādri tahsil there are also hills or *kopjes*, some 34 in number, which are off-shoots of the Aravalli Range. Of these the largest is Kaliāna, a hill six miles south-west of Dādri, covered with *jāl* trees, with an area of 282 acres. From it a soft pliant sand-stone (*sang-i-larsin*) and a hard stone used for mills (*chakkī*), mortars (*ukhals*) and building purposes is quarried. At its foot lies the township which bears its name. Ataila Kalān and Sīswāla are two hills lying close together, 12 miles south-west of Dādri. The latter abounds in the gum-yielding *kher* tree, and *salājīt* stone is also found in small quantities. These two hills cover an area of 1,340 acres. Further to the south-west, 20 miles from Dādri, is the Kadma hill, which lies partly in Patiāla. The part lying in this State has an area of 770 acres, and is also covered with *kher* trees. Other hills are Dubla (area 370 acres) near Kherī Battar village, Kapūrī (54 acres) near the hamlet of that name, and small hills near Mānakawās and Pāndwān villages. Kapūrī hill yields a few crystals.

Hills.

The climate varies in different parts of the State. The Jind tahsil which is irrigated is moist and unhealthy. Dādri is very dry, sandy, and healthy, while Sangrūr comes between the two in these respects. The minimum temperature at Sangrūr is 41° in January and the maximum 104° in June. The average rainfall for the last ten years is 17·02 inches at Sangrūr, 16·49 at Jind, and 10·39 at Dādri.

Climate.

In the villages of Sangrūr tahsil well water is generally used for drinking, the water of the tank or pond (*johar*) being only used for bathing and watering cattle. The water-level is not very deep except in the Bālān-wālī *ilāga*, where it varies from 100 to 150 feet, and the construction of wells entailing great expense wells are very few. In Jind tahsil generally, as the water-level is very deep, the *johars* are used for drinking, those near the canal or its *rāj-bāhās* being supplied from them in time of drought. The *johars* of the *bārānī* tract, however, run dry in dry weather, causing great suffering to the cattle, and water has to be carried from village to village in carts. This is especially the case in the villages adjoining the Rohtak and Hissār Districts. In Dādri tahsil, where there are no canals, the villagers suffer much from scarcity of water, as that in the wells is generally brackish. The larger villages and towns have deep tanks with *pakkā ghāts*, which are full in the rainy season, but run dry in seasons of drought, when the villagers suffer considerably and are often compelled to abandon their homes. In some villages drinking wells are dug on the banks of the *johars*, so as to allow the water to filter into them, and this has the effect of making the well-water sweet. An aperture (*morī*) is sometimes made in the well cylinder, so that it communicates with the tank when the latter is full, and water is then let into the well. This also helps to keep the well water sweet.

Water-supply.

The fauna and flora are much the same here as in the adjoining parts of Patiāla, and the geological formation is also identical with that of the Patiāla plains.

Fauna and flora.

## Section B.—History.

## CHAP. I. B.

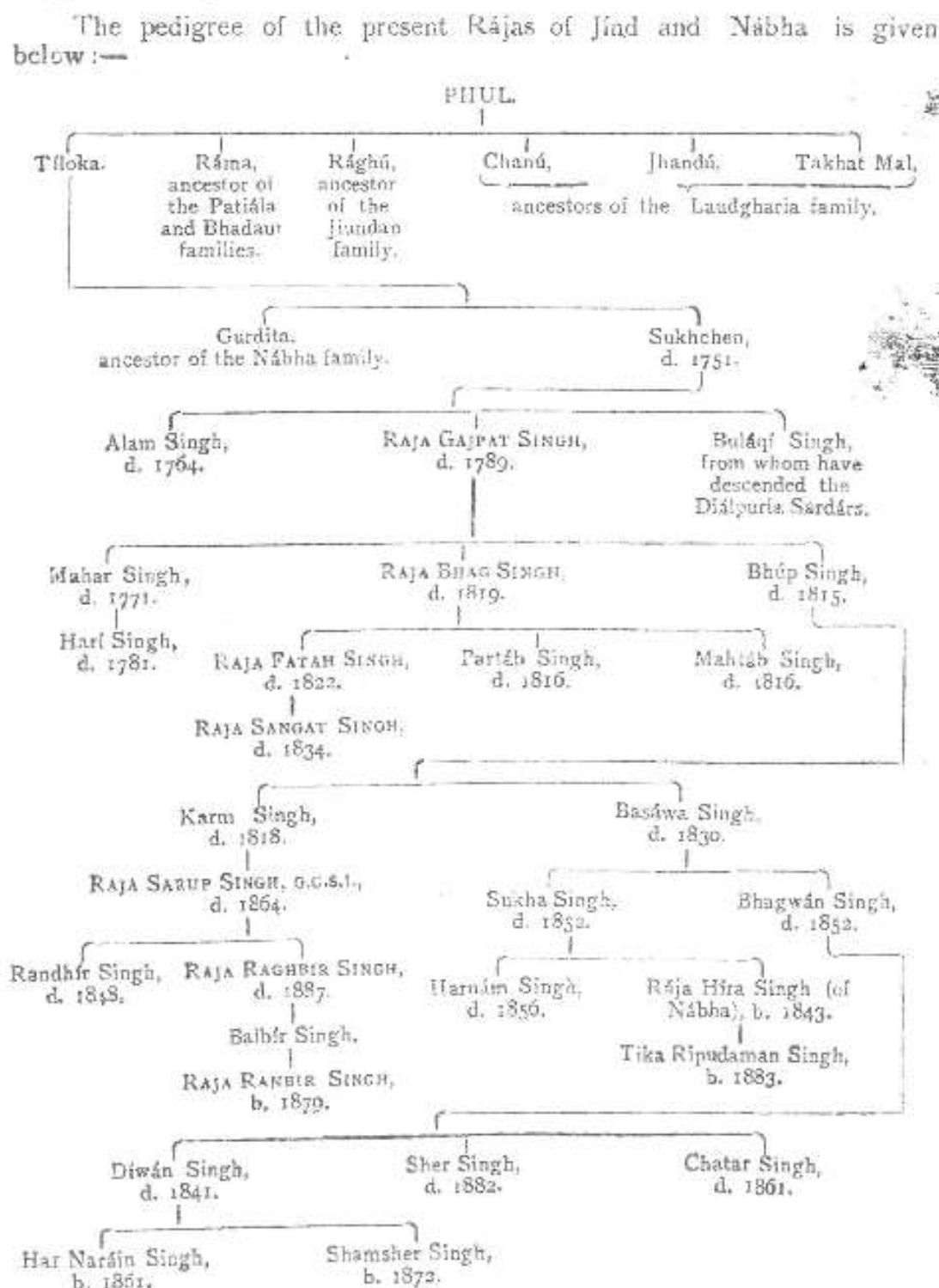
## Descriptive.

## History.

## Early history.

The history<sup>1</sup> of Jind as a separate and ruling State dates from 1763, in which year the confederate Sikhs having captured Sirhind town from the governor to whom Ahmad Shāh Dūrānī had entrusted it, partitioned the old Mughal province of Sirhind. Prior to that year Sukhchen, grandson of Phul, the ancestor of all the Phulkiān families, had been a mere rural notable. On his death in 1751 Bālānwālī, which he had founded, fell to Alam Singh, his eldest son, Badrūkhān to his second son Gajpat Singh, and Diālpura to Bulāqī.

Genealogical  
table of Rājās of  
Jind and Nābha.



<sup>1</sup>This account is principally taken from Griffin's Punjab Rājās and Massy's Chiefs.



On Alam Singh's death in 1754 Bálánwálí also fell to Gajpat Singh, who was the most adventurous of the three brothers, and had in 1755 conquered the Imperial *parganas* of Jind and Safidon and overrun Pánipat and Karnál, though he was not strong enough to hold them. In 1766 Gajpat Singh made Jind town his capital. Nevertheless he remained a vassal of the Delhi empire and continued to pay tribute, obtaining in return in 1772 an Imperial *firmán* which gave him the title of Rájá and the right to coin money in his own name. In 1773 in consequence of a quarrel with the Rájá of Nábha he attacked Amloh, Bhádson and Sangrúr which were in the Nábha territories, and though compelled by the Rájá of Patialá to relinquish the two former places, he succeeded in retaining the latter, and it has ever since remained part of the Jind State. In the next year, however, the Delhi government made an attempt to recover Jind, but the Phúlkián States combined to resist the attack, and it was repulsed. Gajpat Singh then built the fort at the town of Jind in 1775, and soon after this Jind and Patialá joined in an invasion of Rohtak, but the Mughal power was strong enough to compel them to give up most of their conquests, and Jind only retained Panjgirain. Again in 1780 the allies marched on Meerút, but were defeated, and Gajpat Singh was taken prisoner by the Muhammadan general. His release was only secured by payment of a heavy ransom. He died in 1786 and was succeeded by his son, Bhág Singh, inheriting the title of Rájá with the territories of Jind and Safidon, and Bhóp Singh obtaining Badrúkhán.

○ Rájá Gajpat Singh's daughter, Bībí Ráj Kaur, married Sardár Máhán Singh, Sukarchakia, and became the mother of Mahárája Ranjít Singh. Gajpat Singh's position on the north-western corner of the Rohtak country made it easy for him to invade Gohána and Hissár whenever the Mahrattas happened to have their hands full elsewhere; and he and his son Bhág Singh ultimately farmed these territories as lessees of the Mahrattas, and held them until the beginning of the last century. || Rájá Bhág Singh had shrewdly held aloof from the combination against the British; and when Scindia's power in Northern India was ultimately broken, and he was obliged, under the Treaty of the 30th of December 1803, to surrender his possessions west of the Jumna, Lord Lake rewarded Bhág Singh by confirming his title in the Gohána estates. He afterwards accompanied Lord Lake as far as the Beás in his pursuit of Jaswant Ráo Holkar, and he was sent as an envoy to his nephew, Mahárája Ranjít Singh, to dissuade him from assisting the fugitive prince. The mission was successful. Holkar was compelled to leave the Punjab, and Bhág Singh received as his reward the *pargana* of Bawána to the south-west of Pánipat. The history of Ranjít Singh's interference in the Phúlkián States has been given above (page 48). From Ranjít Singh, Rájá Bhág Singh received the territory now included in the Ludhiána District, comprising Jhandiála, Ráikot, Bassián and Jagráon. He died in 1819 after ruling 30 years, and was succeeded by his son Fateh Singh, who died in 1822.

Troublous times followed. Sangat Singh who succeeded his father Fateh Singh was obliged for a period to desert his capital and make over the administration to foreign hands. Matters, however, mended after his death, in 1834. Sangat Singh had no son, and the question of escheat arose in the absence of direct heirs, though the collateral claimants were many. Orders were finally passed, in 1837, in favour of Sarúp Singh of Bázdipur, a third cousin of the deceased Rájá, as the nearest male heir. But he was held to have no right to succeed to more territory than was possessed by his great-grandfather, Gajpat Singh, through whom he derived his title. This territory consisted of Jind proper and nine other *parganas*, containing 322 villages, with a revenue of Rs. 2,36,000. Estates

## CHAP. I., §.

## Descriptive.

## History.

Gajpat Singh,  
A.D. 1764-1786.  
Conquest of Jind  
and Safidon.

Bhág Singh, A.D.  
1789-1819.

Sarúp Singh,  
A.D. 1837-1864.

**CHAP. I. B.**  
**Descriptive**  
**HISTORY.**

Rāja Sarūp  
 Singh's help to  
 the British Gov-  
 ernment.  
 A.D. 1845.

yielding Rs. 1,82,000 were resumed by the British Government as escheats, including the acquisitions of Rāja Bhāg Singh in and near Ludhiāna, Pānīpat, Hānsī and Hissār, and when Kaithal was resumed in 1843 the Mahalān Ghabdān *pargana* was given to Jind in exchange for a part of Safīdon.

Before the outbreak of the 1st Sikh War the Rāja of Jind was in close alliance with Patialā against Rāja Devindar Singh of Nābha. His attitude to the British Government, however, was anything but friendly in 1845, until a fine of Rs. 10,000 for failure to supply transport, when called upon, recalled him to his allegiance and a belief in the power of the British. Consequently in the 1st Sikh War his conduct was exemplary. The exertions of his people in providing supplies and carriage were great; his contingent served with the British troops, and a Jind detachment which accompanied the Patialā contingent to Ghunghrāna under Captain Hay was highly praised by that officer for its steady conduct and discipline. Later on a detachment accompanied the expedition to Kashmir, where a revolt was in progress against Mahārāja Gulāb Singh, Jind received in reward a grant of land of the annual value of Rs. 3,000, while the fine of the previous year was remitted. Another grant, yielding Rs. 1,000, was shortly afterwards added in consideration of the abolition of the State transit dues. In 1847 the Rāja received a *sanād* by which the British Government engaged never to demand from him or his successors tribute or revenue, or commutation in lieu of troops; the Rāja on his part promising to aid the British with all his resources in case of war, to maintain the military roads, and to suppress *sati*, slave-dealing and infanticide in his territories. When the 2nd Sikh War broke out Rāja Sarūp Singh offered to lead his troops in person to join the British army at Lahore. He was warmly thanked for the offer and the loyalty which had prompted it, though the services of himself and his troops were declined.

A.D. 1847.

Rāja Sarūp  
 Singh's help and  
 loyalty in Muti-  
 ny.  
 A.D. 1857.

Rāja Sarūp Singh's loyalty was again conspicuous during the Mutiny. He occupied the cantonment of Karnāl with 800 men, and held the ferry over the Jumna at Bhāgpat, twenty miles north of Delhi, thus enabling the Meerut force to join Sir H. Barnard's column. The Rāja was personally engaged in the battle of Alipur on the 8th of June and received the congratulations of the commander-in-chief, who presented him with one of the captured guns. At the end of June the Rāja was compelled to pay a flying visit to Jind as the rebels of Hānsī, Rohtak and Hissār had induced some of his villages to revolt. He returned to Delhi on the 9th of September, where his contingent ultimately took a prominent part in the assault on the city, scaling the walls with the British troops, and losing many of their number in killed and wounded. Rāja Sarūp Singh was the only chief who was present with the army at Delhi. He was further active throughout in sending supplies to the besieging force and in keeping open the lines of communication and preserving order in the districts adjoining his State. The commissary-general declared that but for the timely supplies furnished by the Rāja the quantity of stores would at first have been insufficient for the troops. After the fall of Delhi the Rāja sent 200 men with General Van Cortlandt to Hānsī, 110 more with Colonel R. Lawrence to Jhajjar, while 250 remained to garrison Rohtak. The Governor-General in his notification of November 5th, 1857, said that the steady support of the Rāja of Jind called for the marked thanks of the Government. These splendid services received a fitting reward in the grant of the Dādri territory, covering nearly 600 square miles, forfeited on account of the rebellion of its Nawāb. This territory now yields a revenue of over two lakhs of rupees per annum. He was also given 13 villages, assessed at Rs. 1,38,000, in the Kulārān *pargana*, close to Sangrūr, where the Rāja now has his capital, and a house at Delhi, valued at Rs. 6,000, together with additional

Grant of Dādri.

honorary titles, was conferred on him. His salute was raised to eleven guns; and, like the other Phūlkiān chiefs, he received a *sanad* granting him the power of adoption in case of the failure of natural heirs, and legalising the appointment of a successor by the two other Phūlkiān chiefs in the event of the Rājas dying without nominating an heir. Various small transfers of isolated villages were made between Jind and the British Government in the next few years, tending to consolidate the State territories.

## CHAP. I. B.

## Descriptive.

## History.

Rāja Sarūp  
Singh's help  
and loyalty in  
Mutiny.

Rāja Sarūp Singh died in 1864. He is described as 'in person and presence eminently princely. The stalwart Sikh race could hardly show a taller or a stronger man. Clad in armour, as he loved to be, at the head of his troops, there was perhaps no other prince in India who bore himself so gallantly and looked so true a soldier. The British Government has never had an ally more true in heart than Sarūp Singh, who served it from affection and not from fear.' The Rāja had been nominated a Knight Grand Commander of the Star of India a few months before his death. He was succeeded by his son, Raghbīr Singh, who was in every way worthy of his father. Immediately after his installation he was called upon to put down a serious insurrection in the newly-acquired territory of Dādrī. The people objected to the new revenue assessment which had been based upon the British system, though the rates were much heavier than those prevailing in the neighbouring British Districts. Fifty villages broke out in open revolt, the police station of Bādhra was seized, and rude retrenchments thrown up outside some of the villages, while the semi-civilised tribes of Bikāner and Shekhāwatī were invited to help, on promise of plunder and pay. Rāja Raghbīr Singh lost no time in hurrying to the scene of the disturbances with about two thousand men of all arms. The village of Charkī, where the ringleaders of the rebellion had entrenched themselves, was carried by assault, two other villages were treated in like manner, and within six weeks of the outbreak the country was again perfectly quiet.

Rāja Raghbīr  
Singh,  
A.D. 1864—  
1887.

The Rāja rendered prompt assistance to the British Government on the occasion of the Kūka outbreak in 1872. He sent two guns, a troop of horse, and two companies of infantry to Māler Kotla at the request of the Deputy Commissioner of Ludhiāna, and the rising was effectually suppressed.

Assistance in  
Kūka outbreak.  
A.D. 1872.

When the 2nd Afghān War broke out in 1878 the British Government accepted the loyal offer of Rāja Raghbīr Singh to furnish a contingent. The Jind force consisting of 500 sepoys, 200 *sawārs*, with a large staff and two guns, arrived at Thal in May 1879 and rendered useful service on the line of communications. The honorary title of Rājā-i-Rājgān was conferred on the Rāja of Jind in perpetuity, and Sardār Jagat Singh, the State Political Officer, was decorated with the C. I. E., while Sardār Ratan Singh, commanding the contingent, received a sword. A similar offer in the Egyptian Campaign of 1882 was declined with a suitable recognition of the Rāja's loyalty.

Help in the 2nd  
Afghān War.  
A.D. 1878.

Rāja Raghbīr Singh was indefatigable in his efforts to promote the prosperity, material and otherwise, of his people. He rebuilt the town of Sangrūr, modelling it largely on Jāipur, and made many improvements in Jind, Dādrī and Safidon. He established daily distributions of alms (*sada barat*), and contributed large sums to religious institutions at various places in the State and elsewhere. Besides the routine business of the State, to which he devoted a large part of the day, the Rāja was keenly interested in encouraging local arts and manufactures. He sent various workmen in gold, silver, wood, etc., to learn the higher branches of their crafts at Rūrki

Rāja Raghbīr  
Singh's interest  
in arts and  
manufactures.



## JOINT FAMILY SYSTEM

The family is locally known as *kumba*. A group of families having common ancestors is called *thula*. Two or more *thulas* are jointly called *pana* or *patti*. It is common for several brothers, and occasionally for cousins to live together and farm the land jointly. More often the land is managed jointly while the owners live separately. The most important characteristic of the joint family system is that the income of all its members is pooled and spent for the benefit of all the members, whether or not they have actually earned any part of it. The basis for the system is to insure maintenance of all descended from a common ancestor, father or grandfather or great-grandfather. The widows or orphans, the children, young boys and girls and elderly or decrepit or physically incapacitated members of the family, all receive the attention of the head of family and are supported and maintained out of the joint family funds.

The joint family system which has been a distinguishing feature of Hindu society since time immemorial, is breaking up under the stress of the changed economic and social conditions. Various factors are responsible for this change. The competition for earning a living, the tax-structure, the increased cost of living, the mobility resulting from the requirements of service and, above all, the growing spirit of individualism, all these features spell the doom of this ancient institution. It is no longer possible for one earning member of a family to feed and support a host of relations and dependents. Even in the family where every member is an earning hand, it seems difficult to make both ends meet. Another factor which has assisted in the dissolution of the system is the growing tendency of late marriages both for boys and girls. When boys and girls marry at a comparatively advanced age, they prefer to live independently. A new pattern, with an individualistic bias, is steadily emerging. Usually the branch of the family which earns more money separates from the poorer branch. Those who enter service, have naturally to go wherever they are posted and they can hardly uproot the headquarters of the joint family and move it with them from place to place according to the exigencies of service.

While the position is more marked in urban areas, the joint family system is disappearing even in the villages, where people depend almost entirely on agriculture. The average holding is too small to support a joint family which continues growing in size with the birth of each new baby in the family. It is therefore inevitable that some members of the family should move out in search of service to the towns or elsewhere to supplement the meagre family income. In this way the migration of rural population to the